



STUDY GUIDE 5781

Yahadus Book 5

להשם הארץ ומלואה

Name:

School:

A PROJECT OF:





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להשם הארץ ומלואה

Name: _____

School: _____

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לע"נ הרב יצחק בן הרב אליעזר צבי זאב ע"ה צירקינד

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MRS. SARA (CHARLOTTE) ROHR

לע"נ הרב אליעזר בן הרב מרדכי ע"ה וונגר



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Welcome to the Chidon

Dear Chayol,

Welcome to the international Chidon Sefer Hamitzvos 5781!

Being part of the Chidon is a big commitment. You will need a strong drive and lots of self-discipline. The fact that you have signed up for this journey shows how much you care for Hashem's Torah and how determined you are to gain a better understanding of His mitzvos.

Earning a spot as a Chidon Mitzva Maven, a Chidon contestant, a Chidon Trophy Contestant, or a School Representative at the grand Chidon event takes hard work, diligence, and an attitude of **אֶגְעֵתִי וּמְצָאתִי תִאֲמַיִן**—I will try hard and I will succeed!

When you learn with an inner Chayus, you will feel the deep pleasure and satisfaction that comes from toiling in Torah.

The tremendous amount of knowledge you will acquire through this program will be a lifelong reward that no one can ever take away.

This will, **bez"H**, leave you with a lasting geshmak in learning Rambam and in learning in general, and will hasten the coming of Moshiach and the time when we will be able to actually fulfill all 613 Mitzvos of the Torah! May it be immediately, now!

We are proud of your commitment and wish you much Hatzlocha in this endeavor!

Tzivos Hashem Headquarters

Dear Parents,

Chidon is a big commitment. Over the next few months, your child will need to devote much of their free time to studying.

Parental support is the most powerful factor in a child's motivation and success.

Passion is contagious. Parents who are passionate about learning the Mitzvos, and who display a personal interest in their children's learning, will find that their chayus rubs off on their children and infuses them with the lasting passion and personal interest for learning the Mitzvos.

The best way to express your support is by being personally involved in your child's learning and progress.

If your time is limited, we suggest that you at least go through the units with your child the first time they learn them. Arrange for your child to review with a friend or other family members. This way you can be sure that your child properly understands the information.

The following list is a description of what a Chidon trainer should ideally look like. If you're not able to take on this job to its maximum, do the best you can:

- Be passionate about the **Mitzvos** (not just the Chidon program)
- Be passionate that your child knows the Mitzvos
- Fully understand what your child is required to know
- Guide your children on how to learn
- Personally learn with your children and know the book thoroughly. If you can't learn with them, at least listen to what your child is learning and ask them questions
- Show interest in your child's questions on the material
- Ask your Chidon coordinator any questions your child may have
- Make sure your child is keeping up with the study schedule.
- Constantly motivating them and praising them for the amazing job they are doing

Your child can do it with our help! We wish you much continued nachas from your children. These children will be the ones that when moshiach comes will teach us how to keep the 613 Mitzvos. IYH we will have the zechus to watch them lead klal Yisroel out of golus very soon!

Tzivos Hashem Headquarters



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This Chidon Learning Guide

This guide gives you a clear understanding of what you need to succeed. Make sure to read it cover to cover! Here's what's inside:

- A history of Chidon
- Changes to the Yahadus textbooks
- What you're responsible to know
- Replacement sections for the book
- Study helpers: key terms, spreadsheet, and practice questions

MyShliach Classes

Every year MyShliach offers online classes covering Chidon material for shluchim's children in remote areas. These online classes make it possible for them to join in the International Chidon Sefer Hamitzvos competition. This year, MyShliach is opening up these classes to every Chayol.

REGISTRATION

To register for the online classes, please ask your parents to visit <https://www.thechidon.com/resources/online-classes/>

Once your parents have entered your information, scheduling and teacher information will be made available to your parents.

SCHEDULE

The classes take place weekly at 7:30- 8:30 PM EST for the girls and 8:00- 9:00 PM EST for the boys, accommodating time zones across the USA. Each grade's class takes place on a different day.

MATERIAL

Two units are covered during each class. The classes are scheduled to ensure that you finish the material required before the date of each test.

STUDYING

The class is intended to teach you the essence of each unit. In order for you to master the material, you also need to review units on your own during the week, as well as study additional details that may have been missed out during the class. Every class is recorded, and recordings will be shared with you after registering.

The History of the Chidon

LIMUD HARAMBAM

In 1984 (תשד"מ), the Rebbe instituted the takona of limud harambam—that every man, woman, and child learn Rambam daily. Three cycles were established: learn three perakim a day over the course of one year, learn one perek a day over the course of three years, or learn the Mitzvos in Sefer Hamitzvos, which correspond to the three-perakim cycle. Through these cycles, a person would learn all 613 Mitzvos—כָּל הַתּוֹרָה כִּנְלָהּ.

INTERNATIONAL CHIDON

In 1995 (תשנ"ה) a group of principals joined with Tzivos Hashem to start the Chidon. The goal of the Chidon is to give every Chayol the tools and motivation they need to fulfill the Rebbe's Takona, by encouraging them to learn Sefer Hamitzvos in depth.

As the Chidon expanded and more schools joined, the program began following the Living Lessons Yahadus curriculum, sponsored in loving memory of Mrs. Sara Rohr, Aleha Hashalom.

The curriculum divides the 613 Mitzvos into five books, with children in grades four through eight learning one book per year.

Below is a chart that outlines which mitzvos each grade will be learning over the year, and which Yahadus book they will be using to study. At the end of five years, you will have covered all 613 Mitzvos in depth.

GRADE	YAHADUS BOOK	MITZVOS
4	1	1-86
5	2	87-231
6	3	232-376
7	4	377-498
8	5	499-613



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Master the Mitzvos

Join the thousands of chayolim around the world who are participating in Tzivos Hashem's *Sefer Hamitzvos* learning campaign.



613

קנין, משפטים, שופטים
Mitzvos 499-613
8th grade

עבודה (ב), קרבנות,
טרה, נזיקין
Mitzvos 377-498
7th grade

עבודה (א), זרעים
Mitzvos 232-376
6th grade

זמנים, נשים,
קדושה, הפלאה
Mitzvos 87-231
5th grade

מדע, אהבה
Mitzvos 1-86
4th grade

BY THE NUMBERS



104

contestants



45

finalists



18

bases

5
7
7
4



487

contestants



229

finalists



39

bases

5
7
7
5



1,189

contestants



634

finalists



46

bases

5
7
7
6



2,082

contestants



1,054

finalists



60

bases

5
7
7
7



2,731

contestants



1,676

finalists



74

bases

5
7
7
8



3,631

contestants



2,048

finalists



91

bases

5
7
7
9



5,007

contestants



3,305

finalists



162

bases

5
7
8
0

Registration

DATES:

Registration opens Tuesday, Yud Tes Elul (September 8th).

Registration closes on Thursday, 13 Tishrei (October 1).

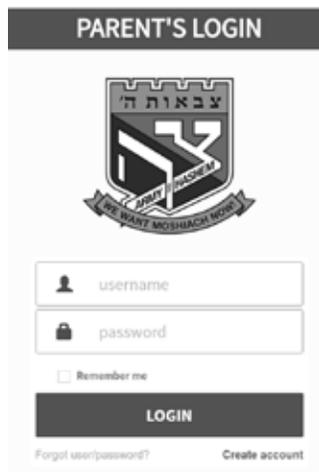
Once registration closes, no new applications will be accepted.

HOW TO REGISTER:

The only way to register is through the Tzivos Hashem parent account.

Ask your parents to log in to their parent account and register you.

If your parents do not remember their username and password they can click “forgot password” and enter their email address and they will receive an email with their password.



If your parents do not have an account, they can create one by going to tzivoshashem.com/mobile and clicking “Create Account.”

For further support, contact your school’s Chidon Coordinator, or email Chidon@tzivoshashem.org

JOINING A CHIDON BASE:

If your school is a Chidon base, you can only join the Chidon through your school.

If your school does not offer the Chidon program, you can register through Anash Kinder (or MyShliach, for shluchim).

If you would like to join through Anash Kinder, you need to first be approved by Chidon headquarters. Your case will be carefully considered.

ORDERING BOOKS

What you need:

Grade 8: Book 5

List price: \$55

Chidon price \$45 (plus shipping)

theChidon.com or **Chidon@tzivoshashem.org** to order



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Qualifying for Chidon

There are 4 ways you can qualify for the Chidon.

- Chidon Mitzvah Maven
- Chidon Contestant
- Chidon Trophy Contestant
- Chidon School Representative

THE TESTS

Test	Date	8th Grade
1	Monday, 22 Cheshvan (November 9)	Units 209-222
2	Tuesday, 22 Kislev (December 8)	Units 223-232
3	Thursday, 1 Shevat (January 14)	Units 233-242
4	Monday, 3 Adar (February 15)	Units 243-257

EACH OF THE FOUR TESTS WILL HAVE 3 PARTS:

- Part One: Chidon Mitzvah Maven
- Part Two: Chidon Contestant
- Part Three: Chidon Trophy Contestant

Part One: Chidon Mitzvah Maven

The Chidon Mitzvah Maven test is only on the Mitzvah Boxes.
 The test is a straight forward exam on the information. It tests you on how well you remember the information you've learned.
 If you score at least a 70% average on part one of all four tests, you may be eligible to participate in your school Mitzvah Maven trip, depending on your school's attendance policy.
 You do not need to pass part two or three to be eligible for the Mitzvah Maven Trip.

Part Two: Chidon Contestant

The Chidon Contestant tests measure how well you know the mitzvah boxes and the details.
 The test is a thorough exam that tests you on how well you remember the information you've learned.
 Depending on your school's attendance policy. If you score at least a 70% average on part one of all four tests, you may be eligible to participate in

your regional or the international Chidon shabbaton depending on what is possible this year.

You do not need to pass part one or part three to be eligible as a Chidon contestant.

During the Chidon Shabbaton, Chidon contestants will take the Chidon final. Chayolim who score at least 70% on the Chidon final will be awarded the Chidon plaque.

Chayolim who score at least 80% on the Chidon final will be awarded the Chidon stage plaque.

Chayolim who score at least 90% on the Chidon final will be awarded the Chidon medal and the Chidon stage plaque.

Part Three: Chidon Trophy Contestant

The Chidon Trophy Contestants are tested to see how well you understand all the information.

Some questions will “scramble” different details, challenging you to remember them correctly, even when they’re in a different context.

You will also be challenged to connect ideas from different units or sections within the same unit and apply your understanding of concepts by answering questions about new situations that aren’t directly discussed in the book.

If you score at least an 80% average on part three of all four tests, you may be eligible to be a trophy contestant, depending on your school’s policy.

All trophy contestants will take the “Trophy Final” during the Chidon Shabbaton to compete for the gold, silver, and bronze trophies.

The climax of the Chidon event is when the Trophy Final winners are announced.

The Chayolim who earn the 3rd highest marks within each grade on the “Trophy Final” are awarded the Chidon Bronze Trophy.

The Chayolim who receive the 2nd highest mark in each grade are awarded the Chidon Silver Trophies.

The Chayolim with the highest mark will be awarded the Chidon Gold Trophy.

SCHOOL REPRESENTATIVE

Each year 400 Chayolim (200 boys and 200 girls) get to represent their schools on stage at the Grand Chidon Event.

Each school may be eligible for one School Representative in each grade.

To qualify as your School Grade Representative you must score at least a 85% average on part two and three on all four tests.

In addition you must have the highest score in your grade within your school.

We will combine your scores from part two and three of all four tests (eight scores in total). If you score the highest in your grade, at your school, you will be eligible to be your School’s Grade Representative on stage.

In the case that two Chayolim in your grade tie, we will then take a look at



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the tie breaker question (on the 4th test) to determine your school's grade representative. In the case that even the tie breaker questions are a tie, a raffle will be made to determine your School's Grade Representative.

In the case that there are not enough spots on stage, they will go to the School Grade Representatives that have the highest marks in the world.

In the case that there are extra spaces on stage, schools that have over 30 Chayolim who qualify as Chidon contestants will get an extra spot on stage.

If after those spots have been given there are still spots remaining, then the Chayolim in your grade with the highest averages in the world will be given a spot on stage.

KOL HATORAH KULA HONOR ROLL

Reserved for Chayolim who qualified for the Chidon in 4th - 7th grade. In 8th grade these Chayolim are eligible to join the Kol Hatorah Kula program.

To qualify as a Kol Hatorah Kula Chayol they need to qualify as a Chidon Contestant in 8th grade. Then having truly mastered כל התורה כולה, knowing all 613 Mitzvos, these Chayolim will have achieved the ultimate Chidon dream.

Each of these Chayolim get called up on stage at the Grand Chidon Event to be honored in front of a crowd of thousands, plus tens of thousands of online viewers. Their incredible accomplishment will IY"H inspire many more Chayolim to follow in their footsteps.

KOL HATORAH KULA REPRESENTATIVE

In addition to this special honor of being called onto the stage, these Chayolim in the Kol Hatorah Kula program can also qualify as a Kol Hatorah Kula Representative and participate in the Kol Hatorah Kula round in the game show.

What to Learn

We have prepared a booklet with all the information you need to know from books 1-4. (For Book 5 you are responsible for the regular Chidon requirements.)

Kol Hatorah Kula Test Schedule

- Your first test will be on Thursday, 3 Kislev (November 19). You will be tested on the Mitzvah boxes of Books 1
- Your second test will be on Monday, 6 Teves (December 21). You will be tested on the Mitzvah boxes of Book 2.
- Your third test will be on Tuesday, 13 Shevat (January 26). You will be tested on the Mitzvah boxes of Book 3
- Your fourth test will be on Thursday, 6 Adar (February 26). You will be tested on the Mitzvah boxes of Book 4

How to qualify?

To earn a spot as a Kol Hatorah Kula representative, you need to:

- Qualify as an 8th Grade Contestant (eligible to attend the Chidon Shabbaton 5781) which means you received a 70% on part two of the four tests on Book 5.
- Receive a 70% average on the four additional Kol Hatorah Kula tests.

Gameshow

At the Gameshow you will be asked questions on all 613 Mitzvos as part of the Rapid Response Round.

The MC will say the Mitzvah and “Who?/Where?/When?/Punishment?” and you will answer.

You can opt in for the challenge on the Makor Questions on book 4 and 5.

There will be two types of Makor Questions:

- The MC will say the Makor and you will have to answer what the Mitzvah is.
- The MC will say the Mitzvah and you will have to answer what the Misor is.

Chances are High!

Your chance to be a Kol Hatorah Kula representative is very high! As long as you qualify you will get a place on stage.

Kol Hatorah Kula Trophy

At the Chidon Shabbaton, in addition to taking the final on Book 5, which will determine your eligibility on earning a Plaque/Medal, you will also take the Kol Hatorah Kula Trophy Final, which will determine who will win the Kol Hatorah Kula Trophy. There will be a Gold, Silver, and Bronze Trophy awarded to the top three Kol Hatorah Kula Representatives.

You can take the regular Trophy Test for 8th grade in addition to the Kol Hatorah Kula test. However Chidon HQ recommends that you do not try for both tracks but choose one to focus on. We highly recommend that you put your effort into the Kol Hatorah Kula as the chances of getting a Kol Hatorah Trophy are much higher.

Which Representative are you aiming to be?

While you can compete for two trophies, you can only have one spot on stage. If you qualify as both, Chidon HQ will determine which type of Representative you will be.

Please note that teams need to have equal amounts of Contestants. In the event that there are not an equal number of students per team, the top even amount of Chayolim will qualify.



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Chidon Shabbaton

Plan A: Our hope for this year's Shabbaton is to be in Yerushalayim with Moshiach.

Plan B: In case, Chas Vesholom, we are still in Golus our hope is that we will be able to make an International Chidon Shabbaton as we have in the past. The Shabbaton is an incredible four-day program packed with amazing trips, delicious meals, fun activities, and exciting competitions. Chayolim go to the Ohel, Daven in 770, and participate in inspiring Farbrengens. The Shabbaton culminates with the Grand Chidon Event on Sunday.

Dates:

- Girls' Shabbaton: Thursday, Chof Adar (March 4) – Sunday, Chof Gimmel Adar (March 7)
- Boys' Shabbaton: Thursday, Chof Zayin Adar (March 11) – Sunday, Aleph Nissan (March 14)

Registration Deadline

Shabbaton Registration opens on **Monday, 12 Shevat (January 25)**.

Registration and payment information must be submitted before **Tuesday, 27 Shevat (February 9) at 11:59 p.m.**

We apologize in advance, there will be no exceptions.

Plan C: In the case that, Chas Vesholom, we will not be able to make an International Chidon Shabbaton, our next best option would be to make Regional Chidon Shabbatons. There would be one in Australia, South Africa, England, Toronto, California, Florida, and New York.

Plan D: In the case that, Chas Vesholom, the Chidon Regional Shabbatons will not be an option, there will be a selection of Grand Prizes that you will be able to choose from.

What Do I Need To Know

CHIDON MITZVAH MAVEN ARE RESPONSIBLE TO KNOW:

1. Mitzvah numbers **X** 2. Mitzvah Name **✓** 4. The makor(source) **X**

3. Translation of the mitzvah **✓**

5. Synopsis of the mitzvah **✓**

6. To whom it applies **✓** 7. Where it applies **✓** 8. When it applies **✓** 9. Punishments **✓**

2

שְׁלֹא יַעֲלֶה בְּמַחְשְׁבָה
שֵׁישׁ שֵׁם אֱלֹהִים זֹלָתִי ה'

Not to Think That There is a god Other Than Hashem

לֹא יִהְיֶה לְךָ אֱלֹהִים אֲחֵרִים עַל פְּנֵי:
(שמות כ. ג.)

