



## פסחים דף קא

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

Copies of these tests can be obtained by contacting us directly at (718) 376-9663 or [info@dafaaweek.com](mailto:info@dafaaweek.com) or download at [www.dafaaweek.com/DafAWeekTests.php](http://www.dafaaweek.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 \_\_\_\_\_

1. A) רב is of the opinion that one is יוצא with the קידוש he hears in shul. Why then, does he need to make קידוש at home?
  - B) שמואל is of the opinion that one is not יוצא with קידוש he hears in shul. Why then, is קידוש said there?
  - C) What is the underlying reason to this מחלוקת between רב and שמואל?
  
2. The רשב"ם brings a פסוק and a סברא why we need סעודה במקום סעודה. What are they?
  
3. According to שמואל, if one made קידוש in one room, but did not eat before going to a second room within the same house, does he have to make קידוש again?
  - A) According to the גמרא's original thought.
  - B) According to conclusion of the גמרא based on the testimony of רב ענן בר תחליפא.



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4. Does רבה require סעודה במקום קידוש and from where do we know this?
- 5) What are the only three rulings where רבה ruled leniently according to שמואל in opposition to the stringency of רב?
6. Why aren't the opinions that permit dragging a bed, chair or bench across the ground on שבת worried about the possibility that you might make a furrow which is forbidden on שבת?
7. רבי אביי says: כל מיילי דמר הוה עביד כרב לבר מהני תלת דעביד כשמואל – that רבה always ruled in accordance with רב with the exception of three cases. How can we reconcile רבי אביי's statement with the fact that רבה sides with שמואל regarding סעודה במקום קידוש (not one of the three exceptions).
8. According to רבי יוחנן, is a person obligated to make a new ברכה when he
- A) changes wine?
- B) changes places?

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9. Our רב חסדא משמיה דרב הונא quotes a ברייתא that says, שינוי מקום צריך לברך. How does רב חסדא understand שינוי מקום?
10. How does רב חסדא, in his own name, qualify the abovementioned ברייתא?
11. According to רב ששת, if a person changed houses after eating cake would he have to make a new ברכה?
12. How does the ברייתא, בני חבורה שהיו מסובין לשתות, pose a difficulty with רב חסדא's opinion?
13. A. Which words indicate that the בני חבורה were drinking drinks that require a ברכה אחרונה במקומן?

Times Reviewed the דף: \_\_\_\_\_

Please Circle One: Open גמרא / Closed גמרא