

Name \_\_\_\_\_

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(718) 376-9663  
 (973) 860-1661 fax  
 tests@dafaweek.org  
 www.dafaweek.org



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

## תענית דף כז

נא ללמוד בעד הזכרת נשמות  
 הרב משה אליהו ואסתר מלכה לאזאר ז"ל  
 נלב"ע בערב יוה"כ ובי"ג תשרי

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חזרה of the דף: \_\_\_\_\_ times

1<sup>st</sup> ever בחינה? \_\_\_\_\_

Please email or fax your completed **בחינה** using the contact info above by **Thursday, September 20, 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 couple of 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** ארש"י.

*ב"ה, the **דף השבוע** program has grown exponentially and the annual costs of the weekly **בחינות** has surpassed \$65,000. Please consider a recurring monthly donation at [www.dafaweek.org/donate](http://www.dafaweek.org/donate) or contact us for more info. Thank you to all who've already contributed!*

**This week's בחינה starts on דף כז, six lines from the bottom, and ends at the two dots on the top of דף כח.**

1. We see from our **משנה**, that according to all opinions, one cannot **דוכן** when **שכור**, **intoxicated**. **נשיאת** of **סמיכות הפרשיות** **initially** wanted to learn this from the **רבי יהושע** בן לוי משום בר קפרא **נזירות**. **What question did זירא** אבוה דרבי זירא **and others say** בר זבדא **asked on this?**

בעת ההוא הבדיל ד' את שבט הלוי לשאת את ארון בית ד' לעמד לפני ד' לשרתו ולברך בשמו עד היום הזה: (דברים י:ח)

2. **פסוק** **suggested that we can learn the prohibition of שכרות from this פסוק**. **The פסוק compares** **משרת כהן** **to the ברכת כהנים** **being כהן**. **Just like it is prohibited for a כהן to do עבודה when intoxicated, a כהן is prohibited to דוכן when intoxicated. What problem did the גמרא have with this לימוד?**

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3. The גמרא next suggests that we learn the prohibition from both משרת and נזירות. What problem did the גמרא have with this suggestion?

4. How did the גמרא resolve this problem?

5. Our גמרא quotes a ברייתא that says עשרים וארבעה משמרות (היו – ב"ה) בארץ ישראל ושנים עשרה ביריחו. According to the conclusion of the גמרא, the ברייתא means that there were ...

- a total of thirty-six משמרות. Twenty-four went to ירושלים and twelve to יריחו.
- a total of twenty-four משמרות, of which twelve went to יריחו.

6. What was the purpose of the משמרות who went to יריחו?

7. Our גמרא says ...

- אמר רב יהודה אמר שמואל, כהנים ולוים וישראלים מעכבין את הקרבן
- במתניתא תנא, רבי שמעון בן אלעזר (אומר – ב"ה) כהנים ולוים וכלי שיר מעכבין את הקרבן

What is the underlying disagreement between these two opinions?

8. Our גמרא quotes a ברייתא that says, משה תיקן להם לישראל שמונה משמרות, ארבעה מאלעזר וארבעה מאיתמר. בא דוד ושמואל והעמידן על עשרים וארבע ...

According to the מסקנא, this ברייתא means that ...

- a) שמואל added an additional eight משמרות to bring the total to sixteen. Then דוד added another eight to bring the total to twenty-four.
- b) שמואל and דוד jointly added another sixteen משמרות to bring the total to twenty-four.

9. Our גמרא quotes a ברייתא that says, ארבעה משמרות עלו מן הגולה ואלו הן, ידעיה, חרים, פשחור ואימר. The ברייתא tells us that when the second בית המקדש was built, only four of the משמרות returned to ארץ ישראל. Therefore, they ...

- a) cut down the משמרות from twenty-four to four.
- b) maintained the twenty-four משמרות by dividing each of these four into six.

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**10. During the time of the first בית המקדש, the יהויריב family had the honor of being the first משמר. If they subsequently joined the four משמרות (see # 9 above) who came back during the second בית המקדש, would they be reinstated as the first משמר?**

**11. What פרשה did the מעמדות read and why?**

**12. On the following days, for whom would the אנשי מעמד fast?**

A) Monday?

B) Tuesday?

C) Wednesday?

D) Thursday?

**13. What are the three opinions why the מעמדות didn't fast on Sunday? (names aren't necessary)**

**14. On Sunday, the מעמד read two aliyos from פרשת בראשית (5 פסוקים) and one aliya from ויהי רקיע (3 פסוקים). An aliya must be three פסוקים. How were the 5 פסוקים in פרשת בראשית divided according to ...**

A) רב?

B) שמואל?

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15. Why didn't רב accept שמואל's opinion?

16. Why didn't שמואל accept רב's opinion?

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

**Let's plan to be קונה the מסכת by 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? \_\_\_\_\_