

TIME FOR REVIEW

שאלות לחזרה
CROSSWORDS AND WORDFINDS

PEREK HAMAFAKID LETALMIDIM
UNITS 42-80

שם:

ב"ה
אדר א התשע"ט

With thanks and appreciation to ה' יתברך, I am presenting "TIME FOR REVIEW VOLUME TWO". My hope is that many talmidim will benefit from this sefer in gaining a clear understanding of the גמרא, mastering basic גמרא skills and developing a love and excitement for לימוד התורה.

I must express much הטוב הכרת to my wife and family for their support and encouragement, to my father for his perceptive editing and revisions, and to my talmidim for their insights and corrections.

This sefer is the culmination of years of work and countless hours of research, development and design. Please do not copy or reproduce this sefer in any way without written permission. If anyone has corrections or comments please contact me at the email address below.

May ה' יתברך continue to give us the כח to grow in לימוד התורה and may we be זוכה to the time when כמים לים מכסים

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TIME FOR REVIEW

UNIT 42

1. What are the two opinions concerning the property of a captive?
 - a. _____

 - b. _____

2. What did the חכמים hold about a שומר watching diminishing fruit? _____

3. What was their reasoning according to :
 - a. רב כהנא: _____
 - b. רב נחמן בר יצחק: _____

4. What did the רשב"ג hold about a שומר watching diminishing fruit? _____

5. What was his reasoning? _____

6. The גמרא attempts to deduce what the תנאים in our משנה would hold about property of a captive. What does the גמרא think רשב"ג would hold about property of a captive? _____

7. What does the גמרא think the חכמים would hold about the property of a captive? _____

8. Why does the גמרא reject the above comparison for רשב"ג? _____

9. What does the word קרן mean? _____
10. In the case of rotting fruit, what is the קרן? _____
11. In the case of the field of a captive, what is the קרן? _____
12. Why does the גמרא reject the above comparison for the חכמים? _____

13. At this point, does the גמרא think that the case of rotting fruit and the case of property of a captive are “one reasoning” or “two reasonings”? _____
14. Explain what “two reasonings” means: _____

15. What are the two statements of שמואל?
 a. _____
 b. _____
16. How do these two statements seem to show that rotting fruit and property of a captive are “one reasoning” and not “two reasonings”? _____

17. How does the גמרא reject the above? _____

18. Based on this, it is possible:
 a. One could hold like רשב"ג that one should sell the rotting fruit and still hold that _____.
 b. One could hold like the חכמים that one should not sell the rotting fruit and still hold that _____.
19. The גמרא bring support to this conclusion (that the two cases are independent) from two statements of רב נחמן. What are the two statements of רב נחמן?
 a. אמר רבא אמר רב נחמן: _____
 b. רב נחמן: _____
20. What do these two statements prove? _____
21. When does the גמרא use the term מסתברא? _____

UNIT 43

1. What is a sharecropper (אריס) and how would he be paid? _____

2. If someone is taken captive, some opinions say that בית דין brings a relative to take care of his property. How would the relative be paid? _____
3. What happens with the rest of the produce? _____
4. What would happen if the captive dies? _____

5. What happens if the captive comes back? _____

6. What happens if the captive comes back before the relative had a chance to take his portion of that year's crops? _____
7. Which relative is chosen to take care of the property? _____

8. Why do we bring a relative and not anyone else? _____

9. Concerning bringing down a relative to take care of a captive's property what is the opinion of:
 - a. רב: _____
 - b. שמואל: _____
10. In which case does everyone agree that we bring down a relative? _____

