



STUDY GUIDE 5781

Yahadus Book 3

להשם הארץ ומלואה

Name:

School:

A PROJECT OF:





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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 **אֶגְעֹלְתִי וּמְצָאֹתַי תִּתְאָמֵן**—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

דמונים, 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).

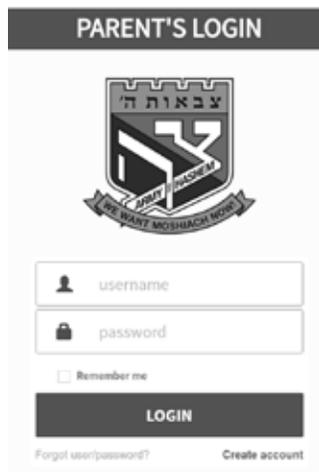
Once registration closes, no new applications will be accepted.

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 6: Book 3

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	6th Grade
1	Monday, 22 Cheshvan (November 9)	Units 100-113
2	Tuesday, 22 Kislev (December 8)	Units 114-124
3	Thursday, 1 Shevat (January 14)	Units 125-141
4	Monday, 3 Adar (February 15)	Units 142-156

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 Makor 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 שָׁם 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.

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, except for those sections listed in the Book Changes section of this study guide.

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 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.)



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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 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



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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
 - Turn those Q&As into flashcards or games

Knowing the context of the information is crucial. Remember that the details you are reviewing are part of a bigger picture, and are not just isolated facts. Example: In book 1 unit 38, it lists ten rules that must be followed when Tefillin are made, which were taught to Moshe Rabbeinu at Har Sinai and passed down to us through the Torah Sheba'al Peh. One of these rules is that the Tefillin straps must be black. When memorizing this rule, make sure you memorize it as one of the ten rules mentioned above; not merely as an isolated fact, that the Tefillin straps must be black.



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

- a) מצוה שבמחשבה
- b) לאו שאין בו מעשה
- c) Both of the above

Create a chart on paper, as follows:

	Mitzvah לידע שיש שם אלוהה	Mitzvah שלא יעלה במחשבה שיש שם אלוהה זולתי ה'	Both Mitzvos
A. Is a מצוה שבמחשבה	Yes	Yes	Yes
B. Is a לאו 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?

- 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**



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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:

מַעְשֵׂר רִאשׁוֹן:

- | | |
|---|---|
| a) Must be eaten in יְרוּשָׁלַיִם! | c) Must be an exact measurement, not an estimate |
| b) Refers to the one-tenth that a לֵוִי must give to a כֹּהֵן, from the מַעְשֵׂר that he received | d) Must be given immediately after the produce is harvested |

In this case, option A is from unit 109, option B is from unit 106, and options C and D are from unit 108.

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

Example:

Correct or incorrect: One who writes on yom tov with witnesses and proper warning receives the same punishment as one who writes on Shabbos with witnesses and proper warning.

In this case you have to combine three separate Halachos to come to the answer.

- Any מלאכה which may not be done on Shabbos may not be done on יום טוב (except if required for eating)
- The punishment for doing a forbidden מלאכה on Shabbos is סקילה
- The punishment for doing a forbidden מלאכה on Yom Tov is מלקות

By combining these three Halachos, it becomes clear that one who writes on yom tov with witnesses and proper warning does not receive the same punishment as one who writes on Shabbos with witnesses and proper warning.



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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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★ LEARNING
★ SCHEDULE

אלול תש"פ							AUGUST-SEPTEMBER 2020	
SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SHABBOS		
					א	ב	21	22
ש	ש	ש	ש	ש	ש	ש		
ג	ד	ה	ו	ז	ח	ט	23	24
ש	ש	ש	ש	ש	ש	ש		
י	יא	יב	יג	יד	טו	טז	30	31
ש	ש	ש	ש	ש	ש	ש		
יז	יח	יט	כ	כא	כב	כג	6	7
ש	ש	ש	ש	ש	ש	ש		
כד	כה	כו	כז	כח	כט		13	14
ש	ש	ש	ש	ש	ש			



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SCHEDULE

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 100-101	Unit 100-101	Unit 102		Unit 102		
	ט	י	יא	יב	יג	יד	27	28
		Unit 103	Unit 103	Units 103				
	טז	יז	יח	יט	כ	כא	4	5
	כג	כד	כה	כו	כז	כח	11	12
		Units 104-105	Units 104-105	Units 106-107	Units 106-107			Units 106-107
	כ"א	כ"ב	כ"ג	כ"ד	כ"ה	כ"ו	18	17
	Units 106-107							

חשוון תשפ"א							OCTOBER-NOVEMBER 2020	
SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SHABBOS		
	א	ב	ג	ד	ה	ו	19	20
	Units 108-109	Units 108-109	Units 108-109	Units 108-109		Unit 110		
	ז	ח	ט	י	יא	יב	25	26
	Unit 111	Unit 112	Unit 112	Unit 113	Units 100-101	Unit 102		
	יד	טו	טז	יז	יח	יט	1	2
	Unit 103	Units 104-105	Units 106	Units 107-108	Units 109			
	כא	כב	כג	כד	כה	כו	8	9
	Units 112-113	Test #1 Units 114-115	Units 114-115	Units 114-115	Units 114-115	Units 114-115		Units 116-117
	כח	כט					15	16
	Units 116-117	Units 116-117						

כסלו תשפ"א NOVEMBER-DECEMBER 2020						
SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SHABBOS
		א 17 Units 116-117	ב 18 Unit 118	ג 19 Unit 118	ד 20 Unit 119	ה 21 Unit 119
		⌚	⌚	⌚	⌚	⌚
ו 22 Unit 120	ז 23 Unit 120	ח 24 Units 121-122	ט 25 Units 121-122	י 26 Units 121-122	יא 27 Units 121-122	יב 28 Units 121-122
⌚	⌚	⌚	⌚	⌚	⌚	⌚
יג 29 Unit 123	יד 30 Unit 124	טו 1 Unit 124	טז 2 Units 114-115	יז 3 Units 116-117	יח 4 Units 118-119	יט 5 Units 120-121
⌚	⌚	⌚	⌚	⌚	⌚	⌚
כ 6 Unit 122	כא 7 Units 123-124	כב 8 Test #2 Unit 125	כג 9 Unit 126	כד 10	כה 11	כו 12
⌚	⌚	⌚	⌚	⌚	⌚	⌚
כז 13	כח 14	כט 15				
⌚	⌚	⌚				



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SCHEDULE

טבת תשפ"א DECEMBER 2020-JANUARY 2021						
SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SHABBOS
			א 16	ב 17	ג 18	ד 19
			⌚	⌚	⌚	⌚
ה 20 Unit 127	ו 21 Unit 128	ז 22 Unit 129	ח 23 Unit 130	ט 24 Unit 131	י 25	יא 26 Unit 132
⌚	⌚	⌚	⌚	⌚	⌚	⌚
יב 27 Unit 133	יג 28 Unit 134	יד 29 Unit 135	טו 30 Unit 135	טז 31 Unit 135	יז 1 Unit 136	יח 2 Unit 136
⌚	⌚	⌚	⌚	⌚	⌚	⌚
יט 3 Unit 136	כ 4 Units 137-138	כא 5 Units 137-138	כב 6 Unit 139	כג 7 Units 140-141	כד 8 Units 140-141	כה 9 Units 125-128
⌚	⌚	⌚	⌚	⌚	⌚	⌚
כו 10 Units 129-131	כז 11 Units 132-137	כח 12 Units 132-137	כט 13 Units 138-141			
⌚	⌚	⌚	⌚			



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SCHEDULE ★

שבט תשפ"א							JANUARY-FEBRUARY 2021
SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SHABBOS	
				א 14 Test #3 Unit 142	ב 15 Unit 142	ג 16 Unit 142	
ד 17 Unit 143	ה 18 Unit 143	ו 19 Unit 144	ז 20 Unit 144	ח 21 Unit 145-146	ט 22 Unit 147	י 23 Unit 148	
יא 24 Unit 148	יב 25 Unit 149	יג 26 Unit 149	יד 27 Unit 150	טו 28 Unit 150	טז 29 Unit 151	יז 31 Unit 151	
יח 31 Unit 152	יט 1 Unit 152	כ 2 Units 153-154	כא 3 Units 155-156	כב 4 Unit 142	כג 5 Unit 143	כד 6 Unit 144-146	
כה 7 Unit 147-148	כו 8 Unit 149	כז 9 Units 150-151	כח 10 Units 152-154	כט 11 Units 155-156	ל 12 Units 142-156		

אדר תשפ"א							FEBRUARY-MARCH 2021
SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SHABBOS	
						א 13 Units 142-156	
ב 14 Units 142-156	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.

Tzvi 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

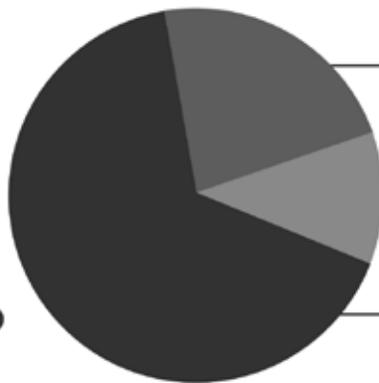
I imagine myself having fun at the Chidon shabbaton or winning a medal.
Mushka Heidingsfeld



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.

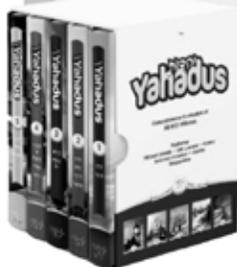
Mrs. Esther Wilhelm,
Chidon Coordinator
Beis Rivkah,
Crown Heights

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, pesukim, icons, mitzvah text boxes, details sections, clarifications, etc. Noting the changes in your book may help you keep track of them.

Before reading on, find this page in the beginning of your book. Note the print year as circled below.



Remember the print year of your book as you go through the coming pages. The chart will show you which corrections apply to your copy of the book.

NOTE: If you are using the 2018 edition of book 3, then you only need to look at the changes for the following units:

100, 107, 109, 116, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 136, 137, 141, 143, 148, 149.

(In these units, look for the number 2018 in the chart, to know which specific changes apply to you.)

Yahadus Unit 100

	Page	What	Detail Changed	Changed to
2013 2016 2018	13	Mitzvah 233	Missing Hebrew name	שלא לזרוע כלאים בכרם בארץ ישראל דאורייתא
2013 2016 2018	13	Mitzvah 234	Missing Hebrew name	שלא לאכול כלאי הכרם בארץ ישראל
2013	13	Mitzvah 234, "Where" icon	Eretz Yisrael	All places
2013 2016	15	Section titled: "Eating and Benefitting from Kilayim," third sentence	One who eats a kezayis of either plant, or of them both combined, is given malkus.	One who eats a kezayis of either plant, or of them both combined, anywhere in the world, is given malkus.

2013	15	Section titled: "כלאי הכרם - Kilayim of Grapevines"	Third sentence	"If you would plant three different seeds together, like a carrot seed, a tomato seed, and a grapevine, you are doing two aveiros; kilayim of the ground (for planting two vegetables together), and kilayim of grapes..."
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Yahadus Unit 102

	Page	What	Detail Changed	Changed to
2013	29	Paragraph titled: "Type of Mixing"	Second and third sentences	"The word שטנטנ stands for the words שוע - combed, טי - spun, and נוז - woven, which are three ways of mixing cloth. If even one thread of wool or linen is connected with the other type in any of these ways , it is shaatnez"

Yahadus Unit 106

	Page	What	Detail Changed	Changed to
2013 2016	66	Mitzvah 251, "Who" icon	All people	Yisraelim
2016	66	Mitzvah 251, "when" icon	All times	When most Jews are in Eretz Yisrael
2013	67	Mitzvah 252, "When" icon	All times	When most Jews are in Eretz Yisrael
2013	67	Mitzvah 253, "When" icon	All times	When most Jews are in Eretz Yisrael

2013 2016	68	Details	<p>2013: All details on this page were rewritten.</p> <p>2016: The word "fruit" was added in the first paragraph</p>	<p>תרומה גדולה</p> <p>We must give a portion of certain produce as a gift to a Kohen. Min Hatorah, terumah applies when most Jews live in Eretz Yisrael, and must be given from grain, fruit, olive oil, and wine grown there. Miderabanan, it applies at all times and to all produce (including vegetables) grown in or near Eretz Yisrael as well (see chart below).</p> <p>The obligation to give terumah begins when the produce is ready to be eaten. Each kind of produce must have terumah taken from it separately. Terumah taken from one type of fruit is not valid for another.</p> <p>You also have to take terumah when all of the produce is together in one place. You may not use produce that is in one house as terumah for produce that is in a different house. However, if someone were to take terumah when the produce was not in one place, the terumah would still be valid.</p> <p>Every Jew would choose the best, most beautiful, and tastiest of his produce to give as terumah, and the Kohanim would eat what they received as long as they were tahor. In our times, since we do not have the ashes of the parah adumah with which to be purified, Kohanim are tamei and are therefore, not permitted to eat terumah. This is why terumah that is separated nowadays is not given to a Kohen, and is destroyed instead. Since the terumah is destroyed and not eaten, it is not necessary to pick the best produce."</p>
2013	68	Bottom of the page	Added a chart	Chart is below
What is Obligated in Terumah				
		Produce	Grown Where	When
Min Hatorah:		Grain, fruit, wine, and oil	In Eretz Yisrael	When most Jews live in Eretz Yisrael
Miderabanan:		All produce	In or near Eretz Yisrael	At all times
2013	70-71	Section titled: "Terumah Nowadays"	Points 3 and 6	<p>"3. Prepare a coin that is worth a prutah in your country to be able to redeem the ma'aser sheini or neta reva'i.</p> <p>6. The produce that was separated as terumah gedolah and terumas ma'aser, as well as the coins for which ma'aser sheini and neta reva'i have been redeemed, are wrapped up and thrown out."</p>

Yahadus Unit 107

	Page	What	Detail Changed	Changed to
2013 <u>2016</u> <u>2018</u>	76	Mitzvah 254	Clarifying that the Hebrew name given in the book is only for this mitzvah	שלא יאכל שום זר תרומה
2013	76	Mitzvah 254, "When" icon	When all Jews live in Eretz Yisrael	When most Jews live in Eretz Yisrael
2013 <u>2016</u> <u>2018</u>	76	Mitzvah 255	Missing Hebrew name	שלא יאכל תושב כהן ושכיר תרומה
2013	76	Mitzvah 255, "When" icon	When all Jews live in Eretz Yisrael	When most Jews live in Eretz Yisrael
2013 <u>2016</u> <u>2018</u>	76	Mitzvah 256	Missing Hebrew name	שלא יאכל ערל תרומה
2013	76	Mitzvah 256, "Who" icon	All people	Kohanim
2013	76	Mitzvah 256, "When" icon	When all Jews live in Eretz Yisrael	When most Jews live in Eretz Yisrael
2013	77	Mitzvah 257, "When" icon	All times	When most Jews live in Eretz Yisrael
2013 <u>2016</u>	77	Mitzvah 258, "Who" icon	Females	Women
2013	77	Mitzvah 258, "Where" icon	All places	Eretz Yisrael
2013	77	Mitzvah 258, "When" icon	All times	When most Jews live in Eretz Yisrael
2013 <u>2016</u>	77	Mitzvah 258, synopsis of the mitzvah	Synopsis was rewritten	A bas Kohen who married a non-Kohen is not allowed to eat terumah .

Yahadus Unit 108

	Page	What	Detail Changed	Changed to
2013	84	Mitzvah 259, "When" icon	All times	When most Jews are living in Eretz Yisrael
2013	85	Section titled: "What kind of produce?"	Entire section	<p>"What kind of produce?</p> <p>Min Hatorah, ma'aser rishon applies when most Jews live in Eretz Yisrael, and must be given from grain, fruit, olive oil, and wine grown and produced there. Miderabanan, it applies at all times and to all produce (including vegetables) grown in or near Eretz Yisrael as well (see chart in Yahadus Unit 106).</p> <p>Ma'aser is given only from produce that is cultivated for human consumption, as opposed to produce that grows wild on its own or is grown for animal consumption."</p>

Yahadus Unit 109

	Page	What	Detail Changed	Changed to
2013 2016	92	Mitzvah 260, "Who" icon	Levi'im and Yisraelim	All people
2013	92	Mitzvah 260, "Where" icon	Eretz Yisrael, Bavel, Egypt	Eretz Yisrael
2013	92	Mitzvah 260, "When" icon	All times	When most Jews are in Eretz Yisrael
2013 2016 2018	93	Mitzvah 261	Missing Hebrew name	שלא לאכול מעשר שני באינות
2013	93	Mitzvah 261, "When" icon	All times	When most Jews are in Eretz Yisrael
2013 2016 2018	93	Mitzvah 262	Missing Hebrew name	שלא לאכול מעשר שני בטומאה
2013	93	Mitzvah 262, "When" icon	All times	When most Jews are in Eretz Yisrael
2013 2016 2018	93	Mitzvah 263	Missing Hebrew name	שלא להוציא דמי מעשר שני בשאר דברים שאינם מאכילה ושתיה
2013	93	Mitzvah 263, "When" icon	All times	When most Jews are in Eretz Yisrael
2013 2016	94	Mitzvah 264	Missing Hebrew name	שלא לאכול מעשר שני של דגן חוץ לירושלים
2013 2016	94	Mitzvah 264, "Where" icon	Yerushalayim	All places
2013	94	Mitzvah 264, "When" icon	All times	When most Jews are in Eretz Yisrael
2013 2016 2018	94	Mitzvah 265	Missing Hebrew name	שלא לאכול מעשר שני של תירוש חוץ לירושלים
2013 2016	94	Mitzvah 265, "Where" icon	Yerushalayim	All places
2013	94	Mitzvah 265, "When" icon	All times	When most Jews are in Eretz Yisrael
2013	94	Mitzvah 266	Missing Hebrew name	שלא לאכול מעשר שני של יצהר חוץ לירושלים
2013 2016	94	Mitzvah 266, "Where" icon	Yerushalayim	All places
2013	94	Mitzvah 266, "When" icon	All times	When most Jews are in Eretz Yisrael

Yahadus Unit 111

	Page	What	Detail Changed	Changed to
2013	110	Mitzvah 268, "Where" icon	In the Beis Hamikdash	All places
2013	110	Mitzvah 268, "When" icon	Times of the Beis Hamikdash	All times

Yahadus Unit 112

	Page	What	Detail Changed	Changed to
2013	116	Mitzvah 269, "Who" icon	Men	All people
2013 2016	118	Section titled: "ביכורים," the word "Yerushalayim" in the third and fifth sentences.	"Every person who grows.... must bring the first fruit of his crop to Yerushalayim . The <i>bikurim</i> fruit or grain may only be from the best trees or fields. The owner of the produce would bring the <i>bikurim</i> to Yerushalayim and give it to a <i>Kohen</i> . Those who lived close to Yerushalayim..."	"Every person who grows.... must bring the first fruit of his crop to the Beis Hamikdash . The <i>bikurim</i> fruit or grain may only be from the best trees or fields. The owner of the produce would bring the <i>bikurim</i> to the Beis Hamikdash and give it to a <i>Kohen</i> . Those who lived close to Yerushalayim..."
2013	120	First paragraph on the page, second sentence	"Mikrah <i>bikurim</i> is a mitzvah on its own and can only be done once a year."	"Mikrah <i>bikurim</i> is a mitzvah on its own. It must be said in Lashon Hakodesh , and can only be done once a year."