You shall have no other gods before Me.

Do not believe that there is any god

ALL PEOPLE ALL PLACES ALL TIMES NO PUNISHMENT



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**CHIDON CONTESTANTS AND TROPHY CONTESTANTS RESPONSIBLE TO
KNOW:**

You Are Responsible to Know:	You Are Not Responsible to Know:
<ul style="list-style-type: none"> • For each mitzvah (see Figure 1 below): <ul style="list-style-type: none"> • Mitzvah names • Translation of mitzvah name—the words directly beneath the name in Hebrew • Synopsis of the mitzvah—the words directly above the icons • To whom it applies • Where it applies • When it applies • Punishments • Details • Relevant terms in Hebrew • Changes to the book, inside this Chidon study guide 	<ul style="list-style-type: none"> • Unit cover pages • Introduction to the mitzvos (the words above the mitzvah boxes) • Mitzvah numbers • The makor (source) • Mitzvah messages • Selected halachos • Extend your knowledge • All sidebars, including: <ul style="list-style-type: none"> • Did you know? • Stories • Biographies • Pearls of wisdom • Our sages say • History • Discovery • What else comes from this? • Live the mitzvah

MITZVAH NUMBERS

You are not responsible to know the Mitzvah numbers.

MITZVAH NAMES

You are required to be familiar with the names of the Mitzvos in Hebrew. You do not need to know the names of Mitzvos by heart, but you do need to be able to recognize them, as all tests and quizzes will refer to the names of the Mitzvos in Hebrew. Mitzvah names will not be translated.

If two or more Mitzvos are grouped together in one Mitzvah box, you are required to know the Hebrew name of each individual Mitzvah. Even if the Mitzvah name is not listed in the Yahadus book. See the study guide book changes where the Mitzvah names have been added.

TRANSLATION OF MITZVAH NAMES

You are required to know the English translation of the Mitzvah names—the words directly beneath the name in Hebrew.

If two or more mitzvos are grouped together in one Mitzvah box, you are required to know the translation of each individual Mitzvah, even if the Mitzvah name is not listed in the Yahadus book. See the study guide book changes where the Mitzvah names have been added.

THE MOKOR (SOURCE)

You are required to be familiar with the Pesukim in Hebrew. You have to be able to recognize them and identify which Mitzvos come from them. There will be questions on the test that will refer to a Mitzvah using its Posuk instead of its name, as well as questions that will require you to correctly match the Posuk of a Mitzvah with its name (example: What Mitzvah do we learn from the source “וְלֹא תִלְוֶהְיָה”?).

You are not required to know the Pesukim by heart unless you are going on stage for the Kol Hatorah Kula Round.

As you go through your book, you’ll notice some words of each Posuk are bold, while others are not. You are only responsible for knowing the words that are in bold type.

Make sure you know which Posuk, or part of the Posuk, is the source for which Mitzvah.

This can be challenging, because one Posuk may be the source of many mitzvos. (See the Yahadus Book Corrections in this guide, where the correct Posuk is filled in for Mitzvos that the book isn’t clear about.)

SYNOPSIS OF THE MITZVAH

You are required to know the synopsis of the mitzvah—the words directly above the icons.

ICONS

You are required to know the icons for each Mitzvah. The icons are the circles at the bottom or the side of the Mitzvah boxes, with the information regarding whom, where, and when the Mitzvah applies, as well as the applicable punishment for transgressing the Mitzvah.

You need to be very familiar with the icons as there will be many questions asking about these details.

You need to train yourself to identify the icons of each Mitzvah individually, and not just as part of a unit.

DETAILS

You are required to know all the details of each unit.

Pay special attention to which details apply to which mitzvah, because mitzvos are grouped together in units, and it can be hard to identify which details are for which mitzvah. (As you’re studying, try asking yourself questions about the “who, what, when, where, and how?”)

SELECTED HALACHOS; WHAT ELSE COMES FROM THIS MITZVAH?

Even though you are not responsible for these sections, it is strongly recommended that you learn them, as they contain many practical halachos that give a better understanding of the Mitzvah.

RELEVANT TERMS

You must know all Hebrew terms and concepts that appear in the sections of



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the book that you are responsible for.

To help with translations, Chidon Headquarters has put together a glossary of Hebrew terms for each book, found in this Chidon Learning Guide. However, **the glossary does not list all the words that you are responsible for knowing.** It is your responsibility to make sure you know and understand all Hebrew terms and concepts—including those not listed in the glossary.

CHARTS AND SPREADSHEETS

Memorize the charts in the books and the filled out spreadsheets and have someone test you on that material.

Tips for memorizing the spreadsheet and charts:

Color code the Mitzvos. Suggestion: Mitzvas Asei in Green, Mitzvas Lo Sa'aseh in Red, and Mitzvah DiRabanan in Purple.

Color code those icons that don't appear frequently, for easy identification and memorization (Note: this will not be helpful for books that have many alternating icons.)

Memorize by category. Example: all mitzvos that apply to beis din. Tip if you know the amounts it will help you not miss any.

Have someone test you on the Mitzvos and icons out of order (We suggest that you be tested on different icons for each Mitzvah, not all the icons of one Mitzvah at a time. Example: to whom does Mitzvas Ahavas Hashem apply? Where does Mitzvas Ahavas Hager apply? The same applies for the charts in the book, have someone test you on the different parts of the chart out of order.

How To Study To Be A Chidon Contestant

Note: What follows applies to all students who are aiming to become Chidon contestant, trophy contestant or school representative.

SCHEDULE: KEEP UP WITH THE SCHEDULE.

Based on the schedule we have provided. In the first rounds of learning, you will be learning approximately one unit per day. If a unit is bigger or more challenging we have given you some extra time. When the unit is shorter or easier we allocated less time. Once you are in the 'review' stage, you will be reviewing approximately three - Five units per day. This schedule is for every day of the week.

You can always go ahead of the schedule but do your best to never fall behind.

We highly recommend that you:

- Join a learning group or get a study partner. This can be a friend, an older sibling, a parent, grandparent or counselor.
- Allocate one hour each day to learn.
- Have fixed times when you will learn each day.

- Log your learning when entering your daily missions on your parents account.

LEARNING PREPARATIONS

Before you start a unit, look into your study guide.

Book Changes:

If there are book changes in that unit, write them directly into your book in the proper place.

Idea: If it's a long change, print the page from the study guide PDF (found online), and cut out the change and paste into the book.

Not responsible:

If there is a section of the details that you are not responsible to know, note it in the book by that section.

Replacement pages:

If there are replacement pages, staple replacement pages by the Unit it replaces.

There are three general steps to studying:

1. Reading the information to become familiar with it on a basic level.
2. Learning the information to comprehend and thoroughly understand it.
3. Reviewing the information to remember it well.

Reading the information to become familiar with it on a basic level.

- Read through the entire unit inside – saying each word out loud.
- Start from the beginning, including the Mitzvah Boxes and read through all the details you are responsible to know.
- Fill out the icons on the accompanying spreadsheet.
- This is the time to ask for the meaning of any word or term you do not understand.

(Some people prefer to read all the units for the test first, before moving on to the learning stage; others prefer to read one unit and immediately move on to the learning stage for that unit).

Learning the information to comprehend and thoroughly understand it.

After the reading stage, read the unit, paragraph by paragraph. There are many details that can be packed into a single paragraph, or even a single sentence. By learning one paragraph at a time we can ensure that we do not miss out on any details.

- Say each word of the paragraph out loud.
- Cover it with your hand and say it in your own words. Don't summarize - say every detail. Make sure you breakdown the paragraph or sentence, and say each detail individually.
- Stop by words that show Comparisons, Connections, and Differences. Say these things in full, not just the words it says in the book. Example: In



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book 4 unit 205, it states that all the Melachos that would disqualify a cow from being used for a Parah Adumah would disqualify a calf from being used for an Eglah Arufah. It is not enough to just say those words. You should say those words and then add: A Parah Adumah and Eglah Arufah both have X, Y, and Z.

- Say the number and the things in short. Only after listing them, say them in detail.
 - Example: In book 2 unit 80, it lists eight kinds of injuries that make an animal a Treifah. Say them as follows: 1) Drussah 2) Nekuvah 3) Chaseirah etc. Then explain: 1) Drussah is 2) Nekuvah is 3) Chaseirah isetc.
 - Note: there are times that items or rules are listed but without numbering them or even mentioning the amount. It's a good idea to count them, and learn them as if it was written with the number.
- Remove your hand from the paragraph, and skim the text with your eyes to see if you missed anything.
 - The better way to do the learning stage is to have someone else hold the book and listen as you say the paragraph in your own words, informing you afterwards of what you might have missed. Note: This is a very good way to do group learning. One student should read the paragraph, another should say it over in his/her own words, and a third student should say what details the second student missed. Bez"H this will train all of you in the group to focus on the details, and will give you all a sense of what good studying means.

After going through each paragraph, go over the whole unit inside again, in one sitting.

This is the time to ask if you don't understand what you are learning. Do not move on if you do not understand something. If you have trouble remembering a certain section, you can either sit on it until you know it well or you can mark down that section and get back to it in the review stage.

Reviewing the information to remember it well.

1. **Memorize. Memorize. Memorize.** Memorizing is the foundation of studying for Chidon once you have made sure to read and understand everything. Success in Chidon depends on memorization. Make sure you memorize constantly, and you have someone to drill and test you. These two aspects are crucial to success in Chidon.
2. **Put emphasis on those parts that you have difficulty remembering.** Some ideas to help remember difficult details:
 - Highlight those details in the book
 - Write them on a post-it note and stick by that section in the book
 - Write your own notes of that section of the unit
 - Write those details into questions and answers to help you remember them



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called a min and loses his portion in Olam Haba.]

Questions that compare or contrast different details:

Create a chart on paper with a column for each detail being compared/contrasted and a row for each option in the question. Fill out the chart one column at a time, and then compare the results of the two columns by each row. For example:

Both the Mitzvah שלא יעלה במחשבה שיש שם אלוקה and the Mitzvah לידע שיש שם אלוקה זולתי ה' are:

- a) מצוה שבמחשבה שיש שם אלוקה
- b) לא שאין בו מעשה
- c) Both of the above

Create a chart on paper, as follows:

	Mitzvah לידע שיש שם אלוקה	Mitzvah שלא יעלה במחשבה שיש שם אלוקה זולתי ה'	Both Mitzvos
A. Is a מצוה שבמחשבה שיש שם אלוקה	Yes	Yes	Yes
B. Is לא שאין בו מעשה	No	Yes	No
C. Both of the above	No	Yes	No

Following the chart, it becomes apparent that the correct answer is A.

Tips To Taking Your Test

At your test there will be proctors to monitor, and provide limited help.

- **They can not explain Hebrew words and terms.**
- If there hebrew words with no nekudos, proctors can read them to you.
- If you ask the proctor a question, they can read the question to you and sometimes that helps as you may have just missed a word or didn't pay attention to the words. But they can **not explain information in the questions. The reason for this** is a simple answer to a question can, at times, give away the answer.
- If you still have a question, the proctor will remind you to put the **best possible answer** down on the answer sheet, and elaborate in the comments sheet (which is on the last page of the test). For example, if you asks, "Is a hat considered a garment?" The proctor will tell you, "Write your best answer

on the answer sheet, write an asterisk next to the answer, and write in the comments: If a "hat" is a garment, then I would choose answer X. If a "hat" is not a garment, then I would choose answer Y."

The comments sheet.

Since the chayolim work very hard, and people think and understand things differently, we feel it unfair that a Chayol who knows the information should lose points because s/he understood the question differently than intended. Therefore, you feel the need to explain yourself (or that there were no correct answers for a question, or that more than one answer was correct), you can use the comments sheet to explain.

When writing a comment, you should train yourself to write an asterisk next to your answer on the answer sheet, so as to alert the one marking that there is a comment for that question.

Self-Evaluation

This self-evaluation sheet will show you how well you prepared for the Chidon test. It will also help you see what you can improve when you study for the next Test and the final.

Please circle Yes / No

Let's review how well you did and see which area(s) you can improve for next time.

How well did you study?

- Chidon Contestants Did you study 3-4 hours weekly for 5 weeks? (A total of 15-20 hours) **Yes / No**
- Chidon Trophy Contestants Did you study 6-7 hours weekly for 5 weeks? (A total of 30 -35 hours) **Yes / No**

How long did you spend learning?

- Average time per week: _____
- Total Time for this Test _____
- Did you log the time you spent in the study guide calendar or on your parents account ? **Yes / No**
- Did you learn the information by reading out loud? **Yes / No**
- How many times did you learn each unit? _____
- Did you ask questions when you didn't understand something? **Yes / No**
- Did you memorize constantly? **Yes / No**

Did you know what to study?



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- Did you read the study guide? **Yes / No**
- Do you know the study requirements for your grade? **Yes / No**
- Did you read the book changes and make sure to study the updated version? **Yes / No**
- Did you make sure to know all the Hebrew terms? **Yes / No**
- Did you fill out the spreadsheet in your study guide? **Yes / No**
- Did you review the spreadsheet? **Yes / No**

Did you feel up to taking the Test when you did?

- Did you get enough sleep the night before? **Yes / No**
- Were you feeling well? **Yes / No**
- Were you too nervous to eat that morning? **Yes / No**

How is it for you to take tests in general? Please circle one:

- Very easy
- Easy
- Medium
- Difficult
- Very Difficult

Where do you see yourself getting to? Please circle one:

- Getting the Chidon Mitzvah Maven badge
- Getting the Chidon Contestant Certificate
- Getting the Chidon Contestant Plaque
- Getting the Chidon Contestant Medal
- Getting the Chidon Trophy Contestant Trophy
 - Bronze
 - Silver
 - Gold

How To Study To Be a Chidon Trophy Contestant

Preparing to become a trophy contestant

Those who are aiming to become a trophy contestant and or a school representative.

The questions that will be asked on part three of the qualifying tests, and on the Trophy Final at the Chidon and on stage are “thinking” questions,

and require you to analyze and apply the information you've learned to new situations that aren't directly discussed in the book. This may be different from what you are used to, so it is important that you prepare properly.

Many questions will involve information about multiple mitzvos or even multiple units. To prepare, it is strongly recommended that you train yourself to see similarities in Mitzvos and Halachos, and make lists grouping similar mitzvos or halachos together (for example: which mitzvos have the punishment of malkus, apply only in Eretz Yisroel, are about avoda zora, etc.). Also, try to find situations where a person fulfills (or transgresses) more than one Mitzvah.

In general, this includes three types of questions.

Each book has different examples. Please include only those that are relevant.

1. Questions on multiple Mitzvos or halachos

Examples:

- How many Mitzvos has one fulfilled (or transgressed) for doing such-and-such an action?
- For which of the following would one not receive malkus?

2. Multiple-choice questions

All of the possible answers listed are from different units throughout the Yahadus book. You'll have to think about each answer and decide which one applies to the question being asked. Try it out, and see if you can get the right answer!

Below the question, you'll see a list of units that explains where each possible answer came from. Use this as a tool when you're checking your answer.

Examples:

אִיִּזְבֵּן has no intention of buying an item, yet asks the storekeeper (who is a regular אִיד) how much it costs—misleading the storekeeper to think that he is interested in buying it:

- | | |
|---|--------------------------------------|
| a) This is an example of אונאת קמון | c) This is an example of אונאת דברים |
| b) אִיִּזְבֵּן curses בֵּית דִּין with the curse "מִי שִׁפְרַע" | d) All of the above |

In this case, option A is from unit 210, option B is from unit 209, option C is from unit 211.

3. Questions that require you to apply multiple halachos you've learned, to determine the correct answer.

Example:

Correct or Incorrect: Both an עֶבֶרִי עֶבֶד and an אֶמְנָה הָעֶבְרִיָּה can be acquired (bought) in the same ways.

In this case you have to combine two separate pieces of information to come to the answer.

- The first is that an עֶבֶרִי עֶבֶד can be acquired through giving money or something of value, alternatively he can be acquired through the transfer of a שְׂטָר (contract).



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- The second is that an אָמָה הָעֵבֶרֶתָהּ can be acquired through giving money or something of value to her father, alternatively her father can write a שְׁטָר (contract) and hand it to the buyer.

By combining these two pieces of information, it becomes clear that both an עֶבֶד עֵבֶרִי and an אָמָה הָעֵבֶרֶתָהּ can be acquired (bought) in the same ways.

When you have completed learning a unit, close the book and say it by heart. Afterwards, look in the book to see if you missed any details.

Pointers Based On The Above

Pointers based on the above:

Read and make sure you know the Chidon overview in the study guide

Make sure you fully understand the study requirements and what you personally need to do to succeed

You will need to use a lot of your free time for studying

Set a significant amount of time every day to learn. We recommend a total of at least 3-4 hours a week, making sure to spread your studying across the week and not do it all in one day.

Read and make sure you know all the book changes that are in the study guide

Read the book out loud

Focus on the details in the book

Ask any questions you have on the information right away, ensuring that you understand the material

Make sure you are familiar with all Hebrew names and terms mentioned throughout the sections you are required to know (even if those words are not listed in the glossary found in the study guide)

Review each unit numerous times

Look for people to constantly test you (beyond what is in the practice questions). The more you get drilled on the information, and from multiple angles, the more you will remember.

Make sure you fill out, learn, and review the Mitzvah spreadsheet very well

Look for ways to help you study and remember the information

Don't hesitate to ask for any help you may need

My Chidon Study Schedule

In the following calendar we have made a study schedule for you to follow.

