

Review Questions on Lessons 17 - 20 Daf 4b - 5a:

c) In the second version, Ula's statement refers to the Beraisa concerning Nosar (leftover Korban). What does Rabbi Yehudah learn from the Pasuk in Bo "Lo Sosiru Mimenu ad Boker, ve'ha'Nosar Mimenu ad Boker ba'Eish Tisrofu"?

(d) What reason Rabbi Akiva give? Why is there no Malkos according to him?

8)

(a) What is the basis of their Machlokes? What does Rabbi Yehudah say about a 'La'av she'Ein bo Ma'aseh'?

(b) On what grounds do we refute Ula's initial source (Motzi-Shem-Ra) for Rabbi Yehudah regarding 'La'av she'Ein bo Ma'aseh'?

(c) So Resh Lakish cites Rabbi Yehudah's source as Eidim Zom'min (Eidei Gerushah [who receive Malkos, even though it is a 'La'av she'Ein bo Ma'aseh']). What question can we ask on this? In what way is 'Eidim Zom'min' too, different (in which case, he cannot learn from there, either)?

9)

(a) If Rabbi Yehudah can learn (that 'La'av she'Ein bo Ma'aseh Lokin Alav') neither from Motzi-Shem-Ra nor from Eidim Zom'min, then where does he ultimately learn it from?

(b) How can we learn all 'La'avin She'Ein bahen Ma'aseh even from the 'Tzad-ha'Shaveh', seeing as they are both K'nas?

(c) How might we nevertheless query the Tzad ha'Shaveh?

(d) Why does Rabbi Yehudah not consider this a question?

10) Back to the original topic....

(a) What do the Rabbanan in our Mishnah learn from the La'av of "Lo Sa'aneh"?

(b) Rabbi Yirmiyah explains that Rabbi Meir learns that from the Pasuk in Parshas Shoftim "ve'ha'Nish'arim Yishme'u ve'Yira'u ve'Lo Yosifu Od". What do the Rabbanan learn from there?

(c) And from where does Rabbi Meir learn 'Hachrazah' (making public announcement)?

Daf 5a:

1)

(a) What does our Mishnah mean when it rules ...

1. ... 'Meshalshin be'Mamon' (we divide up by money)?

2. ... 'Ein Meshalshin be'Makos' (we do not divide up by lashes)?

(b) Abaye learns the latter Din from a 'Gezeirah-Shavah' "Rasha" "Rasha" from Chayvei Misah. From where does Rava learn it?

(c) Why does the same logic not then apply to Mamon (money)?

2)

(a) Our Mishnah states 'Ein ha'Eidim Na'asin Zom'min ad she'Yazimu es Atzman'. Which case does this come to preclude?

(b) What does Rav Ada (or Rabah or Rava) learn from the Pasuk in Parshas Shoftim "ve'Hinei Eid Sheker, Sheker Anah be'Achiv"?

(c) How does de'bei Rabbi Yishmael learn it from the Pasuk there "Ki Yakum Eid Chamas be'Ish La'anos bo Sarah"?

(d) According to the Tana Kama, irrespective of how many pairs of witnesses Reuven and Shimon declare Zom'min, they are believed, and (in a case of death penalty) all the pairs are put to death. Rabbi Yehudah says 'Istatis hi Zu'. What does this mean?

3)

(a) What distinction does Rava draw in a case where Reuven and Shimon testify that Levi killed Yehudah ...

1. ... on the east side of the palace, and Yisachar and Zevulun claim that Reuven and Shimon were with them on the west side of the palace at that time? When will Reuven and Shimon be Zom'min and when will they not?

2. ... on Sunday morning in Sura, and Yisachar and Zevulun testified that Reuven and Shimon were with them in Neherda'a on Sunday evening. When will Reuven and Shimon be Zom'min and when will they not?

(b) Why is ...

1. ... the first case not obvious?

2. ... the second case not obvious?