Yahadus Unit 113

	Page	What	Detail Changed	Changed to
2013	128	Mitzvah 272, "Where" icon	All places	Eretz Yisrael
2013	128	Mitzvah 272, "When" icon	All times	When most Jews are in Eretz Yisrael
2013	129	Section titled: "All Places and All Times," second paragraph	"Min Hatorah, the mitzvah of <i>challah</i> only applies in Eretz Yisrael when all Jews live there."	"Min Hatorah, the mitzvah of <i>challah</i> only applies in Eretz Yisrael when most Jews live there."

Yahadus Unit 114

	Page	What	Detail Changed	Changed to
2013	138	Section titled: "Giving It to the <i>Kohen</i> ," first line	"For the other <i>matnos kehunah</i> , such as <i>terumah</i> or <i>bikurim</i> ..."	"For the other <i>matnos kehunah</i> , such as <i>terumah</i> or <i>challah</i> ..."

Yahadus Unit 115

	Page	What	Detail Changed	Changed to
2013 2016	144	Mitvah 275, "who" icon	Yisraelim	Male Yisraelim
2013 2016	146	First paragraph, fourth sentence	Also , the mitzvah only applies if the firstborn son is also the firstborn child to his mother.	Additionally, the mitzvah only applies if the firstborn son is the firstborn child to his mother.

2013 2016	148	Section titled: "עֲרִיפַת פֶּטֶר הַמֹּר" - Killing the Firstborn Donkey" "	If the owner doesn't want to redeem the firstborn donkey, and would rather keep it for himself , he has a mitzvah to kill it with a knife, cutting the back of the neck. He is commanded to kill the donkey so that he should not have any benefit from the animal.	If the owner doesn't want to redeem the firstborn donkey, he has a mitzvah to kill it with a large knife, cutting the back of the neck. He is commanded to kill the donkey so that he should not have any benefit from the animal.
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Yahadus Unit 116

	Page	What	Detail Changed	Changed to
2013 2016 2018	155	Mitzvah 280	Missing Hebrew name	שלא נעבוד האדמה בשנה השביעית
2013 2016 2018	155	Mitzvah 281	Missing Hebrew name	שלא נעבוד עבודה גם באילנות
2013 2016 2018	156	Mitzvah 282	Missing Hebrew name	שלא נקצור ספיחים בשנה השביעית
2013 2016 2018	156	Mitzvah 283	Missing Hebrew name	שלא נאסוף פירות האילן בשביעית כדרך שאוספין אותן בכל שנה
2013 2016 2018	156	Mitzvah 284	Missing Hebrew name	שלא נעבוד הארץ בשנת היובל
2013	156	Mitzvah 284	Incorrect English translation	"Do not work the land during the <i>yovel</i> year"
2013 2016 2018	156	Mitzvah 285	Missing Hebrew name	שלא נקצור ספיחי תבואות של שנת היובל
2013	156	Mitzvah 285	Incorrect English translation	"Do not harvest the crops that grow during the <i>yovel</i> year"
2013 2016 2018	156	Mitzvah 286	Missing Hebrew name	שלא לאסוף פירות האילנות בשנת היובל כדרך שאוספין אותן בשאר שנים
2013 2016	161	Section titled: "Where Does Shmittah Apply?" second paragraph	Miderabanan, the mitzvah of shmittah also applies within the borders of Eretz Yisrael as they were when it was conquered by Yehoshua, which includes the land of Surya, and the other side of the Jordan river.	Miderabanan, the mitzvah of shmittah also applies within the borders of Eretz Yisrael as they were when it was conquered by Yehoshua, as well as the land conquered by David Hamelech. This includes the other side of the Jordan River and the land of Surya.

2013	162	First and third paragraphs on the page	Completely rewritten	<p>"Min Hatorah, sfichim may be eaten if they are picked by hand, but they may not be harvested in the usual manner. However, the Chachamim decreed that they may not be eaten at all, because people might plant their fields during <i>shmittah</i> and then say that the crops were all <i>sfichim</i>.</p> <p>The halachos regarding <i>sfichim</i> apply to grain, legumes, and vegetables that are commonly planted, but do not apply to vegetables that are not usually planted, such as fragrant herbs. Also, since trees are not replanted every year, any fruit that grows during <i>shmittah</i> is not considered <i>sfichim</i> and may be eaten.</p> <p>One who harvests forbidden <i>sfichim</i> in the regular manner is punished with <i>malkus</i>. One who picks them by hand is punished with <i>makas mardus</i>."</p>
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Yahadus Unit 118

	Page	What	Detail Changed	Changed to
2013	176	Mitzvah 290, "Where" icon	All places	Eretz Yisrael
2013	176	Mitzvah 290, "When" icon	All times	When most Jews are in Eretz Yisrael
2013	177	Mitzvah 291, "Where" icon	All places	Eretz Yisrael
2013	177	Mitzvah 291, "When" icon	All times	When most Jews are in Eretz Yisrael
2013	177	Mitzvah 292, "Who" icon	All people	Men
2013	177	Mitzvah 292, "When" icon	All times	When most Jews are in Eretz Yisrael
2013	180	First paragraph on the page, third line	"Every <i>shmittah</i> year all Jewish slaves would be set free. Sometimes a slave..."	"After six years, a slave must be allowed to go free. Sometimes, however, a slave..."

Yahadus Unit 119

	Page	What	Detail Changed	Changed to
2013	186	Mitzvah 293, "When" icon	All times	When most Jews are in Eretz Yisrael
2013	186	Mitzvah 294, "When" icon	All times	When most Jews are in Eretz Yisrael

Yahadus Unit 120

	Page	What	Detail Changed	Changed to
2013	194	Mitzvah 295, "When" icon	All times	When most Jews are in Eretz Yisrael
2013 2016	195	"Houses in Walled Cities," entire section	Rewritten	<p>Houses in Eretz Yisrael have different halachos regarding buying, selling, and redeeming than do fields. There is also a difference depending on what type of city the house is in.</p> <p>For a house in a walled city, the seller has only one year to force the buyer to sell the house back to him.</p> <p>Additionally, Yovel has no effect on the sale of a house in a walled city; even when Yovel arrives, the house remains in the hands of the buyer.</p> <p>Only the owner himself may buy back the house; not anyone else, including his relatives.</p> <p>If the original owner buys his house back within a year of selling it, he must pay the full amount of money that he received for the sale.</p>
2013 2016	197	"Houses in Unwalled Cities," from the beginning of the section until the four points	Rewritten	<p>Some halachos regarding a house in an unwalled city are similar to those of a house in a walled city, and some halachos are different (and rather, are like those of a field).</p> <p>A house in an unwalled city can be redeemed from the moment that it is sold, and the seller doesn't have to wait two years before buying it back. In this respect, it is similar to a house in a walled city.</p> <p>A house in an unwalled city is different than a house in a walled city (and rather, is similar to a field) in four ways: 1....</p>

Yahadus Unit 121

	Page	What	Detail Changed	Changed to
2013 2016	204	Mitzvah 296, "When" icon	Times of the Beis Hamikdash	When most Jews are in Eretz Yisrael
2013 2016	204	Mitzvah 297, "When" icon	All times	When most Jews are in Eretz Yisrael
2013 2016	205	Mitzvah 298, "Who" icon	All People	Tzibur
2013 2016	205	Mitzvah 298, "When" icon	All times	When most Jews are in Eretz Yisrael

	Page	What	Detail Changed	Changed to
2013 2016 2018	215-227	Details section of the Yahadus Unit	Some parts you are not responsible to know	You are NOT responsible to know the highlighted words and sections in the pages that follow
2013	217	Top left box with the title: "חיל - Cheil," second line	"beyond the Soreg where the steps..."	"within the Soreg, where the steps..."
2013 2016 2018	218	The blue box at the top of the page, second sentence	"This was a square area with four roofless rooms on each corner."	"This was a square area with four roofless rooms, one on each corner."
2013	222	The box on the right side of the page, with the title: "דוכן - Platform"	The illustration of the Levi'im on the steps	The illustration is removed as it is not an accurate depiction. (The steps went up to the Ezras Kohanim, not the other way around.)

Details

EXAMINE

The Mitzvah to Build

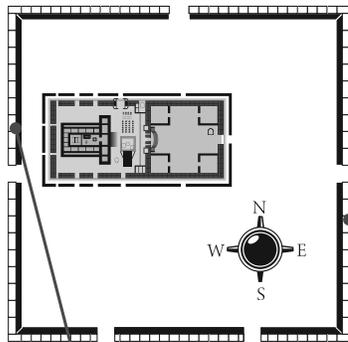
Everyone, men and women, must help erect the *Beis Hamikdash*, either by actually helping to build it or by giving money for that purpose.

The building should be strong, big, and beautiful. It should be completely coated in gold, if possible. The construction should only be done during the daytime, and not at night; and it may not be done on *Shabbos* or *Yom Tov*.⁵

The following maps describe the many walls, areas, gates, and rooms of the second *Beis Hamikdash*.

הר הבית – Temple Mount

The *Har Habayis*, the area of the mountain on which the *Beis Hamikdash* is built, is an area of 500 x 500 *amos*, and was surrounded by a wall on all four sides. The *Beis Hamikdash* was not built in the exact center of the *Har Habayis*, but closer to the northwest side of the mountain. There was a large empty space to the south of the *Beis Hamikdash*, and then a smaller space in the east, north, and west sides.⁶



Nowadays, the only wall that remains from the times of the *Beis Hamikdash* is part of the *סוּחַל הַמִּזְבֵּחַ* - the western wall of the *Har Habayis*.⁷

The wall on the eastern side of the *Har Habayis* was lower than the walls on the other three sides, so that when the *Kohen* would burn the *parah adumah* outside of the *Beis Hamikdash* on the eastern side of Yerushalayim (on *Har Hazeisim*), he would be able to see the doorway of the *Heichal* (the main building of the *Beis Hamikdash*) over the eastern wall.¹⁰

OUR SAGES SAY...

More Important

Although everyone has to participate in building the *Beis Hamikdash*, children who are learning Torah should not stop doing so to help out.⁸

DID YOU KNOW?

Great Future

The area of the *Har Habayis* of the third *Beis Hamikdash* will be 3,000 x 3,000 *amos*.⁹

הַר הַבַּיִת – Temple Mount

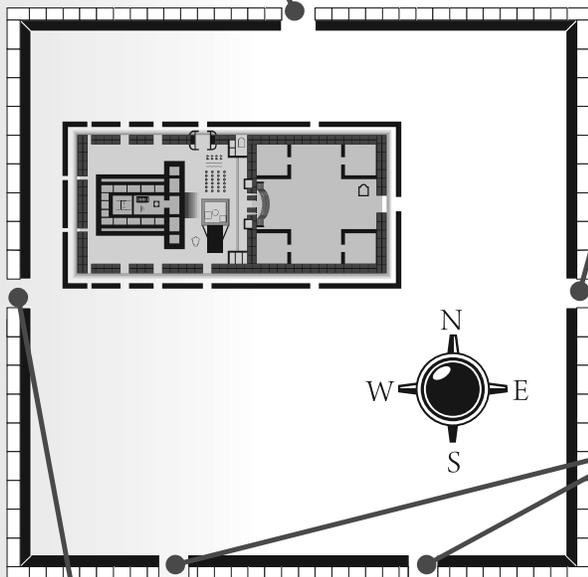
There were five gates that led to *Har Habayis*. All of them were twenty *amos* high and ten *amos* wide, and most of them had doors that were covered in gold.¹¹

שַׁעַר טָדִי – *Tadi Gate*

The gate on the northern side of the *Har Habayis* was called *Shaar Tadi*, which means “the private gate.” It was not used as a regular entrance and exit, and was only used for *tamei* people to leave the *Har Habayis*. The name *Tadi* can also refer to the person who built the gate. Some call this gate *Shaar Tari*, which means “triangle” in Greek, since the gate did not have a regular lintel, but had two stones that pointed upward like a triangle.¹²

שַׁעַר שׁוּשָׁן – *Shushan Gate*

The gate on the eastern side of the *Har Habayis* was called *Shaar Shushan* because there was a model of the city of Shushan etched on top of the gate. When the Persian King Daryavesh allowed the second *Beis Hamikdash* to be rebuilt, he ordered the model of Shushan to be put there so that the people would remember the authority of the Persians and fear them. This gate was used for the *Kohanim* to go to *Har Hamishchah*, where the *Parah Adumah* was burnt.¹³



שַׁעַרֵי חוּלְדָה – *The Gates of Chuldah*

The south side had two gates because this was the most commonly used entrance and exit, since most of the population of the city of Yerushalayim lived south of the *Har Habayis*. In addition most of the functions of the *Beis Hamikdash* happened on the south side, as many of the *lishkos* were situated there. The two gates on the south side of the *Har Habayis* were named after *Chuldah Haneviyah*, who lived during the first *Beis Hamikdash* and would sit between these gates and say her prophecies.¹⁴

שַׁעַר קִיפּוֹנוֹס – *Kifonos Gate*

The gate on the western side of the *Har Habayis* was called *Shaar Kifonos*. The word *Kifonos* either refers to the person who donated the gate, or to the rose garden that was near this gate, since the Greek translation of the word “*kifonos*,” is “the work of the garden.”¹⁵

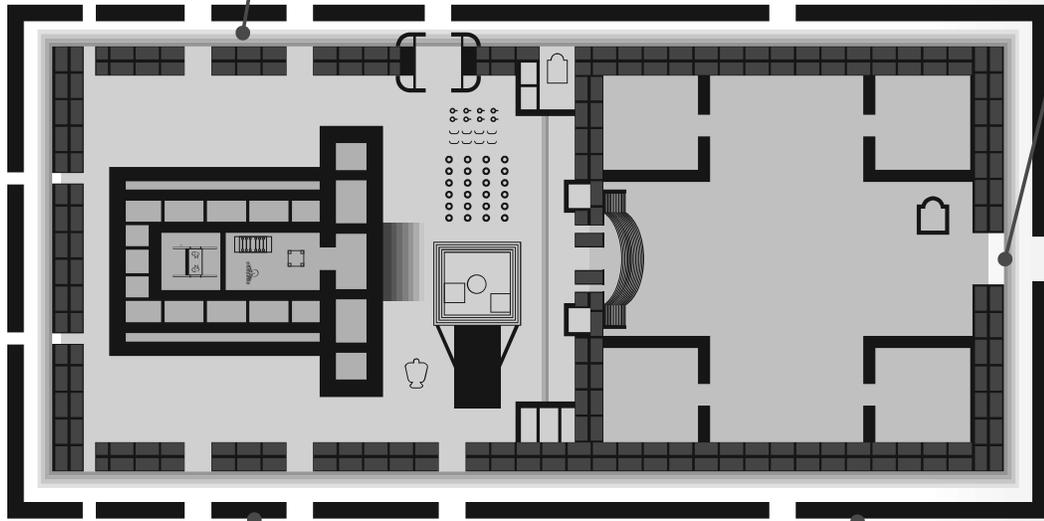


חֵיל - *Cheil*

The *Cheil* was an open area of ten *amos* beyond the *Soreg* where the steps that led into the *Beis Hamikdash* originated.¹⁶

Steps

There were twelve steps that led up to the main entrance of the *Beis Hamikdash* on the eastern side.¹⁶



סוֹרֵג – *Soreg*

The *Soreg* wall was ten *tefachim* high and was there to allow people to carry inside the *Beis Hamikdash* on *Shabbos*. Also, non-Jews (who were allowed to come in to *Har Habayis*) were not allowed to go past this wall.

The *Soreg* was a lattice wall, made of many pieces of wood placed diagonally over each other in a criss-cross, with diamond-shaped holes in between them.

The *Soreg* wall had signs in both Latin and Greek, warning non-Jews not to enter.

When the Syrian-Greeks defiled the *Beis Hamikdash*, they made thirteen breaches in the *Soreg*. When the *Beis Hamikdash* was restored and these holes were fixed, the *Chachamim* decreed that anyone who passed any of these thirteen places must bow down, to thank Hashem for destroying the Syrian-Greeks.¹⁷



עֲזֶרֶת נָשִׁים – The Women’s Courtyard

On the eastern side of the *Beis Hamikdash*, there was a large room called the *Ezras Nashim*, the Women’s Courtyard, because women didn’t usually go past this point. This was a square area, 135 x 135 *amos*, with four roofless rooms of 40 x 40 *amos* on each corner. Each of these smaller rooms had a specific use.¹⁸

לְשֵׁכֶת הַמְצוֹרָעִים – The Chamber of the *Metzorahs*

The room on the northwest corner was where a person who had *tzora’as* would use the *mikvah*.¹⁹



לְשֵׁכֶת דִּיר הָעֵצִים – The Chamber of the Woodshed

The room in the northeast corner was where the *Kohanim* would check the wood to make sure that it had no worms and could be used for the *Mizbeiach*. The *Kohanim* chosen for this job were the ones who were not able to do the regular *avodah* in the *Beis Hamikdash* since they had *mumim* (blemishes).¹⁹



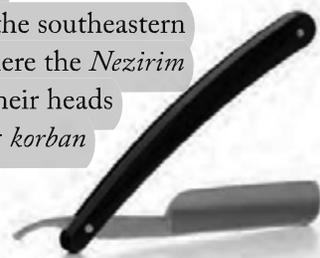
לְשֵׁכֶת בֵּית שְׁמֵנִיָּא – The Chamber of the Oil House

The room on the southwest corner was where the wine for the *nesachim* and the oil for the *menorah* were stored.¹⁹



לְשֵׁכֶת הַנְּזִירִים – The Chamber of the *Nezirim*

The room on the southeastern corner was where the *Nezirim* would shave their heads and cook their *korban sblamim*.¹⁹



שַׁעַר נִקְנוֹר – Nikanor's Gate

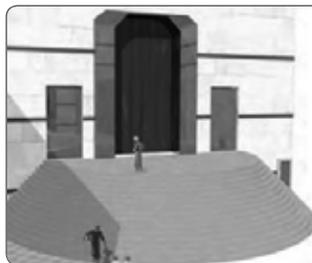
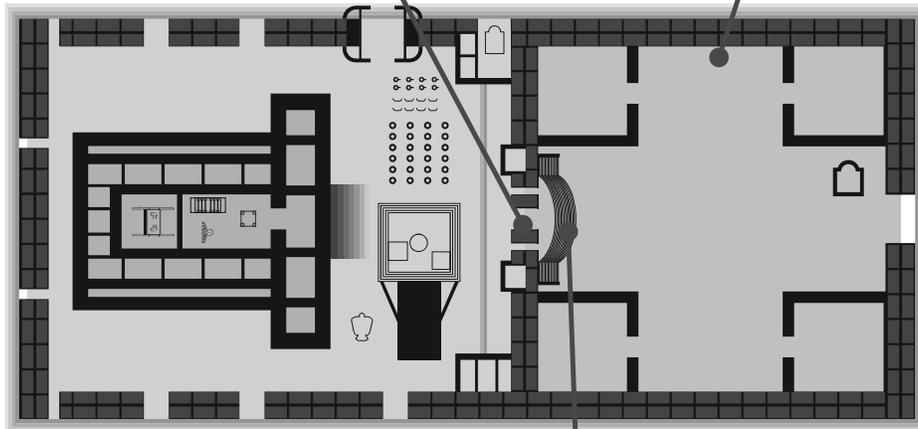
This is the gate on top of the fifteen stairs that led from the *Ezras Nashim* into the *Azarab*. This gate was different from other gates because it remained copper while all of the other gates were eventually coated in gold. One reason why they remained copper was due to the great miracle that happened with the donor of the gates - Nikanor. (see Story: *Shaar Nikanor*)