11. Why? (רש"י) _____

12. Which case are רב and שמואל arguing about? _____
13. Why does רב say not to bring down a relative? _____

14. Why does שמואל say to bring down a relative? _____

15. Why does רב only worry about the relative ruining the property when there is *no* rumor that the captive died? _____

16. Who does the הלכה follow, רב or שמואל? _____

17. Why? _____



18. What does the תורה command us concerning widows and orphans? _____

19. What does the תורה warn will happen to someone that afflicts them? _____

20. What question does רבי אליעזר ask (in a ברייתא) about these פסוקים? _____

21. What does רבי אליעזר answer? _____

22. How is this ברייתא a question on שמואל? _____

23. How does רבא answer the question on שמואל? _____

24. What was the case that happened in נהרדעא? _____

25. What did רב ששת say? _____

26. What did רב ששת ask רב עמרם? _____

27. What was the response of רב ששת? _____

28. Why did רב ששת think that רב עמרם's response was a "squeeze"? _____

29. When do we use the term לומר לומר? _____

UNIT 44

1. What is the definition of נכסי שבויין? _____

2. What is the נכסי שבויין of דין? _____

3. What happens if the rumor ends up being false and the relative hears the captive is coming back? _____

4. What is the definition of נכסי נטושים? _____

5. What is the דין of נכסי נטושים according to:

a. חכמים: _____

b. רשב"ג: _____

6. What is the definition of נכסי נטושים? _____

7. What is the דין of נכסי נטושים? _____

8. Why? _____

9. In summary, what are:
- נכסי שבויין _____
 - נכסי נטושים _____
 - נכסי רטושים _____
10. The מחלוקת תנאים between חכמים and רשב"ג about נכסי נטושים is similar to which מחלוקת אמורים? _____

11. What is the meaning of נטושים? _____
12. Which פסוק is the source for this? _____
13. How does this show that נטושים means "abandoned unwillingly"? _____

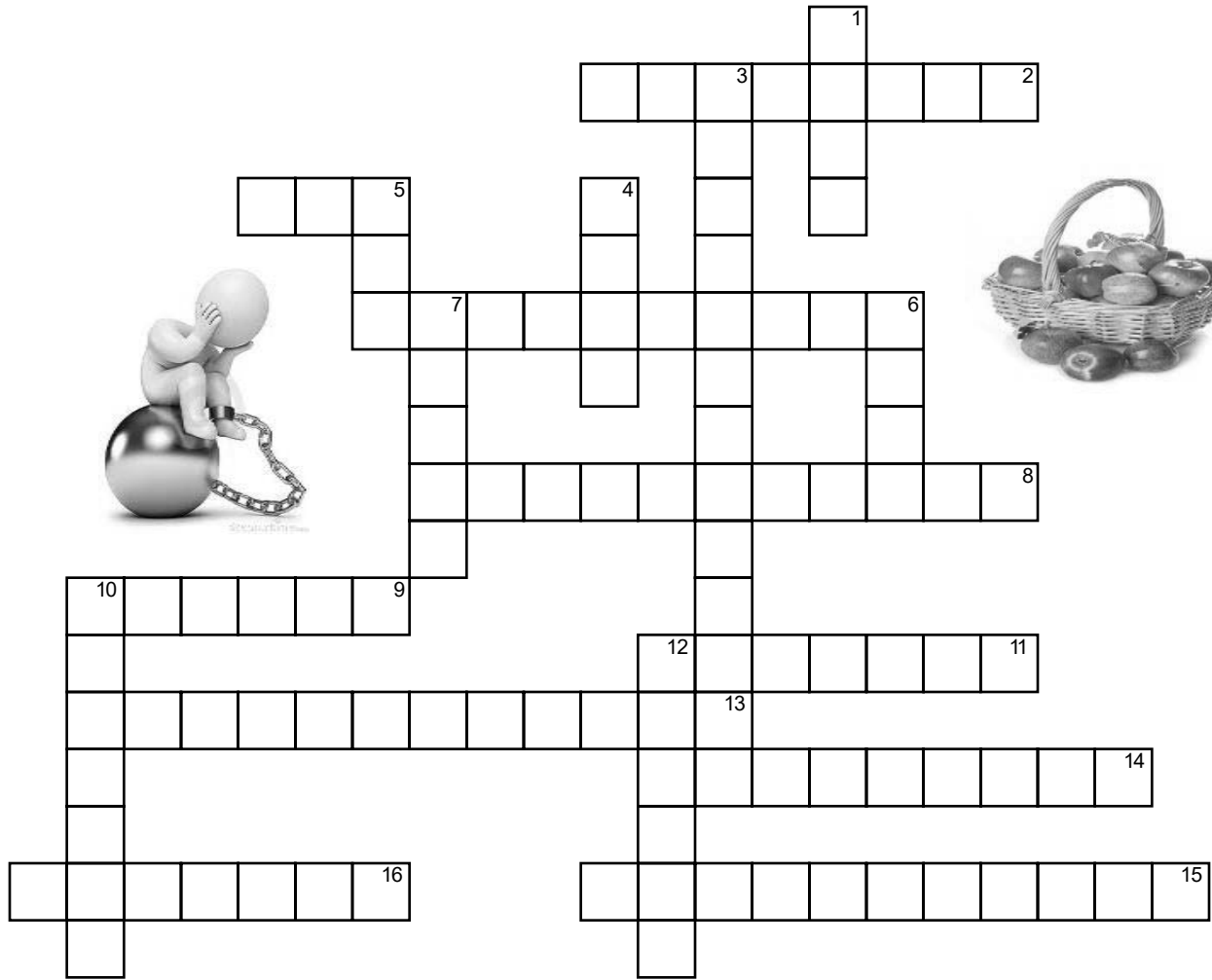
14. What does רטושים mean? _____
15. Which פסוק is the source for this? _____
16. How does this show that רטושים means "abandoned willingly"? _____

