

לזכר נשמת רפאל זאב ב"ר ברוך ז"ל



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

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בס"ד

ראש השנה דף כג

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 **Monday, Dec. 25, 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 at the משנה on the bottom of דף כב: and ends before the bottom משנה on דף כג.
No memorization of tree names or mountain tops are required for this test.

ויעזבו שם את עצביהם וישאם דוד ואנשיו: (שמואל ב ה:כא)

1. A) **Our משנה says, בראשונה היו משיאין משואות, Based on this פסוק, what does the משנה mean when it says משיאין?**
 - B) **The משנה continues, כיצד היו משיאין משואות מביאין כלונסאות של ארז ארוכין וקנים ועצי שמן ונעורת של פשתן וכורך במשיחה, Why were these other materials added to the long poles of ארז?**
2. A) **If ראש חודש was declared on a Tuesday, which was the 30th day of the previous month (the previous month was חסר), would torches be lit to spread the word and if so, when?**
 - B) **If ראש חודש was declared on a Wednesday, which was the 31st day of the previous month (the previous month was מלא), would torches be lit to spread the word and if so, when?**
 - C) **If ראש חודש was declared on a Friday, which was the 30th day of the previous month, would torches be lit to spread the word and if so, when?**
 - D) **If ראש חודש was declared on a Friday, which was the 31st day of the previous month, would torches be lit to spread the word and if so, when?**

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3. A) The גמרא suggested that torches be lit regardless of whether ראש חודש was declared on the 30th day of the previous month or the 31st. Why did רבי זירא reject this idea?

B) The גמרא suggested that torches be lit regardless of whether ראש חודש was declared on either the 30th day of the previous month or the 31st and not to light torches at all if ראש חודש was declared on Friday. Why did the גמרא reject this idea?

4. Assume that the 30th day of אלול was on a Monday and it was declared ראש חודש (thus the true day of ראש השנה was Monday).

A) If torches were only lit when ראש חודש was declared on the 30th day, when would people (outside ירושלים) find out the true day of ראש השנה?

B) If torches were only lit when ראש חודש was declared on the 31st day, when would people (outside ירושלים) find out the true day of ראש השנה?

C) Therefore, due to ביטול מלאכה, torches are only lit when ראש חודש ...

a) was declared on the 30th.

b) was declared on the 31st.

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כי אם שם אדיר ד' לנו מקום נהרים יארים רחבי ידים בל תלך בו אני שיט וצי אדיר לא יעברנו: (ישעיהו לג:כא)

5. Our גמרא mentions various trees that are in the ארז category. One of these is the אלמוגין, which the גמרא translates as כסיתא, coral (Artscroll based on the לעז תרגום). Tangentially, our גמרא brings this פסוק.

This פסוק refers to a נבואה of ישעיהו about a mighty river which will flow from the המקדש. The פסוק says that the river will be so powerful that a צי אדיר, a mighty ship, לא יעברנו, cannot cross it. רב tells us that this ship is known as a בורני גדולה. The גמרא then goes on to describe the use of this ship.

A) What was this ship sent out to collect (from the Roman port)?

B) The גמרא describes that a crew of thousands of men filled this ship with sand until it sunk to the bottom of the sea. Why didn't this cause the בורני ship to be submerged?

C) Describe the method they used to collect what they wanted to collect (#A).

D) Pound for pound, what was the value of what they collected relative to silver?

אתן במדבר ארז שטה והדס ועץ שמן אשים בערבה ברוש תדהר ותאשור יחדו: (ישעיהו מא:יט)

6. According to רבי יוחנן ...

A) what is the פסוק promising כלל ישראל in the future?

B) where is the פסוק referring to when it says במדבר?

C) According to the first version of רבי יוחנן, what is compared to the הדס in the מדבר?

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6. D) According to the second version of רבי יוחנן, what is compared to the הדס in the מדבר?

תחת הנחשת אביא זהב ותחת הברזל אביא כסף ותחת העצים נחשת ותחת האבנים ברזל ושמתי פקדתך שלום ונגשיך צדקה: (ישעיהו ס:ז)

E) This פסוק refers to the נבואה of ישעיהו that in the future 'ד will inspire עובדי כוכבים to make restitution to ישראל many times greater than what they stole (Artscroll according to the רדק). What did רבי יוחנן point out that the עובדי כוכבים cannot make restitution for?

7. A) Our משנה mentions five mountain tops where torches were lit to spread the word of when ראש חודש was declared. 1 - הר המשחה, 2 - סרטבא, 3 - גרופינא, 4 - חוורן, 5 - בית בלתינ. The משנה ends by saying ומבית בלתינ לא זזו משם אלא מוליך ומביא ומעלה ומוריד עד שהיה רואה כל הגולה לפניו כמדורת האש. What does the משנה mean when it says מדורת האש?

B) Our גמרא quotes a ברייתא where רבי שמעון בן אלעזר lists three other mountain tops where torches were lit to spread the word of when ראש חודש was declared. 1 - חרים, 2 - כייר, 3 - גדר, 4 - וחברותיה. According to the first דאמרי of the גמרא, what relationship did these mountains have with the five mountains mentioned in our משנה?

C) According to the second דאמרי of the גמרא, what relationship did these mountains have with the five mountains mentioned in our משנה?

D) According to רבי יוחנן, what is the distance between each of the five mountains mentioned in the משנה and what is the total distance between הר המשחה and בית בלתינ?

לכן הנני שך את דרכך בסירים וגדרתי את גדרה ונתיבותיה לא תמצא: (הושע ב:ח)

גדר דרכי בגזית נתיבתי עוה: (איכה ג:ט)

E) Based on these two פסוקים (the first according to אביי and the second according to רב נחמן), why nowadays do we have to travel a much larger distance to go from הר המשחה to בית בלתינ?

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8. Our next משנה tells us that large meals were prepared for the החודש עדי when they arrived in ירושלים.

A) Why was this done?

B) Originally, what restriction did עדים have when they came to ירושלים and what תקנה did רבן make?

C) Who else benefitted from this תקנה (provide three of the five examples given)?

D) The גמרא questions whether the correct text of our משנה is יעזק בית, which has a positive connotation, or יזק בית, which has the connotation of discomfort and restriction. How did אב"י weigh in on this issue and what was his proof?

E) How did the גמרא refute אב"י's proof?

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? _____