



פסחים דף צו

Unless otherwise indicated, all questions are based on Gemara/Rashi.

Copies of these tests can be obtained by contacting us directly at (718) 376-9663 or info@dafaweek.com or download at www.dafaweek.com/DafAWeekTests.php. Initially, the "questions only" test will be posted. A few weeks later, we will post the "question/answer" sheet. Any comments, suggestions or corrections would be appreciated.

Name _____

The first three questions are from the end of דף צה:

1. When the פסח was brought in בטומאה how do we know that if זבין, נדות ויולדות eat from it, they are not חייב כרת?

Answer: We are מדייק from the juxtaposition of the two פסוקים: (ויקרא ז:יט) כל טהור יאכל בשר. (ויקרא ז:כ) חייב כרת והנפש אשר תאכל בשר מזבח השלמים אשר לה' וטומאתו עליו ונכרתה (ויקרא ז:כ) that the חייב כרת is only applicable when the קרבן is meant to be eaten by those who are טהור.

2. According to רבי אליעזר, when the פסח was brought in בטומאה how do we know that if זבין, נדות ויולדות enter the עזרה, they are not חייב כרת?

Answer: From the juxtaposition of טמא מת to מצרע and זבין in the פסוק: וישלחו מן המחנה כל צרוע (במדבר ה:ב) we learn that there is only a חייב כרת for זבין and מצרע when a טמא מת also must be sent out of the עזרה.

3. According to רבא, when the פסח is brought in בטומאה, would a טמא מת be חייב כרת if he entered the היכל, and from where does רבא learn this ...

A) According to the first לישנא?

Answer: He is חייב כרת. רבא learns this from the פסוק of (במדבר ה:ב) וישלחו מן המחנה. We can infer from the word מן that there are times when they are sent away from part of the מחנה, namely, when the קרבן פסח is brought in בטומאה. They are sent away from the היכל, but not the rest of the עזרה.

B) According to the second לישנא?

Answer: He is not חייב כרת. רבא learns this from the פסוקים: וישלחו מן היכל, followed by אל מחוץ למחנה תשלחום (במדבר ה:ג) which refers to the עזרה. From this we see that we only send him out of the עזרה when he is required to go completely out of the היכל.



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4. According to רבא, when the פסח is brought בטומאה, would a טמא מת be חייב כרת if he ate the פסח, and from where does רבא learn this?

Answer: He is not חייב כרת. The חיוב of eating the אימורין is learned from the פסוק of והנפש חיוב (ויקרא ז:כ) אשר תאכל בשר מזבח השלמים אשר לה'. The words אשר לה' comes to extend the חיוב of eating the בשר to include the eating of the אימורין. Being that it is only an extension of the בשר, it stands to reason that when the חיוב of the בשר is not in force, so too, the חיוב on the אימורין is not in force.

5. According to אביי, were the פסח מצרים burnt on any מזבח?

Answer: No, they were roasted together with the rest of the קרבן פסח. Artscroll quotes a מחלוקת between רבינו חננאל, the ערוך (cited by the רש"ש) and the תשובת חתם סופר who say that they were eaten together with the rest of the קרבן פסח, and the מאירי who says that they were burnt as a sacrifice on the spit where the rest of the קרבן פסח was roasted.

6. From where do we know that the requirement of taking the קרבן פסח on the tenth of ניסן only applied to the פסח מצרים and not to פסח דורות?

Answer: זה in the פסוק of (שמות יב:ג) בעשר לחדש הזה ויקחו (שמות יב:ג) פסח מצרים teaches us that only the פסח מצרים requires לקיחה on the tenth, and not פסח דורות.

7. A) How do we know that the requirement of שחיטה קודם ימים קודם שחיטה applies to פסח דורות?

Answer: We learn it from the פסוק of (שמות יג:ה) ועבדת את העבודה הזאת בחדש הזה (שמות יג:ה) פסוק that all the עבודות of the קרבני פסח that are sacrificed during the month of ניסן shall be the same.

B) What is excluded by the word הזה in the פסוק of (שמות יג:ה) וזה לחדש הזה (שמות יג:ה) פסוק? (שמות יג:ה)?

Answer: It comes to exclude the requirement of שחיטה קודם ימים קודם שחיטה for קרבן פסח שני.



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8. A) How do we know that the requirement of eating the פסח קרבן at night applies to פסח דורות?

Answer: We learn it from the פסוק of (שמות יג:ה) **ועבדת את העבודה הזאת בחדש הזה** that all the עבודות of the פסח קרבני that are sacrificed during the month of ניסן shall be the same.

B) What is excluded from the word הזה in the פסוק of (שמות יב:ח) **ואכלו את הבשר בלילה הזה**?

Answer: According to רבי אלעזר בן עזריה, we learn that the פסח קרבן must be eaten by חצות. According to רבי עקיבא, we learn it must be eaten for only one night.

9. A) What does the פסוק mean by the term בן נכר (שמות יב:מג)?

Answer: A Jewish person whose deeds have gone astray (foreign from the תורה).

B) How do we know that a בן נכר is prohibited from eating the פסח דורות קרבן?

Answer: We learn it from the פסוק of (שמות יג:ה) **ועבדת את העבודה הזאת בחדש הזה** that all the עבודות of the פסח קרבני that are sacrificed during the month of ניסן shall be the same.

C) What is excluded from the word בו?

Answer: We specifically prohibit a בן נכר from eating the פסח קרבן but we don't prohibit a בן נכר (who is a כהן) from eating תרומה.

10. A) How long was the prohibition of חמץ for the פסח מצרים?

Answer: One day.

B) From where is this derived?

Answer: The פסוק says, (שמות יג:ג) **לא יאכל חמץ** and the very next פסוק says, **היום אתם יצאים** (שמות יג:ד).



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11. How does רבי עקיבא explain the case of

A) a תמורת פסח that is קריבה

Answer: An animal was designated as a קרבן פסח. It then was lost, and second animal was designated in its place. After the second animal was sheched as a קרבן פסח, the first one was found. The owner takes a third animal and makes it a תמורה to the first animal. Both the first animal (the original קרבן פסח) and the third animal (its תמורה) are sheched as שלמים.

B) a תמורת פסח that is not קריבה

Answer: An animal was designated as a קרבן פסח. It then was lost, and second animal was designated in its place. Before the second animal was sheched as a קרבן פסח, the first one was found. The owner takes a third animal and makes it a תמורה to the first animal. If the owner then shechts the second animal as the קרבן פסח, both the first animal (the original קרבן פסח) and the third animal (its תמורה) must be left to graze until they each develop a מום at which point the owner can sell them and, with their proceeds, purchase a קרבן שלמים.

12. A) How does רבה understand what רבי עקיבא means by קודם / ואחר שחיטה?

Answer: He understands רבי עקיבא literally, before / after the replacement קרבן פסח was sheched.

B) How does רבי זירא understand what רבי עקיבא means by קודם / אחר שחיטה?

Answer: He understands רבי עקיבא to mean, before / after the זמן of שחיטה, namely, תצות.

13. A) Fill in the following chart as to whether the תמורה is brought as a שלמים or left to graze (רועה).

	Both found the original קרבן and made the תמורה before the replacement was sheched	Found the original קרבן before the replacement was sheched and made the תמורה afterwards	Both found the original קרבן and made the תמורה after the replacement was sheched
לישנה's first רבא	רועה	רועה	שלמים
לישנה's second רבא	רועה	שלמים	שלמים

B) Which one of רבא's version does the גמרא ultimately accept?

Answer: The first

Times Reviewed the דף: _____

Please Circle One: Open גמרא / Closed גמרא