17. What is the question of תוספות about the wording of the ברייתא? _____

18. What is the answer of תוספות? _____

19. When does the גמרא use the term תנאי היא? _____

UNIT 42



נשמע דמורידין קרב לנכסי שבי וממאי דלמא עד כאן לא קאמר אלא משום דקא כליא קרבא הכי נמי התם הכא למימרא דתרי טעמי פירו לא משום דחד טעמא הוא הכי נמי מסתברא שמע מינה

ACROSS

- 2. that we bring down
- 5. there
- 6. it is one reasoning
- 8. that the base is getting destroyed
- 9. does this mean to say
- 11. we hear from it
- 13. like this it also makes sense
- 14. to the property of a captive
- 15. he only said (his דין) here
- 16. is it not because

DOWN

- 1. a relative
- 3. that they (the two cases) are two reasonings
- 4. we could hear (deduce)
- 5. here
- 6. maybe
- 7. and from what (do you know that)?
- 10. only because
- 12. so too

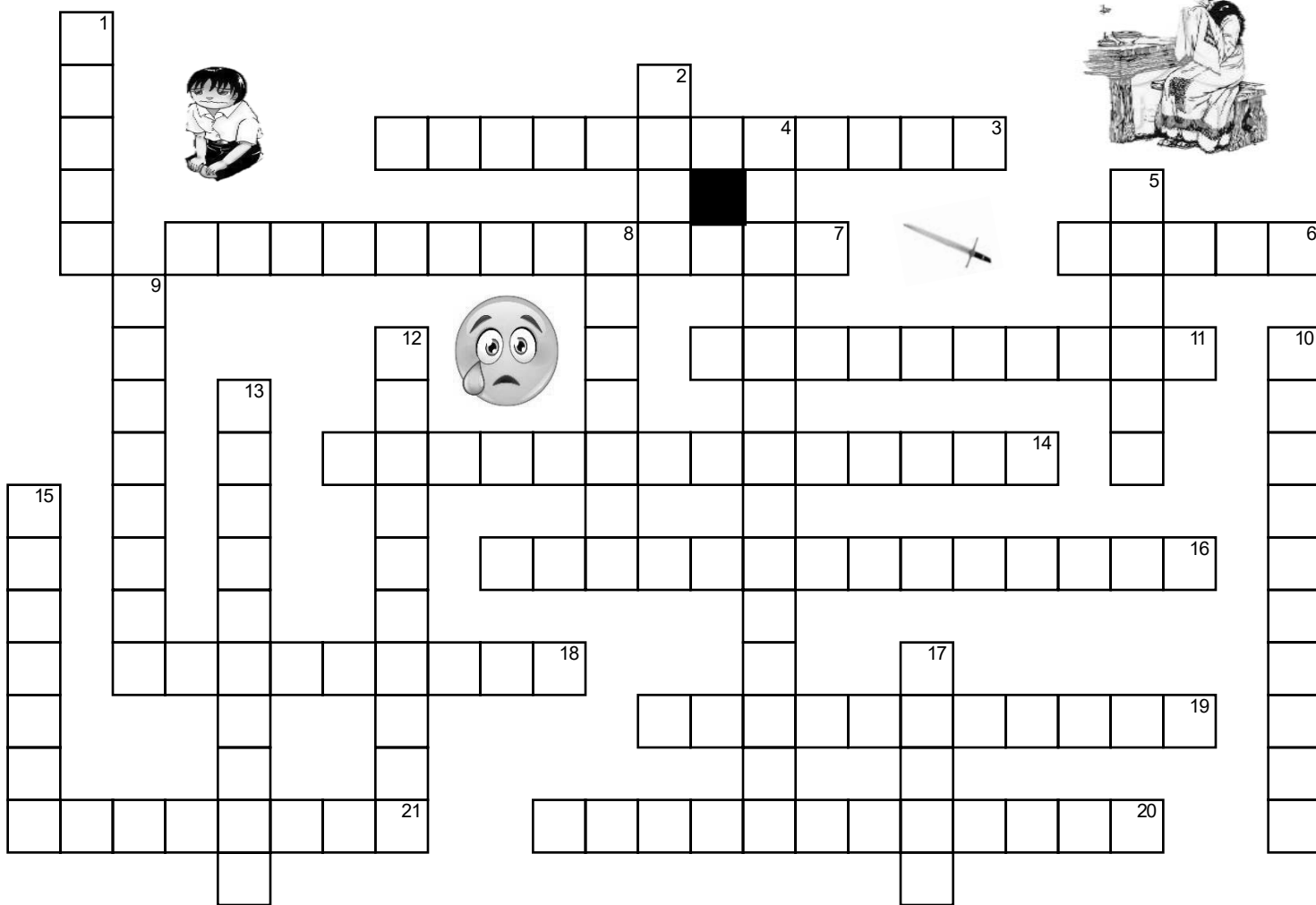


ב	ע	ץ	י	ן	א	ר	ח	א	ק	ט	י	צ	ר	ח	ך	ד	ר	ד	ף	ך	ה	ר	מ	כ
נ	ס	מ	ז	ף	ץ	ט	ך	ד	מ	פ	ם	ז	ג	ז	ת	ת	ם	ק	ך	ר	ה	ר	פ	ש
י	ג	י	ל	פ	י	כ	ל	ה	ו	ה	ל	ן	נ	י	מ	י	ש	פ	פ	פ	ם	ע	ם	ע
ל	ף	ק	ץ	צ	ץ	נ	ד	ר	א	ל	כ	ם	כ	ב	ש	ם	ק	ת	ד	כ	ף	נ	מ	ל
ז	ר	ב	ז	ק	כ	ך	ג	ץ	ע	פ	מ	כ	מ	כ	ך	ס	ס	ש	ס	ל	ו	ף	ו	ן