In addition there was no **need** to cover the copper doors in gold as the copper itself was very shiny.²⁰



גִּזְזוֹטָרָא – Balcony

Upstairs from the *Ezras Nashim*, there was a balcony where the women would stand to watch the *Simchas Beis Hasho'eivah*, so that the men and women would not mix with each other.¹⁹



Fifteen Steps

There were fifteen round steps leading up from the *Ezras Nashim* to the *Azarab* (See page 222). It was on these steps that the *Levi'im* would sing.¹⁹



שַׁעְרֵי הָעֶזְרָה – The Gates of the Courtyard

The *Azarah* section of the *Beis Hamikdash* went from the *Ezras Nashim* until beyond the *Kodesh Hakadashim*. It was 187 amos long and 135 amos wide. The *Azarah* was surrounded by a wall with seven gates: three on the north side, three on the south side, and one on the east.²¹

Northern Gates:

שַׁעַר הַנִּיצוּץ – The Spark Gate

The gate on the north side closest to the west wall of the *Beis Hamikdash* was called the *Shaar Hanitzutz*, the Spark Gate. There was a room directly above this gate in which there was a fire burning constantly in case the fire on the *Mizbeiach* went out.²²

Another name for this gate is *Shaar Yechanyah*, since King Yechanyah came to the first *Beis Hamikdash* to *daven* right before he was exiled to *Bavel*, and he left through this gate.²³



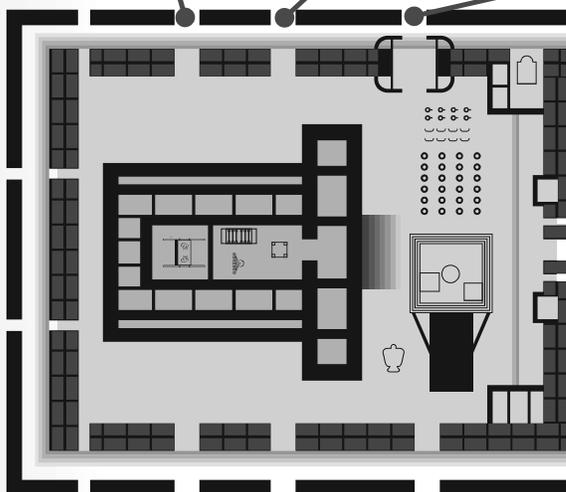
שַׁעַר הַקֹּרְבָּן – The Korban Gate

The middle gate was called the *Shaar Hakorban*. The *korbanos* that were *kadshei kadashim* were brought through this gate, since they had to be *shechted* on the north side of the *Azarah*.²⁴



שַׁעַר בֵּית הַמוֹקֵד – The Fire House Gate

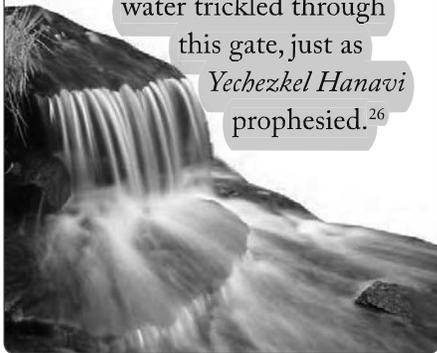
The easternmost gate on the north side was called the *Shaar Beis Hamoked* since it led to the *Beis Hamoked* (see page 225).²⁵ It was also called the *Shaar Hashbir*, since it was through this gate that the *Levi'im* would bring in their instruments.



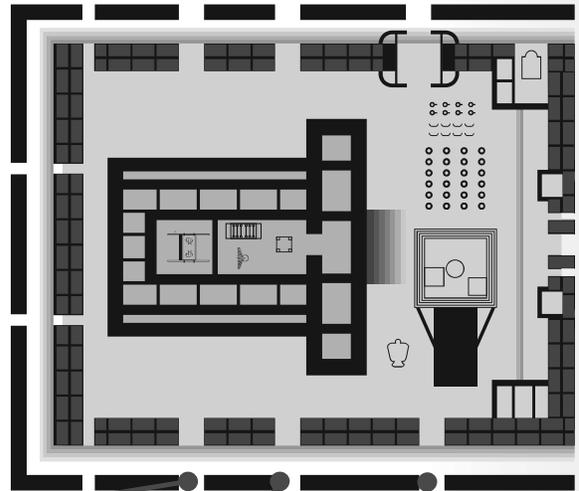
Southern Gates:

שַׁעַר הַמַּיִם – The Water Gate

The *Shaar Hamayim* was the most eastern gate on the south side of the *Azarah*. This was the gate through which the water for “*nisuch hamayim*” was brought for *Simchas Beis Hasho'eivah*. Some say that a stream of



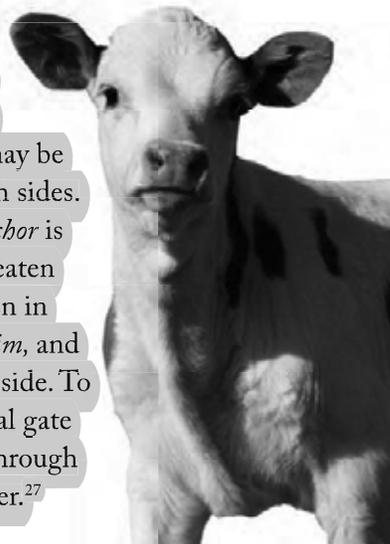
water trickled through this gate, just as *Yechezkel Hanavi* prophesied.²⁶



שַׁעַר הַבְּכוֹרוֹת – The Firstborn's Gate

The *Shaar Habechoros* was the middle gate on the south side of the *azarah*. The firstborn animals that were used for the *korbanos bechor* were brought through this gate.

Usually, *korbanos* that are *Kadshei Kadashim* may only be *shechted* on the north side of the *Azarah*, while animals which are *Kadashim Kalim* may be *shechted* on the north **or** south sides. People might think that a *bechor* is *Kadshei Kadashim* since it is eaten entirely by the *Kohanim*, when in fact a *bechor* is *Kadashim Kalim*, and may be *shechted* on the south side. To emphasize this point, a special gate was built on the south side through which the *bechoros* would enter.²⁷



שַׁעַר הַדֶּלֶק – The Fire Gate

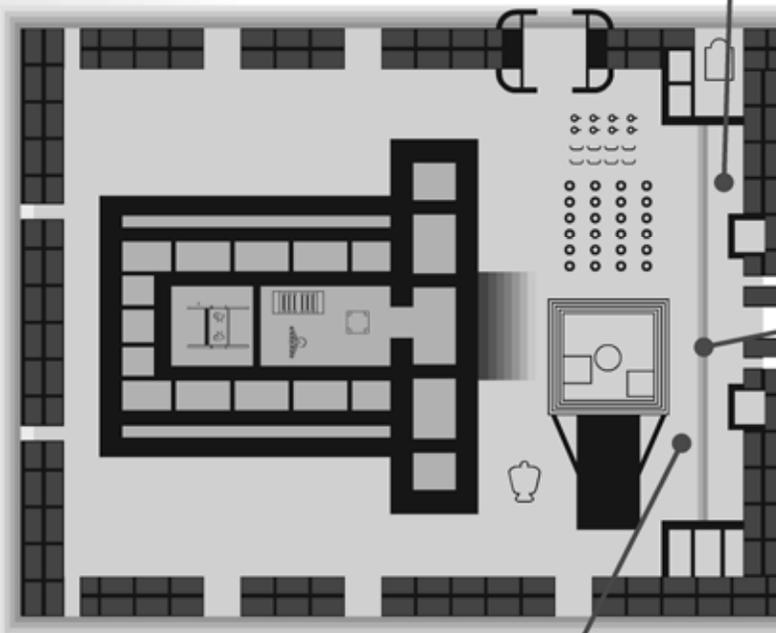
The gate on the south side closest to the western side of the *Beis Hamikdash* was the *Shaar Hadelek*. This gate was named “*delek*,” meaning fire, because it was used to bring in firewood for the *Beis Hamikdash*.²⁸



עזרה – The Courtyard (Part I)

עזרת ישראל – The Yisrael's Courtyard

The *Ezras Yisrael* was an area that spanned the entire width of the *Azarab*, for a small length of eleven *amos* from *Shaar Nikanor* toward the western side of the *Beis Hamikdash*. It was called the *Ezras Yisrael* because a *Yisrael* was only allowed to go further into the *Beis Hamikdash* if he was needed for *smichab* (leaning on a *korban*) or *tenufah* (waving a *korban*).²⁹



דוכן – Platform

The *duchan* was a platform on the western side of the *Ezras Yisrael* on which the *Levi'im* would stand and sing when a *korban* was brought, and on which the *Kohanim* would stand while saying *birkas Kohanim*. The *duchan* was made of three steps, each half an *amah* tall. These three steps were on top of a single step that was one *amah* high.³⁰



עזרת כהנים – The Kohanim's Courtyard

The *Ezras Kohanim* was on the western side of the *duchan*, and was eleven *amos* long. Because the *duchan* was in between the *Ezras Yisrael* and *Ezras Kohanim*, the *Ezras Kohanim* was $2\frac{1}{2}$ *amos* higher.³¹ The *Kohanim* who were not performing an *avodah* were allowed to stand here.

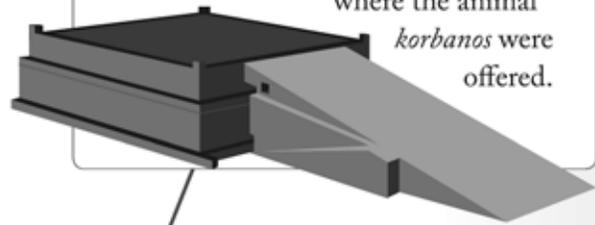
בית המטבחים – The Butchering Area

North of the *Mizbeiach* was the *Beis Hamitbachayim* which began with twenty four rings designed to secure the animals for *shechitah*. North of the rings were marble tables, as well as eight poles holding up boards of wood that had hooks set in them. These hooks were used for skinning the *korbanos*.³²



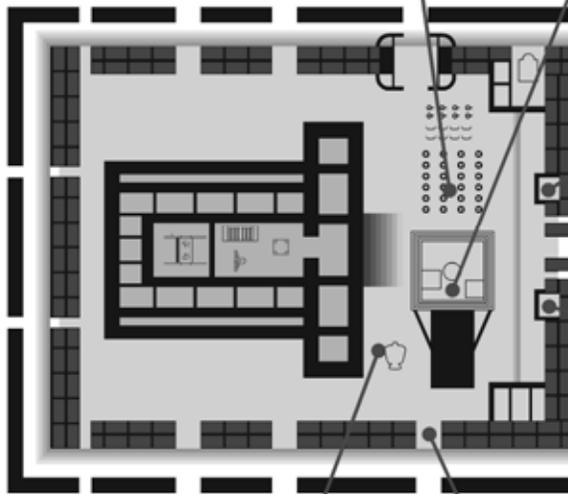
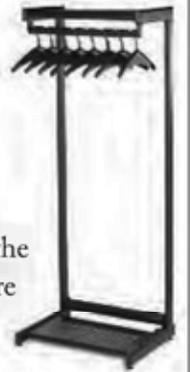
מזבה – The Altar

After the *Ezras Yisrael* on the southern side of the *Azarah* was the *Mizbeiach* where the animal *korbanos* were offered.



לְשֵׁכַת פְּנִיחַס הַמְּלָבִישׁ – Pinchas the Dresser's Room

The *Lishkas Pinchas Hamalbish* was along the eastern wall of the *Azarah*, just north of the *Shaar Nikanor*. Pinchas was the name of the first official who would dress the *Kohanim*, and this is where the *bigdei keburnah* were stored.³³ (See unit 136)



לְשֵׁכַת עוֹשֵׂי חֲבִיתִין – The Room of the Makers of Chavitin

The *Lishkas Osei Chavitin* was a room alongside the eastern wall of the *Azarah*, just south of the *Shaar Nikanor*. This is where the *Kohen Gadol* prepared his daily *Korban Chavitin*.



קִיּוֹר – Washbasin

Between the *Mizbeiach* and *Heichal*, (see page 226) slightly toward the south was the *Kiyor*, the washbasin the *Kohanim* used to wash their hands and feet every morning before they started the *avodah*.



בֵּית אֲבִטִינָס – The House of Avtinah

Above the *Shaar Hamayim* was the *Beis Avtinah*, where the spices for the *Ketores* were mixed. The room was named after the *Avtinah* family, the family of *Kohanim* who were experts in making *Ketores*.³⁴



עֲזָרָה – The Courtyard (Part II)

לְשֵׁכֶת הָעֵץ – The Wood Room

לְשֵׁכֶת פְּרֹהֲדָרִין – The Room of the King's Officer

The *Lishkas Ha'eitz*, also called the *Lishkas Parhedrin*, was between the *Lishkas Hagazis* and *Lishkas Hagolah*. This was where the *Kohen Gadol* would spend the seven days before *Yom Kippur*. The room was called the Room of the King's Officer because, in the days of the second *Beis Hamikdash*, a new *Kohen Gadol* would use the room each year, like officers of a king who would change very often. This is because the position of *Kohen Gadol* was bought from the king. Since these *Kohanim Gedolim* were not *tzaddikim*, they would die within the year, and someone else would buy the position for the next year. The room was called the *Lishkas Ha'eitz* to remind the *Kohen Gadol* that if his actions are bad, he will rot like wood, but if they are good, he will be like a tree that grows fruit, since he is keeping his generation alive.³⁵

לְשֵׁכֶת הַגּוֹלָה – The “Golab” Room

The *Lishkas Hagolah* was the room closest to the *duchan* on the north side of the *Azarah*. This room contained a well of water which was built when Jews who were exiled to *Bavel* returned to Eretz Yisrael and rebuilt the *Beis Hamikdash*. The name *Golah* can either refer to the people who built it, since “*golab*” means “exile,” or it can mean that the water was drawn into a bowl, which is called a “*gulab*.”³⁶



לְשֵׁכֶת הַנֶּזֶוֹת – The Room of Hewn Stone

The *Lishkas Hagazis* was the easternmost room on the northern side. The northern half of the room was actually outside of the northern wall of the *Azarah*. It was where the 71 members of *Sanhedrin* would sit and judge. The southern half was *Kodesh* and was used to “raffle off” different *avodos* in the *Beis Hamikdash*. The whole room was made from *gazis*, hewn stone.

לְשֵׁכֶת הַמֶּלַח – The Salt Room

The *Lishkas Hamelach* was the easternmost room on the southern side of the *Azarah*, in which the salt for salting the *korbanos* was kept.

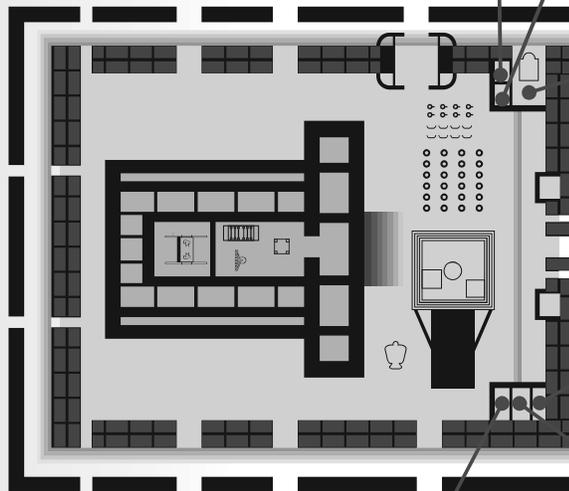


לְשֵׁכֶת הַפְּרֹוֹה – Parvah's Room

The *Lishkas Haparvah* was the second chamber from the east in which the hides of the *korbanos* were salted. On top of this room was the *mikvah* which the *Kohen Gadol* would use five times on *Yom Kippur*. The name *Parvah* may come from a person named *Parvah* who either built the room, or dug a tunnel under it to watch the *avodah* of the *Kohen Gadol*. Others explain that the name *Parvah* comes from “עוֹרוֹת הַפְּרֹוֹה – the hides of cows,” which were salted there.³⁷

לְשֵׁכֶת הַמְּדִיחִין – The Washing Room

The *Lishkas Hamadichin* was the westernmost room on the south side of the *Azarah*, where the internal organs of the *korbanos* were washed.



בֵּית הַמִּזְבֵּחַ – The Fireplace House

The *Beis Hamoked* was a room along the northern wall of the *Azarah* that was half inside the *Azarah* and half outside, which made half the room *kodesh* and half the room *chol*. There were markers on the floor of the room indicating the half-way point.

Around the room were stone steps upon which the elder *Kohanim* would sleep, while the younger ones would sleep on the floor. There would be a fire burning for the *Kohanim* to warm themselves, as they would walk around barefoot on a marble floor. This is why it is called "*Beis Hamoked* – the fireplace house."

There were four chambers in the room, one on each corner.³⁸

לְשֵׁכַת בֵּית הַמִּזְבֵּחַ – The Chamber of the Fireplace House

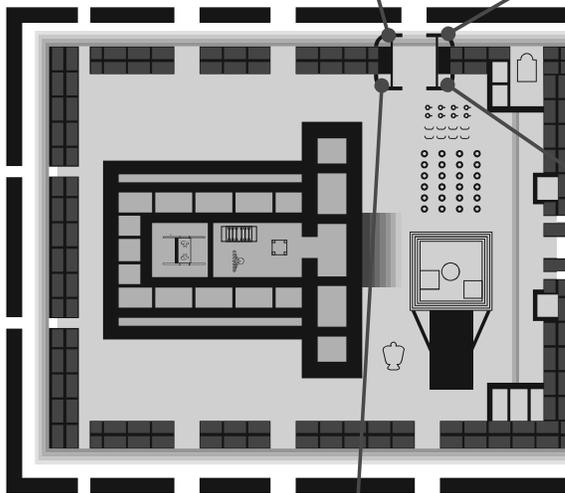
This was the northwestern room, with stairs leading down to the *mikvah* under the *Beis Hamikdash*, which was used for *Kohanim* who became *tamei*.



לְשֵׁכַת הַחֹתָמוֹת – The Token Room

This was where the *Chashmona'im* stored stones of the *Mizbeiach* that had been defiled by the Greeks.

In addition someone who purchased wine or flour for *nesachim* and *menachos* in the *Beis Hamikdash* would use this room. The person would enter, pay and receive a token, which he would use to obtain his wine or flour.

לְשֵׁכַת עוֹשֵׂי לֶחֶם הַפָּנִים – Room of the Bakers of the Lechem Hapanim

This was where the *lechem hapanim* was baked.



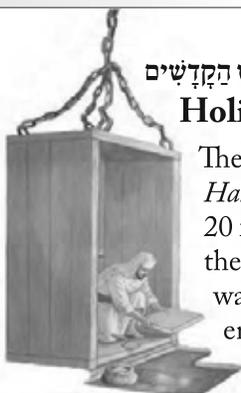
לְשֵׁכַת הַטְּלָאִים – Room of the Lambs

This was where the lambs which had been checked for blemishes were kept. There would always be at least six lambs ready for the *Korban Tamid*.³⁹



הַיְכָל – The Temple

Westward of the *Azarah* was a building with two floors. It was a 100 *amah* cube: 100 *amos* high, 100 *amos* wide (at the front), and 100 *amos* long. It had three sections, the *Ulam*, *Kodesh*, and *Kodesh Hakadashim*. The entire section is sometimes referred to as the *Heichal*, although sometimes the *Kodesh* alone is referred to as the *Heichal*.⁴⁰ The building was wider in the front (east), and narrower in the back (west), similar to a lion which has a narrower back and a wider front. On top of the roof, there was a sheet of iron with sharp spikes to prevent birds from resting on it.⁴¹



קֹדֶשׁ הַקְּדוּשִׁים – Holy of Holies

The *Kodesh Hakadashim* was 20 x 20 *amos*. Only the *Kohen Gadol* was allowed to enter there for the *avodah* on *Yom Kippur*.