Always feel free to go ahead of the schedule, but do your best not to fall behind in your schedule.

Write in the calendar the units you have learned today. Use a black pen if you are on time or ahead of schedule. Use a red pen if you are behind.

TRACK YOUR PROGRESS.

On your Tzivos Hashem missions, you will see a place to enter what Units you learned and how much time you spent learning each day.

This will help you keep update and help Headquarters get a better idea of how long Chayolim are learning for each test.



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אלול תש"פ							AUGUST-SEPTEMBER 2020	
SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SHABBOS		
					א 21	ב 22		
ג 23	ד 24	ה 25	ו 26	ז 27	ח 28	ט 29		
י 30	יא 31	יב 1	יג 2	יד 3	טו 4	טז 5		
יז 6	יח 7	יט 8	כ 9	כא 10	כב 11	כג 12		
כד 13	כה 14	כו 15	כז 16	כח 17	כט 18			



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תשרי תשפ"א							SEPTEMBER-OCTOBER 2020	
SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SHABBOS		
						א	19	
						ב	20	
	ג	ד	ה	ו	ז	ח	21	26
		Unit 209	Unit 209	Unit 209		Unit 210		
	י	יא	יב	יג	יד	טו	27	28
		Unit 211	Unit 212	Units 213				
	יז	יח	יט	כ	כא	כב	4	5
	כד	כה	כו	כז	כח	כט	11	12
	Unit 214	Unit 215	Unit 216	Unit 216		Unit 216		
	ל						Unit 217	18

חשוון תשפ"א							OCTOBER-NOVEMBER 2020	
SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SHABBOS		
	א	ב	ג	ד	ה	ו	19	20
	Unit 217	Unit 218	Unit 218	Units 219-220	Units 219-220	Units 219-220		
	ז	ח	ט	י	יא	יב	25	26
	Units 221-222	Units 221-222	Units 221-222	Unit 209	Units 210-212	Units 213-215		
	יד	טו	טז	יז	יח	יט	1	2
	Unit 216	Units 217-218	Units 219-220	Units 221-222	Units 209-213	Units 214-217		
	כא	כב	כג	כד	כה	כו	8	9
	Units 218-222	Test #1 Unit 223	Unit 224	Unit 224	Unit 225	Unit 225		
	כח	כט					15	16
	Unit 226	Unit 226						

כסלו תשפ"א NOVEMBER-DECEMBER 2020						
SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SHABBOS
		א 17 Unit 226	ב 18 Unit 227	ג 19 Unit 227	ד 20 Unit 227	ה 21 Unit 228
		ו	ז	ח	ט	י
י 22 Units 229-230	יא 23 Units 229-230	יב 24 Units 229-230	יג 25 Units 229-230	יד 26 Unit 231	טו 27 Unit 232	טז 28 Unit 232
		יז	יח	יט	כ	כא
יג 29 Unit 232	יד 30 Units 223-224	טו 1 Unit 225	טז 2 Unit 226	יז 3 Unit 227	יח 4 Units 228-229	יט 5 Units 230-231
		כב	כג	כד	כה	כו
כ 6 Unit 232	כא 7	כב 8 Test #2 Unit 233	כג 9 Unit 233	כד 10	כה 11	כו 12
		כז	כח	כט		
כז 13	כח 14	כט 15				



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טבת תשפ"א DECEMBER 2020-JANUARY 2021						
SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SHABBOS
			א 16	ב 17	ג 18	ד 19
			ה	ו	ז	ח
ה 20 Unit 234	ו 21 Unit 235	ז 22 Unit 235	ח 23 Unit 235	ט 24 Unit 236	י 25	יא 26 Unit 237
			יב	יג	יד	טו
יב 27 Unit 238	יג 28 Unit 238	יד 29 Unit 239	טו 30 Unit 239	טז 31 Unit 240	יז 1	יח 2 Unit 240
			יט	כ	כא	כב
יט 3 Unit 241	כ 4 Unit 241	כא 5 Unit 242	כב 6 Unit 242	כג 7 Units 233-234	כד 8 Unit 235	כה 9 Units 236-239
			כז	כח	כט	
כז 10 Units 236-239	כח 11 Unit 240	כט 12 Unit 241	ל 13 Unit 242			



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שבט תשפ"א							JANUARY-FEBRUARY 2021
SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SHABBOS	
				א 14 Test #3 Unit 243	ב 15	ג 16 Unit 244	
ד 17 Unit 244	ה 18 Unit 245	ו 19 Unit 245	ז 20 Units 246-247	ח 21 Units 246-247	ט 22	י 23 Units 246-247	
יא 24 Units 246-247	יב 25 Unit 248	יג 26 Unit 249-250	יד 27 Unit 249-250	טו 28 Unit 251	טז 29	יז 31 Unit 252	
יח 31 Units 253-254	יט 1 Units 253-254	כ 2 Units 253-254	כא 3 Units 255-256	כב 4 Unit 257	כג 5	כד 6 Unit 257	
כה 7 Units 243-244	כו 8 Units 245-247	כז 9 Units 245-247	כח 10 Units 248-250-	כט 11 Unit 251-252	ל 12		

אדר תשפ"א							FEBRUARY-MARCH 2021
SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SHABBOS	
						א 13 Units 253-254	
ב 14 Units 255-257	ג 15 Test #4	ד 16	ה 17	ו 18	ז 19	ח 20	
ט 21	י 22	יא 23	יב 24	יג 25	יד 26	טו 27	
טז 28	יז 1	יח 2	יט 3	כ 4	כא 5	כב 6	
כג 7	כד 8	כה 9	כו 10	כז 11	כח 12	כט 13	

ניסן תשפ"א							MARCH-APRIL 2021
SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SHABBOS	
א 14	ב 15	ג 16	ד 17	ה 18	ו 19	ז 20	
ח 21	ט 22	י 23	יא 24	יב 25	יג 26	יד 27	
טו 28	טז 29	יז 30	יח 31	יט 1	כ 2	כא 3	
כב 4	כג 5	כד 6	כה 7	כו 8	כז 9	כח 10	
כט 11	ל 12						



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THE ALEF-BEIS OF CHIDON

Did you ever stop to think about how studying for the Chidon is like learning the Alef-Beis?

ALEF-BEIS



Learn each letter on its own.

Circle every zayin.

CHIDON TEST QUESTIONS

Remember mitzva basics.

Is the Beis Din allowed to punish on Shabbos?



Emphasize letters that look the same.

Is this a reish or a daled?

Analyze similarities in mitzvos.

Which of the following materials are shaatnez?

- Wool and cotton
- Camel's wool and linen
- Sheep's wool and linen



Compare different letters.

What is the difference between a vov and a zayin?

Compare and contrast mitzvos.

What is the difference between kilayim of the ground and of trees?



Understand the different pieces that make up words.

The word "vayomer" is made from three parts: "and," "he," and "said."

Apply different information to new concepts.

Correct or incorrect: the afternoon korban tamid was usually offered on the Mizbeach nine and a half hours after sunrise.

TO FIND THE ANSWER, APPLY TWO PIECES OF INFO:

1. The afternoon korban tamid was usually shechted eight and a half hours into the day.
2. Both temidin were offered one hour after being shechted.

Study SECRETS

Silver medalists
share their best
techniques for
Chidon learning

4th Grade



Devora Leah Alperowics

Anash Kinder,
New York

5th Grade



Chaya Mushka Brook

Bels Chaya Mushka,
California

6th Grade



Chaya Mushka Altein

Bels Chaya Mushka,
Toronto

7th Grade



Batya Hadad

Bels Rivkah,
Crown Heights

8th Grade



Mushka Heidingsfeld

Bels Rebbe,
California



Rivky Munitz

Ohr Temimim,
New York

Soldier to Soldier

Tips from fellow chayolim

Take time to read the stories in the sidebars. Those breaks can help you keep going. **Mendy Steiner**

Study one unit at a time. Don't go on to the next one until you feel like you've mastered the first. **Sholom Dovber Shur**

Remember that the point is to learn Rambam and know all the mitzvos, not to pass a test! **Yosef Yitzchok Volfman**

Better to do each unit a few times than to learn everything once and not know anything well. **Yehoshua Slavin**

I read the material many times, followed the online classes, and did all the practice quizzes.

Devora Leah Alperowics

I created songs for each mitzva, its source, and to whom, what, or when it applies.

Mushka Heidingsfeld

Before I went to sleep I reviewed what I learned that day in my mind.

Yosef Yitzchok Volfman

I asked people to test me with challenging questions on the material I studied.

Batya Hadad

I focused on one concept at a time and kept on reviewing.

Mendy Rubinstein

I went through each section at least five times.

Tavi Levitin

My friends and I used flashcards to test ourselves.

Rivky Munitz

Smart Study Habits

Learn the best techniques

NOW I focus on the present and think about what I have to do now, not what I still have left to study.
Chaya Mushka Brook

Seeing how much knowledge I'm gaining gives me more energy to work hard.
Chaya Mushka Altein

I imagine myself having fun at the Chidon shabbaton or winning a medal.
Mushka Heidingsfeld

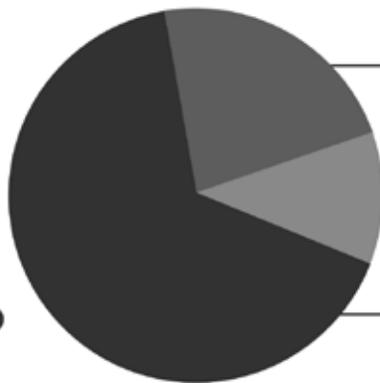


On Target

What motivates you to succeed?



Who Did You Study With?



ALWAYS WITH A PARTNER

ALWAYS BY MYSELF

WITH A PARTNER AND BY MYSELF

Expert Advice

Wisdom from Mechanchim

Set aside a designated time and place to review every day. When units are complicated, ask an adult to help explain them to you. Finally, remind yourself how proud you're making the Rebbe.

Mrs. Chana Esther Altein, parent
Beis Chaya Mushka, Toronto

Record yourself retelling the information so that when you need a break from reading, you can listen instead. And it's best to let some time pass before testing yourself. That way you can see how much information you truly remember.

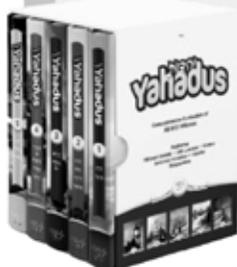
Mrs. Esther Wilhelm,
Chidon Coordinator
Beis Rivkah,
Crown Heights

The purpose of the Chidon is to fulfill the Rebbe's takona of learning Rambam. Ultimately, the information that you learn is more valuable than a medal.

Rabbi Yossi Rosenblum, Principal
Yeshiva School of Pittsburgh

Never give up! There have been boys in my class who felt like they didn't want to continue after they saw their first test marks. When they realized they still had a chance of winning (because it's the final average that matters) they were able to work hard enough to participate in the Shabbaton—and even win medals!

Rabbi Mendy Wilshanski, Teacher
MyShilach & Oholei Torah, Crown Heights



4th Grade



Mendy Steiner
Cheder Chabad,
Toronto



5th Grade



Sholom Dovber Shur
Yeshiva Schools
of Pittsburgh



6th Grade



Yosef Yitzchok Volfman
MyShilach,
Michigan



7th Grade



Tzvi Levitin
Cheder Menachem,
Pennsylvania



8th Grade



Mendy Rubinstein
Lubavitch Educational
Center, Florida



Yehoshua Slavin
Cheder Chabad,
Toronto



Book Changes

Keep in mind that you are responsible for all changes, removed sections, and replacement pages for each Yahadus Unit in your book: names of Hebrew mitzvos, pessukim, icons, mitzvah text boxes, details sections, clarifications, etc. Noting the changes in your book may help you keep track of them.

Yahadus Unit 209

Page	What	Detail Changed	Changed To
15	Section titled "קנין חצר – A Kinyan Through Property," sixth and seventh sentences.	<i>Kinyan chatzer</i> also works if the purchased item is on top of an belonging to the buyer, in any reshus . When a person stands in a public space, the area within four <i>amos</i> of him is considered "his" space.	<i>Kinyan chatzer</i> also works if the purchased item is on top of an belonging to the buyer, in certain cases . When a person stands in a public space that is not a halachic reshus harabim , the area within four <i>amos</i> of him is considered "his" space.

Yahadus Unit 210

Page	What	Detail Changed	Changed To
23	Section titled, "אונאת קמון – Dishonesty with Money"	Paragraph was rewritten	"אונאת קמון – Dishonesty with Money It is forbidden to cheat another person whether you are the seller (by overcharging) or the buyer (by underpaying). Someone who cheats another person violates this lav. If the person cheated is a ger, additional mitzvos were transgressed (see next unit). If the price deviates by 1/6 of the fair price, that money needs to be returned. This amount is called a "שֶׁטוֹת" – a sixth." If the amount being cheated is less than 1/6 of the fair price, the person does not have to return the money. Less than 1/6 is an amount usually forgiven by people. If the amount being cheated is more than 1/6 of the fair price, the sale is no longer binding and the one who was cheated can back out of the sale."

Yahadus Unit 211

Page	What	Detail Changed	Changed To
32	Last two paragraphs on the page	Paragraphs were rewritten	Since the Torah uses the same word "ona'ah" in reference to both financial (see Unit 210) and verbal abuse, we learn that although they are written as two separate mitzvos, these mitzvos are linked: you may neither cheat nor cause pain to a ger, and doing either of them will cause a person to transgress three mitzvos lo sa'aseh: (1) Financially hurting a Jew. (2) Verbally hurting a Jew. (3) Financially or verbally cheating a ger—depending on the circumstances.

Yahadus Unit 212

Page	What	Detail Changed	Changed To
38	Last paragraph, second sentence	His father than signed over all of his son's property as a gift to a third party.	His father than signed over all of his son's property as a gift to a third party. [The father signed over his own property, not his son's property.]

Yahadus Unit 214

Page	What	Detail Changed	Changed To
54	Third paragraph	For example, Reuven was very angry with Shimon and, therefore, sent his employee, Levi, to damage Shimon's property. When Shimon demands from Levi that he pay for the damage he caused, Levi claims that Shimon should be obligated to pay, because Levi was acting as his shliach.	For example, Reuven was very angry with Shimon and, therefore, sent his employee, Levi, to damage Shimon's property. When Shimon demands from Levi that he pay for the damage he caused, Levi claims that Reuven should be obligated to pay, because Levi was acting as his shliach.

Yahadus Unit 216

Page	What	Detail Changed	Changed To
67	Mitzvah 508, Hebrew name of the mitzvah	Rewritten	שְׁלֹא לְהַיִּיחַ הַגּוֹי לְעִבּוּד בְּעֶבֶד עִבְרִי הַנִּמְכָּר לוֹ בְּפִרְוֹ
67	Mitzvah 508, English translation of the mitzvah name	Rewritten	Do not allow a ger toshav to make an eved Ivri do unnecessary or limitless work.
73	Section titled "הענקת - Severance Gifts," first paragraph	Sentence added at the end of the paragraph	This mitzvah also applies to an amah ha'Ivriah (a Jewish maidservant).

Yahadus Unit 217

Page	What	Detail Changed	Changed To
80	Mitzvah 511, name of the mitzvah	Hebrew name	מִצְוַת יְעוּד שֶׁל אִמָּה עֲבָרָהּ
80	Mitzvah 511, makor of the mitzvah	Part of the passuk that is the source for this mitzvah	אֲשֶׁר לוֹ יַעֲדָה
80	Mitzvah 512, name of the mitzvah	Hebrew name	מִצְוַת פְּדִיּוֹן אִמָּה הָעֲבָרָהּ
80	Mitzvah 512, makor of the mitzvah	Part of the passuk that is the source for this mitzvah	וְהִפְדָּהּ

Yahadus Unit 218

Page	What	Detail Changed	Changed To
89	Last sentence on the page	However, if when the master acquired the servant, he did so on condition that he would not undergo the “partial conversion,” he may keep him in his service without it.	However, if when the master acquired the servant, he did so on condition that the servant would not undergo the “partial conversion,” he may keep him in his service without it.

Yahadus Unit 220

Page	What	Detail Changed	Changed To
106	First paragraph, third sentence	There are two exceptions in which the borrower would be exempt from paying, both learned from various pessukim: meisah machmas melachah, and if the lender also happened to be working for, or providing a service to, the borrower at the time of the damage .	There are two exceptions in which the borrower would be exempt from paying. Both exceptions are learned from various pessukim. The first exception is meisah machmas melachah, and the second is if the lender also happened to be working for, or providing a service to, the borrower when he borrowed the object .
106	Last paragraph on the page, first sentence	Any <i>shomer</i> who would be <i>pattur</i> from paying damages in a certain case, must first swear that what he claims to have happened indeed happened, and also that he was not <i>sholeiach yad</i> .	Any <i>shomer</i> who would be <i>pattur</i> from paying damages in a certain case, must first swear that what he claims to have happened indeed happened, and— if he is a <i>shomer chinam</i> or <i>shomer sachar</i> —also that he was not <i>sholeiach yad</i> .