ם	ל	ל	ז	ס	ס	ד	ע	נ	ע	צ	ק	ה	ן	ן	ש	פ	נ	א	ם	מ	ש	ב	ז	ס
ן	ס	א	י	ם	צ	ה	ס	ם	ך	ק	ס	ע	ף	נ	ש	ם	י	ת	ה	א	ג	ח	ג	ש
ג	ן	ו	כ	ו	י	ג	י	ל	פ	א	ל	א	מ	ל	ע	י	ל	ו	כ	מ	ש	צ	ף	ג
ב	ו	ר	ק	ן	י	ד	י	ר	ו	מ	ן	ר	כ	ב	כ	ף	ן	ד	ו	פ	ב	ם	ט	ח
ן	ט	ה	ט	ץ	ו	ח	א	צ	ר	ע	א	צ	ק	ן	כ	ק	מ	ח	ר	ס	ו	ף	ך	ך
ע	כ	ף	א	ז	ם	נ	ז	א	ח	ן	ף	ד	ר	ר	ר	צ	ע	ף	י	י	ט	פ	כ	ך
א	ק	ם	ח	ג	פ	ת	ה	ז	י	ף	ף	ם	ר	ח	ף	פ	נ	ק	מ	ד	ש	ל	ם	ץ
פ	א	מ	ל	ד	י	ג	כ	ד	ק	ד	ת	ם	ם	ס	ק	ד	ש	צ	ש	ל	נ	ן	ם	ם
ע	ש	מ	ם	מ	ד	ס	ס	ה	ת	מ	ש	ו	ב	ו	ע	מ	ש	ש	ב	ה	ש	ר	ץ	ך
מ	ה	ת	ע	א	ר	ה	נ	ג	ל	ו	ץ	י	נ	ר	ב	ט	ט	ק	ן	ו	ב	ו	ה	ן
ז	ר	ש	ת	ז	מ	ץ	א	ע	ץ	ע	צ	ז	ה	ק	ם	ל	א	ן	ת	ד	ה	ג	ע	ץ
כ	פ	ץ	נ	ב	ו	ד	ל	ס	י	ר	א	כ	ך	ד	ק	ן	ח	פ	פ	ק	ר	צ	ב	ש

1. someone that was taken captive
2. we bring down a relative
3. to his property
4. when they heard he (the captive) died
5. everyone agrees
6. when do they argue
7. maybe he will ruin them (the fields)
8. we evaluate them
9. like a sharecropper



UNIT 43B



ממשמע שנאמר וחרה אפי והרגתי אתכם יודע אני שנשותיהם אלמנות יתומים מה תלמוד לומר מלמד מבקשות להינשא ואין מפיחין אותן לירד לנכסי אביהן לירד ולמסור תנן הוה עובדא ופשטה רב ששת מהא מתניתא דמעילין פילא בקופא דמחטא דזמיא מה התם כלל לא אף הכא נמי