In order to do repairs in the *Kodesh Hakadashim*, workers would be lowered down in boxes through openings in the roof so that they shouldn't see the *Kodesh Hakadashim*.⁴² On the roof of the *Heichal* were marking posts to distinguish between the *Kodesh* and the *Kodesh Hakadashim*.

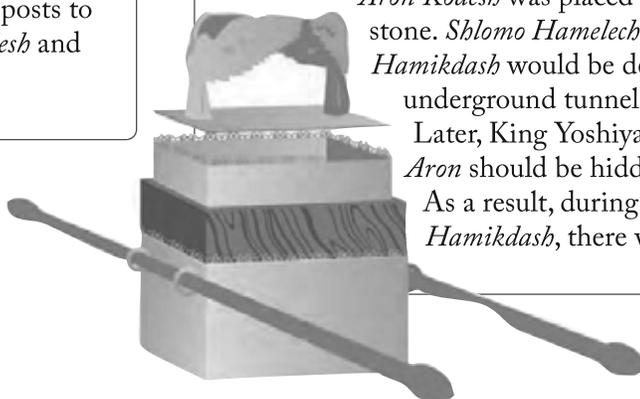
פְּרוּכָת – Curtains

In the first *Beis Hamikdash*, there was a stone wall one *amah* thick, called the "*Amah Traksin*," between the *Kodesh* and *Kodesh Hakadashim*. In the second *Beis Hamikdash*, instead of a stone wall, there were two curtains. This was because the building was much taller, and a wall that was only one *amah* thick would collapse.⁴³

אֲרוֹן – The Ark

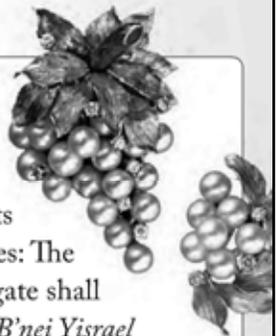
Inside the *Kodesh Hakadashim* was a stone called the *אֲבֹן הַשֵּׁתִי-הַה* the stone Hashem used as the foundation of the world. During the first *Beis Hamikdash*, the *Aron Kodesh* was placed on top of this stone. *Shlomo Hamelech* knew that the *Beis Hamikdash* would be destroyed, so he built underground tunnels to hide the *Aron*.

Later, King *Yoshiyahu* ordered that the *Aron* should be hidden in those tunnels. As a result, during the Second *Beis Hamikdash*, there was no *Aron*.⁴⁴



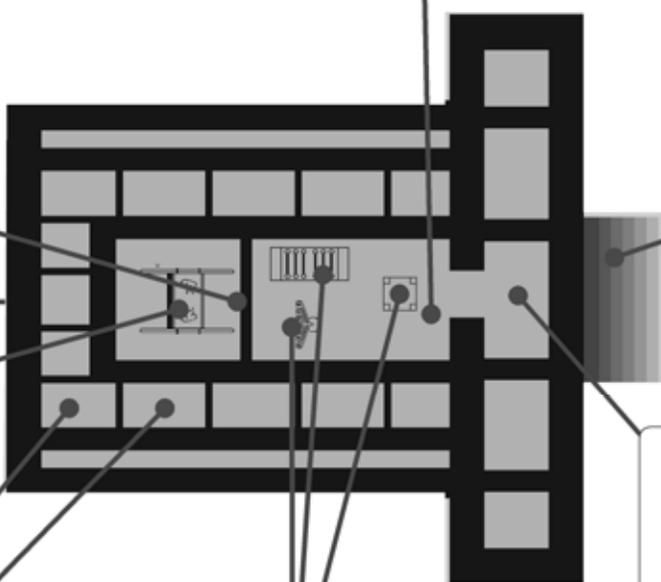
תַּאִים – Cells

There were thirty-eight small rooms outside the *Heichal* and *Kodesh Hakadashim* that were used for the various needs of the *Beis Hamikdash*. On the north and south there were three stories of five rooms. On the west there were two stories of three rooms and one story of two rooms on top of them.



שֶׁקֶד - Sanctuary

The *Kodesh*, also called the *Heichal*, was a room forty *amos* long and twenty *amos* wide. At the doorway of the *Kodesh* was a golden grapevine. People could donate golden leaves, grapes, or clusters to adorn it. There was a main doorway with two sets of double doors, one in front of the other. Next to the main gate were two small gates: The southern gate was always locked, as the *passuk* says, “And Hashem said to me: This gate shall be closed, it shall not be opened, and no man shall come through it, for the G-d of *B'nei Yisrael* comes through it, and it shall be closed.”⁴⁵ The northern gate was used for opening the gates of the *Heichal* in the morning. Instead of opening the main gate, the *Kohen* would enter through the small gate, and would open the main gate from the inside.⁴⁶



The Steps

Leading into the *Heichal* were twelve steps that spanned a length of nineteen *amos*, leaving three *amos* between the first step and the *Mizbeiach*.

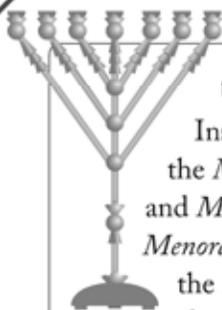
אֹיָלָם - the Entrance Hall

The dimensions of the doorway of the *Ulam* were double the size of all the other doors. It was forty *amos* high and twenty *amos* wide and was the only doorway with no door. There were five wooden beams over the roof for decoration.

The *Ulam* was eleven *amos* long (from east to west) and seventy *amos* wide. On both of its sides were the *Beis Hachalifos* – the House of the Knives, where the knives for *shechting* were stored. They were fifteen *amos* wide on both sides, making the *Ulam* 100 *amos* wide in total. Inside the *Ulam* were two tables, one marble and the other gold for dividing the *lechem hapanim*.⁴⁸

כֵּלִים - The Utensils

Inside the *Kodesh* were the *Menorah*, *Shulchan*, and *Mizbeiach Hazabav*. The *Menorah* was on the south and the *Shulchan* on the north. Both of them were close to the *Kodesh Hakodashim*. The *Mizbeiach Hazabav* was centered, and east of the other two *keilim*.⁴⁷



	Page	What	Detail Changed	Changed to
2013 2016	235	Mitzvah 303	Missing punishment icon	No punishment
2013 2016 2018	236	Details on the page	Some parts you are not required to know	You are NOT responsible to know the highlighted words and sections on the page that follows



OUR SAGES SAY...

Answered Prayers

R' Yehoshua ben Levi said, "The *Beis Hamikdash* brought even greater benefit to the non-Jewish nations than it brought to *B'nei Yisrael*. Hashem knew that if a non-Jew prayed at the *Beis Hamikdash* and wasn't answered, the non-Jew would take it to mean that there is no G-d. Therefore, his prayers were always granted.

However, when a Jew prayed at the *Beis Hamikdash*, his prayers were not always granted, because Hashem knew that a Jew interprets his unanswered prayers as a fault of his own, not as a proof of there not being a G-d.

If only the nations of the world would have realized this, they would have built fortifications around the walls of the *Beis Hamikdash* to guard it!¹⁵



Details

EXAMINE

Guarding the *Beis Hamikdash*

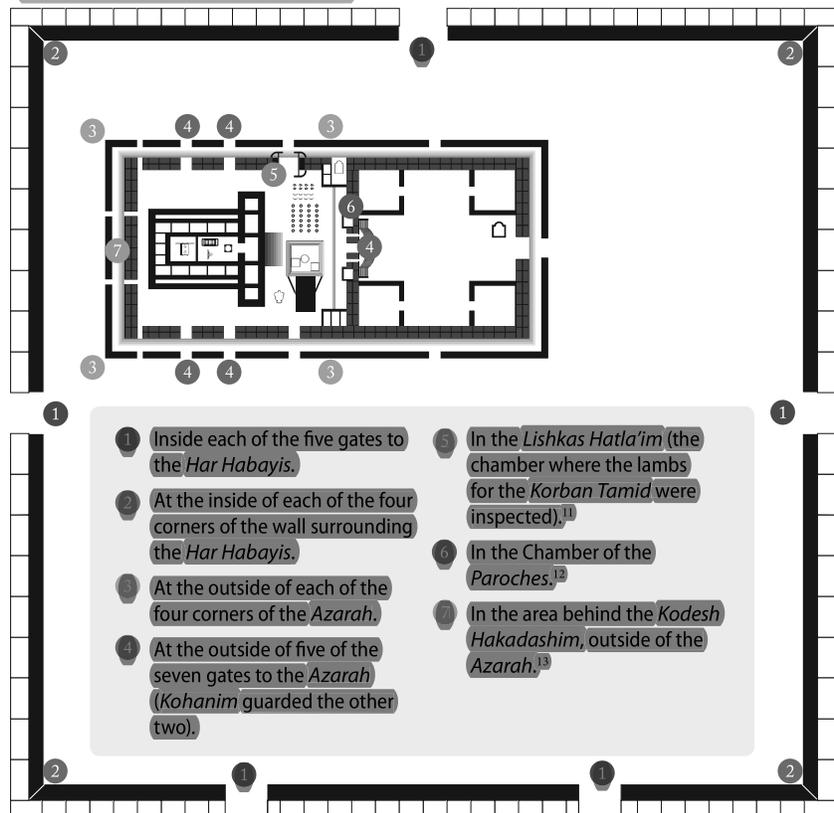
Kohanim and *Levi'im* were commanded to guard the *Beis Hamikdash*, and to make their rounds throughout the night.

There were *Kohanim* stationed at three places, and *Levi'im* stationed outside the *Azarah* in twenty one places. A supervisor, called the "אִישׁ הַרְגָּה", made his rounds to ensure that none of the guards was sleeping on the job. If so, the *Ish Har Habayis* was permitted to wake him up, even if it meant hitting him or other drastic measures.⁹

The Location of the Guards

The *Kohanim* guarded in pairs. Each pair of *Kohanim* was stationed at one of the following three places: the *Beis Avtinas*, the *Beis Hanitzotz*, and the *Beis Hamoked*.¹⁰

The *Levi'im* also guarded in pairs. Each pair stood guard at one of the following twenty-one locations:



- 1 Inside each of the five gates to the *Har Habayis*.
- 2 At the inside of each of the four corners of the wall surrounding the *Har Habayis*.
- 3 At the outside of each of the four corners of the *Azarah*.
- 4 At the outside of five of the seven gates to the *Azarah* (*Kohanim* guarded the other two).
- 5 In the *Lishkas Hatla'im* (the chamber where the lambs for the *Korban Tamid* were inspected).¹¹
- 6 In the Chamber of the *Paroches*.¹²
- 7 In the area behind the *Kodesh Hakodashim*, outside of the *Azarah*.¹³

	Page	What	Detail Changed	Changed to
2013 2016 2018	244-246	Details on these pages	Some parts you are not required to know	You are NOT responsible to know the highlighted words and sections on the pages that follow
2013	245	Section titled: "סוגב 3 - Surrounding Ledge," first line	"The sovev was six amos high..."	"The sovev was five amos high..."

HISTORY



Refinishing

They coated the Mizbeiach with white plaster twice a year, before Pesach and before Sukkos. When they coated it, they used a cloth, rather than an iron lathe, in case it would touch a stone and make it passul.⁸



No Metal

Stones that were cut with a metal instrument were not used to build the Mizbeiach or the ramp leading up to it. However, once the Mizbeiach was already built, and metal touched one of its stones, only that stone would become passul—it was buried and replaced—not the entire Mizbeiach or ramp.¹⁰

Punishment

The punishment for building the Mizbeiach with stones that were cut with metal is malkus. This was the punishment even if korbanos were not yet brought on the Mizbeiach. The builder would get punished even if the Mizbeiach was built and then immediately destroyed. If the builder used stones that were damaged, but not with metal, he would not get malkus, but the mitzvah of building the Beis Hamikdash and its keilim has not been fulfilled properly.¹¹

Structure of the Mizbeiach Hachitzon

The Mizbeiach Hachitzon was made of three stone bases, each one smaller in width and length than the one underneath it. The top layer had a small square block coming from each corner, and there was a ramp leading up to the top of the Mizbeiach which was where the korbanos were burned.

DID YOU KNOW?

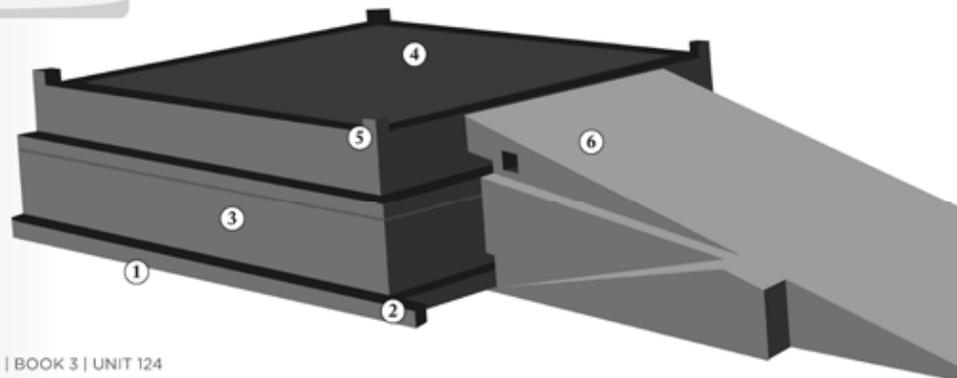


Protector As Well

When the Mizbeiach was in the Beis Hamikdash, the top of it was like an Ir Miklat. If a Kohen accidentally killed someone, he was not allowed to be killed by the person's relative while holding on to the top of the Mizbeiach during an avodah.⁹

① יִסֹּד? - The Base

The base of the Mizbeiach Hachitzon was thirty-two amos in width and length, but only five tefachim high. It formed a ledge under the next layer, but only on the north and west sides. The eastern and southern sides were not surrounded by this yesod except for an amah sticking out on either side. Accordingly, the southeastern corner did not have any yesod at all, because the Mizbeiach Hachitzon was supposed to be in the portion of Eretz Yisrael given to the Shevet of Binyamin, and Shevet Yehudah's portion was right on the southeastern corner of the Mizbeiach. Therefore, if the ledge would have been around the southern



and eastern borders as well, the *Mizbeiach* would have been partially in the portion of Yehudah, not where it was supposed to be.¹²

② שִׁיתִין - Draining System

On the southwestern corner of the *Mizbeiach*, there were two holes called “*shisin*”—one on the south side and one on the west side—that led into the ground. Blood from some of the *korbanos* was poured into these holes, which led to the *amah*, the drainage system under the *Beis Hamikdash* that flowed out to the Kidron River.

Near the *shisin* was a man-hole covered with a marble slab of one square *amah*, attached to a ring. From time to time, someone would go down there to clean the drains so they shouldn't get stuffed.¹³

③ סוּבָב - Surrounding Ledge

The *sovev* was six *amos* high and thirty *amos* plus two *tefachim* square. There was a thin red line of paint called the חוּט הַסְּקֵרָה that went around the middle of the *Mizbeiach*, separating the top and bottom. The *Kobanim* were required to sprinkle the blood of each *korban* on the *Mizbeiach*; for some *korbanos*, it was sprinkled on the bottom half, and for others, on the top half.

④ מְקוֹם הַמַּעֲרָכָה - The Place of the Fire

The *mekom hama'arachah*, the place of the fire, was the top structure of the *Mizbeiach*, where the animals were burned. It was eighteen *tefachim* high, and twenty-eight *amos* plus four *tefachim* square.¹⁵

⑤ קַרְנוֹת - Corners

All four top corners of the *Mizbeiach* had small protrusions attached to them, called *kranos*. Each one was five *tefachim* high and one *amah* square. The *kranos* were the only parts of the *Mizbeiach* that were hollow.¹⁴

⑥ כְּבֵשׁ - Ramp

One was not allowed to ascend the *Mizbeiach* by way of stairs or long strides, so that the *Mizbeiach* should not “see” someone's body under their robe. To make sure this never happened,²² a long, wide ramp was built leading up to the *Mizbeiach* to enable small strides.²³

The ramp was built on the south side of the *Mizbeiach* and was thirty-two *amos* long and sixteen *amos* wide. It was nine *amos* minus one *tefach* high, which was the exact height of the *mekom hama'arachah*,

DID YOU KNOW?



Peace to the Peacemaker

The *Mizbeiach*, which strengthens the relationship between Hashem and *B'nei Yisrael*, will never be cut or destroyed in any way. If the stone *Mizbeiach* will not be destroyed because it makes peace, how much more so will a person who makes peace between two people never have any harm befall him.¹⁶



PEARLS of wisdom



Plain and Honest

R' Shlomo Kluger wrote in his will that there should be no praises or fancy titles on his gravestone. He compared this to the concept of not ascending to the *Mizbeiach* with steps.

“What people say about me in this world is different from what I will be on Hashem's *Mizbeiach* in *Shamayim*. The more good things that you say about me, the more ‘nakedness’ will be revealed in front of Hashem, that I am not as perfect as you see me. Therefore, please keep my gravestone plain and honest.”¹⁷



OUR SAGES SAY...

Only For Hashem

One reason why we were supposed to use complete stones and not carve them with a metal tool is because we don't want the extra part of the stone to be used for junk, or for *avodah zarah*.¹⁸



DID YOU KNOW?



On Different Levels

There are other types of "steps" that should not be used: If students are sitting on the floor, the teacher should not walk between them so that it shouldn't appear as if he is walking on their heads. Nowadays, this means not walking on the back of a bench where people are sitting, to get to a table.¹⁹

where the fire was.

If someone walked up to the *Mizbeiach* by climbing stairs,²⁴ or took long strides on the ramp in a way that showed his body, he would be *chayav malkus*.²⁵

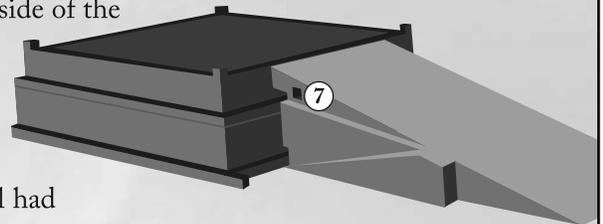
On the ground, the ramp was only thirty *amos* long, because two *amos* of the ramp fit into an indentation on the *yesod* and *sovev*. The ramp was not actually attached to the *Mizbeiach*, since the *korbanos* had to be thrown into the fire for the person to achieve a *kaparah*,²⁰ just like the blood that was required to be thrown on the *Mizbeiach*.²¹

The Small Ramps

There were two smaller ramps attached to each side of the main ramp. The ramp on the western side led to the *yesod*, where the extra blood was poured down the *shisin* holes. The one on the eastern side led to the *sovev*, where the blood of the *Chatas Beheimah* was sprayed on the corners.²⁶

⑦ רְבוּבָה - Hollow

On the wall of the western side of the main ramp, there was a small hollow square that looked like a window. Any *Chatas Ha'of* that could not be used for a *korban* but still had some *kedushah* would be put in the *revuvah* overnight until it was taken the next day to be burned in the *Bais Hasreifah* (the place where they would burn certain parts).²⁷



Tables



	Page	What	Detail Changed	Changed to
2013	253	Details on the page	Some parts you are not required to know	You are NOT responsible to know the highlighted words on the page that follows

The *Mizbeiach Hazahav* represented the way that our *neshamos* connect to Hashem. The only thing that is offered on the *Mizbeiach Hazahav* is the *ketores* that was burned every day. *Chazal* teach us that the *neshamah* gets pleasure from beautiful smells, which is why the smell of the *ketores* caused a person's *neshamah* to feel closer to Hashem. The *Mizbeiach Hazahav* shows us how a person has to connect to Hashem from the spiritual, in addition to the physical.²

 **CHECKPOINT** What part of *avodas Hashem* does the *Mizbeiach Hazahav* represent?

Details EXAMINE

The *Mizbeiach Hazahav*

The *Mizbeiach Hazahav* was made out of acacia wood and covered with gold. It was one square *amah* wide and deep, and was two *amos* high, including the crown that was on top.