Yahadus Unit 226

Page	What	Detail Changed	Changed To
162	First two paragraphs on the page	<p>ריבית מוקדמת - Early Ribis, ריבית מאוחרת - Late Ribis:</p> <p>“Early ribis” means sending the lender a gift before approaching him for a loan. The borrower’s intention is that by giving this present he will agree to lend the money. “Late ribis” means sending a gift after the loan was given.</p> <p>Both of these actions are forbidden, because in both cases the intent was for the lender to gain something from giving the loan, and the lender is giving more than he borrowed. This is limited...</p>	<p>ריבית מוקדמת - Early Ribis, ריבית מאוחרת - Late Ribis:</p> <p>“Early ribis” means sending the lender a gift before approaching him for a loan. The borrower’s intention is that by giving this present the lender will agree to lend the money. “Late ribis” means sending a gift after the loan was given.</p> <p>Both of these actions are forbidden, because in both cases the intent was for the lender to gain something from giving the loan, and the borrower is giving more than he borrowed. This is limited...</p>

Yahadus Unit 229

Page	What	Detail Changed	Changed To
187	Mitzvah 542, “When” icon	When the Sanhedrin presides from the Lishkas Hagazis	During the time when Semichah existed
191	Section titled, “סמיכה”	An important requirement for all Batei Din, large or small, was that at least one member must have received semichah.	An important requirement for all Batei Din, large or small, was that at least one member must have received semichah, so that the others could receive semichah from him.

Yahadus Unit 235

Page	What	Detail Changed	Changed To
254	First paragraph, fourth sentence	Even in such a case, when he doesn’t pervert justice, the judge who takes a bribe has transgressed a mitzvas lo sa’aseh. In the case where a judge accepted a bribe, both the judge and the litigant have transgressed the mitzvah.	Even in such a case, when he doesn’t pervert justice, the judge who takes a bribe has transgressed this mitzvas lo sa’aseh. The litigant who gave the bribe is over the lav of lifnei iver lo sitein michshol (see Book 4 Unit 207).

Yahadus Unit 240

Page	What	Detail Changed	Changed To
296	Chart of relatives	2nd cousin	1st cousin once removed (figure should be green). Another figure should be added directly below the first cousin once removed. This new figure is a second cousin (figure should be green).

Yahadus Unit 248

Page	What	Detail Changed	Changed To
363	Mitzvah 589, name of the mitzvah	Hebrew name	שָׁלָא יִכְנֹס כְּהֵן גְּדוּל בְּאֵהָל הַמִּת
363	Mitzvah 589, makor of the mitzvah	Part of the passuk that is the source for this mitzvah	וְעַל כָּל נִפְשׁוֹת מֵת לֹא יָבֵא
363	Mitzvah 590, name of the mitzvah	Hebrew name	שָׁלָא יִטְמָא כְּהֵן גְּדוּל בְּשׁוּם טוּמְאָה בְּמֵת
363	Mitzvah 590, makor of the mitzvah	Part of the passuk that is the source for this mitzvah	לְאָבִיו וּלְאִמּוֹ לֹא יִטְמָא
365	Last sentence of details	If there is a wall around it, kohanim may go within four tefachim (slightly more than a foot) of the wall, even if it is within four amos of the grave.	If there is a wall around it, kohanim must only distance themselves four tefachim (slightly more than a foot) from the wall, even if it is within four amos of the grave.

Yahadus Unit 250

	What	Detail Changed	Changed To
378	Mitzvah 593, "When" icon	When there is a Jewish king	When there is a king
379	Mitzvah 594, "When" icon	When we have a king	When there is a king
379	Mitzvah 595, "When" icon	When we have a king	When there is a king



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✧ GLOSSARY ✧

Glossary of Hebrew Terms

Disclaimer: This glossary includes many, but not all, of the terms you will be expected to know for the Chidon exams. Make sure you know and understand all Hebrew terms that appear in the book, in the sections you are required to know, including those not listed in this glossary.

Term	Explanation
אֹנָאָה	Financially cheating or verbally hurting
אוהל	A roof under which there is a dead body.
אורים ותומים	Either a parchment containing a special name of Hashem which was placed in the Choshen (breastplate) worn by the Kohen Gadol, or the stones of the Choshen themselves. In certain situations, when direction was needed from Hashem, the question would be asked to the Kohen Gadol, while he wore the Urim V'tumim, and some of the letters on the Choshen would miraculously light up. The Kohen Gadol would then decipher the message from Hashem with Ruach Hakodesh.
איסור	A prohibition, or something forbidden
איסור יחוד	Prohibition of a man being alone with a woman
אירוסין	Another name for kiddushin. (The first stage of marriage, where the chassan makes the kallah his wife.)
אמה/אמות	A measurement spanning the length of a grown person's forearm, from elbow to middle finger (pg. 459)
(ב)שוגג	While not aware of the aveirah, or not aware of its punishment
בית דין	Jewish court
בית דין הגדול	The highest court of 71 judges, also called Sanhedrin
בית דין סמוכין	A Jewish court whose judges have received semichah from earlier Chachamim, in an unbroken chain since Moshe Rabbeinu
בית מדרש	House of study where people learn Torah
בתי דין	Jewish courts
גט	Document. Refers to 1) a document of divorce 2) a document freeing a slave, called "get shichrur"
גר/גרים	A non-Jew who became Jewish
גיורת	A female non-Jew who became Jewish
גלות	Exile from Eretz Yisrael, after the Beis Hamikdash was destroyed; also used in the context of a Jew who commits an accidental murder, and must run to a city of refuge
דין	Law, Halachah
דיין \ שופטים	Judge(s)
דין תורה	A court case which is conducted according to Torah
הקדש	The holy property of the Beis Hamikdash

Term	Explanation
הַר הַבַּיִת	The area of the Beis Hamikdash surrounding the azarah—courtyard (also refers to the mountain on which the Beis Hamikdash was built)
הַתֵּר	Permitted things
חֲבֵרַת קְדִישָׁא	Holy Society (those who do the holy work of preparing the body of a person who passed away, for burial)
חֵדֶר (cheder)	A Torah school for young children
חֲרֻבָּן	Destruction of the Beis Hamikdash
חֲזָקָה	Lit. strong 1. Actively taking possession of property 2. Something established (or assumed, until proven otherwise) 3. A unit of three years of uninterrupted possession of something indicating ownership.
חַיִּיב	Obligated
חָלָל	A son born from a marriage between a Kohen and someone who he was not allowed to marry, (like a divorcee). The son is called a challal and is not a valid Kohen.
טָבֵל	Produce that did not have gifts for Kohanim or Levi'im separated first
טוּמְאַה	Impurity
טָמֵא	Impure
טָמֵא מֵת	Impurity of a dead body
טֶפַח/טֶפְחִים	A measurement the width of a clenched fist(s) (See book pg 459)
טְרֵפוֹת	Lit. torn ones. This refers to meat that comes from an animal that is so sick or injured that the Torah declares it will not be able to live for another year
יְבָמָה	A woman who is participates in the mitzvah of yibum (if a man passes away without leaving children his brother has a mitzvah to marry his widow. This mitzvah is called Yibum).
יּוֹבֵל	The 50th year, the year that follows seven shmittah cycles (each shmittah cycle is seven years). This year is holy and special laws apply during this year. This year is only counted, and its laws observed, when each shevet is living in its respective land. Many mitzvos and laws only apply when the year of Yovel is observed.
כְּלָאִים (kilayim)	Forbidden combination of species; in the book, refers specifically to the forbidden planting of different types of seeds together
כִּפּוּרָה	Atonement
כְּתוּבָה (kesubah)	Lit. written thing. The marriage contract, detailing the obligations of a husband to his wife.
לֹא שְׂאִין בּוֹ מַעֲשֵׂה	An aveirah that has no physical action involved (for example, hating another Jew in one's heart)
לֹא שְׂנִיתָן לַהֲשִׁיבוֹן	An aveirah where the actual object can be returned



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Term	Explanation
לאו שניתן לתשלומין	An aveirah for which one can pay back the value
לאו/לאוין	An aveirah/aveiros
לשכת הגזית	Chamber of cut stone; The chamber in the Beis Hamikdash where the Sanhedrin would sit, and from where they would preside.
(מ)דרבנן	From the Chachamim; refers to decrees or mitzvos subject to specific rules
מחויב	A person who was sentenced
מחלל שבת	One who desecrates Shabbos, by violating one of its laws
מיתה	Death
מיתת בית דין	Death by Beis Din
מכת מרדות	Whipping punishment, given by Beis Din as they see fit
מלקות	Whipping punishment, given for transgressing mitzvos from the Torah
מנין	A congregation of ten men
ממזר \ ממזרת	A person born from certain types of forbidden relationships
מן התורה / מדאורייתא	From the Torah
מעשר	Tenth (10 percent)
מראית עין	Appearance of doing an improper act. It is forbidden to do something which appears to an onlooker to be forbidden, even if in actuality it is permitted
מת	Dead body
מת מצוה	A dead body with no one to bury it
נביא	Prophet
נבילות	(Meat from) animals that died naturally, or were not shechted properly
נדר	Promise
נישואין	The final stage of marriage, when a couple is allowed to live together as husband and wife
נשיא	Leader or prince; generally refers to the leader of the Sanhedrin
סלע/סלעים	A type of coin used in the times of the second Beis Hamikdash (See book pg 462)
עבד/עבדים	Servant(s); forced laborer(s)
עבירות בין אדם למקום	A sin against Hashem that doesn't involve harming another person
עגלה ערופה	A calf whose head was cut off in a special ceremony, as an atonement; done in a case where a dead body was found outside a city, and the killer is unknown
עובר	To violate, as in a mitzvah
עזרה	Courtyard of the Beis Hamikdash

Term	Explanation
עיר מקלט	City of refuge, where a person who killed another person is safe from the go'el hadam—the dead person's relative who may kill the killer outside the ir miklat. If a person accidentally kills another person, he is obligated to run to a city of refuge.
פטור	Exempt
פסק דין	Halachic decision
פרוטה	The smallest coin currency in the days of the Chachamim (pg. 462)
פרסה	A measure of distance (pg. 459)
ציבור	Community
קדיש (kaddish)	A prayer said during davening, sanctifying Hashem's name
קונה (koneh)	Acquire.
קידושין	The first stage of marriage, where the chassan makes the kallah his wife (also known as eirusin)
קינין (kinyan)	Acquisition; an action that halachically finalizes the transfer of ownership from one person to another.
קנס	Fine
ראשונים	Rabbinic authorities after the Geonim who lead the Yidden for approx. four hundred and fifty years, from 4,798-5,252 (1038-1492). Some famous Rishonim are: Rashi, Rambam, Rabbeinu Tam, Ramban, and Rashba.
רשות (reshus)	Possession or Property (domain)
שבועה	A promise made in Hashem's name
שבע מצוות בני נח	The seven mitzvos that all people are required to keep
שולח יד	"Extending a hand" to use an item that was deposited by you
שליחות (shlichus)	<ol style="list-style-type: none"> 1. The empowerment given to a shliach to act on behalf of the meshaleiach 2. The mission that the shliach was empowered to do
שמיטה	Seventh year of the seven year work cycle, when it is forbidden to work the ground, and all produce that grows is holy; can also refer to the seven year work cycle as a whole (see pg. 275 "in which shmittah cycle of yovel did the event...occur?")
תחום	The boundary past which a person is not allowed to go on Shabbos
תקנה (takanah)	A decree from the Chachamim
תרומה	The portion separated from certain produce, which is given to a Kohen



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Mitzvos Spreadsheet

The information for this chart is found in the mitzvah boxes at the beginning of every unit. The chart has eight columns going from left-to-right.

- Units (filled in)
- Hebrew name of each mitzvah
- Translations for all the mitzvos (filled in)
- The source passuk
 - To whom the mitzvah applies
 - Where the mitzvah applies
 - When the mitzvah applies
 - Punishment given for violating the mitzvah (leave empty for some mitzvos, such as mitzvos asef)

NOTE:

When filling out the chart, be sure to look at the Yahadus Book corrections—and for those units that have corrections, fill in the corrected information and not what it says in the book!

STUDY TIP:

Write the names of mitzvos asef in green, mitzvos lo sa'aseh in red, and mitzvos d'rabbonon in purple.

Unit	Mitzvah	Mitzvah Translation	Source	Who?	Where?	When?	Punishment
209 מקח ומכר		The mitzvah to adjudicate between a seller and a buyer					
210 אונאת ממון		Not to cheat in regards to buying and selling					
211 אונאת דברים		Not to cheat a convert in money matters					
212 זכיה ומתנה		Not to hurt any Jew through words					
213 שכנים		Not to hurt a ger through words					

Unit	Mitzva	Mitzva Translation	Who?	Where?	When?	Punishment
214 שלוותין						
215 שותפין						
216 עבד עברי		The laws of an eved Ivri				
		Do not sell an eved Ivri in the manner that servants are usually sold				
		Do not make an eved Ivri do unnecessary or limitless work				
		Do not make an eved Ivri perform (demeaning) tasks usually done by a servant				
		Do not allow a ger toshav to make an eved Ivri do unnecessary or limitless work.				
217 אמה העבריה		Give gifts to an eved Ivri when he goes out to freedom				
		Do not let an eved Ivri leave you empty-handed				
		Marry the Jewish maidservant				
218 עבד כנעני		Redeem a Jewish maidservant in one of the ways enumerated in the Torah				
		Not to sell a Jewish maidservant				
		The mitzvah to have your Cana'anite servant work forever				

Unit	Mitzva	Mitzva Translation	Who?	Where?	When?	Punishment
219 שלא להחזיר עבד שברח		Not to return a servant who escaped from his master, outside of Eretz Yisrael, to Eretz Yisrael				
		Not to oppress a slave who escaped from his master, outside of Eretz Yisrael, to Eretz Yisrael				
220 שומרים		The mitzvah for Beis Din to judge the case of an unpaid guardian				
		The mitzvah for Beis Din to judge the case of the paid guardian and the renter				
221 שכר שכיר		The mitzvah for Beis Din to judge the case of the borrower				
		The mitzvah to pay a hired worker's wages on time				
222 אכילת שכיר		Not delaying wages of a worker				
		Allow a worker to eat from his labor				
		Do not put away produce in order to eat it later				
223 לא תחסום		Do not pause to eat while actually working				
		Not to muzzle an animal at the time of work				

Unit	Mitzva	Mitzva Translation	Who?	Where?	When?	Punishment
224 הלואת כסף		Lending money to a person in need				
		Not to demand repayment of a debt from one who is unable to pay				
		Demanding repayment from a non-Jew				
225 דיני משכון		Not to take collateral by force				
		The mitzvah of returning the collateral to its owner when he needs it				
		Not to withhold the collateral from its owner when he needs it				
		Not to take collateral from a widow				
		Not to take, as collateral, things that are used for preparing food				
226 רבית		Not to lend money with interest to another Jew				
		Not to borrow money with interest from another Jew				
		Not to participate in a transaction if interest is being charged				
227 טוען ונטען		Lend to a non-Jew with interest				
		Beis Din must adjudicate between a claimant and a person who denies the claim				
228 החלות		The mitzvah of laws of inheritance				

Unit	Mitzva	Mitzva Translation	Who?	Where?	When?	Punishment
229 מיוני שופטים		The mitzvah to appoint judges and policemen for every Jewish community				
		Not to appoint someone who isn't knowledgeable in Torah as a judge				
		A witness in a case involving capital punishment may not judge that case				
230 רוב במשפט		The mitzvah of following the majority				
		Not to follow the majority in capital cases, if the majority is only one				
231 לשפוט בצדק וחסד		A judge who rules that a defendant is innocent may not change his opinion to guilty in a capital case. 1. Do not rule in a capital case by relying on the opinion of another judge.				
		2. Do not begin a capital case by hearing from the greatest of judges; rather, begin with the lesser judge. 3. Do not begin a capital case with a tone that suggests guilt. 4. Do not suggest a reason for convicting once you've suggested a reason for acquitting.				
232 מיתות בית דין (continued on next page)		Beis Din should execute by strangulation one who was sentenced to chenek				
		Beis Din should execute by the sword one who was sentenced to hereg				
		To execute by burning one who was sentenced to sreifah				
		Beis Din should execute by stoning one who was sentenced to skilah				

Unit	Mitzva	Mitzva Translation	Who?	Where?	When?	Punishment
232 מיתות בית דין (continued from previous page)		The mitzvah to hang a person sentenced to be hanged				
		Do not leave overnight one who was hanged by Beis Din, nor any dead body—unless it is for his honor				
		To bury those executed by Beis Din, as well as any dead person				
		Not to allow a sorcerer to live				
233 מלקות		Malkus for sinners				
		Not to give additional malkus to one who is liable for it				
234 אורס		Not to punish one who was forced to do an aveirah				

Unit	Mitzva	Mitzva Translation	Who?	Where?	When?	Punishment
235 אִתָּךְ בְּמִשְׁפַּחְתְּךָ		Judging fairly and justly				
		Do not convict and put to death unless there are two eyewitnesses to the crime				
		Do not have pity on someone who murdered or injured his fellow Jew (causing you to acquit the guilty)				
		Do not have pity on a poor person in court (causing you to rule in his favor)				
		Do not pervert judgement to convict a person because he is known to be a sinner				
		Do not pervert justice by convicting the innocent or acquitting the guilty (by not following the laws of the Torah pertaining to the matter)				
		Do not favor a man of stature in court				
		Do not pervert the justice on behalf of a convert or an orphan				
		Do not be afraid of an evil or intimidating person in court				
		Do not accept bribery				
	Do not hear the claims of one litigant when the other is not present					

Unit	Mitzva	Mitzva Translation	Who?	Where?	When?	Punishment
236 לא תקלל		Not to curse a dayan				
		Not to curse the Nassi				
		Not to curse any Jew, man or woman				
237 הגדת עדות		The mitzvah of testifying in Beis Din				
238 חקירת העדים		The mitzvah to investigate the witnesses very well				
239 שני עדים		Not to rule based on the testimony of only one witness				
240 פסילי עדות		A wicked person should not testify				
		A relative should not testify				
241 עדות שקר		Do not testify falsely				
242 עדים זוממים		To do to the eidim zomemim what they planned to do				
243 לשמע אל הבית דין		The mitzvah to listen to every Sanhedrin				
		Not to rebel against the Sanhedrin				

