

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

Copies of these tests can be obtained by contacting us directly at (718) 376-9663 or info@dafaweek.com or download 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) **argues with the רבנן in two cases. With regards to a regular person emulating a תלמיד חכם who do not perform מלאכה on באב תשעה באב, רשב"ג does not consider this haughty while the חכמים do. However, with regards to a חתן saying קריאת שמע on the first night of his wedding, the opinions are reversed. The חכמים say that a חתן may say קריאת שמע and רשב"ג says, לא הכל הרוצה ליטול את השם יטול. How does the גמרא resolve this contradiction ...**

A) According to ר' יוחנן?

Answer: There is an error in one of the two cases and the opinions have to be switched around.

B) According to ר' שישא בריה דרב אידי?

Answer: Although the רבנן consider it haughty for an individual not to do מלאכה while everyone else is doing מלאכה, they do not consider it haughty for the חתן to say קריאת שמע since everyone else is also saying קריאת שמע. On the other hand, רשב"ג says it would be haughty for a חתן to say קריאת שמע but not doing מלאכה would not be considered haughty because plenty of people are not working due to lack of employment opportunities.

2) Was מלאכה **allowed** ערב פסח **before** הצות

A) In יהודה?

Answer: Yes

B) In גליל?

Answer: No

3) Our משנה on מה דף נה implies that doing מלאכה on ערב פסח is an איסור, however, the משנה in the beginning of the פרק (דף נ) implies that it is just a מנהג. How does ר' יוחנן resolve this contradiction?

Answer: The משנה on דף נ is according to רבי מאיר and our משנה is according to רבי יהודה.

4) According to the conclusion of the גמרא, fill in whether מלאכה is permitted or not permitted, in the following chart:

		Start מלאכה on ערב פסח, before הצות	Finish מלאכה that was started prior to ערב פסח
מקום שנוהגים לעשות מלאכה	לצורך המועד	permitted	permitted
	שלא לצורך המועד	permitted (see מ"ב ס' תס"ה ס"ק כ"ט)	permitted
מקום שלא נוהגים לעשות מלאכה	לצורך המועד	not permitted	permitted
	שלא לצורך המועד	not permitted	not permitted

5) The following three אומניות, crafts are universally permitted to be done on ערב פסח before הצות. What is the basis for the leniency regarding a.....

A) Tailor?

Answer: Since an unskilled person can sew normally on חול המועד.

B) Barber?

Answer: Since a person who returns from overseas or was released from prison may get a haircut on חול המועד.

C) Launderer?

Answer: Since a person who returns from overseas or was released from prison may do laundry on חול המועד.

6) What additional craft did רבי יוסי בר יהודה permit on ערב פסח and why?

Answer: A shoemaker, because the עולי רגל were allowed to repair their shoes on חול המועד.

7) Why didn't the ת"ק agree with רבי יוסי בר יהודה's leniency?

Answer: The ת"ק says that we cannot learn the beginning of a מלאכה from the end of a מלאכה. A shoemaker was only allowed to repair shoes on חול המועד, not make it from scratch.

8) Fill in whether the following are permitted or not permitted in the following chart according to אביי's explanation of the משנה:

	Place eggs under a hen	Return a hen that ran away from its eggs
ערב פסח	Permitted	Permitted
חול המועד	Not permitted	Permitted

9) How does ר' הונא qualify ר' אביי's opinion regarding returning a hen that ran away from its eggs?

Answer: It is only allowed if the hen sat on the eggs for more than three days and it is within three days from when it ran away from its eggs.

10) How does ר' אמי qualify ר' אביי's opinion regarding returning a hen that ran away from its eggs?

Answer: It is only allowed if it is within three days from when it ran away from its eggs regardless of how long the hen sat on its eggs.

11) On what issue do ר' הונא and ר' אמי disagree?

Answer: ר' הונא was only lenient in a case of a big loss, while ר' אמי was lenient even for a small loss.

12) One ברייתא says that one may remove dung in a חצר to the sides, while a second ברייתא says that dung may be totally removed from the חצר. How does the גמרא resolve this contradiction?

A) According to ר' אביי?

Answer: On ערב פסח you can totally remove it from the חצר. On חול המועד you may only move it to the side of the חצר.

B) According to ר' רבא?

Answer: If the חצר is as full of dung as a רפת then even on חול המועד you can totally remove it from the חצר. Otherwise, it may only be moved to the sides.

13) Our משנה says that we may both bring and retrieve utensils from a craftsman even מועד קטן. However, the משנה in מועד קטן says we may not bring nor retrieve utensils from a craftsman ... How is this contraction resolved according to the conclusion of the גמרא?

Answer: Our משנה is talking about ערב פסח and the משנה in מועד קטן is talking about חול המועד.