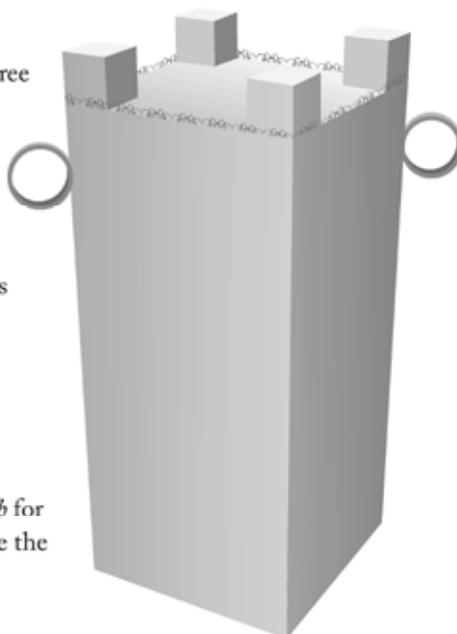
There was a crown on the top of the *Mizbeiach*. There were two rings on two corners diagonally opposite each other to hold the poles that were used to carry the *Mizbeiach*. These poles were also made from acacia wood that was covered in gold.

The *Mizbeiach Hazahav* was placed in the *Kodesh*, directly opposite the *Aron Hakodesh*.³

Three Names

This *Mizbeiach* is known by three names:

1. מִזְבֵּיחַ הַפְּנִימִי – The inner *Mizbeiach*, because it was inside in the *Heichal*, as opposed to the larger *Mizbeiach* which was outside the *Heichal*, in the *Azarah*.
2. מִזְבֵּיחַ הַזָּהָב – The golden *Mizbeiach*, because it was covered with gold.
3. מִזְבֵּיחַ הַקְּטֹרֶת – the *Mizbeiach* for offering the *ketores*, because the *ketores* was offered on it.



Crowns for Your *Neshamah*

Three of the *keilim* in the *Beis Hamikdash* had golden crowns: the *Aron Kodesh*, the *Shulchan*, and the *Mizbeiach Hazahav*. These crowned *keilim* represent three kinds of crowns we are able to achieve through our *avodas Hashem*.

The *Aron* symbolizes the crown of Torah. All of its measurements are in fractions (2 ½ *amos* long by 1 ½ *amos* wide by 1 ½ *amos* high) to teach us that we must always look at our level of Torah learning as incomplete, and try to become better and learn more, as the *Gemara* says, "קְנֵאת סוּפְרִים תְּרַבֶּה חֵכְמָה" - jealousy among *Chachamim* increases wisdom.⁴

The *Shulchan* symbolizes the crown of *Malchus*. It has two whole measurements (2 *amos* long by 1 *amah* wide) and one half measurement (1 ½ *amos* high). When it comes to wealth and honor, we should always see ourselves as complete, and not need to have more money and honor. We must look at those who have less than us and be happy with what we have. The half measurement teaches us that we should not fulfill all of our desires.

The *Mizbeiach Hazahav* symbolizes the crown of *Kehunah*. Its measurements are all whole numbers (one *amah* long by one *amah* wide by two *amos* high). Through the *Mizbeiach Hazahav*, we can bring complete atonement and *kedushah* to our *neshamos*.⁵

Yahadus Unit 126

	Page	What	Detail Changed	Changed to
2013	258	Mitzvah 307, "Who" icon	Levi'im	Kohanim
2013 2016	258	Mitzvah 307, "When" icon	When B'nei Yisrael are in Eretz Yisrael	When most Jews are in Eretz Yisrael
2013 2016 2018	260	Details on the page	Some parts you are not required to know	You are NOT responsible to know the highlighted words on the page that follows
2013	261	Section titled: "Carrying the Aron," the word "Levi'im" in the second and third sentence	"Instead, it was carried in a dignified way on the shoulders of four Levi'im , who carried it always walking with their faces toward the Aron. The Levi'im in front..."	"Instead, it was carried in a dignified way, on the shoulders of four Kohanim , who carried it always walking with their faces toward the Aron. The Kohanim in front..."

HISTORY

Revealed Connection

When *B'nei Yisrael* came to the *Beis Hamikdash* on the *Yamim Tovim*, the *Paroches* was pulled back and they were able to see the *Aron Kodesh* and how the *Keruvim* were closely connected.

They would say, "This is how *B'nei Yisrael* are loved by Hashem."⁸

PEARLS of wisdom

Poles for Us

Why was it necessary for the poles to remain on the *Aron* even when it wasn't being moved?

This can be compared to the *Menorah*: it is lit during the day to teach us that Hashem doesn't need the light—it is only to show everyone in the world that Hashem's *Shechinah* rests among *B'nei Yisrael*.

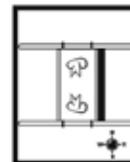
Similarly, the poles on the *Aron Kodesh* were symbolic of the honor we show to the *Aron*. By keeping the poles in their rings at all times, we were reminded that just as the poles were obviously not **needed** while the *Aron* stood in one place, so too they were not **needed** when the *Aron* was being transported. In truth, the *Aron* carried itself and its bearers!⁹

The *Aron Kodesh* was $2\frac{1}{2}$ *amos* long, $1\frac{1}{2}$ *amos* wide, and $1\frac{1}{2}$ *amos* (nine *tefachim*) high. A gold cover, called the *kapores*, which was one *tefach* thick, was placed on top of the *Aron*. The *Aron* together with the *kapores* were a total of ten *tefachim* high.¹⁰

Place

The *Aron* was put in the *Kodesh Hakadashim*, with its length spanning the **width** of the room from north to south.¹¹

Directly beneath the *Aron Kodesh* was the *אבן השתדל*, a large stone that was used as the foundation stone when Hashem created the world.¹² Something miraculous took place in the *Kodesh Hakadashim*. The *Kodesh Hakadashim* measured twenty *amos* from side to side. The *Aron* measured $2\frac{1}{2}$ *amos* from side to side. Therefore, there should have remained $17\frac{1}{2}$ *amos*. However, were we to measure from the right side of the *aron* to the wall on the right, and then from the left side of the *aron* to the wall on the left side of the room, we would find that there were ten *amos* on each side! Though the *Aron* stood in its place, it did not take up any space at all!¹³



Inside the Aron

There were three objects in the *Aron Kodesh*. The first set of *Luchos*, which had been broken, the second set, and a document with many of Hashem's names.¹⁴ Additionally, a *Sefer Torah* was placed either within or beside the *Aron*.¹⁵

Keruvim

On top of the *kapores* were two *Keruvim* (figures of babies with wings) facing each other. The *Keruvim* were made out of one solid piece of gold along with the *kapores*.¹⁶



Rings and Poles

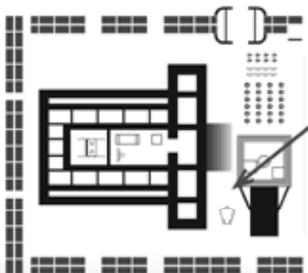
The rings on the *Aron* (through which the poles were placed for carrying) were on the two shorter sides of the *Aron*, so that the length of the *Aron* ($2\frac{1}{2}$ *amos*) was in between the two poles. This was important because the *Kohanim* who carried the *Aron* would stand side by side, in the space between the poles and place the poles on their outside shoulders. The width of the *Aron* ($1\frac{1}{2}$ *amos*), would not be enough space for two men to stand side by side.¹⁷

	Page	What	Detail Changed	Changed to
2013 2016 2018	267	Details on the page	Some parts you are not required to know	You are NOT responsible to know the highlighted words on the page that follows
2013 2016 2018	267	The section titled "The Kiyor", the third sentence	The Kiyor made for the Mishkan in the midbar had four faucets near the base.	The Kiyor made for the Mishkan in the midbar had two faucets near the base.

Details EXAMINE

The Kiyor
The *Kiyor* was made from copper. It stood on a base (*kan*) which was also made of copper.³ The *Kiyor* made for the *Mishkan* in the *midbar* had four faucets near the base. During the second *Beis Hamikdash*, Ben Katin, the *Kohen Gadol* redesigned the *Kiyor* so that it had twelve faucets. Thus, all twelve *Kobanim* who took part in the preparation and offering of the *Korban Tamid* could wash their hands and feet at the same time.⁴ The *Kiyor* was required to hold at least enough water for four *Kobanim* to wash their hands and feet.⁵ However, in actuality, the *Kiyor* held much more water than that.





Where the *Kiyor* Stood
The *Kiyor* stood in the southern half of the *Azarab*, between the *Kodesh* and the *Mizbeich Hanecoshes*.⁶

The Process
To wash his hands and feet, a *Kohen* had to stand and hold out his right hand over his right foot and wash them together. Then, he washed his left hand and left foot the same way.⁷

Wash For Riches
A person who is careful to wash his hands is blessed with riches for himself, and for his children and grandchildren. We learn this from the *passuk* describing the mitzvah of washing one's hands and feet, which says, "וְקִיְיָה לְהֵם חֹק עֹלָם, לֹא יִכָּרְעוּ לְדוֹרֹתֵם" - and it shall be an everlasting law for him and his children forever." The word "חֹק" - law, can also be translated as "portion," which implies wealth.⁸

Plenty of Water
In the first *Beis Hamikdash*, there were ten *Kiyorim* that sat upon beautiful wagons that could be rolled around. Each *Kiyor* contained approximately 1000 liters of water. They were filled from the *Yam*, a massive and beautifully decorated copper basin of water, which stood atop twelve statues of copper oxen. The *Yam* drew water from various springs around Yerushalayim, and held approximately 50,000 liters of water! The *Yam*, among many other things, was taken by the Babylonians during the destruction of the first *Beis Hamikdash*.⁹

PEARLS of wisdom

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HISTORY

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	Page	What	Detail Changed	Changed to
2013 2016 2018	275-276	Details on the pages	Some parts you are not required to know	You are NOT responsible to know the highlighted words on the page that follows

Details

EXAMINE

The Menorah

The *Menorah* was a seven-branched candelabrum that was lit every day in the *Beis Hamikdash*. There are different opinions about exactly how the *Menorah* looked. The information in this unit follows the opinion of the Rambam, whose drawing of the *Menorah* is shown on the following page.

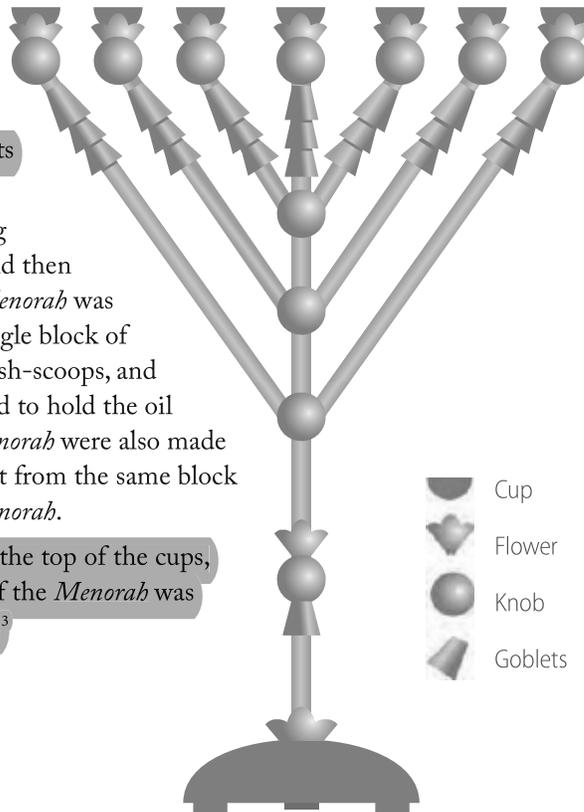
The *Menorah* had a central branch and three others protruding on each side. On top of each one, there was a cup to hold the oil for lighting the *Menorah*, making a total of seven cups.

Each branch was decorated with a flower, a knob, and three goblets. The central branch had three more knobs from which the diagonal branches protruded, and below that it was decorated with another flower, knob, and goblet. At the bottom of the central branch, right above the base, was one more flower.

In total, there were nine flowers, eleven knobs, and twenty two goblets on the *Menorah*.

Rather than being made in pieces and then assembled, the *Menorah* was shaped from a single block of gold. The tongs, ash-scoops, and oil containers used to hold the oil and clean the *Menorah* were also made from gold, but not from the same block of gold as the *Menorah*.

From the base to the top of the cups, the total height of the *Menorah* was eighteen *tefachim*.³



OUR SAGES SAY...

Unusual Spelling

When Hashem commanded Moshe to make the *Menorah*, He wrote the word מְנוּרָה – it shall be made, with an extra “וּ”.

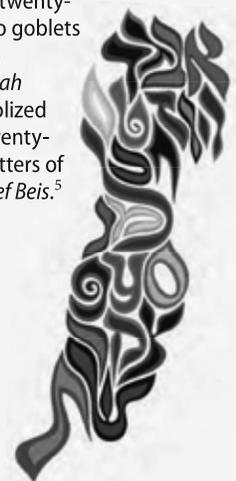
What’s the reason for the extra “ו”? It hints at the ten *menorahs* that *Shlomo Hamelech* built in the time of the first *Beis Hamikdash*.⁴

DID YOU KNOW?



Drinking in the Letters

The twenty-two goblets on the *Menorah* symbolized the twenty-two letters of the *Alef Beis*.⁵



DID YOU KNOW?



Straight or Round?

Rashi and Rambam are of the opinion that the branches of the *Menorah* branched out diagonally, and were therefore straight.

However, other opinions are that the branches were rounded, because the seven branches of the *Menorah* represented the seven levels of heaven (*shamayim*). Heaven is round, and therefore, so were the branches of the *Menorah*.⁶

HISTORY

A Far Cry from the Original

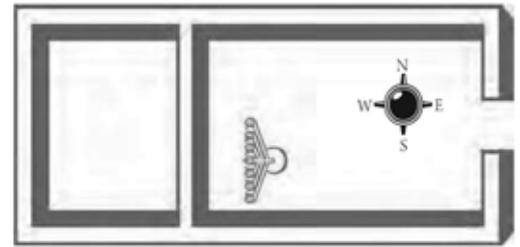
At the time of the story of *Chanukah*, the Greeks defiled the *Beis Hamikdash*, so the Jews had to rededicate it. The Jews were not wealthy and the *Chashmonaim* could only afford to make a *Menorah* out of coated iron pipes.

Later, when they became more prosperous, they made a new *Menorah* out of silver. Finally, when they became wealthy, they made one out of gold.⁷



Position of the Menorah

The *Menorah* was placed on the south side of the *Heichal*, near the *Kodesh Hakadashim*, which was on the west. According to the Rambam, it was positioned so that its lights were lined up from north to south, parallel to the *paroches*.⁸



The Torah requires that one light - the central light - face towards the *Kodesh Hakadashim*, and that all the other lights face the central light. Therefore, the six lights on the side branches all pointed towards the light on the central branch of the *Menorah*. The central light was called the "נר מערב" - the western light," because its wick was pointed in a westward direction towards the *Kodesh Hakadashim*.⁹

Lighting the Menorah

The *Menorah* was lit every day in the afternoon just before sunset and burned throughout the entire night.

In the morning, the oil and the wicks that had burned all night were cleaned out.¹⁰ A *Kohen* would remove the existing wicks and clean any remaining oil and ashes from the cups in the *Menorah*. New wicks were put in, and the cups were refilled with the proper amount of oil



A hand-drawn picture of the *Menorah* in the *Beis Hamikdash* from the Rambam.

Yahadus Unit 129

	Page	What	Detail Changed	Changed to
2013 <u>2016</u> <u>2018</u>	285	Details on the page	Some parts you are not required to know	You are NOT responsible to know the highlighted words on the page that follows
2013	285	Section titled: "Components of the Shulchan," point number four	". The fifth and sixth loaves..."	"4 The top two loaves..."
2013	286	First paragraph on the page	"Every Friday, twenty four se'ah of flour was sifted eleven times, and then kneaded and divided into twelve loaves of bread. The loaves were then baked, two at a time, in an oven."	"Every Friday, twenty four se'ah of wheat was ground, and then sifted eleven times, to produce twenty four esronim of fine flour, which was kneaded and divided into twelve loaves of bread. The loaves were then baked, two at a time, in an oven."
2013	286	Third paragraph on the page	Sentence added at the end of the paragraph	"....making it possible to fold them over. They were also not allowed to be chametz. "

The Shulchan

The *Shulchan* was a table made from עצי אַקָּצִי - acacia wood, and plated in pure gold. It was two *amos* long, and one *amah* wide. Together with the thickness of the tabletop, it was 1 1/2 *amos* tall.³ It was placed on the north side of the *Heichal*, towards the *Paroches*.

Every *Shabbos*, twelve loaves of *Lechem Hapanim*, a special kind of bread made with fine flour, were placed on this table.

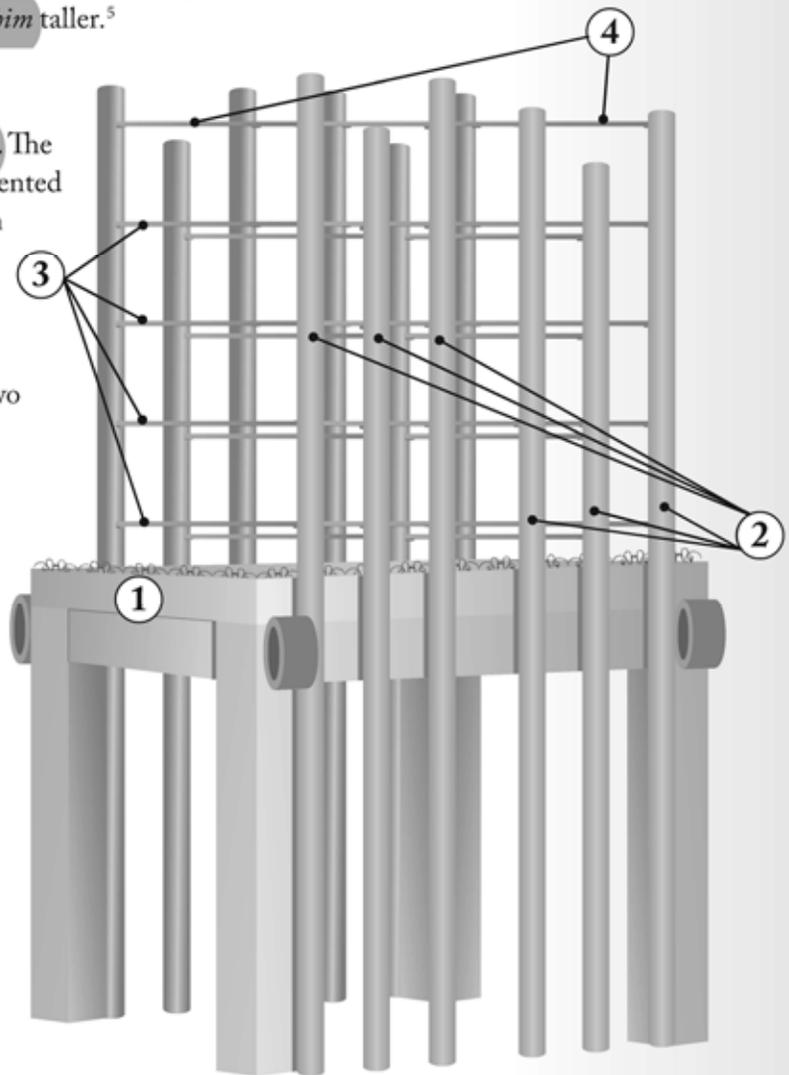
Components of the Shulchan

- ① A wooden rim coated with gold, topped with a decorative golden crown, surrounded the *Shulchan* to beautify it.⁴
- ② Each side of the *Shulchan* had two sets of three gold poles. The poles made the *Shulchan* twelve *tefachim* taller.⁵
- ③ Fourteen gold rods joined each set of three poles on either side of the *Shulchan*, totalling twenty-eight rods. The arrangement of rods and frames prevented the heavy loaves from squashing each other.
Each of the lower five loaves had three rods separating between them.
- ④ The fifth and sixth loaves had only two rods separating between them.⁶

The Lechem Hapanim

Every *Shabbos*, twelve loaves were placed on the *Shulchan*. They were stacked in two columns of six, and they remained this way on the *Shulchan* for the entire week. On the following *Shabbos*, these loaves were removed and replaced with fresh loaves.