Unit	Mitzva	Mitzva Translation	Who?	Where?	When?	Punishment
244 שלא להוסיף או לגרוע ממצוות התורה		Not to add to the mitzvot of the Torah				
		Not to subtract from the mitzvot of the Torah				
		The mitzvah to honor a father and mother				
245 כבוד אב ואם		The mitzvah to fear a father and mother				
		Not to curse a father or mother				
		Not to hit a father or mother				
246 בן סורר ומורה		Not to eat and drink in the manner of a glutton and a guzzler				
		Kohanim should become tamei for their immediate relatives, and every Jew should mourn the death of his six [blood] relatives				
247 אבילות		A Kohen shouldn't become tamei through contact with a dead body, except for the relatives mentioned in the Torah				
		Do not enter an ohel that has a dead body in it				
		Do not become tamei through contact with a dead body, even for close relatives				
248 הרחקת כהנים מטומאת מת						

Unit	Mitzva	Mitzva Translation	Who?	Where?	When?	Punishment
249 מיוני מלך		The mitzvah to appoint a king over us				
		Not to appoint a non-Jewish king				
		The king should not have too many wives				
250 הנהגת המלך		The king should not have too many horses				
		The king should not accumulate more gold and silver than he needs				
		The mitzvah of killing the seven nations				
251 שבעה עממין וחזרה למצרים		Not to allow a member of the seven nations to live				
		Not to live in Mitzrayim forever				
		To eliminate the descendants of Amalek				
252 עמלק		To remember what Amalek did to B'nei Yisrael when they left Mitzrayim				
		Not to forget what Amalek did to our ancestors when they left Mitzrayim				

Unit	Mitzva	Mitzva Translation	Who?	Where?	When?	Punishment
253 מלחמה		To follow the laws of the Torah when waging a war				
		Not to offer peace to the nations of Ammon and Moav				
		Annoint a Kohen [who is appointed] to address the nation before war				
		Not to break down (be afraid) before the enemy during battle				
254 בל תשחית		Not to needlessly destroy				
255 נקיון המחנה		Designating a place (outside) the camp as a lavatory				
		Carry a shovel with which to cover the waste (outside) the camp				
256 שנה ראשונה		The mitzvah for a man to rejoice with his wife during their first year of marriage				
		Not to take a chassan away from his home for the entire first year of marriage				
257 יפת תאר		The mitzvah of the laws of a captive woman				
		Not to sell a captive woman				
		Not to make the captive woman work like a slave after he married her				

Practice Questions

These practice questions will give you **an idea** of the types of questions that will be on the Chidon tests. The actual questions will be different than the ones here. In order for this practice to be helpful, the questions must be answered **without** looking inside the book!

SUGGESTED STUDY TIPS

1. Learn four or five units at a time.
2. Review those units until you feel you know the information well.
3. Read the questions for all the corresponding units with your book closed, and write down your answers.
4. Grade yourself using the answer key.
5. If you get any questions wrong, try to figure out why. Look carefully at the wording of the question to see if you missed a crucial word. If you still can't figure out why, check the book.
6. Repeat all steps for the next set of units as you learn them.

Hatzlacha rabbah!

Unit 209

1. מן התורה – at what point is a קנין כסף final?

- | | |
|--|--|
| a) Once the buyer pays 1 פרוטה towards the object he is buying | c) Once the buyer pays 1 פרוטה towards the object he is buying, and an additional קנין is done |
| b) Once the buyer pays in full | d) Once the buyer pays in full and an additional קנין is done |

2. Correct or Incorrect

The תכמים made a תקנה that when one buys a movable object with money, the object is considered to be the property of the seller until the buyer pays in full.

3. הגבהה can be done:

- | | |
|--|---|
| a) Only in the buyer's property | d) Only in a רשות that belongs to neither of them |
| b) Only in the seller's property | e) In any רשות |
| c) Only in a רשות that belongs to both of them | |

4. מסירה can be done:

- | | |
|--|---|
| a) Only in the buyer's property | d) Only in a רשות that belongs to neither of them |
| b) Only in the seller's property | e) In any רשות |
| c) Only in a רשות that belongs to both of them | |



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5. Correct or Incorrect

משיכה works even if no money was given yet.

6. Correct or Incorrect

For a קנין סודר, the **seller** gives an object to the **buyer** to make a קנין.

7. A. Only works for קרקע (land) B. Only works for מטלטלין (moveable object) C. Works for both קרקע and מטלטלין

___ כסף

___ הגבהה

___ משיכה

___ מסירה

___ חזקה

___ שטר

___ חליפין

___ קנין חצר

___ סיטומתא

___ קנין אגב

8. Correct or Incorrect

קנין חצר only works if the object that is being bought is in a חצר המשמרת—a property that is guarded.

9. Correct or Incorrect

סיטומתא is a valid קנין Miderabanan.

10. מי שפרע is for one who backs out of a deal:

a) After a קנין was made

c) Before a קנין was made, and before a deposit was given

b) Before a קנין was made, and after a deposit was given

d) All of the above

Unit 210

1. A buyer who knows he is being cheated at the time of the sale:

a) Cannot annul the sale later

d) Can annul the sale whenever he wants

b) Can annul the sale for up to 30 days

c) Can annul the sale for up to the amount of time it takes to show what he bought to another merchant, or his family

2. applies: שלא להנות במקח וממכר

- a) Only to the buyer
- b) Only to the seller
- c) To both the buyer and the seller
- d) Only to Beis Din

3. It is forbidden to cheat in a transaction involving:

- a) Animals
- b) Slaves
- c) Ships
- d) All of the above

4. The sale is not invalidated if the cheating was in a transaction involving:

- a) Animals
- b) Slaves
- c) Ships
- d) All of the above

5. Correct or Incorrect

A sale involving land is invalid, according to all opinions, if the increase is more than 100%.

Unit 211

1. Correct or Incorrect

The תורה warns us to be extra careful to act kindly to a גר because he may feel like an outsider and therefore be more sensitive.

2. One who financially cheats a regular Jew is עובר:

- a) לא תעשה 1
- b) לא תעשה 2
- c) לא תעשה 3
- d) לא תעשה 4

3. One who verbally offends a גר is עובר:

- a) לא תעשה 1
- b) לא תעשה 2
- c) לא תעשה 3
- d) לא תעשה 4

4. Correct or Incorrect

שלא להנות הגר בדברים applies to both men and women.

Unit 212

1. What can become הפקר?

- a) Ships
- b) Animals
- c) Both of the above
- d) Option C, and land



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2. When does the property of גר become הפקר?

- a) If he dies without leaving a Jewish wife
- b) If he dies without leaving Jewish children
- c) If he dies without leaving non-Jewish children
- d) B and C

3. In order for something to become הפקר:

- a) It must be in the owner's property
- b) It must not be in the owner's property
- c) מן התורה the declaration must be heard by at least 2 people
- d) None of the above

4. Can the original owner take possession of an item that he declared as הפקר (and was not claimed and acquired by anyone else)?

- a) No
- b) Only until 3 days
- c) Only after 3 days
- d) Yes

5. When are the words of a שכיב מרע, who gave away all his belongings, binding?

- a) Only if he dies
- b) Only if he gives them as a gift
- c) Both of the above
- d) None of the above

6. A gift must be given:

- a) After the owner made the item הפקר
- b) In a way that clearly indicates his wishes to give the gift
- c) In public
- d) B and C

Unit 213

1. Why is one permitted to soak flax near a neighbor's vegetable garden?

- a) Because it doesn't cause any damage
- b) Because it causes minimal damage
- c) Because the neighbor waives his right to protest the damage
- d) Because the damage occurs later, and not as a result of direct action

2. When is the neighbor's silence considered as waiving his rights to protest damage?

- a) If more than 30 days passed from when the damage was done, and the neighbor did not protest
- b) When the neighbor saw him performing the damaging activity, yet remained silent
- c) Never, the neighbor always has the right to protest
- d) None of the above

3. Which rights may not be infringed on?

- a) Sunlight
- b) Privacy
- c) Both of the above
- d) None of the above

4. One who owns a house in another's field – when may he bring other people with him through the other's property?

- a) Always
- b) Never
- c) During day time
- d) On a pathway that they agreed to make, on the side of the field

5. The דין of a מצרא בר applies:

- a) Only if the owner is selling the field
- b) Only if there is just one neighbor
- c) Only if the neighbor will pay the full amount
- d) A and C

6. Correct or Incorrect

One who buys a house in a city is required to contribute towards buying a set of ג'נ"ך, only after living there for 12 months.

7. About what may neighbors not protest?

- a) The opening of a busy office
- b) The opening of a חדר
- c) Both of the above
- d) Option C, and the opening of a ישיבה

Unit 214

1. In order to appoint a שליח, there needs to be:

- a) A written document
- b) 2 witnesses
- c) Both of the above
- d) None of the above

2. Correct or Incorrect

A שליח cannot appoint another שליח on behalf of the משלח.

3. A. Valid שלוחות B. Invalid שלוחות C. There is a disagreement if it is a valid שלוחות

- ___ The משלח is a woman, and the שליח is a woman
- ___ The משלח is a non-Jew, and the שליח is a non-Jew
- ___ The משלח is a non-Jew, and the שליח is a Jewish man
- ___ The משלח is a non-Jew, and the שליח is a Jewish woman
- ___ The משלח is a child, and the שליח is an adult
- ___ The משלח is a Jew, and the שליח is a non-Jew
- ___ The משלח is a man, and the שליח is a woman



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4. For which of the following is the action of a שליח considered to have been done by the משלח?

- a) If the שליח was appointed to put תפילין on
- b) If the שליח was appointed to accept money for קידושין on behalf of a woman
- c) If the שליח was appointed to financially cheat a גר
- d) A and B

5. What is the דין if a שליח overpays for something on behalf of the משלח?

- a) The משלח acquires it
- b) The משלח acquires it and the שליח must reimburse the משלח the difference
- c) The שליח acquires it
- d) The sale is void

Unit 215

1. In order to become שותפין there needs to be:

- a) A שטר
- b) 2 עדים
- c) A קנין
- d) None of the above

2. Bringing another person into a partnership:

- a) Is a form of making a קנין
- b) Is something a partner may do without prior agreement from his partner
- c) Is something a partner may not do without prior agreement from his partner
- d) A and C

3. What is the דין if one partner does business with נבילות, without his partner's knowledge?

- a) Any loss is his alone, but if he makes money, the profit is shared
- b) Any profit is his alone, and if he loses money, the loss is shared
- c) Any profit or loss is his alone
- d) Any profit or loss is shared

4. Correct or Incorrect

A partnership agreement which was set up to last for a specific amount of time may never be ended before that time.

5. If one of the partners dies, the partnership ends:

- a) Only if they had agreed on a fixed time
- b) Only if they had not agreed on a fixed time
- c) Regardless of whether they had agreed upon a fixed time or not
- d) None of the above

Unit 216

1. Regarding what is there a difference between מצות הענק and מצות דין עבד עברי עבד עברי?

- a) To whom it applies
- b) Where it applies
- c) When it applies
- d) None of the above

2. When does בית דין sell someone as a servant?

- a) When one is completely poverty stricken
- b) When one stole and does not have the money to repay the amount he stole
- c) Both of the above
- d) None of the above

3. Correct or Incorrect

It is a מצוה to redeem a Jew who sold himself as an עבד to a non-Jew.

4. In regards to what must a master give his עבד the same quality as himself?

- a) Food and drink
- b) Living quarters
- c) Both of the above
- d) Option C, and clothing

5. Correct or Incorrect

A master is responsible for supporting the children of his עבד עברי, both those that were born before and after he became an עבד.

6. To cut the master's hair is:

- a) עבודת פרך
- b) עבודת עבד
- c) Both of the above
- d) Permitted

7. When can an עבד עברי marry a שפחה כנענית?

- a) Only if the master is not Jewish
- b) Only if he sold himself
- c) Only if he was already married to a Jewish woman
- d) B and C

8. Which עבד goes free by...?

A. עבד that sold himself B. עבד sold by בית דין C. Both D. None

- ___ Paying money
- ___ ראש השנה of the יובל year
- ___ The master dying and leaving a brother to inherit the עבד
- ___ שמיטה of ראש השנה
- ___ שטר
- ___ The master dying and leaving a son and daughter
- ___ The beginning of the 7th year, from the day he was sold



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9. הענקה:

- a) Must be money or garments
- b) Must be from one kind of object
- c) Is not given to an עבד who sold himself
- d) B and C

10. In regards to what is there a difference if an עבד עברי sold himself, or was sold through בית דין?

A. There is a difference B. There is no difference

___ How the עבד is sold to the master (the sale process)

___ עבודת פרך

___ עבודת עבד

___ Marrying a כנענית

___ Going free by יובל

___ Going free through the death of the master

___ הענקה

___ Getting ear pierced

___ Extending his service for longer than what was originally required of him

11. Which of the following statements is correct?

- a) The ear piercing procedure is only done if the master loves the עבד
- b) In order to extend his stay as a servant, the עבד said "אהבתי..." when there was LESS than 1 פרוטה worth left of his servitude remaining
- c) When doing the ear piercing procedure, the עבד MUST stand next to the door, and he may not stand next to the door-post
- d) B and C

12. In total, how many wives (of the master and the עבד עברי) must there be in order to do the ear piercing procedure?

- a) 1
- b) 2
- c) 3
- d) 4

Unit 217

1. Correct or Incorrect

An אמה העברי'ה may be acquired and redeemed with a שטר.

2. Correct or Incorrect

An אמה העברי'ה goes free in the same ways as an עבד עברי.

3. How much money is needed for the redemption of an אמה העבריה, who was originally sold for \$60, after 4 years?

- a) \$20
- b) \$30
- c) \$40
- d) \$60

4. A girl who is physically mature

- a) May not be sold as an אמה העבריה
- b) Is released with payment
- c) Both of the above
- d) None of the above

5. Correct or Incorrect

There is an instance when the father is obligated to buy back his daughter whom he sold.

6. The master telling the אמה העבריה "you are betrothed to me" accomplishes:

- a) That if she dies, he will inherit her possessions
- b) She is not allowed to marry another man
- c) He may not sell her
- d) B and C

7. In what way is יעוד different that a regular marriage?

- a) By יעוד it is not necessary for there to be two witnesses present
- b) By יעוד there is no נישואין
- c) By יעוד there is no מצוה to marry her
- d) By יעוד it is not necessary to give money specifically for this

8. One who sells his אמה העבריה:

- a) Is לאו a עובר, and the sale is valid
- b) Is לאו a עובר, and the sale is not valid
- c) Is לאו two עובר, and the sale is valid
- d) Is לאו two עובר, and the sale is not valid

Unit 218

1. Which מצוה applies at all times?

- a) דין עבד עברי
- b) מצות יעוד של אמה עבריה
- c) עבודה בעבד כנעני לעולם
- d) None of the above

2. A non-Jewish servant is considered a partial convert:

- a) Once he is acquired by a Jew
- b) Once he accepts to be an עבד כנעני
- c) Once he accepts to be an עבד כנעני, goes to מקוה, and has a ברית
- d) Once he is freed



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3. What is the דין of a non-Jewish servant who does not want to go to מקוה after 12 months?

- a) The master is required to free him
- b) The master is required to sell him to a non-Jew
- c) The master is required to either free him, or sell him to a non-Jew
- d) The master must keep his as a servant forever
- e) None of the above

4. What is the דין of a non-Jewish servant who does agree to go to מקוה, have a ברית, and keep the מצות?

- a) The master is required to free him
- b) The master is required to sell him to a non-Jew
- c) The master can either free him or sell him to a non-Jew
- d) The master must keep him as a servant forever
- e) None of the above

5. Correct or Incorrect

It is forbidden to give an עבד כנעני demeaning work.

6. Correct or Incorrect

בני ישראל have an inherent mercy on everybody.

7. When is one required to free his עבד כנעני?

- a) If the master unintentionally struck his עבד כנעני and caused him to lose a limb
- b) If the master intentionally struck his עבד כנעני and caused him to lose a limb
- c) If the עבד כנעני unintentionally struck his master and caused him to lose a limb
- d) If the עבד כנעני intentionally struck his master and caused him to lose a limb

8. A שפחה כנענית who was struck by her master on her ear:

- a) Goes free, only if she completely lost hearing in that ear
- b) Does not need a גט שחרור to go free
- c) Both of the above
- d) Option C, and when freed may marry a Jewish man

9. An עבד כנעני who goes free:

- a) Needs to go to מקוה again
- b) Needs to go to מקוה again by daytime
- c) Needs to go to מקוה again by daytime, in the presence of 3 men
- d) Needs to go to מקוה again by daytime, in the presence of 3 men, and must verbally accept the מצות

Unit 219

1. A non-Jewish slave who runs away from his master to ארץ ישראל:

- a) Is required to pay back his value
- b) His master is obligated to write him a גט שחרור
- c) Both of the above
- d) Option C, and he becomes חייב in the same מצות as a woman

2. Correct or Incorrect

One who returns a non-Jewish slave, who ran to ארץ ישראל, to his non-Jewish master is עובר on שברח מאדוניו מחוצה לארץ ישראל

3. One who mocks a former slave (who had run away from from his master, to ארץ ישראל) is עובר:

- a) שלא להונות אחד מישראל בדברים
- b) שלא להונות הגר בדברים
- c) שלא להונות אחד מישראל בדברים and שלא להחזיר and שלא להונות הגר בדברים עבד שברח מאדוניו מחוצה לארץ ישראל
- d) שלא להונות אחד מישראל בדברים and שלא להונות הגר בדברים and שלא להונות עבד זה הבורח מחוצה לארץ ישראל

4. Correct or Incorrect

One can be עובר on שלא להונות אחד מישראל בדברים without being עובר on שלא להחזיר עבד שברח מאדוניו מחוצה לארץ ישראל.

