



The bechina on יא is part two of this week's bechinos and will be rewarded with ¼ of the weekly financial incentive.

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***Place an "X" if Closed גמרא _____ (if no indication, we'll assume Open גמרא)

דף of the חזרה: _____ times

Please email or fax your completed בחינה using the contact info above by **Sunday, January 1, 2017** and we'll send it back marked, בל"ג. All scores 90 or above will receive a financial incentive in the form of a gift certificate. Any comments, suggestions or corrections would be appreciated. Copies of these tests and answer keys can be obtained by contacting us or by download from our website listed above. Initially, the "questions only" test will be posted. A few weeks later, we will post the "question/answer" sheet. Please write clearly and use only black ink. Unless otherwise indicated, all questions are based on גמרא ארש"י.

This בחינה begins at the top of יא and finishes at the top of משנה at the top of יב.

1. בתוך הקן ומצא לפני הקן אסורין.

This case seems to prove the principle of רוב וקרוב, הלך אחר הרוב, who says, רבי חנינא who says, When in doubt (where the birds came from) and we can resolve the doubt either by רוב (the birds came from elsewhere) or קרוב (the birds came from a neighboring קן), we assume they came from the רוב (elsewhere). Does the גמרא accept this proof? Why or why not?

2. ואם אין שם אלא הן הרי אלו מותרין

A) Why can't our משנה be referring to מפורחין, birds that can fly?

B) Why can't our משנה be referring to מדדין, birds that can hop around and there is another קן within fifty אמות of it?

C) Why can't our משנה be referring to a case of מדדין and there is not another קן within fifty אמות?

D) What is the case of our משנה?



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3. Our שמאי אומרים אין נותנין את העלי לקצב עליו בשר ובית הלל מתירין says משנה

כלי שמלאכתו לאיסור because it is a טוב on עלי forbids taking an בית שמאי

According to the conclusion of the גמרא does בית שמאי ...

A) allow one to use an old תברא גרמי, butchers board (used for chopping meat)?

B) allow one to use a new תברא גרמי?

C) allow a butcher to bring his knife to an animal (when they are far apart) in order to shecht the animal?

D) What if the difference between the new תברא גרמי (B) and the butcher's knife (C)?

4. בית שמאי אומרים אין נותנין את העור לפני הדורסן. בית שמאי did not allow placing animal hide in a place where it will be trampled on because it appears as if one is tanning the hide. Placing salt on an animal also has the effect of tanning the hide.

Does בית שמאי allow one to salt meat for ...

A) צלי, roasting (which requires a small amount of salt), over the hide?

B) קדרה, cooking (which requires a large amount salt), over the hide?

B) צלי כעין קדרה, (using a lot of salt, but only to roast the meat), over the hide?



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אמר עולא שלשה דברים התירו סופן משום תחלתן...

5. עור לפני הדורסן

A) The **not to have given the reason of** משנה on יא. דף יא says, ובית הלל מתירין ... ובית הלל מתירין, **how might have we understood the reason** בית עור לפני הדורסן **allowed putting the** הלל?

B) What is the practical difference in הלכה now that we learn from עולא that the reason is due to התירו סופן משום תחלתן?

6. תריסי חנויות

A) The **not to have given the reason of** משנה on יא: דף יא says, אף להחזיר, **how might have we understood the reason** תריסין **allowed removing and replacing the** הלל?

B) What is the practical difference in הלכה now that we learn from עולא that the reason is due to התירו סופן משום תחלתן?

7. חזרת רטיה במקדש

A) The **not to have given the reason of** משנה in קב: ערובין דף קב: in **how might have we understood the reason that it is permitted for a** חזרת רטיה במקדש אבל לא במדינה, **to replace a bandage on his wound in the** המקדש?



לע"נ ברוך בענדיט וברכה גרוס ע"ה
BY MR. AND MRS. DUVY GROSS

(718) 376-9663

(973) 860-1661 fax

tests@dafaweek.org

www.dafaweek.org

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7. B) What is the practical difference in הלכה now that we learn from עולא that the reason is due to התירו סופן משום תחלתן?

הפותח חביתו ומתחיל בעיסתו על גב הרגל (אמורא) that רב יהודה, said in the name of his rebbe, וחבא ואליבא דרבי יהודה (התנא) דאמר יגמור.

8. A) In general, if an הארץ touches food, it is considered טמא and a חבר cannot eat it. Why did the רבנן relax this law on יום טוב?

B) The הפותח את חביתו והמתחיל בעיסתו על גב הרגל רבי יהודה אומר יגמור, in משנה says, חגיגה דף כו. וחכמים אומרים לא יגמור, how might we have understood the reason that רבי יהודה allowed selling after יום טוב the remaining open barrels of wine and breads that were handled by הארץ during יום טוב?

C) What is the practical difference in הלכה now that we learn from רחבא that the reason is due to התירו סופן משום תחלתן?

9. Fill in the following chart according to the two בריות (as explained by אב"י) as to whether one may replace תריסין onto its stall on יום טוב.

בשיש להן ציר מן הצד	בשיש להן ציר באמצע	אין להן ציר כל עיקר		
			בית שמאי	במה דברים אמורים בשיש להן ציר
			בית הלל	אבל אין להן ציר דברי הכל מותר
			בית שמאי	במה דברים אמורים בשאין להן ציר
			בית הלל	אבל יש לן ציר דברי כהל אסור