Each loaf of *Lechem Hapanim* was made from two *esronim* of fine flour.⁷ The exact recipe was a closely guarded secret that the bakers kept to themselves.



DID YOU KNOW?



Twelve Malachim

The twelve loaves of *Lechem Hapanim* corresponded to the twelve *malachim* that stood around the *Kisei Hakavod* – Hashem’s Royal Throne.

It is through these *malachim* that Hashem’s *brachah* descends into the world below.⁸

Yahadus Unit 130

	Page	What	Detail Changed	Changed to
2013 <u>2016</u> <u>2018</u>	294	Details on the page	Some parts you are not required to know	You are NOT responsible to know the highlighted words on the page that follows
2013 <u>2016</u> <u>2018</u>	295	Section titled: "Anointing the King"	Clarification of the details	<p>A king who is not from malchus beis Dovid is never anointed with shemen hamishcha.</p> <p>Of kings who are from malchus beis Dovid, there are two types of kings who are anointed with oil, and one type that is not anointed..</p> <p>Kings who are: 1) a king who is not the son of the previous king, and 2) a king who is the son of the previous but is challenged by others for the right to be king.</p> <p>King who isn't: 1) a king who is the son of the previous king, and is not challenged by anyone for the right to be king.</p>

DID YOU KNOW?



A Very Special Blend

The *Shemen Hamishchah* that Moshe made was used to anoint all of the *Kohanim Gedolim* in the time of the first *Beis Hamikdash*. Because it was Moshe who had made it, the *Shemen Hamishchah* awakened *yiras Shamayim* in the hearts of all those *Kohanim Gedolim*. They therefore merited to live a long life.

In fact, for the entire 410 years that the first *Beis Hamikdash* stood, there were only eighteen *Kohanim Gedolim*!

On the other hand, because the *Kohanim Gedolim* of the second *Beis Hamikdash* were not anointed with the *Shemen Hamishchah*, they did not have that spiritual advantage. In fact, many of them were corrupt and, therefore, did not live long. As a result, over the 420 years that the second *Beis Hamikdash* stood, there were more than 300 *Kohanim Gedolim*!⁴



Mitzvah Messages

Reserved for Their Use

A king and a *Kohen Gadol* are two of the most exalted men among all of *B'nei Yisrael*. Therefore, they are given the honor of being anointed with unique oil that had been made and sanctified especially for this use.

There are some countries where everyone was forbidden to wear clothing of a certain color because that color was used only by the royal family, and no one else was allowed to wear that color. If others did so, it would no longer seem unique or special.

Similarly, if the *Shemen Hamishchah* were to be copied or used on other people, the original mixture would no longer be considered as exclusive and unique. This would reduce the honor of the king and the *Kohen Gadol*.

Therefore, we are forbidden to use the *Shemen Hamishchah* for ourselves, or to copy its formula.⁵



EXPLORE



CHECKPOINT How can you make people realize the greatness of a certain individual?

Details

EXAMINE

Preparing and Using The *Shemen Hamishchah*

The Formula

The *Shemen Hamishchah* was a blend of spices and oil. The following four spices were used to make the *Shemen Hamishchah*:



1. קֹר דְּרוֹר – 500 *shekel* in weight, of pure myrrh



2. קִנְמוֹן בְּשֵׁם – 500 *shekel* in weight, of sweet cinnamon



3. קָהָה בְּשֵׁם – 250 *shekel* in weight, of sweet calamus (or sweet cane)

4. קַדְיָה – 500 *shekel* in weight, of cassia.⁶



These spices were ground and then soaked in water until all of their taste and smell were absorbed by the water. Twelve *lug* of olive oil was then added. This mixture was

Yahadus Unit 131

	Page	What	Detail Changed	Changed to
2013	303	Details on the page	Some parts you are not required to know	You are NOT responsible to know the highlighted words on the page that follows
2013	304	Section titled: "Preparing the mixture," first paragraph, second sentence	"This entire process was done in the Kodesh , using keilim which belonged to the Beis Hamikdash"	"This entire process was done in the holy part of the azarah , using keilim that belonged to the Beis Hamikdash."
2013	304	Section titled: "Preparing the mixture," third paragraph, second sentence	"However, there is one thing that the Torah specifically forbids being mixed into the Ketores - honey. If it was added to the Ketores..."	"However, there are two things that the Torah specifically forbids being mixed into the Ketores - honey and leaven . If they were added to the Ketores..."
2013	304	Section titled: "Preparing the mixture," fourth paragraph	"If one offers the Ketores missing even one of the spices, he is chayav misah because he brought up a foreign offering."	"If one offers the Ketores when it is missing even one of the spices, he is chayav misah because he brought up a foreign offering. "

Mitzvah Messages

EXPLORE

With Love and Joy

The *Ketores* is unique because it was not offered for a specific occasion. Other *korbanos* have a specific purpose that they are brought to achieve, for example to atone for doing an *aveirah*, or to give thanks to Hashem. The *Ketores* was brought daily in the *Beis Hamikdash* with no reason or “cause,” other than to fulfill Hashem’s command. We bring this *korban* out of our love to Hashem and our great joy in fulfilling His will.²



Why was the *Ketores* brought?

Details

EXAMINE

What and How

The *Ketores* was made of a mixture of eleven spices, four of which are mentioned specifically in the Torah. The rest of the spices and the specific measure for each of the eleven ingredients are a tradition from Moshe, *Halachah L'Moshe Misinai*. The recipe was secret and was handed down from generation to generation by select people.

Ingredients

There are many opinions as to what exactly the eleven ingredients were.³ Here is a common opinion:

1. גַּטָּף - Balsam
2. שַׁחֲלֵת - Onycha
3. חֶלְבָּנָה - Galbanum
4. לְבוֹנָה - Frankincense
5. מִוֶּרֶךְ - Myrrh
6. קַצְיֵיָהּ - Cassia
7. שְׂבוּלֵת נָרְד - Spikenard
8. כַּרְפוֹם - Saffron
9. קוֹשֵׁט - Costus
10. קַנְמוֹן - Cinnamon
11. קִילוֹכָהּ - Ceylonese cinnamon.



STORY

Holy secret

The Avtinas family were experts in preparing the *Ketores*, but they would not teach anyone else how they did it. The *Chachamim* sent for specialists from Alexandria, Egypt, who knew how to mix incense well, but did not know how to make the smoke ascend as well as the Avtinas family did. Their smoke ascended as straight as a stick, while the smoke of the experts from Egypt would scatter in every direction.

The *Chachamim* asked the family, “Why won’t you teach anyone else how to make the *Ketores*? They replied, “We know that the *Beis Hamikdash* will be destroyed and we worry that someone who is unworthy will use this skill to offer *Ketores* to their *avodah zarah*.”⁴



PEARLS of wisdom



Word Messages

The word קִטְרוֹת is the *roshai taivos* of “קְדוּשָׁה, טְהוּרָה, רַחֲמִים,” תקוה – holiness, purity, mercy, hope.” Not only does *Ketores* bring holiness, purity, and Hashem’s mercy to the world, it also brings hope to people.⁵

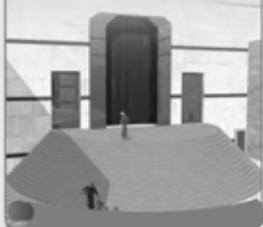
	Page	What	Detail Changed	Changed to
2013	313	The box on the bottom right of the page	The illustration of the Levi'im on the steps	The illustration is removed as it is not an accurate depiction. (The steps went up to the Ezras Kohanim, not the other way around.)
2013 2016	314	Details on the page	Some parts you are not required to know	You are NOT responsible to know the highlighted words on the page that follows
2013 2016 2018	353	Title "Kohen Gadol," first paragraph	The Kohen Gadol followed the same order as a Kohen Hedyot until the Avnet and then added his special garments:	The Kohen Gadol followed the same order as a Kohen Hedyot until after the Avnet, and then added his special garments:

HISTORY

Fifteen Steps

In the description of *Simchas Beis Hasho'eivah* in the *Beis Hamikdash*, the *Mishna* relates "Men of piety and good deeds used to dance in front of the crowds with lighted torches in their hands, and sing songs and praises. Many *Levi'im* stood on the fifteen round steps leading up to the *Azarah*—which correspond to the fifteen *shir hamaalos* in *Tehillim*—with harps, lyres, cymbals, trumpets, and other musical instruments."⁹

While they stood on the fifteen steps, the *Levi'im* sang the fifteen *shir hamaalos* of *Tehillim*.¹⁰



OUR SAGES SAY...

Different Harps

The harp in the *Beis Hamikdash* had seven strings, the one that will be used in the times of *Mashiach* will have eight strings, and in *Olam Habah*, ten strings.¹¹

שירה – Singing

While the *korbanos tzibbur* were being brought, the *Levi'im* would stand on the *duchan* and sing. They would also sing during the *nisuch bayayin* – pouring wine during *korbanos*.¹² At least twelve *Levi'im* would sing on the *duchan* during each *korban*.

The Selected Instruments

While the *Levi'im* sang, they would accompany themselves with five specific instruments: the lyre, the flute, the harp, the trumpet, and the cymbal. They were permitted to play these instruments on *Shabbos* because they were part of the *avodah*.¹³

Instrument	Minimum Required	Maximum Allowed
Lyre	2	6
Flute	2	12
Harp	9	No maximum ¹³
Trumpet	2	120
Cymbal	1	1

The Musicians

Not only *Levi'im* played these instruments. There were special *Yisraelim* called "*meyuchasim*", who had good heritage and were therefore allowed to marry *Kobanim*, who stood on the *duchan* with the *Levi'im* and played along with them.¹⁴

What They Sang

Although the Torah says that there must be singing during the *avodah*, it does not specify what to sing. The *Mishnah* says that a different *perek* of *Tehillim* was assigned to be said on each of the seven days of the week.

During the offering of the *korban musaf* of *Shabbos*, the *Levi'im* sang from *parshas Ha'azinu*. The *parshah* was divided into six parts, with one part sung each week. In this way the *parshah* was completed every six weeks.



Yahadus Unit 133

	Page	What	Detail Changed	Changed to
2013 2016	320	Mitzvah 318, "Punishment" icon	Misah Biydei Shamayim	Kohanim: Malkus Levi'im: Misah Biydei Shamayim
2013	322	Section titled: "Punishment"	"If a Levi does the avodah of a Kohen or of another Levi, he is chayav misah biydei shamayim."	"If a Levi does the avodah of a Kohen, or of another Levi, he is chayav misah biydei shamayim and malkus. "
2013	322	Section titled: "זָר - A Stranger," second paragraph	"A zar is chayav misah if he does an עֲבוּדָה תְּמַחָה..."	"A zar is chayav misah and malkus if he does an עֲבוּדָה תְּמַחָה..."

Yahadus Unit 135

	Page	What	Detail Changed	Changed to
2013 2016	339	Section titled: "What the Lottery Was For"	Rewritten	The lots were only cast for the privilege of the communal avodos. However, personal korbanos were still done on a "first come, first serve" basis. The concern of danger only applied to communal korbanos because they give the Kohen the honor of serving the public, which is a tribute that people want, whereas there is no special interest in performing the avodah for private korbanos.

Yahadus Unit 136

	Page	What	Detail Changed	Changed to
2013 2016 2018	350-353	Details on the pages	Some parts you are not required to know	You are NOT responsible to know the highlighted words on the pages that follow

Mitzvah Messages

EXPLORE



Royal Clothing

Do you think people know who you are because of the way you're dressed? Members of the royal family wear special clothing to show their special status, and people recognize them as royal people because of their clothing.

Kohanim are the princes among *B'nei Yisrael*. Therefore, it is only befitting for them to wear distinguished, royal clothing. The *bigdei kehunah* are the unique royal clothing of *Kohanim*.⁴



How do our clothes affect the way people view us?

Details

EXAMINE

There are two levels of *Kohanim*: a *Kohen Hedyot* (regular *Kohen*) and the *Kohen Gadol*. Every *Kohen* must wear four special garments while doing the *avodah*, and the *Kohen Gadol* wears four additional garments.



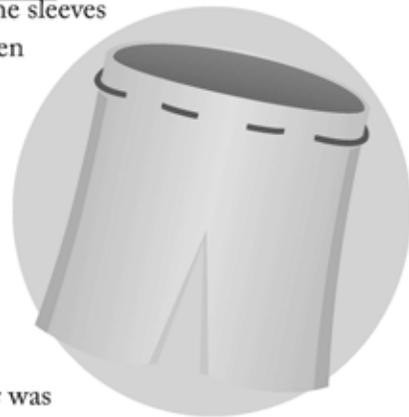
בגדי כהונה – The Garments of a *Kohen*

כתונת – Shirt

The *Kohanim* wore a long shirt-like gown that reached until just above the ankles, and was woven from linen. Each thread of the *Kesones* was made of six thinner threads. The whole *Kesones* was woven as one garment, except for the sleeves which were woven separately and then sewn on to the shirt.⁵

מכנסיים – Pants

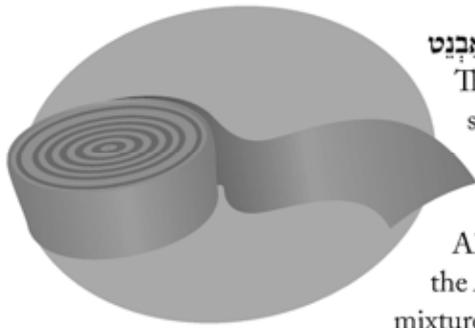
Like the *Kesones*, the pants were woven from linen threads, each of which was made of six thin threads. It was worn from the mid-stomach area, above the navel, reaching until the knee.⁶



מגבעת – Hat

The *Kohen Hedyot's* hat, called *Migba'as* was a piece of white linen, sixteen *amos* long, which he would wrap around his head to form a tall hat. The *Kohen Gadol's* hat, called *Mitznefes*, was slightly different from that of a *Kohen Hedyot*. It was narrower than the *Migba'as*, to leave room on the *Kohen Gadol's* head for the *Tzitz*.⁷





אַבְנֵט - Belt

This was a belt worn between the heart and the stomach.⁸ The *Avnet* was three fingers wide, and thirty-two Amos long, and it would be wrapped around the waist of the *Kohen* several times.⁹

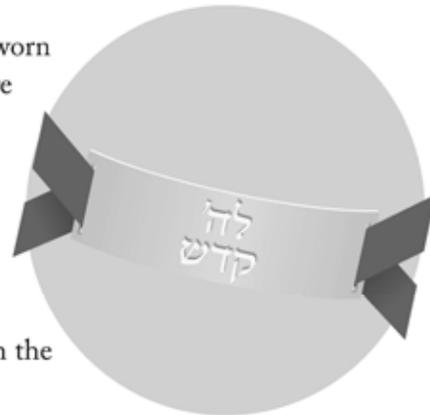
Although wearing *sha'atnez* is usually forbidden, the *Avnet* was an exception. It was woven of a mixture of wool and linen and was worn by the *Kohen* only while he was doing the *avodah*.¹⁰

בְּגָדֵי כֹהֵן גָּדוֹל – The Garments of the *Kohen Gadol*

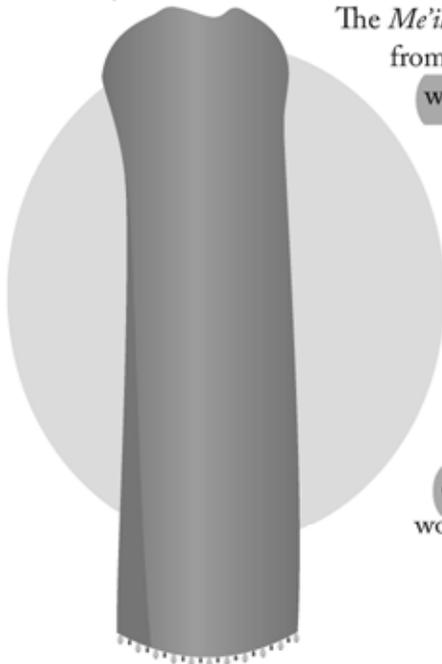
The *Kohen Gadol* wore four additional garments to those of the *Kohen Hedyot*, totalling eight special garments:

צִיץ – Headplate

The *Tzitz* was a plate of gold, the width of two fingers, worn across the entire forehead. The words קדש ל'ה-ו-ה were engraved on two lines, with קדש on the bottom line and ל'ה-ו-ה on the top line so Hashem's name should be on top. The letters were embossed from the back side of the *Tzitz* so that the letters were raised on its front side (in the same way that Braille letters 'stick out' from the paper). There were holes punctured on both sides of the *Tzitz*, so that a thread of *techeles* could be strung through the holes and tied at the back of the *Kohen Gadol's* head.¹¹



מְעִיל - Cloak



The *Me'il* was made entirely of *techeles*. This unique dye came from a sea creature called תְּלִזוֹן. Each woolen thread was made of twelve thinner threads. The *Me'il* was worn on top of the *Kesones* and the *Avnet*, like a robe or cloak, with an opening for the neck with no sleeves and went down to the *Kohen Gadol's* ankles.

There were seventy-two small gold bells and the same number of woolen balls, woven into the shape of pomegranates, hanging from the hem of the *Me'il*, with the bells and pomegranates alternating. The pomegranates were woven from eight threads of *techeles*, eight threads of purple wool, and eight threads of red wool.¹²

הַשָּׁן - Breastplate

The *Choshen*, also called the *Choshen Mishpat*, was one *amah* long and half of an *amah* wide, but it was worn folded in half, making it look like a square; half of an *amah* long and half of an *amah* wide. Four thick strings were used to form the weave of the *Choshen*, each string made of seven thin threads:

1. Six thin threads of *techeles* were spun with one gold thread.
2. Six thin threads of purple wool together with one gold thread.
3. Six thin threads of red wool together with one gold thread.
4. Six thin threads of off-white linen together with one gold thread.

The total amount of thinner threads used to weave the *Choshen* was 28 (4 x 7).