5. Correct or Incorrect

The punishment for returning a slave, who ran away from his master to ארץ ישראל, is מלקות.

Unit 220

1. Correct or Incorrect

A שומר is required to care for the item the same way he cares for his own property.

2. How many מצות עשה are there in regards to שומרים?

- a) 1
- b) 2
- c) 3
- d) 4

3. What is included in גניבה ואבידה?

- a) If the item was forcibly taken by armed bandits
- b) If the item was stolen during the night
- c) If the item was destroyed by wild animals
- d) A and B



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4. A פטור is שואל for any damage if the:

- a) Borrower was working for the lender at the time of the loan
- b) Borrower was working for the lender at the time of the damage
- c) Lender was working for the borrower at the time of the loan
- d) Lender was working for the borrower at the time of the damage

5. Correct or Incorrect

A פשיעה is חייב שואל.

6. Correct or Incorrect

A מתה מחמת מלאכה is שוכר חייב.

7. שבועת השומרים:

- a) Is a שבועה מן התורה שולח יד
- b) Includes that he was not שומר חנם or a שומר שכר
- c) Both of the above
- d) Option C, and is only made by a שומר שכר or a שומר חנם

Unit 221

1. If no pay date was set when the worker was hired, and there is no local custom, when must a day worker be paid?

- a) During the night, prior to his work day
- b) During his work day
- c) During the night, after his work day
- d) During the day, after his work day

2. When has one transgressed these מצוות?

- a) Only if the worker demands his payment
- b) Only if the employer has the money available
- c) Both of the above
- d) If the employer did not ensure, at the time of hiring, that he has money available to pay the worker upon completion of the job

3. Who would be עובר if an agent hired workers on his employer's behalf, not telling them "the employer is responsible for your wages", and payment was delayed?

- a) The agent
- b) The employer
- c) Both of them
- d) None of them

4. Correct or Incorrect

The מצוות in this unit do not apply when hiring a tailor, and the like.

Unit 222

1. An employee may eat from the produce he is working with:

- a) Only if it grows from the ground
- b) Only after גמר מלאכה
- c) Both of the above
- d) None of the above

2. One who was hired to work with figs and grapes

- a) May only eat from the grapes while working with the grapes
- b) May refrain from eating while working with the grapes, in order to have an appetite for the figs
- c) Both of the above
- d) Option C, and he may wait until he reaches a part of the field that has better quality produce before eating

3. Correct or Incorrect

The חכמים made a תקנה regarding when the worker should eat when working with תלוש.

4. Why did the חכמים make a תקנה regarding when the worker can eat?

- a) For the worker's sake
- b) For the employer's sake
- c) For both of their sakes
- d) For a different reason

5. It is permitted, yet not advisable, for an employee to:

- a) Eat until he is satisfied
- b) Over eat
- c) Eat more than the value of his wages
- d) None of the above

6. Which of the following is לאו שניתן לתשלומין?

- a) שלא יקח השכיר יתר על אכילתו
- b) שלא יאכל השכיר בשעת מלאכה
- c) Both of the above
- d) שלא נאחר שכר שכיר

Unit 223

1. Correct or Incorrect

שלא לחסום בהמה בשעת מלאכה applies only in ארץ ישראל.

2. Which of the following is forbidden, yet one is not punished with מלקות for doing it?

- a) Muzzling an animal when allowing it to eat would be harmful
- b) Covering the food so that the animal can't get to it
- c) Both of the above
- d) None of the above



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3. שלא לחסום בהמה בשעת מלאכה applies to:

- a) Undomesticated animals
- b) Birds
- c) Non-kosher animals
- d) All of the above

4. What is the reason for שלא לחסום בהמה בשעת מלאכה?

- a) So the animal should work better
- b) To reward the animals
- c) To prevent the animal from pain
- d) A and C

5. One who muzzles an animal while it is working:

- a) Receives מלקות
- b) Does not receive מלקות because it is a לא שאין בו מעשה
- c) Does not receive מלקות because it is still able to eat
- d) B and C

Unit 224

1. How much money is one obligated to lend to a fellow איך?

- a) However much one can afford
- b) However much the person needs
- c) However much one wants to lend

2. Correct or Incorrect

The poor people of ארץ ישראל come before the poor of our own city.

3. If there are no witnesses present, it is forbidden to lend money unless:

- a) The borrower is a trustworthy person
- b) The borrower gives the lender a משכון
- c) The borrower signs a document confirming that he was given a loan
- d) Either B or C
- e) The borrower gives the lender a משכון, and the borrower signs a document confirming that he was given a loan

4. משכון:

- a) May be sold to pay up the loan
- b) May only be sold through בית דין
- c) Both of the above
- d) Option C, and may only be collected at the time of the loan

5. Who is called a רשע?

- a) One who does not pay back a loan on time
- b) One who is careless with a loan
- c) One who lends money to one who is known to be careless with money
- d) One who pressures the borrower to repay a loan

6. Correct or Incorrect

Under normal circumstances, the lender may approach the borrower at the time that payment is due to ask him to repay the loan.

Unit 225

1. It is permitted to take a cooking pot:

- a) As a משכון for a service
- b) As payment for a loan
- c) Both of the above
- d) Option C, and as a משכון if it was given at the time the loan was given

2. The creditor may forcibly enter the debtor's home to take an object:

- a) As payment for a service
- b) As payment for a loan
- c) Both of the above
- d) None of the above

3. Correct or Incorrect

For a משכון after the time that the loan was made, the agent of בית דין should stand outside and wait for the borrower to bring out the משכון.

4. One who takes a משכון from an אלמנה, which she gives of her own free will, at the time the loan was given:

- a) לאו עובר לו
- b) Must return the משכון
- c) Both of the above
- d) None of the above

5. When does one have to return a משכון taken (to ensure payment of a loan)?

- a) If the lender took it by force
- b) If the lender took a שחיטה knife
- c) If the lender took something the borrower needs to use, and the borrower needs it at that time
- d) All of the above

6. When does one fulfill a מצות עשה by returning a משכון?

- a) If the lender took it by force
- b) If the lender took a שחיטה knife
- c) If the lender took something the borrower needs to use, and the lender returns it when the borrower needs it
- d) All of the above

7. Correct or Incorrect

A משכון may be sold in order to repay a loan.

8. An object taken as payment may be sold:

- a) 30 days from when payment was due
- b) 30 days from when the object was collected
- c) Immediately



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1. It is a מצוה for one to:

- a) Demand payment from a non-Jew
- b) Collect a משכון from a non-Jew
- c) Lend money with interest to a non-Jew
- d) B and C

2. Who is לפני עור לא תתן מכשול חס עובר?

- a) One who borrows with אבק רבית
- b) One who lends with אבק רבית
- c) Both of the above
- d) Option C, and one who helps a forbidden loan take place, though the transaction would have taken place without him

3. Correct or Incorrect

Someone who lent money with אבק רבית must return the interest.

4. Correct or Incorrect

אבק רבית is a lesser type of רבית than רבית דברים.

5. רבית מאוחרת is:

- a) אסור מן התורה
- b) If the lender decided to charge רבית after the loan was due
- c) If the borrower sent the lender a gift after the loan was given
- d) A and B

6. If the lender was living in the borrower's house rent free before the loan was given:

- a) It is אסור מן התורה to live there rent free once the loan was given
- b) It is אסור מדרבנן to live there rent free once the loan was given
- c) It is מותר to live there, even after the loan was given

7. When is one חייב מלקות?

- a) If he and the borrower decide, at the time of the loan, that if he can't pay back on time, he will pay a late fee
- b) If he and the borrower decide, at the time of the loan, to charge interest
- c) If he sells an item and charges extra, because the buyer doesn't have the money to pay right away
- d) None of the above

8. The lender is forbidden to charge for a late payment:

- a) Once the debt/loan is overdue
- b) If they originally decided that there would be a fine if the borrower could not pay back on time
- c) Both of the above
- d) None of the above

9. Correct or Incorrect

There is no **רביית מדרבנן** with the money invested for orphans.

10. Why does the witness of a forbidden loan not get punished?

- a) Because he wasn't **עובר** **לאו** a
- b) Because the **לאו** he was **עובר** is a **לאו שאין בו מעשה**
- c) Because the **לאו** he was **עובר** is a **לאו שניתן להשבון**
- d) None of the above

11. שלא להלוות ברבית לישראל means:

- a) Don't borrow with interest
- b) Don't lend with interest
- c) Both of the above

Unit 227

1. Who needs to be specific and state the reason for their claim?

- a) The **טוען**
- b) The **נטען**
- c) Both of the above
- d) It depends on what type of case it is

2. A מודה במקצת swears:

- a) To avoid paying at all
- b) If the dispute is regarding money or moveable objects
- c) All of the above
- d) Both of the above

3. A כופר הכל makes a שבועה:

- a) And pays
- b) **מן התורה**
- c) If there is no **שטר**
- d) All of the above

4. A. Pay B. שבועה מן התורה C. שבועה מדרבנן

- ___ There are **עדים** that he borrowed, and he claims he never borrowed
- ___ There are **עדים** that he borrowed, and he claims he paid back
- ___ There is 1 **עד** that he borrowed, and he claims he never borrowed

5. A worker who claims he wasn't paid for his work:

- a) Gets paid without making a **שבועה**
- b) Makes a **שבועה**
- c) Has legal favor over the employer
- d) B and C



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6. What is an example of מתוך שאינו יכול לישבע משלם?

- a) The נטען claimed that there was never a loan, then a single witness testified against him, and then he claimed that he already paid
- b) The נטען claimed that there was never a loan, then 2 witnesses testified against him, and then he claimed that he already paid
- c) Both of the above
- d) None of the above

7. ראוּבן claims that שמעון owes him money, but שמעון doesn't remember if he ever borrowed money. The דין is:

- a) נשבע ונוטל
- b) מתוך שאינו יכול לישבע משלם
- c) המוציא מחבירו עליו הראי'
- d) ברי ושמא ברי עדיף

8. Correct or Incorrect

מיגו is when we believe someone because of the better claim that he could have made, had he wanted to lie.

9. Correct or Incorrect

Nowadays, we no longer use שבועות in בית דין.

10. Correct or Incorrect

מצות בית דין לדון בדין טוען וכופר applies at all times.

Unit 228

1. Which of the following can receive a ירושה?

- a) The deceased's mother
- b) The deceased's father's mother
- c) The deceased's mother's father
- d) None of the above

2. Of the following, which is first in line for ירושה?

- a) The deceased's grandchild
- b) The deceased's sibling
- c) The deceased's uncle
- d) The deceased's parent

3. Correct or Incorrect

The deceased's son's daughter, inherits before the deceased's daughter's son.

4. Number the correct order of inheritance:

- ___ The deceased's father's brother
- ___ The deceased's sister

- ___ The deceased's father
- ___ The deceased's daughter

5. Correct or Incorrect

Revenue that comes in before the inheritance is split is divided equally.

6. A בָּכוֹר gets double of his father's inheritance if:

- a) He is a בָּכוֹר to his mother
- b) There are at least 2 other siblings
- c) Both of the above
- d) None of the above

Unit 229

1. Which מצוה applies at all times?

- a) מצות מינוי שופטים ושוטרים...
- b) שלא למנות דין אדם שאינו חכם בדיני תורה...
- c) שלא יורה העד בדין שהעיד בו בדיני נפשות
- d) B and C

2. How many דיינים were in the בית דין הגדול?

- a) 70
- b) 71
- c) 72
- d) 73

3. The בית דין of a city with a population of 120 people:

- a) Had 3 members
- b) Had 23 members
- c) Would judge cases involving capital punishment
- d) B and C

4. In order to be appointed as a judge, one must have:

- a) Humility
- b) A good reputation
- c) Both of the above
- d) Both of the above, and a love of truth

5. Correct or Incorrect

A judge who was exceptional in a בית דין of 3 can be promoted directly to the סנהדרין גדולה.

6. Correct or Incorrect

The שלוחים of the סנהדרין גדולה, who were looking to hire judges, would also look for a person who was physically healthy.



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7. סמיכה:

- a) Is required only for סנהדרין גדולה and סנהדרין קטנה
- b) Must be given in front of 3 other דיינים
- c) Is needed in order to judge cases involving קנסים
- d) B and C

8. Correct or Incorrect

A בית דין of 3 judges and סנהדרין קטנה sat in judgment for the same hours.

9. What was dealt with at night?

- a) Validating documents
- b) Accepting testimony
- c) Concluding a case involving capital punishment
- d) None of the above

10. Where did the סנהדרין גדולה sit on יום טוב?

- a) In the לשכת הגזית
- b) In the סנהדרין קטנה on the הר הבית
- c) In the בית מדרש on the הר הבית
- d) Outside the הר הבית

11. Cases involving מלקות can be judged by:

- a) סנהדרין גדולה
- b) סנהדרין קטנה and סנהדרין גדולה
- c) סנהדרין קטנה and סנהדרין גדולה and a בית דין of 3
- d) סנהדרין קטנה and סנהדרין גדולה and a בית דין of 3 and a בית דין nowadays

Unit 230

1. Correct or Incorrect

מצות הטיה אחרי רבים applies to all people.

2. When do we add 2 judges to the בית דין?

- a) If in regards to an animal, 11 judges say kosher and 11 say not kosher, and 1 judge is undecided
- b) If in regards to capital punishment, 11 judges say guilty and 11 say innocent, and 1 judge is undecided
- c) Both of the above
- d) Both of the above, and in regards to capital punishment, 12 judges say guilty and 11 say innocent

3. Correct or Incorrect

In a monetary case, if a בית דין of 71 has no majority opinion, the disputed item remains by the בית דין until further proof can be provided.

4. Correct or Incorrect

In a capital case, if a **בית דין** of 71 has no majority opinion, the defendant is released.

5. We do not always follow the majority in regards to:

- a) מלקות
- b) מיתה
- c) Both of the above

Unit 231

1. When is the greatest **דיין** not allowed to say his opinion first?

- a) Monetary cases
- b) Capital cases
- c) Both of the above
- d) None of the above

2. Correct or Incorrect

We learn from the words **והצילו העדה את הרוצח** that **בית דין** should look for ways to **not** convict the defendant in a capital case.

3. When must a **דיין** begin with a positive statement, implying that the defendant may be innocent?

- a) Cases with physical punishment
- b) Capital cases
- c) Both of the above
- d) Monetary cases

4. Mark when a judge may change his mind in a capital case:

A. He may **B.** He may not

___ During the deliberations, if he first offered a reason to rule innocent and now he wants to change to guilty

___ During the deliberations, if he first offered a reason to rule guilty and now he wants to change to innocent

___ During the voting, if during the deliberations he said innocent and now he wants to change to guilty

___ During the voting, if during the deliberations he said guilty and now he wants to change to innocent

5. Mark when a judge may change his mind in a non-capital case:

A. He may **B.** He may not

___ During the deliberations, if he first offered a reason to rule innocent and now he wants to change to guilty

___ During the deliberations, if he first offered a reason to rule guilty and now he wants to change to innocent

___ During the voting, if during the deliberations he said innocent and now he wants to change to guilty

___ During the voting, if during the deliberations he said guilty and now he wants to change to innocent



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1. Correct or Incorrect

Only if the **סנהדרין** is presiding from the **לשכת הגזית**, can a **בית דין** of 23 give the death penalty.

2. A. סקילה B. שריפה C. הרג D. חנק

- ___ Performing magic
- ___ Murder
- ___ עבירות 10
- ___ עבירות 18
- ___ Being **מחלל שבת**
- ___ Kidnapping
- ___ Worshipping **זרה** עבודה
- ___ People of an **עיר הנדחת**
- ___ Prophesying in the name of **זרה** עבודה
- ___ עבירות 6
- ___ עבירות 2
- ___ ___ Forbidden relationships
- ___ ___ The **מחויב** is stood knee-deep in garbage

3. The **בית הסקילה** is:

- a) The height of an average man
- b) The height of 2 average men
- c) The height of 3 average men
- d) The height of 4 average men

4. Who is **חייב תליה**?

- a) One who is **מחלל שבת**
- b) One who murders
- c) One who serves **זרה** עבודה
- d) One who performs magic

5. In regards to what is there a difference between men and women?

- a) The death penalty for performing sorcery
- b) The death penalty of **שריפה**
- c) Being hanged
- d) All of the above

6. Drowning is compared to:

- a) סקילה
- b) שריפה
- c) הרג
- d) חנק

7. Being trampled by an animal is compared to:

- a) סקילה
- b) שריפה
- c) הרג
- d) חנק

8. Correct or Incorrect

It is permitted to slightly delay the burial if, by doing so, more people would attend the funeral to honor the person who passed away.

9. Correct or Incorrect

Nowadays, we may leave a body unburied overnight in ירושלים.

