

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](http://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 \_\_\_\_\_

Open / Closed גמרא (Please Circle)

1) **וכן לטומאה – Regarding whether dough stuck in the cracks of an עריבה is בטל to the עריבה, our משנה equates the הלכה of טומאה to חמץ. With which specific הלכה of טומאה is our משנה referring?**

**According to ...**

**A. רב יהודה**

Answer: Whether or not the dough is a חציצה when you are טובל the עריבה.

**B. לענין צירוף – אביי**

Answer: Dough can only be מטמא other food if it is a כביצה. The משנה is discussing a case where you have a piece of טמא dough which on its own is less than a כביצה. It is touching the טמא dough that is in the cracks of an עריבה. Together they are greater than a כביצה. The question is whether the two doughs are מצטרף.

**C. להעלות טהרה בעריבה – רבא**

Answer: רבא agrees with רב יהודה with regard to the case. רבא's disagreement with ר' יהודה is regarding how much dough constitutes a חציצה on פסח.

**D. להוריז טומאה בעריבה – ר' פפא**

Answer: If a שרץ touches the dough in the cracks of an עריבה, do we consider the dough בטל to the עריבה, and therefore it is מטמא the עריבה, or do we consider the dough a חציצה between the שרץ and the עריבה?

2) After initially equating טומאה to חמץ, the משנה says, by טומאה, that being בטל to the עריבה is dependent on the קפידא of the person, while by חמץ the משנה says it is dependent on whether the dough is more or less than a כזית. How does the גמרא resolve this contradiction?

According to ...

A. רב יהודה

Answer: Change the משנה to say/mean לענין טומאה אינו כן פסה, that the laws of טומאה are not like פסה. By טומאה, it depends on the person's קפידא. If one plans to remove the dough from the עריבה, the dough would be a חציצה to the עריבה. If not, the dough is בטל to the עריבה.

B רב פפא, רבא, and אביי

Answer: On פסה, טומאה is indeed like חמץ in that it is dependent on whether the dough is more or less than a כזית. The end of the משנה that says that טומאה is dependent on the person's קפידא (whether he intends to leave it on the עריבה or remove it) is referring the rest of the year.

3) EXTRA CREDIT: What is the מחלוקת between רש"י (לג:) and (שבת צא.) regarding טומאת אוכלין דכביצה?

ANSWER: רש"י says that even a כל שהוא of food can become טמא. The שיעור of a כביצה is in order to be מטמא other things. תוספות says that food cannot become טמא if it is less than a כביצה.

4) What is בצק החרש, and what does it have to do with a deaf person?

Answer: בצק החרש means dough that we are unsure whether it became חמץ. It is compared to a deaf person. Since a deaf person has ears there is no physical reason to assume he is deaf.

**5) What are the four דינים that our גמרא says have a שיעור of מילין ד' כדי הילוך?**

Answer:

1. לגבל – if someone is hired to knead dough, and the owner's כלי is טמא, if a מקוה is within מילין כדי הילוך ד' מילין, he has to טובל the כלי.
2. תפילה – to daven in a shul;
3. נטילת ידים – to wash for a meal;
4. עיבוד – tanning leather. Until מילין ד' כדי הילוך animal skin can still become טמא כבשר בהמה.

**6) Regarding these four דינים, when do we say that the שיעור is מילין ד' כדי הילוך and according to רש"י when do we say that the שיעור is less than מיל ד' כדי הילוך?**

Answer: לפניו – if the person is anyhow going in that direction, the שיעור is מיל ד'.

לאחריו – According to רש"י only in the cases of תפילה and נטילת ידים, if he is going in the opposite direction, the שיעור is less than one מיל.

**7) What is the issue with dough that became טמא on the טוב of פסח, before you separated חלה?**

Answer: If you separate the חלה, you will not be able to bake it, because you are not allowed to eat טמא חלה and you are only allowed to bake on יום טוב something that you can eat. However, if you are just leaving it, it will become חמץ which you are not allowed to own on פסח. You are also not able to separate the חלה and burn it because you are not allowed to burn קדשים on יו"ט.

**8) What is the solution according to:**

A. רבי אליעזר

Answer: רבי אליעזר allows you to bake it before separating חלה because at the time of the baking no part of the dough has a שם חלה.

**B. בן בתירא**

Answer: Put the dough in cold water which stops the dough from becoming חמץ.

**C. רבי יהושע**

Answer: רבי יהושע allows you to separate the חלה and leave it until after יו"ט. He is of the opinion that once you separate the חלה, it is no longer considered that you own it. The פסוק prohibiting ownership of חמץ says: "לך" which we are דורש that אתה רואה אבל אתה שלך אי אתה רואה אבל אתה דורש that רואה של אחרים.

**9) According to the conclusion of the גמרא, on what two points do רבי יהושע and רבי אליעזר disagree?**

Answer:

- 1) Whether we say הואיל since a person can annul his designation of חלה and it is therefore considered his property even now. רבי אליעזר holds of הואיל and רבי יהושע does not.
- 2) Whether on יו"ט you can bake dough where part of it will eventually become אסור באכילה but, at this point, we did not designate which part. רבי אליעזר permits it and רבי יהושע forbids it

**10) Fill in the following chart with regards to a person who cooks on יו"ט after his יו"ט meal whether it is a איסור דרבנן or איסור דאורייתא**

	רב חסדא	רבה
with enough time to eat it on יום טוב	אסור דאורייתא	אסור דרבנן
without enough time to eat it on יום טוב	אסור דאורייתא	אסור דאורייתא
עירוב, without an שבת, for יום טוב with enough time to eat it on יום טוב	אסור דרבנן	אסור דרבנן

<p>עירוב <b>for</b> שבת, <b>without an</b> יום טוב תבשילין, <b>without enough time to</b> <b>eat it on</b> יום טוב</p>	<p>אסור דרבנן</p>	<p>אסור דאורייתא (according to most ראשונים; it appears that according to the רמב"ם that רבה would agree with אסור דרבנן ר' חסדא)</p>
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**11) According to רב חסדא, why did the רבנן institute עירוב תבשילין?**

Answer: The רבנן were afraid that if we allowed a person to cook on Yom Tov for Shabbos a person would mistakenly cook from יום טוב to חול.

**12) Does an עירוב תבשילין ever help to permit cooking from יום טוב to Shabbos in a case of a איסור תורה?**

Answer: No.

**13) The ברייתא allows one to שחט a dangerously ill animal on יום טוב (even after he has eaten his meal) to save the person from the financial loss of the animal becoming a גבילה. Why is it not אסור מדאורייתא according to:**

1. רבה – הואיל – since guests might come.
2. ר' חסדא – because of the financial loss the person must resolve in his heart to actually eat a כזית of the meat on יו"ט.

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

**No word this week. Use the extra time for Pesach cleaning.**