

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 \_\_\_\_\_

Please Circle One: Open גמרא / Closed גמרא

- 1) "דברים המותרים ואחרים נהגו בהן איסור אי אתה רשאי להתירן בפניהם" – **How does רב חסדא qualify this הלכה?**
  
- 2) "בני חוזאי נהגי דמפרשי חלה מארוזא" - **objected to this practice. According to the conclusion of the גמרא, how does רב אשי resolve what determines whether this practice should be stopped and why?**
  
- 3) **The גמרא is concerned that people might come to separate חלה from the dough that is מחויב in חלה (דגן/grain) for the dough that is פטור (rice) or from the dough that is פטור (rice) for the dough that is מחויב (דגן/grain). It is understandable why the גמרא is concerned about separating rice for grain since the grain dough will not get מתוקן. However, what is the basis for the גמרא's concern for separating grain for rice?**

- 4) Why didn't the people of כבול allow two brothers to bathe together?
- 5) The גמרא mentions that בר חנה ate דאייתרא which is the fat that surrounds the stomach of an animal. How does רש"י describe the shape of the animal's stomach and which part is the יתר?
- 6) Based on ר' יוחנן's teaching, why did בר חנה eat דאייתרא when he was in בבל despite the fact that the מנהג in בבל was not to eat it? Did he not hold of the rule נותנין עליו חומרי המקום שיצא משם וחומרי המקום שהלך לשם (גמרא)?
- 7) Fill in the blanks: בר חנה said that \_\_\_\_\_ told me that he entered a garden with \_\_\_\_\_ who took and ate ספיחי כרוב ... because he directly saw \_\_\_\_\_ eat it.

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**8) The גמרא limits both leniencies of חנה (regarding the אייתרא and the כרוב) . What were those limits and how do they contradict each other?**

**9) What are ספיחים?**

**10) Why are we more lenient by ספיחי כרוב than other ספיחים with regards to ביעור?**

**11) From where does רבי שמעון בן יוחאי learn that ספיחים are prohibited?**

**12) Why did the רבנן who argue on רבי שמעון בן יוחאי forbid כרוב ספיחי כרוב?**

**13) ואל ישנה אדם מפני המחלוקת – How does המחלוקת apply for the case of a person going from a place that doesn't do work to a place that does do work?**

**According to אביי:**

**According to רבא:**