10. If, after executing a person, בית דין leaves the body unburied overnight, they are עובר:

- a) עשה 2
- b) לא תעשה 2
- c) לא תעשה 1 and עשה 1
- d) לא תעשה 2 and עשה 1

Unit 233

1. The one who administers the מלקות:

- a) Should be knowledgeable
- b) Should be very strong
- c) Should be very weak
- d) A and B

2. מלקות is given:

- a) With one hand
- b) One third on the transgressor's back
- c) With all of the administrator's strength
- d) A and C

3. Who counts the lashes?

- a) The greatest דיין
- b) The 2nd greatest דיין
- c) The 3rd greatest דיין
- d) The administrator

4. If the attendant gave an extra lash (and the transgressor did not die), he:

- a) Has transgressed a לאו
- b) Receives מלקות
- c) Both of the above
- d) Both of the above, and he must pay a fine

5. If the attendant gave an extra lash, and the transgressor dies, he:

- a) Must pay a fine
- b) Goes to עיר מקלט
- c) Both of the above
- d) None of the above



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6. A. לא שניתק D. לא שניתן לתשלומין C. לא שניתן לאזהרת מיתת בית דין B. לא שאין בו מעשה E. לא שבכללות F. לא הבא מכלל עשה

- ___ Injuring somebody
- ___ Eating unsalted meat
- ___ Disobeying a נביא
- ___ Worshipping עבודה זרה
- ___ לא שניתן לאזהרת מיתת בית דין eating on the day they sentenced someone to death
- ___ לשון הרע Speaking
- ___ Stealing

7. Cursing someone with Hashem's name:

- a) Is included in the category of לאו שאין בו מעשה
- b) Should be included in the category of לאו שאין בו מעשה, but it's an exception
- c) Is included in the category of לאו שניתן לאזהרת מיתת בית דין
- d) Should be included in the category of לאו שניתן לאזהרת מיתת בית דין, but it's an exception

8. Correct or Incorrect

מכת מרדות can only be given if there are witnesses.

Unit 234

1. Which of the following is not considered an אנוס?

- a) A person who is tortured until he does an עבירה on his own
- b) A person who does an עבירה to save his money
- c) A person who does an עבירה in his sleep
- d) A person who is very sick and eats on יום כפור

2. An אנוס:

- a) Does not need to do תשובה
- b) Does not need to bring a קרבן
- c) Both of the above
- d) Both of the above, and his testimony is not completely valid in בית דין

3. Correct or Incorrect

An אנוס that missed שחרית must daven מנחה twice.

4. A בית דין that judges that an אנוס should get punished:

- a) Is חייב מלקות
- b) Is חייב כרת
- c) Is חייב מכת מרדות
- d) None of the above

5. שלא לענוש האנוס applies:

- a) At all times
- b) In all places
- c) Both of the above
- d) None of the above

Unit 235

1. How many general מצוות are there regarding judging according to the laws of Torah?

- a) 1 עשה
- b) 1 עשה and 1 לא תעשה
- c) 1 עשה and 2 לא תעשה
- d) 1 עשה and 2 לא תעשה

2. A judge who shows favoritism for a poor orphan is עובר:

- a) 1 עשה and 2 לא תעשה
- b) 1 עשה and 3 לא תעשה
- c) 1 עשה and 4 לא תעשה
- d) 1 עשה and 5 לא תעשה

3. Correct or Incorrect

A judge who takes a bribe and judges the case honestly has transgressed a לא תעשה.

4. Correct or Incorrect

If one gives a judge a bribe, and the judge accepts it, both the giver and the judge have transgressed a לא תעשה.

5. A judge should not:

- a) Be paid for his time
- b) Listen to even 1 word of a litigant if the other litigant is not there
- c) Both of the above
- d) None of the above

Unit 236

1. Correct or Incorrect

The תורה specifically mentions not to curse the deaf in order to teach us that the לאו includes cursing an entire group of Jews.

2. מלקות is given to one who curses a Jew:

- a) With the name אלקים
- b) With the name רחום
- c) Both of the above
- d) Both of the above, and with the name "G-d"



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3. One who curses the king is עובר:

- a) לאו 1
- b) לאוין 2
- c) לאוין 3
- d) לאוין 2 and עשה 1

4. One who curses a דין, that does not have סמיכה passed from משה רבינו, receives:

- a) No מלקות
- b) 1 set of מלקות
- c) 2 sets of מלקות
- d) 3 sets of מלקות

5. Correct or Incorrect

שלא לקלל הנשיא applies in all places.

Unit 237

1. For a case involving a financial dispute:

- a) A תלמיד חכם need not testify
- b) Testimony need not be given in front of the person being testified about
- c) One is obligated to testify only if he was specifically asked to do so
- d) All of the above

2. A תלמיד חכם must testify:

- a) If his testimony would prevent an עבירה
- b) In cases involving capital punishment
- c) Both of the above
- d) Both of the above and cases involving מלקות

3. Correct or Incorrect

A king is only required to testify before סנהדרין גדולה regarding the כהן גדול.

4. Correct or Incorrect

If the person being testified about was summoned and refused to come, testimony need not be given in his presence.

5. Correct or Incorrect

One who knows that a person being accused of having done an עבירה is innocent, must only testify if he knows that there is at least one other man who can also testify that the accused is innocent.

Unit 238

1. Correct or Incorrect

The greater witness is interrogated first.

2. Which of the following was one of the questions asked?

- a) Where did the event occur?
- b) In which **שמיטה** cycle of **יובל** did the event occur?
- c) Both of the above
- d) Option C, and on which day of the month did the event occur?

3. Which of the following questions is in the category of בדיקות?

- a) What color clothing was the victim wearing?
- b) On which day of the week did the event occur?
- c) What type of **עבודה זרה** did he worship?
- d) All of the above

4. Non-financial matters:

A. Testimony is valid B. Testimony is invalid

- ___ In **חקירות**, one witness does not know the answer to a question
- ___ In **חקירות**, both witnesses don't know the answer to a question
- ___ In **חקירות**, the witnesses contradict each other
- ___ In **בדיקות**, one witness does not know the answer to a question
- ___ In **בדיקות**, both witnesses don't know the answer to a question
- ___ In **בדיקות**, the witnesses contradict each other

5. Financial matters:

A. Testimony is valid B. Testimony is invalid

- ___ In **חקירות**, one witness does not know the answer to a question
- ___ In **חקירות**, both witnesses don't know the answer to a question
- ___ In **חקירות**, the witnesses contradict each other
- ___ In **בדיקות**, one witness does not know the answer to a question
- ___ In **בדיקות**, both witnesses don't know the answer to a question
- ___ In **בדיקות**, the witnesses contradict each other

6. Which of the following is considered a contradiction in testimony?

- a) One witness said after sunrise, and the other said before sunrise
- b) One witness said after sunset, and the other said before sunset
- c) Both of the above
- d) Both of the above, and one witness said the 2nd hour, and the other said the 4th

7. מצות חקירת העדים היטב applies to:

- a) בית דין סמוכין
- b) בית דין
- c) Assistant of בית דין
- d) All males



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1. How many conditions are there for witnesses to be "joined" for a capital case?

a) 1	c) 3
b) 2	d) 4

2. **Correct or Incorrect**
 In order to testify in a capital case, the 2 witnesses must see each other, or be seen by the one committing the sin, at the same time

3. **Correct or Incorrect**
 In order to testify in a financial case, the witnesses must testify on the same day.

4. **If a group of 2 witnesses contradict a group of 100 witnesses:**

a) Both testimonies are canceled	c) It is considered תרי כמאה
b) We follow the majority	d) A and C

5. **What is the דין if ראובן claims that שמעון borrowed money from him. שמעון denies it. There is 1 witness testifying that שמעון did borrow?**

a) שמעון pays	c) ראובן swears and gets paid
b) שמעון swears	d) None of the above

6. **Regarding which of the following do some Rishonim say that single witness is believed מן התורה?**

a) איסורים	c) מילתא דעבידא לאגלויי
b) עגלה ערופה	d) הודאת בעל דין

7. **There are certain times when an adult is believed about something he saw as a child, in regards to:**

a) איסורים	c) Money matters
b) Something מדרבנן	d) מילתא דעבידא לאגלויי

8. **דין הודאת בעל דין is believed in regards to:**

a) Financial cases (that he owes money)	d) Option C, and to give himself מלקות
b) To make something אסור for himself	
c) Both of the above	

9. Correct or Incorrect

One witness testifies that a certain vineyard is Kilayim. **ראובן** then eats from the field, with a proper warning and 2 witnesses. **ראובן** will get **מלקות**.

Unit 240

1. Who do we learn is disqualified to testify, from the פסוק of ועמדו שני האנשים?

- a) One who is mentally incompetent
- b) Women
- c) Non-Jews
- d) Minors

2. מן התורה, who is considered a רשע?

- a) One who borrows with interest
- b) One who lends with interest
- c) Both of the above
- d) Option C, and one who stole

3. When is a testimony invalid retroactively?

- a) If it is discovered that the witness raised his hand to hit his fellow
- b) If it is discovered that the witness is a gambler
- c) If it is discovered that the witness testified falsely in the past
- d) If it is discovered that the witness conducts business with ownerless property of שמיטה

4. Which of the following may not testify?

- a) One who is blind
- b) One who is mute
- c) Both of the above
- d) Option C, and one who is deaf

5. It is forbidden for a close relative to testify about his relative:

- a) In a capital case
- b) In a monetary case
- c) Both of the above
- d) Option C, and is forbidden to testify with another relative, against someone else

6. It is permitted to testify about one's:

- a) Grandfather
- b) 1st cousin
- c) Niece's husband
- d) None of the above

7. It is forbidden to testify about one's:

- a) Aunt
- b) Grandmother
- c) Both of the above
- d) Option C, and one's great uncle



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Unit 241

1. Who is חייב מלקות?

- a) One who testifies, in a monetary case, what he heard from the borrower
- b) One who testifies, in a capital case, what he heard from the defendant
- c) Both of the above
- d) None of the above

2. What is included in the warning of בית דין, to the witnesses?

- a) False testimony brings famine to the world
- b) False testimony brings exile to the world
- c) False testimony causes shame to Hashem's name
- d) B and C

3. Correct or Incorrect

It is forbidden for one to stand by and pretend that he has testimony, in order to intimidate the other person to admit the truth.

4. Correct or Incorrect

One who hired false witnesses cannot exempt himself from the Heavenly Court.

5. הכחשה:

- a) Can only be done in front of the first set of witnesses
- b) Cancels out both testimonies
- c) Both of the above
- d) None of the above

Unit 242

1. Correct or Incorrect

The second witnesses are subjected to the same חקירה ודרישה as the first witnesses.

2. What is the punishment for עדים זוממים who testified that ראובן killed בשוגג?

- a) Pay a fine
- b) גלות
- c) מלקות
- d) מיתה

3. ראובן is: פסול לעדות עדים זוממים if they testified that:

- a) חייב מיתה
- b) חייב מלקות
- c) Both of the above
- d) None of the above

4. Correct or Incorrect

If 3 עדים זוממים testified that ראוּן is חייב מלקות, they each receive the full amount of מלקות.

5. Correct or Incorrect who testified that ראוּן is חייב מיתה, are punished if they are proven to be עדים זוממים:

- a) At any time
- b) Before בית דין delivered the verdict
- c) After בית דין delivered the verdict, before ראוּן was executed
- d) After ראוּן was executed

6. Correct or Incorrect

There is a מצות עשה for בית דין to punish עדים זוממים with the punishment they tried to cause.

Unit 243

1. The fact that פרי עץ הדר refers to an אתרוג, falls under the category of:

- a) תורה שבעל פה
- b) סיג לתורה
- c) Something learned using the י"ג מדות
- d) None of the above

2. The prohibition of eating poultry with milk falls under the category of:

- a) תורה שבעל פה
- b) סיג לתורה
- c) Learnt using the י"ג מדות
- d) None of the above

3. אפיקורוס:

- a) Is knowledgeable in תורה
- b) Does not receive a portion in עולם הבא
- c) Both of the above
- d) None of the above

4. A זקן ממרא (who gets punished)

- a) Believes in תורה שבעל פה
- b) Received סמיכה
- c) Both of the above
- d) Option C, and is punished with חנק

5. Correct or Incorrect

A זקן ממרא was only put to death when the סנהדרין were still in the לשכת הגזית.



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6. A ממרא זקן will receive the death penalty if he:

- a) Conflicts with the סנהדרין regarding a matter that, if transgressed unintentionally, one is punished with כרת
- b) Conflicts with the סנהדרין regarding a matter that, if transgressed unintentionally, one must bring a קרבן חטאת
- c) Conflicts with the סנהדרין regarding a matter that, if transgressed unintentionally, one is punished with מלקות
- d) Conflicts with the סנהדרין regarding a matter that, if transgressed unintentionally, one is punished with מיתה בידי שמים

7. There is הלכה למשה מסיני that a ממרא זקן receives the death penalty if he contradicts the סנהדרין regarding:

- a) תפילין
- b) ד' מינים
- c) שבת
- d) קרבנות

Unit 244

1. A. מותר B. אסור

- ___ Adding from a different species to the object with which the מצוה is being performed, with the intention of fulfilling the מצוה
- ___ Adding from the same species to the object with which the מצוה is being performed, with the intention of fulfilling the מצוה
- ___ A נביא saying that there is a new מצוה
- ___ One who is not obligated to fulfill a certain מצוה, fulfilling that מצוה
- ___ Doing a מצוה at the wrong time, with the intention of fulfilling the מצוה
- ___ Performing a מצוה more than once, at the time of its obligation

2. The תנאים can forbid something which the תורה allows

- a) Always
- b) Never
- c) When they make it clear that it is not forbidden מן התורה
- d) Only regarding certain מצוות

3. Which of the following is בגל תגרע?

- a) A בית דין saying that a certain מצוה is only temporary
- b) A בית דין saying that a certain מצוה is not to be taken literally, and need not be fulfilled
- c) Both of the above
- d) Both of the above, and a בית דין limiting the time one can do a מצוה

4. Correct or Incorrect

Wearing 3 strings of ציצית, with the intention of fulfilling the מצוה, is transgressing בגל תגרע.

5. **מלקות is given for transgressing:**

- a) שלא להוסיף על מצות התורה
- b) שלא לגרוע ממצות התורה
- c) Both of the above
- d) None of the above

Unit 245

1. **When would one receive מלקות for cursing their parent?**

- a) If there were no witnesses
- b) If there was no warning
- c) If it was after the parent passed away
- d) If it was done without a name of Hashem that cannot be erased

2. **What is the punishment for hitting one's parent?**

- a) סקילה
- b) הרג
- c) חנק
- d) מלקות

3. **When does one receive the (above) punishment for hitting a parent?**

- a) If the wound drew blood
- b) If the wound caused internal bleeding
- c) Both of the above
- d) For any hitting

4. **What is included in the מצוה of respecting a parent?**

- a) Tending to them as a servant would serve his master
- b) Offering an opinion to validate their opinion
- c) Both of the above
- d) None of the above

5. **Correct or Incorrect**

One is never obligated to buy food for his parent with his own money.

6. **What is included in the מצוה of fearing a parent?**

- a) To stand up for them, just as a person would stand for his master
- b) To offer an opinion to validate their opinion
- c) Both of the above
- d) None of the above

7. **When is one exempt from honoring a parent?**

- a) If they are not present
- b) If they caused him to lose a lot of money
- c) If they are learning תורה together
- d) None of the above



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8. Is honoring a step-mother included in the מצוה of honoring parents?

- a) Yes
- b) No
- c) Yes, מדרבנן
- d) Yes, however there are different opinions as to whether this is מדרבנן or מן התורה

9. Is an uncle included in the מצוה of honoring parents?

- a) Yes
- b) No
- c) Yes, מדרבנן
- d) Yes, however there are different opinions as to whether this is מדרבנן or מן התורה

10. Is a father-in-law included in the מצוה of honoring parents?

- a) Yes
- b) No
- c) Yes, מדרבנן
- d) Yes, however there are different opinions as to whether this is מדרבנן or מן התורה

Unit 246

1. In order to be a בן סורר ומורה, the son must:

- a) Steal his father's money to buy beer
- b) Buy meat cheaper than the current market price
- c) Eat a meal on his father's property
- d) All of the above

2. In order to be a בן סורר ומורה, the son must:

- a) Eat meat that is raw
- b) Eat meat that is somewhat edible
- c) Eat meat that is fully cooked
- d) Eat meat that is well done

3. In order to be a בן סורר ומורה, the son must:

- a) Eat together with a group of friends, who are not coarse like him
- b) Eat meat that weighs at least 60 dinarim, at one time
- c) Both of the above
- d) None of the above

4. In order to be a בן סורר ומורה, the son must:

- a) Eat the meal from non-kosher food
- b) Eat the meal from a סעודת מצוה
- c) Both of the above
- d) None of the above

5. In order to be a בן סורר ומורה, the son must drink wine:

- a) That is diluted
- b) In the amount of half a לוג, at once
- c) Both of the above
- d) None of the above

6. Correct or Incorrect

A בן סורר ומורה is killed if all the conditions were met in a period of just 3 months.

7. In order to be a בן סורר ומורה the parents must:

- a) Be alive
- b) Be able bodied
- c) Both of the above
- d) Both of the above, and one of them has to not want the child to be a בן סורר ומורה.

8. Correct or Incorrect

A בן סורר ומורה would receive מלקות if he ate "the meal," after being warned by his parents in front of 2 witnesses.

9. A בן סורר ומורה:

- a) Would be killed by the בית דין הגדול
- b) Never happened – according to all opinions
- c) Is חייב סקילה
- d) All of the above

Unit 247

1. מן התורה, how long should one mourn for?

- a) Nothing
- b) 1 day
- c) 3 days
- d) 7 days

2. Correct or Incorrect

The obligation to mourn begins after the burial.

3. Correct or Incorrect

Mourning for a sister is מדרבנן.

4. Regarding what is there a היתר after the 3rd day of mourning?

- a) Smearing oils
- b) Working
- c) Learning תורה
- d) Wearing leather shoes



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5. Regarding what is there a **היתר** for one who is traveling?

