

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

Copies of these tests can be obtained by contacting us directly or 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 _____

1) Explain the following terms

A) היתר מצטרף לאיסור

Answer: Eating היתר and איסור together, where there is less than the punishable quantity of איסור, but together with the היתר, the person ends up eating more than the punishable quantity, e.g. eating a half a כזית of טריפה with a half a כזית of kosher meat. According to רש"י, this applies even when the two items are not mixed together.

B) תערובות

Answer: היתר and איסור are blended together and not visibly distinct.

C) טעם כעיקר

Answer: Only the flavor of the forbidden food is absorbed into permitted food. For example, grapes, which are forbidden to a גזיר, are soaked in water and the water gets infused with the flavor of the grapes.

D) אכילת כזית בכדי אכילת פרס

Answer: Eating a **כזית** within the time it would normally take a person to eat a half of a standard loaf of bread. **פרס** literally means half. In this context it refers to a half of a standard loaf of bread.

In our **גמרא**, a person is eating a combination of **איסור** and **היתר** but within a **כדי אכילת פרס**, ends up eating a **כזית** worth of **איסור**.

2) According to the conclusion of the גמרא, זעירי is of the opinion that the principle of היתר מצטרף לאיסור applies to נזיר שאור בעל תקטירו, חמץ on Pesach. Why did זעירי find it necessary to mention שאור בעל תקטירו, yet not to mention חמץ on Pesach?

Answer: זעירי wanted to stress that he disagrees with **אביי**'s opinion that **שאור בעל תקטירו** applies even less than a **כזית**. **זעירי** says that you are only punished when you supplement the less than a **כזית** of **שאור** with **היתר**.

3) If someone ate a mixture of חולין של חולין, מקפה של חולין, porridge, that was seasoned with תרומה garlic and oil, which had been touched by a טבול יום, רבה בר בר חנה says: לוקה עליהם בכזית.

A) How does אביי understand this ruling?

Answer: The **כזית** is made up of both **תרומה** and **חולין** under the principle of **היתר מצטרף לאיסור**.

B) How does ר' דימי understand this ruling?

Answer: He ate the **כזית** of the **גמרא** within a **כדי אכילת פרס**.

4) According to the רבנן, who argue with רבי אליעזר, and are of the opinion that there is no תערובות חמץ לאו for eating חמץ, but there is an איסור of eating a חמץ in a כזית פרס, would a person be חייב for eating כותח if he ate a כזית amount of חמץ within a כזית פרס, and why?

Answer: He is not **חייב** because that is not the normal way of eating.

5) There are two sets of two containers, each set having one container of תרומה and one container of חולין. One container from the second set fell into the תרומה container of the first set and the other container from the second set fell into the חולין container of the first set. When are we allowed to assume that the תרומה fell into the תרומה and the חולין fell into the חולין and when are we not?

Answer: If it is תרומה מדאורייתא, we must be strict and assume that we have a mixture of תרומה and חולין, if it is תרומה מדרבנן, we can be lenient and assume that the תרומה fell into the תרומה and the חולין fell into the חולין.

6) Based on the previous question, how would we rule in the following cases?

A) תרומה spices

Answer: You can be lenient because you are only required to separate תרומה from spices מדרבנן. מדאורייתא, you only need to separate תרומה from grains, grapes and olives.

B) תרומה boxes of grains

Answer: Nowadays you can be lenient because, when we are in exile conditions, even for grains, grapes and olives, we are only required to take תרומה מדרבנן.

7) How can the היתר (במדבר 6:3) משרת say that we use the word משרת to teach us היתר? טעם כעיקר משרת teaches us היתר מצטרף לאיסור, מצטרף לאיסור when the ברייתא says משרת teaches us היתר מצטרף לאיסור, מצטרף לאיסור?

Answer: There is a מחלוקת תנאים what we learn from the word משרת. רבי יוחנן is following the opinion of רבי עקיבא who says משרת teaches us היתר מצטרף לאיסור whereas the ברייתא is going according to the רבנן.

8) The **ברייתא** says that we can extrapolate טעם כעיקר from נזיר to the rest of the תורה because נזיר is more lenient compared to other איסורים.

A) What are two leniencies that נזיר has compared to ערלה?

Answer: It is not אסור בהנאה and יש בא היתר לאיסורו .

B) What additional leniency does נזיר have as compared to כלאים?

Answer: It is not permanently forbidden. A person's נזירות is limited to the terms he specified in his vow, or thirty days if he did not specify.

9) According to the conclusion of the גמרא, where does רבי עקיבא learn out היתר מצטרף ללאיסור?

Answer: From the ברייתא נזיר ששרה פתו ביין which says that a נזיר is חייב מלקות if a he soaks his bread in wine and then eats a כזית of this combination.

10) According to the conclusion of the גמרא, where does רבי עקיבא learn the principle of טעם כעיקר?

Answer: גיעולי נכרים, the emission of utensils used by non-Jews.

11) Why couldn't רבי עקיבא learn out the principle of טעם כעיקר from בשר בחלב?

Answer: בשר בחלב is unique in that meat which was soaking in milk the whole day may be eaten even though it definitely absorbed the taste of the milk. The Torah only prohibits it when they are cooked together.

12) Why is בשר בחלב **not considered unique** by the fact that it consists of two ingredients that each one on its own permitted, yet when combined together, they are forbidden.

Answer: Because we see this same idea in the laws of כלאים.

13) With regards to גיעולי נכרים, according to ר' חייא בריה דרב הונא, according to the רבנן,

A) Were the בני יומא **utensils** מדין?

Answer: Yes

B) Was the absorbed flavor in the pot, נותן טעם לפגם (spoiled)?

Answer: A little spoiled

Define the Artscroll Word of the Daf (for bragging rights only)

penchant

Definition from dictionary.com

pen·chant [**pen**-chuhnt; Fr. pahN-**shahN**]

noun

a strong inclination, taste, or liking for something: *a penchant for outdoor sports.*