

Name _____

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לימוד מסכת תענית מוקדש לז"נ
נעכא גיטל בת שמואל הירש הלוי ע"ה

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

בחינה זו מוקדש לרפ"ש
חי' בת"י בת רייזל בתושח"י

Future weekly dedications available

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

חזרה of the דף: _____ times

1st ever בחינה? _____

Please email or fax your completed **בחינה** using the contact info above by **Monday, June 11, 2018** 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 type your answers or write clearly, using only black ink. Completed tests in Word or PDF are preferred. No JPEGs please.**
Unless otherwise indicated, all questions are based on **גמרא** אר"י.

This week's בחינה starts on the second line of דף יב: אמר רב כהנא at דף יג: והלכתא ... את הזוהמא at דף יג:

- As per **כהנא**, if an individual accepted upon himself to fast without specifying whether he intended to take on the stringencies of a **תענית ציבור**, would he have to take on these stringencies (e.g. would it be forbidden for him to wear shoes)?
- A) A group of **רבנן** reported to **רב ששת** that they saw **רבנן** who wore their shoes on public fast days. What was the justification for these **רבנן**?

B) Did **רב ששת** accept this practice?
- a person may "borrow" his fast, that is to say, eat on the day that he originally accepted to fast, and "pay it back" by fasting on another day.
A) According to the **גמרא**'s first version, how did **שמואל** weigh in on this issue?

B) According to the **גמרא**'s second version, how did **שמואל** weigh in on this issue?

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3. C) רב אסי was visiting the house of רב יהושע בריה דרב אידי. They prepared for him תילתא, a fancy meat. He said that he could not have it because he was fasting. Why didn't he make use of רב's ruling of לוח אדם תעניתו, and push off his fast to another day?

D) As per רב יוסף, a person may fast a תענית חלום even on שבת. When one fasts a תענית חלום on שבת, what should he do to rectify the situation?

4. The משנה on דף י' mentions the three fasts of יחידים, followed by the first three fasts of the ציבור that are decreed during a year of drought. Our משנה (דף יב:) discusses what is done if the drought continues.

עברו אלו ולא נענו, בית דין גוזרין ג' תעניות אחרות על הצבור ...

A) Do these fasts begin at nightfall or in the morning?

B) In addition to fasting, what other five things were prohibited on these days?

עברו אלו ולא נענו, בית דין גוזרין עליהן עוד שבע ...

C) What additional two stringencies were added on these seven fasts?

קדשו צום קראו עצרה אספו זקנים כל ישבי הארץ בית ד' א-לקיכם וזעקו אל ד': (יואל א' יד)

5. A) Except for מלאכה, all the other prohibitions of תענית ציבור are because of תענוג, to diminish one's pleasure. How did רב אבא בר אבא learn the איסור of מלאכה from this פסוק?

B) Based on this לימוד, one would think that the prohibition of מלאכה starts at night. How did רב אבא בר אבא learn from this פסוק that מלאכה is only prohibited during the day?

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6. אמר רפרם בר פפא אמר רב חסדא, כל שהוא משום אבל, כגון תשעה באב ואבל, אסור בין בחמין בין בצונן. כל 1 – רב חסדא **from** חידושים **We learn two**. שהוא משום תענוג, כגון תענית ציבור, בחמין אסור בצונן מותר **For** אבלות, **one is prohibited to wash in cold water.** 2 - **For** (תענוג prohibited), **one may wash in cold water.**

A) Our משנה, after mentioning the prohibitions on a ציבור says, ומרחצאות, and they locked the bathhouses. How did רב אידי בר אבין, as explained by his son, רב שישא, use this to support רב חסדא's second חידוש (on a ציבור one may wash in cold water).

B) Our גמרא quotes a ברייתא that says, בין בט' באב בין ביום הכיפורים, כל חייבי טבילות טובלין כדרכן, בין בט' באב בין ביום הכיפורים. How does our גמרא try to prove רב חסדא's first חידוש (for one is prohibited to wash with cold water) from this ברייתא?

C) How does רב חנא בר קטינא negate this proof?

7. Our גמרא quotes another ברייתא that lists various limitations to the prohibitions for a תענית ציבור. Included in the list is ורגליו מותר אבל פניו ידיו ורגליו מותר. וכשאמרו אסור ברחיצה, לא אמרו אלא כל גופו אבל פניו ידיו ורגליו מותר. The ברייתא then says, וכן אתה מוצא במנוחה ובאבל.

A) The גמרא initially assumed that the statement applies to all the limitations listed in the ברייתא. Based on this assumption, when the ברייתא says אבל פניו ידיו ורגליו מותר, is it referring to washing with hot water or cold water and how do we know this?

B) Based on this, when the ברייתא says ורגליו מותר, it must be referring to the same type of water. Why would that be problematic to רב חסדא?

C) How does the גמרא answer for רב חסדא?

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8. Our גמרא tells us that אבילות רבי יוסי בן רבי חנינא washed himself with cold water during his חידוש when his two sons died. This seems to contradict רב's first חסדא. How does the גמרא answer for רב חסדא?

Our גמרא brings two versions on how רבא weighs in on רב's first חסדא.

9. Version #1 – רבא disagrees with רב חסדא and says an אבל may wash himself in cold water.

Our גמרא quotes a ברייתא that says, אין הבוגרת רשאה לנוול את עצמה בימי אבל אביה. The גמרא is מדויק that a בוגרת is not permitted to make herself unattractive during אבלות, but a נערה may.

The גמרא understood this was referring to washing with cold water, and thus we see that a נערה cannot wash herself during אבלות even with cold water. This seems to contradict רבא. How did the גמרא answer for רבא?

10. Version #2 – רבא agrees with רב חסדא and says an אבל may not wash himself in cold water.

The גמרא asks, why is washing oneself with cold water not permitted while eating meat and drinking wine is permitted? How does the גמרא answer this question?

11. How does the גמרא *pasken* regarding an אבל ...

A) washing his full body with hot water?

B) Washing his full body with cold water?

C) Washing פניו ורגליו with hot water?

D) Washing פניו ורגליו with cold water?

E) to anoint a small part of one's body for pleasure?

F) to anoint to remove filth?

Let's plan to be קונה the מסכת focusing on a simple חזרה of just the וטריא inside:

Were you able to make a few minutes every day for an immediate חזרה of the portion just learned? _____

Were you able to make time on שבת or Sunday to do a חזרה of the דף? _____

Were you able to make time on שבת or Sunday to do a חזרה of the last 3 דפים? _____