

Name _____

Page | 1 of 3 |

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



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

בחינה מוקדש לז"נ
לעילוי נשמת יוסף בן שפאה ע"ה

Future weekly dedications available

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

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 4, 2018** and we'll send it back marked, **בלי**. 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 רש"י

This week's בחינה starts at the two dots towards the top of דף יא:
and ends on the second line of דף יב:

1. אמר רבי זעירא אמר רב הונא ...

יחיד שקיבל עליו תענית, **if a יחיד who accepted upon himself a fast... For instance, on Sunday afternoon he accepted upon himself to fast on Monday and he ate and drank the whole Sunday night.**

A) **May he say ענינו when he davens שחרית Monday morning?**

B) **if, on Monday prior to nightfall, he did not accept upon himself to fast, however, he continued not eating Monday night, may he say ענינו when he davens שחרית Tuesday morning?**

2. **understood that לן בתעניתו was referring to a case (as in our example) where during Monday night he accepted upon himself to fast until Tuesday morning.**

offers two possible reasons for הונא רב's ruling (#1B).

A) **Reason #1 - אין מתענין לשעות. According to this reason, would the person be able to eat in middle of the night?**

B) **Reason #2 – מתענין לשעות והמתענה לשעות אינו מתפלל תפלת תענית. According to this reason, would the person be able to eat in middle of the night?**

Name _____

Page | 2 of 3 |

3. According to אב"י, is רב's ruling for בתעניתו because of ...

- a) רב's first reason - אין מתענין לשעות.
- b) רב's second reason – המתענה לשעות אינו מתפלל תפלת תענית.
- c) Neither of רב's reasons. רב's case was not a תענית שעות because the person never (throughout the whole night) accepted upon himself to fast.

4. אמר רב חסדא, הא דאמרת מתענין לשעות והוא שלא טעם כלום עד הערב. The גמרא initially understood that רב's case was referring to a person who, on the previous day, accepted upon himself to fast until noon. He ruled that it would only be considered a תענית שעות (enabling him to say ענינו) if he actually fasted the whole day.

A) What question did אב"י ask on חסדא?

B) According to אב"י's question, would it be considered a תענית שעות if that person only fasted until noon (רש"י: ...והאי מקשה סבר...)?

C) How did רב חסדא answer?

D) Our גמרא quotes a משנה that says, (טו:), אנשי משמר מתענין ולא משלימין. This seems to contradict רב חסדא. How does the גמרא answer for רב חסדא?

5. אמר שמואל, כל תענית שלא קיבל עליו מבעוד יום לאו שמיה תענית.

A) As per בר שילא, רבה בר שילא, if a person fasted without having accepted it on the previous day, has he accomplished anything?

B) According to רב, when and where can he accept the fast?

Name _____

Page | 3 of 3 |

5. C) When does שמואל say that a fast must be accepted?

6. להן כל איניש דייתי, lists minor טובים where it is prohibited to fast. It then says, עלוהי מקדמת דנא (one of these holidays), if one of the subsequent fasts fall out on a minor טוב ...

argue about how this statement ends.

A) According to one of these opinions, it ends with ייסר, which means ואסרה אסור, he (must once again actively) prohibit himself and fast. Does this opinion support רב or שמואל?

B) The other opinion says it ends with יאסר, he will (passively) be prohibited from eating. Does this opinion support רב or שמואל?

7. Our גמרא quotes a ברייתא that discusses until when one may eat on the night prior to a fast. תנו רבנן, עד מתי אוכל ושותה, עד שיעלה עמוד השחר, דברי רבי. רבי אליעזר בר שמעון אומר עד קרות הגבר. The ברייתא and רבא's discussion of this גמרא.

Version #1 – אביי qualifies this ברייתא. When do we say that one can eat until the morning (either קרות הגבר or עמוד השחר)? When the person didn't finish his meal. However, after the person finishes his meal, he may no longer eat. רבא asks on אביי from a ברייתא that says גמר אכל, a person may eat after he finished his meal and got up from the table.

A) How does אביי answer?

Version #2 – רבא qualifies this ברייתא. When do we say that one can eat until the morning? Only if a person did not go to sleep, but once a person goes to sleep, he may no longer eat. אביי asks on רבא from a ברייתא that says ישן ועמד הרי זה אוכל, a person may eat after he went to sleep.

B) How does רבא answer?

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? _____