- a) שאילת שלום
- b) Haircut
- c) Wearing leather shoes
- d) Marital separations

6. An **אבל** is forbidden to:

- a) Give others a haircut
- b) Learn parts of **תורה** that are sad
- c) Both of the above
- d) Option C, and smear his body with fragrance to remove a bad odor

7. Correct or Incorrect

An **אבל** may use a low chair with a pillow.

8. Regarding **קריעה**, there are various **מנהגים**:

- a) Which clothing to do **קריעה** on
- b) How much to tear
- c) When to do **קריעה**
- d) Who should do **קריעה**

9. The **טעודת הבראה**:

- a) Should be provided by the mourner's relatives
- b) Includes hard boiled eggs
- c) Should not be the mourner's first meal that day
- d) All of the above

10. Correct or Incorrect

מדרבגן, an **אבל** may not wear new clothing during **שלשים**.

11. Correct or Incorrect

2 candles should be placed near the head of the deceased.

12. The **שומר** for the deceased should:

- a) Be awake the whole time
- b) Be standing the whole time
- c) Be saying **תהלים** the whole time
- d) A and C

13. The **חברא קדישא**:

- a) Physically clean the body
- b) Recite certain **תפילות**
- c) Both of the above
- d) Option C, and cannot include a **גוי**

14. Correct or Incorrect

A coffin should not be made of plain wood.

15. Correct or Incorrect

We bury the deceased in the ground, unless they specifically asked not to.

16. Correct or Incorrect

A נשיא is buried with expensive תכריכין.

Unit 248

1. A אִם may become טמא to his:

- a) Daughter, only if she is unmarried
- b) Sister, only if she is unmarried
- c) Both of the above
- d) None of the above

2. A אִם who touched clothing that touched a dead body:

- a) לאו א עובר Is
- b) חייב מלקות Is
- c) Is טמא for 7 days
- d) All of the above

3. A אִם כהו גדול may become טמא to:

- a) His mother
- b) His father
- c) A מת מצוה
- d) All of the above

4. Who is permitted to bury their relative, yet at the same time may not touch other graves?

- a) A regular אִם
- b) A חלל
- c) Both of the above
- d) None of the above

Unit 249

1. A king needs to be:

- a) Exceedingly humble
- b) Appointed by the נשיא
- c) Both of the above
- d) Option C, and born Jewish

2. A מלכי בית דוד were anointed:

- a) With the same oil used to anoint the אִם גדול
- b) With the oil put around their head like a crown
- c) Both of the above
- d) Option C, and near a spring

3. A מלכי ישראל were anointed with:

- a) שמן זית
- b) שמן המשחה
- c) שמן אפרסמון
- d) שמן המנחה

4. The king's son is anointed:

- a) Always
- b) Never
- c) When there is more than 1 son
- d) When there is a disagreement regarding the son's kingship



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5. Correct or Incorrect

A king may not relinquish his honor.

6. Correct or Incorrect

The **גדול כהן** does not need to bow before the king.

7. Correct or Incorrect

One who is fulfilling a **מצוה** does not need to carry out the king's decree.

8. A king may:

- | | |
|--|--|
| a) Impose a tax on everyone for his personal needs | c) Imprison someone just for his honor |
| b) Employ as many craftsmen as he needs | d) All of the above |

9. Regarding what is there a difference between **מלכי ישראל** and **מלכי בית דוד**?

- | | |
|-----------------------------------|-------------------------------|
| a) Not paying craftsmen properly | c) Sitting in the עזרה |
| b) Having a murderer put to death | d) None of the above |

10. Correct or Incorrect

There is no punishment for appointing a king who is not Jewish.

Unit 250

1. Correct or Incorrect

The **מצוות** of **סוסים** **לוא המלך**, **שלא ירבה לו המלך נשים**, and **שלא ירבה לו המלך כסף** apply in all places.

2. Correct or Incorrect

The **מצוות** of **סוסים** **לוא המלך**, **שלא ירבה לו המלך נשים**, and **שלא ירבה לו המלך כסף** have the same punishment.

3. Correct or Incorrect

A king may use horses from the army for his personal needs when necessary.

4. **מן התורה**, a king may marry:

- | | |
|-------------|--|
| a) 1 wife | c) 19 wives |
| b) 18 wives | d) As many wives as he can properly support and care for |

5. Correct or Incorrect

It is a **מצוה** for a king to collect money to protect **בני ישראל**.

Unit 251

1. The מצוה to destroy the 7 nations applies to:

- a) The king
- b) בית דין
- c) Men
- d) All people

2. Who needs to agree to convert, in order to be allowed to live?

- a) מצרי A
- b) Someone from the 7 nations
- c) Both of the above
- d) None of the above

3. אגר תושב:

- a) Is allowed to live in ארץ ישראל
- b) Cannot be from the 7 nations
- c) Both of the above
- d) None of the above

4. Who killed most of the 7 nations?

- a) יהושע
- b) דוד
- c) סנחריב
- d) משיח will

Unit 252

1. Correct or Incorrect

There is an עשה and a לא תעשה regarding destroying עמלק.

2. The מצוה to destroy עמלק applies:

- a) Also to their women and children
- b) After appointing a king
- c) Both of the above
- d) Option C, and even if they accept שבוע מצוות בני נח

3. Correct or Incorrect

We do not accept גרים who descend from עמלק.

4. Correct or Incorrect

Telling our children the story of what עמלק did is included in the מצוה of remembering what עמלק did.

5. What is the difference between the מצוה of זכור and the מצוה of לא תשכח?

- a) זכור is with your mouth, לא תשכח is in action
- b) זכור is with your mouth, לא תשכח is in your heart
- c) זכור is with action, לא תשכח is in your heart
- d) זכור is in your heart, לא תשכח is with your mouth



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6. פרשת זכור:

- a) Includes the 3 מצוות regarding עמלק
- b) Includes what עמלק did to us
- c) Both of the above
- d) Option C, and is read the שבת before פורים

Unit 253

1. The אורים ותומים were consulted before going out to:

- a) A מלחמת מצוה, and not a מלחמת רשות
- b) A מלחמת מצוה, and some say for a מלחמת רשות as well
- c) A מלחמת רשות, and not a מלחמת מצוה
- d) A מלחמת רשות, and some say for a מלחמת מצוה as well

2. What is a difference between a מלחמת מצוה and a מלחמת רשות?

- a) If the women are killed
- b) If the children are killed
- c) Both of the above
- d) Option C, and if the spoils are kept

3. If a nation accepts to be subjugated and keep the שבע מצוות בני נח, but not to pay taxes:

- a) We may not wage war against them
- b) We can lay siege on them from 3 sides
- c) We can lay siege on them from 4 sides

4. Correct or Incorrect

We will never offer peace to עמון.

5. The מצוה to offer peace does not apply to:

- a) מצרים
- b) מדין
- c) מואב
- d) None of the above

6. The משוח מלחמה:

- a) Was anointed with the same שמן המשחה that was used to appoint כהנים גדולים
- b) Was anointed with the same שמן המשחה that was used to appoint מלכי בית דוד
- c) Both of the above
- d) Option C, and would encourage the soldiers by both a מלחמת רשות and מלחמת מצוה

7. Which announcement was repeated by the military officers?

- a) The first speech of the משוח מלחמה
- b) The second speech of the משוח מלחמה
- c) The announcement sending certain people away from battle
- d) A and B

8. When did the מִשׁוּחַ מַלְחָמָה speak to the nation for the 1st time?

- a) When they were in their cities
- b) At the border
- c) After the army had taken up their positions

9. One who was afraid of war:

- a) Was required to help the war effort (supplying water, etc.)
- b) Had to leave before the fighting began
- c) Both of the above
- d) Option C, and may be responsible for the deaths of his fellow soldiers

10. Correct or Incorrect

Appointing a מִשׁוּחַ מַלְחָמָה is a מצוה.

Unit 254

1. Which of the following is forbidden?

- a) Destroying a tree that is not yet bearing fruit
- b) Destroying a tree with worm infested fruit
- c) Both of the above
- d) Option C, and causing a tree to die by withholding water

2. Which of the following is permitted?

- a) Destroying a tree that is harming other trees
- b) Needlessly cutting off some branches from a fruit tree
- c) Both of the above
- d) Option C, and trimming branches if they're blocking the sun from your window

3. What is the punishment for needlessly destroying a fruit tree?

- a) מלקות
- b) מכת מרדות
- c) Nothing

4. What is the punishment for other acts of תשחית?

- a) מלקות
- b) מכת מרדות
- c) Nothing

5. The חכמים discourage:

- a) Needlessly cutting branches from a fruit tree
- b) Trimming branches if they are blocking the sun from your window
- c) Needlessly destroying non-fruit trees
- d) Needlessly destroying a fruit tree with fruits that are used only to produce juice

Unit 255



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★ PRACTICE
QUESTIONS ★



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PRACTICE QUESTIONS

1. The מצוה להתקין יד במחנה is:

- a) To designate a place outside the camp as a lavatory
- b) That a soldier should carry a shovel, to use for covering his waste
- c) That a soldier should use the shovel to cover his waste
- d) B and C

2. The מצוה להתקין יד במחנה applies:

- a) When there is a בית המקדש
- b) When all of the אידן are living in ארץ ישראל
- c) When most of the אידן are living in ארץ ישראל
- d) Always

3. Correct or Incorrect

It is forbidden for a soldier to relieve himself in an open field.

4. The army camp must be kept holy:

- a) Whenever the ארון is with them
- b) Only by a מלחמת מצוה
- c) Only by a מלחמת רשות
- d) Always

5. Correct or Incorrect

A soldier may keep his shovel with his weapons, which are hung up while they are not being used.

Unit 256

1. A חתן who goes to war during the 1st year of marriage has transgressed:

- a) עשה 1
- b) לא עשה 1 and לא תעשה 1
- c) עשה 2
- d) לא תעשה 2

2. Correct or Incorrect

A person who buys a new house, and has not lived in it yet, has the same דין as a חתן in his 1st year of marriage, regarding a מלחמת רשות.

3. The מצוה to rejoice with a new wife does not apply:

- a) If the wife was previously married
- b) If she is a divorcee
- c) If she is a יבמה
- d) The מצוה applies to all of the above

4. For a מלחמת מצוה, a חתן in the 1st year of marriage:

- a) Goes out to war
- b) Aids the war effort (providing food and water, etc.)
- c) Stays home

5. When may a תתן leave his wife during the 1st year of marriage, nowadays?

- a) Always
- b) For a מצוה
- c) Only with his wife's permission
- d) B and C

Unit 257

1. A יפת תאר can only be taken:

- a) After she converts
- b) After חופה and קידושין
- c) Both of the above
- d) None of the above

2. A soldier may marry a יפת תאר:

- a) Only if he captured her with the intention of marrying her
- b) Only if he already has a Jewish wife
- c) Both of the above
- d) Both of the above, and only if he is certain that he cannot overcome his temptation

3. Correct or Incorrect

A soldier may only take a יפת תאר when he is not engaged in battle.

4. A יפת תאר, who right away agrees to convert, goes to the מקוה:

- a) Right away
- b) After 30 days
- c) After 3 months
- d) After 12 months

5. A יפת תאר who wants to return to her people, but the soldier wishes to remain married to her:

- a) Must be allowed to cry for her family
- b) Must let her hair grow long
- c) Must live in his house for 3 months
- d) All of the above

6. Correct or Incorrect

A יפת תאר, who refuses to convert for 12 months, goes free.

7. One who sells his יפת תאר:

- a) Transgresses a לאו
- b) Transgresses a לאו, and receives מלקות
- c) Must return the sale money
- d) A and C
- e) B and C

8. Correct or Incorrect

One who treats his יפת תאר as a slave, after he marries her, receives מלקות.



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✧ ANSWER KEY ✧

Answer Key

209

- 1) A
- 2) I
- 3) E
- 4) D
- 5) C
- 6) I
- 7) C,B,B,B,A,A,C,B,C,B

8) I

9) C

10) B

210

1) C

2) C

3) D

4) B

5) I

211

1) C

2) A

3) C

4) C

212

1) D

2) B

3) D

4) D

5) C

6) B

213

1) D

2) B

3) C

4) D

5) D

6) I

7) B

214

1) D

2) I

3) A,C,B,B,B,B,A

4) B

5) D

215

1) C

2) C

3) A

4) I

5) C

216

1) A

2) B

3) C

4) D

5) C

6) D

7) C

8) C,D,C,D,C,D,B,

9) C

10) B,B,B,A,B,B,A,A,A

11) A

12) C

217

1) C

2) I

3) A

4) A

5) C

6) B

7) D

8) B

- 218**
-
- 1) C
 - 2) C
 - 3) C
 - 4) D
 - 5) I
 - 6) C
 - 7) B
 - 8) A
 - 9) C

- 219**
-
- 1) C
 - 2) C
 - 3) D
 - 4) C
 - 5) I

- 220**
-
- 1) I
 - 2) C
 - 3) B
 - 4) C
 - 5) C
 - 6) I
 - 7) C

- 221**
-
- 1) C
 - 2) C
 - 3) A
 - 4) I

- 222**
-
- 1) A
 - 2) D
 - 3) I
 - 4) B
 - 5) C
 - 6) D

- 223**
-
- 1) I
 - 2) B
 - 3) D
 - 4) C
 - 5) A

- 224**
-
- 1) A
 - 2) I
 - 3) D
 - 4) C
 - 5) B
 - 6) C

- 225**
-
- 1) D
 - 2) A
 - 3) C
 - 4) D
 - 5) D
 - 6) C
 - 7) C
 - 8) C

- 226**
-
- 1) C
 - 2) C
 - 3) I
 - 4) I
 - 5) C
 - 6) C
 - 7) D
 - 8) C
 - 9) C
 - 10) D
 - 11) 1B

- 227**
-
- 1) C
 - 2) B
 - 3) C
 - 4) A,C,B
 - 5) D
 - 6) A
 - 7) C
 - 8) C
 - 9) C
 - 10) C

- 228**
-
- 1) D
 - 2) A
 - 3) C
 - 4) 4,3,2,1
 - 5) C
 - 6) D



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* ANSWER KEY *



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✧ ANSWER KEY ✧

229

- 1) B
- 2) B
- 3) D
- 4) D
- 5) I
- 6) C
- 7) C
- 8) C
- 9) D
- 10) C
- 11) 1C

230

- 1) C
- 2) D
- 3) I
- 4) C
- 5) B

231

- 1) B
- 2) Correct
- 3) B
- 4) B,A,A,A
- 5) A,A,A,A

232

- 1) C
- 2) A,C,B,A,A,D,A,C,
D,D,C,A and B,
B and D
- 3) B
- 4) C
- 5) C
- 6) D
- 7) A
- 8) C
- 9) I
- 10) C

233

- 1) A
- 2) D
- 3) B
- 4) A
- 5) B
- 6) C,E,F,B,E,A,C
- 7) B
- 8) I

234

- 1) B
- 2) C
- 3) C
- 4) D
- 5) C

235

- 1) B
- 2) B
- 3) C
- 4) C
- 5) B

236

- 1) I
- 2) D
- 3) B
- 4) B
- 5) C

237

- 1) C
- 2) D
- 3) I
- 4) I
- 5) I

238

- 1) C
- 2) D
- 3) A
- 4) B,B,B,A,A,B
- 5) A,A,B,A,A,A
- 6) D
- 7) B

239

- 1) C
- 2) I
- 3) I
- 4) D
- 5) B
- 6) C
- 7) B
- 8) C
- 9) C

- 240**
-
- 1) D
 - 2) D
 - 3) C
 - 4) D
 - 5) D
 - 6) D
 - 7) C

- 241**
-
- 1) B
 - 2) A
 - 3) C
 - 4) I
 - 5) B

- 242**
-
- 1) C
 - 2) C
 - 3) C
 - 4) C
 - 5) C
 - 6) C

- 243**
-
- 1) A
 - 2) B
 - 3) C
 - 4) D
 - 5) C
 - 6) B
 - 7) A

- 244**
-
- 1) B,B,B,A,B,A
 - 2) C
 - 3) C
 - 4) C
 - 5) D

- 245**
-
- 1) D
 - 2) C
 - 3) C
 - 4) A
 - 5) I
 - 6) D
 - 7) D
 - 8) A
 - 9) B
 - 10) D

- 246**
-
- 1) B
 - 2) B
 - 3) D
 - 4) D
 - 5) C
 - 6) C
 - 7) C
 - 8) C
 - 9) C

- 247**
-
- 1) B
 - 2) C
 - 3) I
 - 4) B
 - 5) C
 - 6) A
 - 7) C
 - 8) C
 - 9) B
 - 10) C
 - 11) I
 - 12) D
 - 13) D
 - 14) I
 - 15) I
 - 16) I

- 248**
-
- 1) B
 - 2) C
 - 3) C
 - 4) A

- 249**
-
- 1) A
 - 2) D
 - 3) C
 - 4) D
 - 5) C
 - 6) I
 - 7) C
 - 8) D
 - 9) C
 - 10) C



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250

- 1) C
- 2) C
- 3) C
- 4) B
- 5) C

255

- A
- 6) C
- 7) C
- 8) D
- 9) C

251

- 1) D
- 2) D
- 3) A
- 4) B

256

- 1) B
- 2) I
- 3) D
- 4) A
- 5) D

252

- 1) I
- 2) C
- 3) I
- 4) C
- 5) B
- 6) D

257

- 1) D
- 2) A
- 3) I
- 4) A
- 5) A
- 6) C
- 7) D
- 8) I

253

- 1) D
- 2) C
- 3) B
- 4) C
- 5) C
- 6) D
- 7) C
- 8) B
- 9) D
- 10) C

254

- 1) D
- 2) A
- 3) A
- 4) B
- 5) C