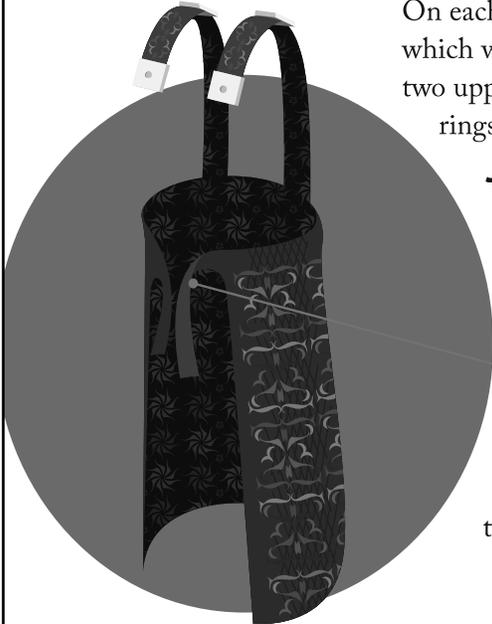
Sewn into the *Choshen* were four rows of stones, called the “אֲבֵנֵי מְלוּאִים – filler stones,” set in gold. The colored stones on the *Choshen* were set up as follows:

The name of each *shevet* was engraved onto the stones in the order of their birth. The name Reuven was engraved on the first stone, and the name Binyamin was engraved on the last. Before the first name, Reuven, the names of the *Avos* were written: Avraham, Yitzchak, and Yaakov. The only letter of the *alef-beis* that was not included in all these names was *tes*. Therefore, below Binyamin’s name, the words “שְׁבִטֵי יְהוָה - Hashem’s *Shevatim*” were written so that all of the letters of the *alef-beis* would be found on the *Choshen*.

On each corner of the *Choshen* was a golden ring, which was used to attach the *Choshen* to the *Eifod*. The two upper rings hung from the *Eifod* on two golden chains. The two lower rings were fastened to the *Eifod* with two cords of *techeles*.¹³

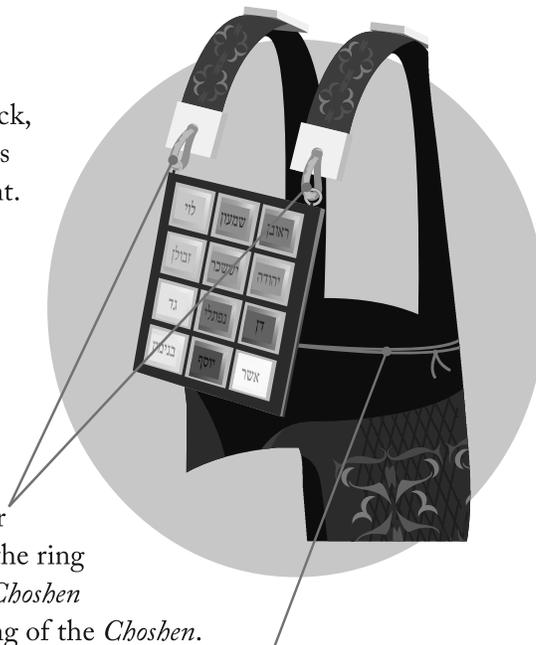
אֵפֹד - Vest

The *Eifod* was similar to an apron, worn on the back of the *Kohen Gadol*, on top of the *Me'il*. The width of the *Eifod* was measured to be a little larger than the *Kohen Gadol*’s back. It began at the waist, level with his elbows and reached until his heels. Attached to the top of the *Eifod*, was a band that extended on both sides like the straps of an apron, called the חֶשֶׁב הָאֵפֹד, which were used to tie the *Eifod* closed in the front. The entire garment was woven from four thick strings, each made from seven thin threads, using the same combinations as was used for the *Choshen*.¹⁴



קְתָפוֹת הָאֵיפֹד – The Shoulder Straps of the *Eifod*

Another two straps, from the top of the *Eifod* in the back, went up the back of the *Kohen Gadol*, over the shoulders and ended just past the top of the shoulders, in the front. At the end of each strap was a sardonyx stone set in gold, called the אֲבִנֵי שֹׁהַם. The names of the *shevatim* were engraved on the two stones, six names on each, in their birth order. The names were written; Reuven on the right stone, Shimon on the left, Levi on the right, Yehudah on the left, and so on.



The Connection of the *Eifod* and the *Choshen*

There was a gold ring at the end of each of the shoulder straps of the *Eifod*. Golden chains were used to attach the ring of the right shoulder strap to the top right ring of the *Choshen* and the ring of the left shoulder strap to the top left ring of the *Choshen*. There were also gold rings at the top corners of the *Eifod*, (at the waist). Strings of *techeles* were used to attach these rings to the lower rings of the *Choshen*. Anyone who intentionally separates the *Choshen* from the *Eifod* for no constructive purpose is *chayav malkus*.

When worn together, the *Choshen* laid on top of the *Me'il* over the *Kohen Gadol's* heart. The *Cheshuv Ha'eifod* was tied below the *Choshen* and the two shoulders of the *Eifod* lay on his two shoulders.¹⁵

Getting Dressed

Kohen Hedyot

The *Kohen* first put on the *Michnasayim*, followed by the *Kesones*, the *Avnet*, and then the *Migba'as*.¹⁶

Kohen Gadol

The *Kohen Gadol* followed the same order as a *Kohen Hedyot* until the *Avnet*, and then added his special garments:

He first put on the *Me'il*, and then added the *Eifod* and the *Choshen* on top. Then he put on his *Mitznefes*, and finally the *Tzitz*. The *Kohen Gadol* wore his *tefillin* on the space of his head that was between the *Tzitz* and the *Mitznefes*.¹⁷

Punishment

Both a *Kohen Hedyot* and the *Kohen Gadol* must wear all their *bigdei kehunah* while doing the *avodah* in the *Beis Hamikdash*. If he was missing any one of the garments, his *avodah* was invalid and he was *chayav misah biydei shamayim*.¹⁸

Tearing the *Bidgei Kehunah*

The Torah writes that one who tears the *Me'il* at the opening of the neck is *chayav malkus*. The *Chachamim* learned¹⁹ that this applies to all of the other *bigdei kehunah* as well; someone who tears any one of the *begadim*, with the intention of destroying

Yahadus Unit 137

	Page	What	Detail Changed	Changed to
2013 2016 <u>2018</u>	358	Mitzvah 325	Missing Hebrew name	שלא יכנסו הכהנים למקדש מגודלי שער
2013	358	Mitzvah 325, "Where" icon	In Eretz Yisrael	In the Beis Hamikdash
2013 2016 <u>2018</u>	358	Mitzvah 326	Missing Hebrew name	שלא יכנסו הכהנים למקדש קרועי בגדים
2013	358	Mitzvah 326, "Where" icon	In Eretz Yisrael	In the Beis Hamikdash
2013	359	Mitzvah 327, "Where" icon of the first section (not to enter the area past the Mizbeiach while drunk)	In Eretz Yisrael	In the Beis Hamikdash

Yahadus Unit 139

	Page	What	Detail Changed	Changed to
2013 2016	375	Mitzvah 331, "When" icon	Times of the Beis Hamikdash	All times
2013 2016	376	Title: "מְדַרְבֵּן", number one	"1. A non-Jew and a tamei meis may not enter beyond the cheil, the part of the Beis Hamikdash just beyond the outer walls."	"1. A non-Jew and a tamei meis may not enter within the cheil, the part of the Beis Hamikdash just beyond the outer walls."

Yahadus Unit 140

	Page	What	Detail Changed	Changed to
2013	384	In the section titled "Three Stages", the paragraphs titled "1. טומאה גמורה - Completely Tamei", and "טבול יום - After Mikvah, Before Shkiah"	1. טומאה גמורה - Completely Tamei The Kohen is completely impure. He must stop his avodah immediately, and he is chayav misah if he continues. טבול יום - After Mikvah, Before Shkiah The Kohen has immersed... If the Kohen does the avodah during this stage, he is also chayav misah."	"1. טומאה גמורה - Completely Tamei The Kohen is completely impure. He must stop his avodah immediately, and he is chayav malkus and misah if he continues. טבול יום - After Mikvah, Before Shkiah The Kohen has immersed... If the Kohen does the avodah during this stage, he is also chayav malkus and misah."

Yahadus Unit 141

	Page	What	Detail Changed	Changed to
2013 2016 2018	391	Mitzvah 336	Clarifying that the Hebrew name given in the book is only for this mitzvah	שלא יעבוד כהן בעל מום
2013 2016 2018	391	Mitzvah 337	Missing Hebrew name	שלא יעבוד כהן בעל מום עובר
2013 2016	392	Section titled: "Blemishes," point 2. A Temporary Mum	Until the mum was healed, the Kohen is not allowed to enter or serve in the Beis Hamikdash.	Until the mum is healed, the Kohen has the same laws as a Kohen who has a permanent mum.

Yahadus Unit 142

	Page	What	Detail Changed	Changed to
2013 2016	402	Last sentence on the page	This does not apply to the Korban Pesach, the Korban Todah, the Bechor, and the ram of a Nazir, which all have different time limits.	This does not apply to the Korban Pesach, the Korban Todah, the Bechor, and the ram of a Nazir, which all have different time limits, or, in the case of a Bechor, is only eaten by Kohanim.

Yahadus Unit 143

	Page	What	Detail Changed	Changed to
2013 2016 2018	411	Mitzvah 339	Missing Hebrew name	שלא נקדיש בעלי מומין להקריבם למזבח
2013 2016 2018	411	Mitzvah 340	Missing Hebrew name	שלא נשחט בעלי מומין לשם קרבן
2013 2016 2018	411	Mitzvah 341	Missing Hebrew name	שלא נזרוק דם בעל מום על המזבח
2013 2016 2018	411	Mitzvah 342	Missing Hebrew name	שלא נקטיר אימורי בעלי מומין

Yahadus Unit 144

	Page	What	Detail Changed	Changed to
2013 2016	420	Mitzvah 348, "Where" icon	In the Beis Hamikdash	Yerushalayim
2013	420	Mitzvah 348, "When" icon	All times	Times of the Beis Hamikdash

2013 2016	423	Section titled: "The Punishment"	Rewritten	If a person makes a mum, he is punished with malkus. However, if a person has disqualifying thoughts, he does not receive malkus, because no action was done.
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Yahadus Unit 148

	Page	What	Detail Changed	Changed to
2013 2016 2018	449-450	Details on the pages	Some parts you are not required to know	You are NOT responsible to know the highlighted words on the pages that follow
2013	452	Second paragraph on the page, second sentence	"Then he dips the neck and body into salt and throws the head into the fire on the Mizbeiach."	"Then he dips the head into salt and throws it into the fire on the Mizbeiach."

Mitzvah Messages

EXPLORE

Mind Reader Alert!
 Many of us have wondered at some point, "Is there such a thing as a mind reader?" Can you imagine how careful we would be with our thoughts if someone else would know what they are? Well, there is a Master Mind Reader! Hashem knows our every thought and feeling. Our thoughts must always be proper and pure. It is not enough to do *teshuvah* for wrong things that we've done, but we must also do *teshuvah* for the wrong **thoughts** that we've had! One of the purposes of the *Korban Olah* is to atone for any sinful thoughts a person has.

When and why is the Korban Olah brought?

Details

EXAMINE

Types of Korbanos Olah
 There are different types of *Olos* that are brought from different animals and for different occasions and reasons. We are not allowed to eat the meat of a *Korban Olah*. If someone eats even a *kezayis* of an *olah*, the punishment is *malkus*.³

The Korban	General Reason Why it is Brought	Which Type of Animal May be Used
עֹלֹת צִיּוּר - <i>Olas Tzibur</i>		
תמיד Two daily korbanos	Two korbanos brought every day on the Mizbeiach.	Male sheep
קרבן אברהם Korban for a communal aveirah of avodah zarah	A korban brought if the majority of B'nei Yisrael worshipped <i>avodah zarah</i> due to a mistaken ruling of the Sanhedrin.	Male cattle
קציעות The fruit of the Mizbeiach	A korban brought when no other korbanos were being offered, so that the Mizbeiach should not be idle.	Male cattle Sheep Goats

PEARLS of wisdom

Sinful Thoughts
 The *Olah* is brought for sinful thoughts, while the *Chatas* is brought for sinful actions. One may think that if he only sinned with his thoughts, he is better than one who has sinned with action. The Torah therefore says "Shecht the *Olah* in the same place that you shecht the *Chatas*," showing that - in some ways - they have equal severity.⁴

OUR SAGES SAY...

Severe Thoughts
 הרחוק מן האברהם קשה מן האברהם
 The thoughts of doing an *aveirah* are worse than actually doing the *aveirah* itself.⁵

THE KORBAN OLAH 449



OUR SAGES SAY...

Whose *Korbanos* does Hashem Prefer?

After the *mabul*, Noach (who was considered a non-Jew) brought a *korban* to Hashem, and Hashem derived pleasure from this *korban*. Later, when *B'nei Yisrael* brought *korbanos*, this too gave Hashem great pleasure. How do we know that Hashem gets more pleasure from our *korbanos*, than from those of non-Jews?

A king had two servants who each prepared a special dish for him. He ate the first one and enjoyed it, and then ate the second one and enjoyed it as well. How do we know which one he enjoyed more? The next day, when he asks the second servant to prepare the same dish, it is obvious that he enjoyed his food more.

So too, after receiving *korbanos* from both Jew and non-Jew, Hashem commanded us in the Torah to bring *korbanos*. This shows that the *korbanos* of *B'nei Yisrael* cause Hashem more pleasure than those of non-Jews.⁶

DID YOU KNOW?



Good for Leather

Although none of the animal may be eaten, the hide is kept by the *Kohanim*.



The <i>Korban</i>	General Reason Why it Was Brought	Which Type of Animal May be Used
עולת יחיד - <i>Olas Yachid</i>		
עולת נדבה A Pledge	A <i>korban</i> pledged to serve as atonement (it is not a punishment) for: <ul style="list-style-type: none"> Not fulfilling a <i>mitzvas asei</i>, Doing an <i>aveirah</i> that is rectifiable through a <i>mitzvas asei</i>, Having improper thoughts. 	 Male Cattle  Sheep  Male Goats  Turtle doves and small doves
עולת ראיה The <i>Shalosh Regalim</i>	An obligatory <i>korban</i> brought by every adult male on the first day of <i>Pesach</i> , <i>Shavuos</i> , and <i>Sukkos</i> – the <i>Shalosh Regalim</i> .	 Cattle  Sheep  Goats
גר A convert	A <i>korban</i> brought by one who becomes a <i>ger</i> .	 Male Cattle  Male Sheep  Goats
יולדת A woman who gave birth	A <i>korban</i> brought by a woman after giving birth: forty-one days after the birth of a boy, and eighty-one days after the birth of a girl.	 Male sheep
מצורע Someone who has <i>tzara'as</i>	A <i>korban</i> brought by the <i>metzora</i> after his healing and purification.	 Rich Man: Male sheep  Poor man: turtle doves or small doves
זב Purification	A <i>korban</i> brought by a man to achieve complete purity from the <i>tumah</i> of <i>zav</i> .	 Turtle doves (male & female) and Small doves
זבה Purification	A <i>korban</i> brought by a woman to achieve complete purity from the <i>tumah</i> of <i>zavah</i> .	 Turtle doves (male & female) and Small doves
נזיר Nazir	Either after the completion of the <i>nezirus</i> period, or if a <i>nazir</i> becomes <i>tamei</i> during his period of <i>nezirus</i> .	 Male sheep

Yahadus Unit 149

	Page	What	Detail Changed	Changed to
2013 2016 2018	460-461	Details on the pages	Some parts you are not required to know	You are NOT responsible to know the highlighted words on the pages that follow

Types of <i>Chata'os</i>		
תְּחֵאוֹת הַחֲצוֹנִיּוֹת – The blood of these <i>Chata'os</i> is sprinkled on the outer <i>Mizbeiach</i> .		
<i>Korban</i>	In what circumstances is the <i>korban</i> brought?	What kind of animal?
תְּחֵאת הַמֶּלֶךְ The <i>korban</i> of a king ¹⁶	When a king mistakenly does an <i>aveirah</i> for which he would be <i>chayav kares</i> , had he done it intentionally.	 Goat
תְּחֵאת יָחִיד קְבוּעָה A <i>Korban Yachid</i> ¹⁶	When any Jew does an <i>aveirah</i> for which he would be <i>chayav kares</i> , had he done it intentionally.	 Female goat or lamb
תְּחֵאת יוֹרֵד – עוֹלָה וְיֹרֵד A <i>Korban Yachid</i> which differs depending on the financial situation of the one bringing the <i>korban</i> . ¹⁷	When one mistakenly transgresses one of three <i>aveiros</i> : שְׁבוּעַת הַעֵדוּת – Swearing falsely that one does not have testimony relevant to a court case. שְׁבוּעַת בִּיטוּי – Swearing falsely טוּמְאַת מִקְדָּשׁ וְאֵכֶל קֹדְשִׁים – Entering the <i>mikdash</i> or eating <i>kodshim</i> in a state of impurity.	 A rich person offers a female goat or lamb.  A poor person offers a dove or a turtledove. ¹⁸  An even poorer person offers a <i>minchah</i> , a <i>korban</i> of flour and oil.
תְּחֵאת יָחִיד שֶׁל עֲבוּדָה זָרָה A <i>Korban Yachid</i> for serving <i>avodah zarah</i> ¹⁶	When any Jew serves <i>avodah zarah</i> unintentionally.	 Female goat
תְּחֵאת צִבּוּר שְׁעִירֵי רֹאשִׁי תְּדֻשִׁים וְהַמּוֹעֵדוֹת A <i>Korban Tzibur</i> of goats for <i>Rosh Chodesh</i> and <i>Yom Tov</i>	On <i>Rosh Chodesh</i> and <i>Yamim Tovim</i> , which atones for unintentionally doing an <i>avodah</i> in the <i>Beis Hamikdash</i> while <i>tamei</i> .	 Male goat
נָזִיר The <i>korban</i> of a <i>nazir</i> ¹⁹	When a <i>nazir</i> completes his term.	 Female lamb
יֹלֵדָת The <i>korban</i> of a woman who gave birth.	When a woman gives birth: forty-one days after the birth of a son and eighty-one days after the birth of a daughter.	 Dove or turtledove ²⁰
מְצוֹרָע The <i>korban</i> of a <i>metzora</i>	When a <i>metzora</i> is healed.	 A rich <i>metzora</i> offers a female lamb.  A poor <i>metzora</i> offers a turtledove. ²¹
זָב וְזָבָה	When someone became <i>tahor</i> from the <i>tumah</i> of a <i>zav</i> or <i>zavah</i> .	 Turtledove ²²

Types of *Chata'os*

הַטָּאוֹת הַפְּנִימוֹת – The blood of these *Chata'os* is sprinkled on the inner *Mizbeiach*.

