

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 _____

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?**

Answer: This הלכה only applies to the people of כותאי or the like. Because of their weak knowledge of תורה we are afraid that they will end up being lenient in other הלכות.

- 2) "בני חוזאי נהגי דמפרשי חלה מארוזא" - רב יוסף - **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?**

Answer: If the majority of the people in חוזאי eat rice bread, they should continue this practice so they shouldn't forget the laws of taking Challah. But if the majority eats bread from grains they should stop this practice because people might mistakenly separate חלה from the dough that is מחויב in חלה (grain) for the dough that is פטור (rice) or vice versa.

- 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?**

Answer: The grain dough which you give over to the כהן as חלה is, in fact, טבל which is forbidden for the כהן to eat.

4) Why didn't the people of כבול allow two brothers to bathe together?

Answer: It was a גזירה as an extension to the prohibition of a person bathing with his sister's husband which was prohibited because a person might come to impure thoughts about his sister.

5) The גמרא mentions that רבה בר 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?

Answer: The stomach is shaped like a bow and the יתר is the straight part.

6) Based on ר' יוחנן's teaching, why did רבה בר 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 (both answers of the גמרא)?

Answer: 1) We only say נותנין עליו when people go from one place in בבל to another place in בבל or one place in ארץ ישראל to another place in ארץ ישראל or from בבל to ארץ ישראל. However, when someone goes from ארץ ישראל to בבל, he is allowed to act leniently, according to his custom, since the people of בבל are subordinate to the רבנים of ארץ ישראל. 2) We only say ... נותנין עליו in a case where the person has no intention to return. רבה בר בר חנה planned to return to ארץ ישראל.

7) Fill in the blanks: רבה בר בר חנה said that _____ told me that he entered a garden with _____ who took and ate כרוב ... because he directly saw _____ eat it.

Answer: ר' רבי יוחנן בן אלעזר said ר' שמעון בן רבי יוסי בן לקוניא who took and ate כרוב ... because he directly saw ר' שמעון בן יוחאי eat it.

8) The limits both leniencies of רבה בר בר חנה (regarding דאייתרא and כרוב). What were those limits and how do they contradict each other?

Answer: Regarding דאייתרא, רבה בר בר חנה said to his sons: I may eat it [while we are here in בבל – Artscroll from מאירי] because I directly saw ר' יוחנן eat it, but you may not eat it – neither in my presence nor out of my presence – for you did not directly see ר' יוחנן eat it. Regarding the כרוב, ספיחי כרוב, ר' שמעון בן ר' יוחנן said to רבי אלעזר בן ר' יוסי בן לקוניא: I may eat it because I directly saw ר' יוחנן eat it, but you can only eat it in my presence. The contradiction between these two rulings is by דאייתרא he did not allow it to be eaten either in his presence or out of his presence while by the ספיחי כרוב he only forbade eating it out of his presence.

9) What are ספיחים?

Answer: The after growth of a plant that sprouts from seeds that fell off the previous year's crop.

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

Answer: Unlike the roots of other vegetables, the כרוב roots never die and the leaves remain in the field throughout the winter.

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

Answer: He learns it from רבי עקיבא who learns it from the פסוק: **הן לא נזרע ולא נאסף את תבואתנו: פסוק** which רבי עקיבא interprets that we will not sow [new crops] and [the after growth] we will not gather.

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

Answer: They hold that we prohibit כרוב ספיחי because of other ספיחים.

13) How does ואל ישנה אדם מפני המחלוקת – והולך ממקום ... ואל ישנה אדם מפני 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:

Answer: It doesn't. The statement was only said in reference to the first case of a person going from a place that works to a place that doesn't work.

According to רבא:

Answer: In the case of someone going from a place that doesn't work to a place that works, there is no concern of מחלוקת because the people seeing him not working will assume that he is just one of the many idle people not working and not because he holds there is a prohibition to work.