



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

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לע"נ ר' אריה לייב ברוך ב"ר מרדכי ז"ל – יארצייט ו' טבת

ראש השנה דף יט

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Place an "X" if Closed גמרא _____ (if no indication, we'll assume Open גמרא) דף of the חזרה: _____ times 1st בחינה? _____

Please email or fax your completed בחינה using the contact info above by **Monday, November 27, 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 רש"י.

This week's בחינה starts on: דף יח: 11 lines from the bottom
and ends 5 lines from the bottom of דף יט: בזמנו

lists dates of various minor festivals that were established due to miracles that occurred. Making a תענית is prohibited on these days. Some, have an additional prohibition of saying a הספד. Our רב רבי is in the middle of a מחלוקת whether מגילת תענית was nullified after חורבן בית שני. According to רבי יוחנן it was nullified. According to רבי יוחנן ורבי יהושע בן לוי it was not.

1. מתב רב כהנא, מעשה שגזרו תענית בחנוכה בלוד ...

A) How did רבי אליעזר and רבי יהושע demonstrate to the people of לוד that fasting on חנוכה was prohibited?

B) What did they tell the people who fasted to do to attain תשובה?

C) חרבן בית שני lived after רבי יהושע and רבי אליעזר. Thus, we see from this incident that fasting on חנוכה is still prohibited after the חורבן. This seems to be a question on רבי חנינא. How did רב יוסף initially try to answer for them?

D) Why did אבוי object to this answer?

E) How did רב יוסף finally answer for רבי חנינא?



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2. A) When the רבנן made a טוב יום, they not only prohibited making a תענית on the day of the יום טוב, they also prohibited making a תענית the day before and the day after. Why?

B) Did they also prohibit making a תענית the day before and the day after ראש חדש? Why or why not?

C) The טוב יום of גדליה was established after חורבן בית ראשון and was converted into a טוב יום when בית שני was built. Did they prohibit making a תענית on the day before this יו"ט? Why or why not?

D) When מלכות יון ruled over ארץ ישראל, they forbade us from mentioning the שם ד'. When the חשמונאים defeated מלכות יון, they decreed that שם שמים should be mentioned even in contracts. Why didn't the חכמים approve of this?

E) On the third of תשרי the חכמים succeeded in stopping this practice. Since it is difficult to change an accepted practice, the חכמים viewed this as a "miracle" and declared the third of תשרי as a טוב יום. The גמרא assumed that this happened after חורבן בית שני. Why would this be problematic according to the opinion of רבי חנינא?

F) To answer this question, the גמרא says that this טוב יום was established while בית שני was still standing. What problem did the גמרא have with this answer?

G) How did the גמרא answer this?



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3. When a **טמא** breaks, it loses its **טומאה**.

A) If a glass **כלי** that is **טמא** breaks, does its **טומאה** return once it is repaired (without using any foreign material)?

Extra Credit

B) If a metal **כלי** that is **טמא** breaks, does its **טומאה** return once it is repaired?

If a glass **כלי** that is **טמא** breaks, does its **טומאה** return if it is repaired using **אבר**, lead (a metal), according to

C) **יהודה בן שמוע** משום **רבי מאיר**?

D) **החכמים**?

4. **מתיב רב טובי בר מתנה ...**

A) **The Romans prohibited the Jews from learning תורה. Due to protests of שמוע and his colleagues on the twenty-eighth of אדר, the Romans rescinded this decree. The חכמים set that date as a טוב יום. Here too, the גמרא assumed that this happened after חורבן בית שני which is problematic according to the opinion of רבי חנינא. Why was the גמרא forced to remain with its assumption that this incident happened after חורבן בית שני?**

B) **How does the גמרא answer for רבי חנינא?**

5. **The גמרא concludes, והלכתא לא בטלו (מגילת תענית) והלכתא לא בטלו. How does the גמרא explain these seemingly contradicting rulings?**



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6. Our משנה says that שלוחים were sent out in אלול because of ראש השנה and תשרי because of the מועדות. The גמרא asked why it was necessary to send out שלוחים in תשרי since we already sent out שלוחים in אלול.

A) Why didn't the גמרא initially accept the obvious answer that שלוחים needed to be sent to inform us whether אלול was made a מלא month consisting of 30 days?

B) Why, at the end, did the גמרא accept this answer?

C) Our גמרא says that they were מעבר the month of אלול to ensure that they would not be מקלקל the מועדות רש"י. gives two examples: one, to prevent טוב from falling out on a Friday or Sunday (so vegetables would not have to be kept for two days); and two, to prevent יום הכיפורים from falling out on Friday and Sunday (so that a מת won't have to wait two days for burial). Since people outside ירושלים assumed that ראש השנה fell out on the 30th day after ראש חודש אלול, why weren't they worried about causing those people to be מקלקל ראש השנה?

7. רבי says that, in an עיבור year, שלוחים are sent out in אדר שני because of פורים. Our משנה disagrees.

A) The גמרא initially thought the underlying מחלוקת between רבי and our משנה was כל מצות. Explain what this means and who held which opinion.

B) Our גמרא rejected that they argued on this point. On which side did everyone agree?

C) The גמרא concludes that the מחלוקת between our משנה and רבי is תלוי on a מחלוקת between the כמה עיבור שנה, ל' יום. רבי, which says, רבי שמעון בן גמליאל and תנא קמא says 29 days. According to the simple understanding of this מחלוקת, both the רבי and תנא קמא say that אדר ראשון is a fixed amount of days. Therefore, neither of them should require שלוחים to go out in אדר שני. Question continues on page 5...



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How does רב פפא clarify this מחלוקת, and based on that, according to which opinion does our follow and which opinion does רבי follow?

8. A) **העיד רבי יהושע בן לוי משום קהלא קדישא דירושלים על שני אדרים שמקדשין אותם ביום עיבוריהן. What does this mean?**

B) **שני אדרים חגי, זכריה, ומלאכי testified, in the names of רב נחמן בר חסדא said that שני אדרים חסר, עושין אחד מלא ואחד חסר. שאם רצו לעשותן שניהן מלאין, עושין. שניהן חסרין, עושין. אחד מלא ואחד חסר mean...**

a) **either אדר can be 29 days and the other would be 30 days.**

b) **specifically, that אדר ראשון can be 30 days and אדר שני would be 29 days.**

9. A) **In the name of רבינו (רב) they say that אדר ראשון is always _____ and אדר שני is always _____.**

B) **What exception is there to the above rule?**

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? _____