



לע"נ ברוך בענדיט וברכה גרוס ע"ה
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בס"ד

A Gut Moed and a Gut Yom Tov!

ראש השנה דף י"ג

Name _____ Email or Phone # (needed on 1st page only) _____ Page | 1 of 5 |Place an "X" if Closed גמרא _____ (if no indication, we'll assume Open גמרא) חזרה of the דף: _____ times 1st בחינה? _____

Please email or fax your completed בחינה using the contact info above by **Tuesday, October 17, 2017** and we'll send it back marked, בליג. 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 רש"י.

This week's בחינה starts at the two dots on דף יב:
and ends at דף יג: עד השנה התשיעית

1. A) Until what date is one prohibited from benefitting from his friend if he is מודר הנאה לשנה on תשרי, תשע"ה?
B) Until what date is one prohibited from benefitting from his friend if he is מודר הנאה לשנה זו on תשרי, תשע"ה?
2. A) If one is מודר הנאה לשנה זו on תשע"ה, כ"ט אלול, he is prohibited from benefitting from his friend ...
a) until תשרי, תשע"ט according to all opinions.
b) until תשרי, תש"פ according to all opinions.
c) until תשרי, תשע"ט according to the opinion that however, יום אחד בשנה חשוב שנה, according to the opinion that יום אחד בשנה איננו חשוב שנה, until תש"פ.
- B) What reason does the גמרא give for this?
3. Why is the ראש השנה for תשרי in נדרים and not in ניסן?
4. The ראש השנה for תלתן, a spice, is תשרי א'. What stage of development must it reach before for it to be considered part of last year's crop?



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5. A) If something is ready to be harvested on סוכות (it is fully developed), the רבנן established that it must have reached at least _____ of its development by ראש השנה.

B) What stage of development must grain, grapes and olives reach before their ראש השנה for them to be considered part of last year's crop?

ויצו משה אותם לאמר מקץ שבע שנים במעד שנת השמטה בחג הסוכות: (דברים לא:י)

C) This פסוק refers to the end of the שמיטה year. What problem did our גמרא have with its mention of חג הסוכות?

D) How did רבי יוחנן and some say רב אסי אמר רבי יוסי הגלילי attempt to solve this problem and how did he use this as a source for #5B?

E) What question did רבי זירא ask on this?

וחג הקציר בכורי מעשיך אשר תזרע בשדה וחג האסף בצאת השנה באספך את מעשיך מן השדה: (שמות כג:טז)

F) This פסוק refers to סוכות as חג האסף, the festival of gathering (one's crops). Our גמרא says that these words can't be the source that סוכות falls out during the time of gathering one's crops. Why not?

G) Being that the phrase חג האסף בצאת השנה cannot be telling us that סוכות comes out at the time of gathering, the גמרא brings an alternate understanding to the פסוק which supports רב אסי's understanding of the previous פסוק and re-establishes it as the source for #5B. What does the פסוק mean by חג האסף and how do we understand this phrase?



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6. A) **What questions did R. Yirmiyah ask because he was skeptical of the rabbis' ability to precisely track the stages of the development of crops? How did R. Yirmiyah address the rabbis' skepticism?**

B) **What date did the land of Israel enter Israel?**

C) **What date is the offering brought?**

דבר אל בני ישראל ואמרת אליהם כי תבאו אל הארץ אשר אני נתן לכם וקצרתם את קצירה והבאתם את עמר ראשית קצירכם אל הכהן: (ויקרא כג:י)

D) **When they entered the land of Israel, R. Kahana's friends asked him where the barley for the offering came from when they entered the land. R. Kahana didn't answer that they used barley from crops grown by non-Jews. How did R. Kahana know this?**

E) **What did R. Kahana answer?**

F) **What did R. Yirmiyah try to deduce from R. Kahana's answer?**

G) **What objection did the sages have to R. Yirmiyah's proof?**



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6. H) Why did the גמרא initially dismiss this rejection (and, therefore, once again validate רבי רבי's proof)?

I) Why was the גמרא not satisfied with רבי ירמיה's proof?

ויעש הבא אליו כרצונו ואין עומד לפניו ויעמד בארץ הצבי וכלה בידו: (דניאל יא:טז)

J) How did גמרא use the above פסוק in רבי ירמיה's defense and how did it reject it?

To summarize where we are, רב אסי used the פסוק of הסוכת בחג השמטה במעד שנת השמטה בחג הסוכת פסוק (#5D) with the help of the פסוק of השנה בצאת האסף בשנה פסוק (#5G) as a source to what stage of development grains, grapes and olives must reach before ראש השנה for them to be considered part of last year's crop.

חג הסכת תעשה לך שבעת ימים באספך מגרנד ומיקבך: (דברים טז: יג)

7. A) What do we learn from the words מגרנד ומיקבך?

B) Based on this, רבי חנינא argued with רבי אסי on how to understand the abovementioned פסוק of השנה בצאת האסף בשנה. What was his argument?



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וכי תאמרו מה נאכל בשנה השביעת הן לא נזרע ולא נאסף את תבואתנו: וצוית את ברכתי לכם בשנה הששית ועשת את התבואה לשלש השנים: וזרעתם את השנה השמינית ואכלתם מן התבואה ישן עד השנה התשיעת עד בוא תבואתה תאכלו ישן: (ויקרא כה:כ-כב)

8. A) How did רבי יוסף בן יונתן use the פסוק of וצוית to learn the source for #5B?

B) The גמרא asks how can רבי יונתן make this דרשה. The פסוק is needed to answer what people might question (פסוק כ). How does the גמרא answer this question?

Please feel free to add any questions/answers, הערות or headlines of the סוגיות from this week's דף

Utilize our Shoel U'meishiv online at <http://www.dafaweek.org/discussion-forum>

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? _____