ACROSS

3. will seek to remarry
6. just like over there
7. the mishna/briasa was talking about going down to sell
11. from what is implied from what is stated (in the פסוק)
14. that their wives are widows
16. to go down to their father's property
18. from this braisah
19. what is the פסוק teaching us to say
20. that they put in an elephant
21. also here as well

DOWN

1. completely not
2. this teaches us
4. and we do not allow them
5. orphans
8. and my anger will be kindled
9. there was a case
10. and Rav Sheshes figured out how to pasken
12. in the eye of a needle
13. and I will kill you
15. I know
17. similar



UNIT 44

ב	ץ	א	ת	מ	ש	ן	ה	ב	ו	ע	מ	ש	ו	ם	י	ש	ו	ט	ר	ס	ן	ד	כ	ב
ס	ר	ז	ף	ע	ר	י	כ	ש	ל	ג	ל	ת	ן	ז	ט	ה	ת	ש	ט	נ	ו	מ	א	א
ל	י	ם	ם	ס	ר	כ	ב	י	ף	כ	ב	ס	ע	ד	ו	י	ו	נ	י	א	ו	ד	ן	ח
ץ	ר	כ	ע	ן	צ	ו	צ	ת	צ	כ	צ	ר	כ	ש	נ	ו	ז	י	ר	ז	נ	ת	ע	ד
ס	ב	ך	צ	ן	י	ד	צ	ו	ר	ל	ז	ה	ל	ע	ך	ך	ך	ם	נ	נ	ה	ת	מ	מ
ה	כ	ש	ט	ן	ה	נ	ט	מ	ש	ת	י	ח	כ	פ	ד	צ	ל	ר	י	ל	ם	ן	ל	ן
ס	ת	א	ם	י	ה	ת	נ	י	ד	מ	ל	ו	כ	ל	ה	ז	ה	א	כ	נ	ר	ז	ר	ה
ש	ל	ו	כ	ל	ה	ן	כ	י	ה	ל	ן	ח	ר	כ	ל	ע	ב	ד	ז	כ	י	ס	פ	מ
ץ	מ	ו	ד	י	מ	ו	ת	ו	א	ן	י	א	י	צ	ו	מ	ן	י	א	ס	ס	ט	ק	ו
ן	ס	ק	ן	מ	ש	ז	ב	ל	ת	ח	ק	ץ	ב	ב	ך	ב	נ	נ	ש	י	ת	פ	נ	ר
פ	צ	ח	ם	ד	ק	ו	מ	ך	ן	מ	ר	ב	ו	ה	ל	ר	ו	ק	ד	ש	א	ק	ט	י
ך	א	כ	ל	מ	ד	א	ת	ע	ק	פ	א	פ	א	י	ה	י	א	נ	ת	ב	ת	ו	ש	ו
ס	ד	ת	ש	ק	צ	ת	א	ך	ך	ך	נ	ה	י	ף	מ	ך	ז	ט	ת	ו	ד	ל	ש	י
ג	ג	י	מ	ח	מ	ו	ל	י	פ	א	א	ל	א	ד	ו	ע	א	ל	ו	י	כ	ץ	י	ן
ת	ר	ש	ע	א	ת	ל	ד	ר	ו	י	ה	ה	ש	ט	ו	ר	ם	י	נ	ב	ל	ע	ם	א
ע	נ	ס	ת	ח	ך	ן	י	א	ב	ו	ן	י	ש	מ	ש	מ	ש	ך	ף	ב	ל	ש	ץ	מ
ל	ה	כ	י	ל	כ	א	ו	ש	ל	ת	ו	ת	ר	ת	ד	ר	ט	ג	א	נ	ש	י	א	מ

1. it is a debate of the Tannaim
2. as we learned in a ברייתא
3. someone who goes down
4. to the property of a captive
5. we do not take it out of his hand
6. not only that but even
7. that they (the owner) are about to come
8. and he went ahead
9. and he plucked and ate
10. he is quick and he gains
11. someone who would give (him) an inheritance
12. went overseas
13. and we heard that they (the captive) died
14. I heard
15. here
16. and he doesn't know
17. where they went
18. what is the difference
19. those
20. that we call them
21. these
22. that it is against their will
23. you should release it
24. and abandon it
25. the King takes away the ownership
26. that it is with their knowledge
27. mother with children have been abandoned
28. captives
29. abandoned unwillingly
30. abandoned willingly

