

פסחים כז:

1. On the **צד** that **רבי** holds **לוחשות מותרין**, according to the **רבנן**, what type of **אסור** is **עצים של איסור** from **הנאה**?
 - a. It is **אסור** to be **נהנה** from them until the **ביעור**
 - b. It is **אסור** to be **נהנה** from them **בעין** but it is **מותר** to be **נהנה** during the **ביעור** even **האבוקה**
 - c. It is **אסור** to be **נהנה** from them **בעין** but it is **מותר** to be **נהנה** during the **ביעור** if it is not **האבוקה**
 - d. They are **אסור** **בכל אופן**, and even the **אפר** is **אסור**

2. Is there **מעילה** by **עצי הקדש** after they were **הוסק**?
 - a. There is no **מעילה** after **היסק**
 - b. There is always **מעילה** even after **היסק**
 - c. There is **מעילה** by **עצי הקדש** except for **עצי שלמים** if the **היסק** was **במיד** according to **רבי יהודה**
 - d. There is **מעילה** by **עצי הקדש** except for **עצי שלמים** if the **היסק** was **בשוגג** according to **רבי יהודה**

3. Why does it say **אסור לעולם** **הקדש** (**רש"י**)?
 - a. **אסור לעולם** is going on **אשירה** as well
 - b. **אסור לעולם** is going on all of the **נשרפין**
 - c. **אשירה** have a **היתר**
 - d. It means they are **אסור לעולם** until he is **פודה** them

4. What is the **"קולא"** that comes out from **רבי יהודה** by **ביעור**?
 - a. If he does not find **עצים** he will not be **מבער** his **חמץ**
 - b. If he does not have **עצים** he is **פטור** from **חמץ**
 - c. If he is **שורף** during the **ביעור** he is **פטור**
 - d. **קולא** is only a **חומרא**, not a **קולא**

5. How was **הנסקל** from **פירכא** **רבי יהודה** **דוחה**?
 - a. **הנסקל** is not from the **נשרפין**
 - b. **הנסקל** does not have an **עונש כרת** associated with it
 - c. **הנסקל** from **רבי יהודה** brings a **סיוע** for his **שיטה**
 - d. He was **חוזר** and **אחר** **דין** because of this **פירכא**

For questions and comments, please email info@oraysa.org

Answers: 1-B,2-C,3-C,4-A,5-B