

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) If a person goes from a place that keeps one day טוב יום to a place that keeps two days, on the second day of טוב יום may he do מלאכה privately ...

a) in the city?

Answer: Yes, according to רש"י, No according to תוספות

b) out of the city, במדבר?

Answer: Yes

2) What is a more severe punishment, מלקות (lashes) or נידוי (excommunication) and what did they vote on (נמנו) in ארץ ישראל based on that?

Answer: נידוי is more severe. In ארץ ישראל they voted that Yeshiva students would only get מלקות for איסורי דרבנן and not נידוי.

The משנה says: רבי יהודה אומר צא והבא לך אף אתה. The גמרא discusses six possible ways to understand רבי יהודה. The next 6 questions deal with this.

3) According to the initial understanding of the גמרא, not found explicitly in the גמרא but explained in רש"י:

A) What case was ר"י's statement (צא והבא לך אף אתה) referring to?

Answer: During the שמיטה year, a person brought fruit from a place where fruit was still available on the fields to a place where fruit was not available.

B) According to the תנא קמא is a person ביעור in חייב?

Answer: The person must comply with the local practice and is ביעור in חייב.

C) According to ר"י is a person ביעור in חייב?

Answer: אינו צריך לבער

D) Who is saying to whom צא והבא and what is he saying?

Answer: The person who went from one place to the next is saying to the people of the second place that you, too, can bring fruit from my hometown that does not require ביעור.

E) Why is the גמרא bothered by this understanding?

Answer: We see from the beginning of the משנה that if a person went from a place that did not do מלאכה on ערב פסח to a place that did do מלאכה on ערב פסח, this person must keep the stringency of the place he left. This is clearly not because it will cause a מחלוקת, because he is in a place where everyone else is doing מלאכה. Presumably, ר"י agrees with this point. Why, then, by שמיטה, does the person not have to keep the stringency of the second place even though there is no concern of a מחלוקת?

4) According to ר' שישא בריה דרב אידי

A) What case was ר"י's statement (צא והבא לך אף אתה) referring to?

Answer: During the שמיטה year, a person brought fruit from a place where fruit was still available on the field to a place where fruit was also still available and subsequently heard that the fruit became unavailable in his hometown.

B) According to the תנא קמא is a person חייב in ביעור?

Answer: The person must comply with the local practice and is חייב in ביעור.

C) According to ר"י is a person חייב in ביעור?

Answer: אינו צריך לבער

D) Who is saying to whom צא והבא and what is he saying?

Answer: The person is saying to the people of his hometown that you, too, can bring your fruit to the second place and not be חייב לבער.

E) Why is the גמרא bothered by this understanding?

Answer: According to this understanding, ר"י is the lenient opinion but רבי אלעזר has a tradition that ר"י is the strict opinion.

5) According to the revised opinion of רב שישא בריה דרב אידי

A) What case was ר"י's statement (צא והבא לך אף אתה) referring to?

Answer: The same case as the initial understanding of ר' שישא בריה דרב אידי.

B) According to the תנא קמא is a person חייב in ביעור?

Answer: אינו חייב לבער

C) According to ר"י is a person חייב in ביעור?

Answer: חייב לבער

D) Who is saying to whom צא והבא and what is he saying?

Answer: The people of his hometown are saying to the person who went from one place to the next: come back to your hometown and get fruit, but of course he cannot for it is not available in his hometown.

6) According to אב"י ...

A) What case was ר"י's statement (צא והבא לך אף אתה) referring to?

Answer: A person brought fruit from a place where it was available to a place where it was unavailable and subsequently brought it back to his hometown where it was still available.

B) According to the תנא קמא is a person חייב in ביעור?

Answer: אינו צריך לבער

C) According to ר"י is a person חייב in ביעור?

Answer: צריך לבער

D) Who is saying to whom צא והבא and what is he saying?

Answer: The Mesivta Gemara says it is the people of the interim town who are saying that you were here and our fruits are depleted; Therefore you are חייב לבער.

Rabeinu Chananel as per Artscroll says it is the people of his hometown who are saying to the person who went from one place to the next: bring more fruit from the second place and, of course, he can't because it is already unavailable. It is not clear why Rabeinu Chananel is forced to say this.

E) Why was רב אשי bothered by אב"י's understanding?

Answer: רב אשי says that it is impossible to say that if the fruit came from a place where it was still available and they returned to a place where it was still available that they should be חייב לבער.

7) According to רב אשי ...?

A) What case was ר"י's statement (צא והבא לך אף אתה) referring to?

Answer: A person brought three types of fruit pickled together in a barrel from a place where it was still available.

B) When does the ת"ק say he is חייב in ביעור and with whom does he share his opinion?

Answer: After all three vegetables are unavailable, like the opinion of ר' יהושע.

C) When does ר"י say he is חייב in ביעור and with whom does he share his opinion?

Answer: Each vegetable is חייב in ביעור when it becomes unavailable, like the opinion of רבי גמליאל.

D) What does ר"י mean when he saysצא?

Answer: Tell the person, go out and be מבער each vegetable when it becomes unavailable.

E) What's the other opinion in the משנה in שביעית that is more חמור than both the ת"ק and ר"י?

Answer: רבי אליעזר who says that you are חייב to be מבער all the vegetables when the first one becomes unavailable.

F) According to which opinion is the הלכה?

Answer: רבי גמליאל (and רבי יהודה).

8) According to רבינא ...

A) What case was ר"י's statement (צא והבא לך אף אתה) referring to?

Answer: A person brought dates from a place where they were still available.

B) At what point does the ת"ק consider dates unavailable?

Answer: When all the dates are completely gone from that region of Israel, even the dates caught in the thorns of the date palm tree, a place where animals can't get to it.

C) At what point does the ר"י consider dates unavailable?

Answer: Once it is כּלוּ from the branches of the date palm tree, even though there are still dates caught in the thorns, he is ביעור חייב in ביעור.

D) What does ר"י mean when he says ...צא?

Answer: Go out and bring dates from where it is safe to bring them, that is to say, the branches and not the thorns.

9) What are the three regions of ארץ ישראל and what significance do they have?

Answer: יהודה, עבר הירדן, גליל. Each region is ביעור חייב only after the entire region is כּלוּ from that species.

10) Each region is divided into three sub-regions. What physical difference is there between the sub-regions and what Halachic difference (if any) is there?

Answer: The species are כּלוּ at different times in each of the sub-regions. (According to רש"י, the sub-regions are mountains, lowlands, and valleys.) According to רש"י, there is no Halachic difference.

11) According to the conclusion of the גמרא, if fruits were brought out of ארץ ישראל during a שמיטה year, are you required to bring them back to ארץ ישראל and be מבער them in their original place?

Answer: No. You can be מבער them in their current location.

12) What is the problem of cutting off a branch of a tree with fruit on it for firewood during the שמיטה year?

Answer: The פסוק says (ויקרא 25:6) לאכלה ולא להפסד. The fruit of the tree may only be cut off for eating and cannot be destroyed.

13) What is the ערלה of a date and can you benefit from it when the tree is still ערלה?

Answer: A husk-like covering of a date at its early development. Since it is a protection for the date, it is considered part of the fruit and therefore you cannot benefit from it when it is ערלה.