<i>Korban</i>	In what circumstances is the <i>korban</i> brought?	What kind of animal?
<p>פֶּר הַעֶלְמִים דְּבַר שֵׁל צִיבּוּר</p> <p>A bull for the mistake of the <i>tzibur</i>. A representative from each <i>shevet</i> would collect money from the <i>shevet</i> and bring this <i>korban</i>.²³</p>	<p>When the <i>Sanhedrin</i> makes a mistaken <i>psak din</i> that causes people to do an <i>aveirah</i> for which the punishment would be <i>kares</i>, if it were done intentionally.</p>	 Bull
<p>שְׁעִירֵי עֲבוּדָה זָרָה</p> <p>A representative from each <i>shevet</i> collects money from the <i>shevet</i> and bring this <i>korban</i>.²⁴</p>	<p>When the <i>Sanhedrin</i> makes a mistaken <i>psak</i> and permits an act that involves <i>avodah zarah</i>.</p>	 Goat
<p>פֶּר כֹּהֵן הַקָּדוֹשִׁים</p> <p>A bull to atone for the mistake of the <i>Kohen Gadol</i>.²⁴</p>	<p>When the <i>Kohen Gadol</i> makes a mistaken <i>psak din</i> and acts on his own <i>psak</i>.</p>	 Bull
<p>פֶּר כֹּהֵן גָּדוֹל בְּיוֹם הַכִּיפּוּרִים</p> <p>The bull of the <i>Kohen Gadol</i> on <i>Yom Kippur</i>²⁵ (A <i>Korban Yachid</i>)</p>	<p>On <i>Yom Kippur</i>, during the <i>avodah</i> of the <i>Kohen Gadol</i>.</p>	 Bull
<p>שְׁעִיר יוֹם הַכִּיפּוּרִים</p> <p>The goat of <i>Yom Kippur</i>²⁶ (A <i>Korban Tzibur</i>)</p>	<p>A <i>Korban Tzibur</i> brought by the <i>Kohen Gadol</i> during the <i>avodah</i> on <i>Yom Kippur</i></p>	 Goat

SELECTED HALACHOS

- A *Chatas* may not be brought by a non-Jew.²⁷
- A *Chatas* is always an obligatory *korban*.²⁸
- There are times when a person is supposed to bring a *korban* and for some reason has not yet done so. In such a case *beis din* would take collateral from this person in order to ensure that he will fulfill his obligation and bring the *korban* he owes. However, the *beis din* does not take any collateral from someone who owes a *Chatas* or an *Asham*. We assume that a person will surely bring the *Chatas* or *Asham*, because they will achieve his atonement.²⁹
- Anyone who eats a *kezayis* of the part of the *Chatas* that must be burned is *chayav malkus*.³⁰



Yahadus Unit 150

	Page	What	Detail Changed	Changed to
2013	466	Mitzvah 360, "When" icon	Times of the Beis Hamikdash	All times
2013	466	Mitzvah 361, "When" icon	Times of the Beis Hamikdash	All times

Yahadus Unit 151

	Page	What	Detail Changed	Changed to
2013	477	Title: "Shlamim Offered with Bread," number two	"2. מֵאֲפֶה תֵנּוּר Oven Baked.... then it is kneaded into a dough with cool water"	"2. מֵאֲפֶה תֵנּוּר Oven Baked.... then it is kneaded into a dough with lukewarm water"
2013	477	Title: "Shlamim Offered with Bread," number three	"3. רְקִיקִין - Flat Bread. The flour is kneaded with cool water"	"3. רְקִיקִין - Flat Bread. The flour is kneaded with lukewarm water"

Yahadus Unit 152

	Page	What	Detail Changed	Changed to
2013 2016	484	Mitzvah 364, "Who" icon	All people	Kohanim
2013	485	Mitzvah 365, "Where" icon	In Eretz Yisrael	In the Beis Hamikdash
2013	485	Mitzvah 366, "Where" icon	In Eretz Yisrael	All places
2013	486	Mitzvah 367, "Who" icon	Male Kohanim	Kohanim
2013	487	Title: "מִנְחַת הַמִּזְבֵּחַ - The Flat Pan Minchah," third sentence	"At this point, the mixture is kneaded with warm water."	"At this point, the mixture is kneaded with lukewarm water."
2013	488	Title: "מֵאֲפֶה תֵנּוּר - Baked in an Oven," number one	"1. תְּלוּת - Loaves: The flour is mixed with oil, kneaded in warm water, and baked."	"1. תְּלוּת - Loaves: The flour is mixed with oil, kneaded in lukewarm water, and baked."
2013 2016	488	Title: "מֵאֲפֶה תֵנּוּר - Baked in an Oven," number two	"2. רְקִיקִין - Flat Breads: The mixture is kneaded in warm water and then baked."	"2. רְקִיקִין - Flat Breads: The flour is kneaded in lukewarm water and then baked."



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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
אַבְרָיִם	Limbs
אוֹנָן	In the context of the book, it refers to a person who lost a parent, paternal sibling, child, or spouse that was not yet buried (miderabanan, the person is still an onen after burial). (pg. 369)
אַימורִים	Certain fats and limbs of a korban that were burned on the Mizbeich
אַיִסוּר	A prohibition; something forbidden
אַמָּה \ אַמּוֹת	A measurement spanning the length of a grown person's forearm, from elbow to middle finger (old print pg. 567; new print pg. 539)
בְּגָדֵי כֹהֵנָה	Special clothing of the Kohanim
בְּגָדִים	Garments
בֵּית אַבְבָּתַי אַב	Subgroup(s) within each mishmar (shift)
בֵּית דִּין	Jewish court
בֵּית דִּין הַגָּדוֹל	The highest court of 71 judges, also called Sanhedrin
בְּכוֹר	Firstborn
בְּמִזִּיד	Something done on purpose
בְּשׁוּגָג	Something done without the intention to do an aveirah
גֵּר תּוֹשֵׁב	A non-Jew who agrees to keep the sheva mitzvos b'nei Noach
הַלְכָה לְמֹשֶׁה מִסִּינַי	A halachah given by Hashem to Moshe Rabbeinu on Har Sinai
הֶפְקֵר	Something that has no owner
הַפְרָשַׁת חֲלָה	Separating challah
הֶקְדָּשׁ	The holy property of the Beis Hamikdash
הֵתֵר	Permitted things
זָר	A non-Kohen
חֹמֶשׁ	A fifth of the new total, which is a quarter of what you started off with. For example, for 100 you add 25, which is a quarter of 100—but once you gave the 25 the total is 125, which makes the 25 you gave a fifth of the new total of 125
חוּץ לְאֶרֶץ	Outside of Eretz Yisrael
חַיִּב	Obligated

Term	Explanation
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 chalal and is disqualified from serving like a valid Kohen.
טָבֵל	Produce that did not have gifts for Kohanim or Levi'im separated first
טָהוֹר	Pure
טוּמְאָה	Impurity
טָמֵא	Impure
טָמֵא מֵת	Impurity of a dead body
טַפְחוֹטְפָחִים	A measurement the width of a clenched fist(s) (old print pg. 567; new print pg. 539)
יָחִיד	Individual (a person)
כֹּהֵן הַדְּיוּט	Regular Kohen
כִּזַּיִת	A measurement the size of an olive (old print pg. 564; new print pg. 536)
כְּלֵי־כֵלִים	Vessel(s)
כְּלֵי שֵׁרֶת	Keilim of the Beis Hamikdash
כִּפְּרָה	Atonement
כָּרֵת	A punishment where a person's neshamah and body are "cut off" from both this world and Olam Haba (old print pg. 539; not in new print)
לֹא	An aveirah
לֹא שְׂאִין בּוֹ מַעֲשֵׂה	An aveirah that has no physical action involved (for example, hating another Jew in one's heart) (old print pg. 541; not in new print)
לֹא שְׁנִיתֵק לַעֲשֵׂה אֵין לֹקוּן עָלָיו	The principle that an aveirah connected to a mitzvas aseil is not punishable by malkus (old print pg. 541; not in new print)
לוֹג	A liquid measurement (old print pg. 564; new print pg. 537)
מִדְרָבָּן	From the Chachamim, refers to decrees or mitzvos subject to specific rules
מוֹם\מוּמִין	Blemish(es)
מוֹסָפִים	Additional korbanos offered on special days, in addition to the korban tamid that was brought every day
מְחוּלָל	Desecrated and invalid
מַחְלֻקָּת	Disagreement
מַחְשְׁבָה	Thought
מִיל	A measurement of distance, which is approximately a kilometer (old print pg. 567; new print pg. 539)
מִיתָה בְּיַד שָׁמַיִם	Death from heaven—Hashem makes the person pass away (old print pg. 540; not in new print)
מַכַּת מְרָדוֹת	Whipping punishment given by Beis Din, as they see fit (old print pg. 542; not in new print)



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Term	Explanation
מְלָאכוֹת	Types of work (in the book, refers to farming work forbidden during shmittah)
מִלְקוֹת	Whipping punishment given for transgressing mitzvos from the Torah (old print pgs. 540-542; not in new print)
מִן הַתּוֹרָה	From the Torah
מָנָה	A measurement of a type currency (old print pg. 571; new print pg. 542)
מִנְחוֹת	Flour offerings
מַעֲיֵלָה	Benefiting from hekdedsh—holy property of the Beis Hamikdash
מִצְוַת עֵשָׂה שֶׁהַזְּמַן גֶּרְמָהּ	A positive mitzvah that has to be done at a specific time
מִשְׁמָרוֹ מִשְׁמָרוֹת	Shift(s) (of Kohanim and Levi'im)
מִתְּנוּנוֹת	Gifts
מִתְּנוּנוֹת כֹּהֲנִים	Gifts given to Kohanim
נְדָבוֹת/נְדָבָה	Present(s)
נְדָרִים	Pledge(s)
נִסְכִּים	Wine offerings poured on the Mizbeiach
נֶפֶל	An animal whose survival is uncertain (which would be any animal, during the first seven days of its life)
סָאָה	A dry measurement; about 2.5 gallons of grain (old print pg. 565; new print pg. 537)
סֵלַעֲסֹלָעִים	A type of coin weighing 19.2 grams (old print pg. 571; new print pg. 542)
סֶלֶת	Finely ground wheat flour
סֵנְהֶדְרִין	The highest court of 71 judges, also called Beis Din Hagadol
עֶבֶד עִבְרִי	Jewish slave
עֲבוּדָה	Service or work (in this book, usually refers to the service in the Beis Hamikdash)
עוֹבֵר	To violate (specifically, in terms of a mitzvah)
עוֹלָה רֶגֶל	Going up to the Beis Hamikdash on the three Yomim Tovim: Pesach, Shavuos, and Sukkos
עָנִי	Poor person
עֵצֵי שִׁטִּים	Acacia wood
עָרֵל	A Jewish male who did not have a bris
עֲשָׂרוֹן עֲשָׂרוֹנִים	A type of measurement (old print pg. 565; new print pg. 537)
פּוֹסְקִים	Rabbinic authorities
פְּטוּר	Exempt

Term	Explanation
פִּיֵס	Lottery
פְּסוּל	Disqualified
פְּסָק	Halachic decision
פְּסָקוֹן	To make a halachic decision
פְּרוֹטָה	The smallest currency of coin in the days of the Chachamim (old print pg. 571; new print pg. 542)
צִיבוּר	Minyan or congregation
קוֹמֵץ	Fistful
שְׁלִיחַ	A Jewish adult who serves as a messenger
תְּכֵלֶת	A color, generally thought to be a shade of blue or turquoise. When referring to bigdei kehunah, it means wool dyed this color.



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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)
- 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	Who?	Where?	When?	Punishment
100 כלאי זרעים		a) Do not grow seeds of two different species together in Eretz Yisrael				
	(Has 2 subcategories, but is not two mitzvos)	b) Do not graft two types of trees together anywhere				
		Do not plant grapevines together with other species in Eretz Yisrael				
		Do not eat or benefit from a plant that grew in Eretz Yisrael from planting grapevines together with other species				
101 כלאי בהמות		Do not cause two different kinds of animals to have a baby together				
		Do not use two different kinds of animals to work together				

Unit	Mitzva	Mitzva Translation	Who?	Where?	When?	Punishment
102 שעטנד		Do not wear shaatnez (a piece of clothing that has wool and linen in it)				
		Do not completely harvest the edge of your field				
		Do not take stalks that fall when you are harvesting				
		Do not harvest the underdeveloped grape clusters in your vineyard				
		Do not collect the grapes that fell from your harvest				
		Not to take the sheaf that you have forgotten in the field or from the trees				
		The mitzvah to leave the edge of the field for the poor and the stranger				
		The mitzvah to leave the stalks that have fallen for the poor and the stranger				
		The mitzvah to leave the underdeveloped clusters of grapes of the vineyard for the poor and the stranger				
		The mitzvah to leave the fallen grapes of the vineyard for the poor and the stranger				
103 לקט שכחה פאה		The mitzvah to leave the forgotten bundles for the stranger, the orphan, and the widow				

Unit	Mitzva	Mitzva Translation	Who?	Where?	When?	Punishment
104 מעשר עני		Give one-tenth of your crops to the poor in the third and sixth year of shmittah				
		The mitzvah of giving tzedakah				
		Do not hold back from giving a poor person what he needs				
105 צדקה		Give terumah from your crops to the Kohen				
		A Levi must give one-tenth of the ma'aser that he receives to the Kohen				
		Do not separate the gifts of your crop out of order				
106 תרומה		Do not eat terumah if you are not a Kohen				
		Do not eat terumah if you are not a Kohen, even if you live in his house or work for him				
		Do not eat terumah if you have not had a bris mila				
107 האסורים לאכל תרומה		A Kohen who is tamei is not allowed to eat terumah				
		The daughter of a Kohen who marries a non-Kohen is not allowed to eat terumah				
		Give one-tenth of your crop to a Levi				
108 מעשר						

Unit	Mitzva	Mitzva Translation	Who?	Where?	When?	Punishment
109 מעשר שני		Separate one-tenth of your produce as ma'aser sheini				
		Do not eat ma'aser sheini while you are an onen				
		Do not eat ma'aser sheini that has become impure, and do not eat ma'aser sheini while you are impure				
		Do not spend the value of the money from ma'aser sheini on anything else other than food or drink				
		Do not eat ma'aser sheini of grain outside Yerushalayim				
		Do not eat ma'aser sheini of wine outside Yerushalayim				
		Do not eat ma'aser sheini of oil outside Yerushalayim				
110 נטע רבעי		The mitzvah of neta reva'i (The fruit that grows on a tree in its fourth year after being planted) must be eaten in Yerushalayim				
		The proclamations said with ma'aser				
111 וידוי מעשר						

Unit	Mitzva	Mitzva Translation	Who?	Where?	When?	Punishment
112 ביכורים		Bring the first of your shivas haminim to the Beis Hamikdash				
		A Kohen is not allowed to eat bikurim outside Yerushalayim				
		Thanking Hashem for the bikurim				
113 חלה		Separating Challah				
		Giving the front leg, the jaw, and the fourth stomach of a kosher animal to a Kohen				
114 מתנות כהנה		Giving the Kohen the first shearing of wool that you shear from your sheep				
		Redeeming the firstborn son				
		Redeem the firstborn male of a donkey				
115 בכורות		Behead an unredeemed firstborn male donkey				

Unit	Mitzva	Mitzva Translation	Who?	Where?	When?	Punishment
116 שמיטת קרקעות		Give up ownership of your land's produce every seventh year				
		Stop working the land during the seventh year				
		Do not plant anything on your land during the shmittah year				
		Do not prune your trees during the shmittah year				
		Do not harvest the crops that grow during the shmittah year				
		Do not harvest fruits that grow during the shmittah year in the usual manner				
		Do not work the land during the yovel year				
		Do not harvest the crops that grow during the yovel year				
		Do not harvest fruits that grow during the yovel year in the usual manner				
		Do not claim a loan after a shmittah year has passed				
117 שמיטת כספים		The mitzvah to cancel all of your loans in the shmittah year				
		Do not hold back from giving a loan to a poor person before a shmittah year				

Unit	Mitzva	Mitzva Translation	Who?	Where?	When?	Punishment
118 יובל		The mitzvah of counting seven shmittah years				
		The mitzvah of sanctifying the yovel year				
		The mitzvah of blowing shofar on Yom Kippur of yovel				
119 גאולת הארץ		Not permanently selling a field in Eretz Yisrael				
		The mitzvah of returning land to its owner in the yovel year				
120 מכירת בתים בערי חומה		Buying and selling houses in walled cities				
		Levi'im not receiving a portion of land in Eretz Yisrael				
		A Levi must not take a portion of war spoils				
121 ערי הלויים		The mitzvah to give Levi'im cities				
		Not changing the landscaping of the open areas and fields that surround a city of Levi'im				
122 בנין בית המקדש		Building a special house for Hashem				

Unit	Mitzva	Mitzva Translation	Who?	Where?	When?	Punishment
123		The mitzvah to revere the Beis Hamikdash				
יראת ושמירת המקדש		The mitzvah of guarding the Mikdash				
		Do not cancel the guarding of the Mikdash				
124		Not building the Mizbeiach with stones cut with metal				
מזבח החיצון		Not taking large steps on the Mizbeiach				
125		Not burning any incense or korban on the Mizbeiach Hazahav other than the ketores				
מזבח הזהב		Carrying the Aron Kodesh on the shoulders				
126		Not removing the poles from the Aron Kodesh				
ארון הקודש		Sanctifying the hands and feet for the avodah				
127	כיוך	Organizing the lights in the Beis Hamikdash				
128	מנורה	Arranging the Lechem Hapanim and levonah				
129	שולחן					

Unit	Mitzva	Mitzva Translation	Who?	Where?	When?	Punishment
130 שמן המשה		Preparing the Shemen Hamishcha and using it to anoint the Kohanim Gedolim and kings				
		Do not place the Shemen Hamishcha onto any unapproved person				
		Do not copy the formula of the Shemen Hamishcha				
		The mitzvah of offering ketores				
131 קטורת		Do not copy the measurements and the formula of the ketores				
132 עבודת הלוים		The mitzvah of service of the Levi'im in the Beis Hamikdash				
133 שלא יעשה אחד מלאכת חברו במקדש		The Kohanim and Levi'im should not do each other's jobs				
		A non-Kohen should not do any service in the Beis Hamikdash				
134 קדושת כהנים		a) Set aside the Kohanim and sanctify them; prepare them for the service of sacrificing korbanos				
		b) Honor Kohanim				

Unit	Mitzva	Mitzva Translation	Who?	Where?	When?	Punishment
135 משמרות במקדש		The Kohanim should have work shifts, and on Yamim Tovim, everyone should work together				
		The mitzvah of wearing the priestly garments				
		Not to tear the Me'il				
		The Choshen should not be detached from the Eifod				
136 בגדי כהונה		Do not enter the area past the Mizbeiach with hair that is too long				
		Do not enter the area past the Mizbeiach with torn clothes				
		a) Do not enter the area past the mizbeiach while drunk				
		b) Do not make halachic rulings while drunk				
137 ביאת המקדש	(Has 2 subcategories, but is not two mitzvos)	Kohanim should not enter the Mikdash at any time without the intent of doing avodah, and certainly not strangers				
		Kohanim shall not leave the Beis Hamikdash during the avodah				
138 עזיבה באמצע עבודה						

Unit	Mitzva	Mitzva Translation	Who?	Where?	When?	Punishment
139 איסור טמאים במקדש		The mitzvah of sending tamei people outside the Shechina camp				
		A tamei person shall not enter the entire Beis Hamikdash				
		A tamei person shall not enter the Levi camp				
140 עבודה בטהרה		A Kohen who is tamei may not do avodah				
		A Kohen who has immersed in the mikvah may not do the avodah until evening				
		A ba'al mum should not enter the Heichal				
141 בעל מום בעבודה		Do not do any avodah in the Beis Hamikdash if you have a mum				
		Do not do any avodah in the Beis Hamikdash if you have a temporary mum				
142 הקדמה לקרבנות						
		There are no mitzvot in this unit				
143 מומי קרבנות						
		The mitzvah of the korban being unblemished				

Unit	Mitzva	Mitzva Translation	Who?	Where?	When?	Punishment
144 שלא לפסול קדשים (cont. on next page)		Do not set aside a blemished animal to be brought as a korban				
		Do not shecht a blemished animal as a korban				
		Do not sprinkle the blood of a blemished animal on the Mizbeiach				
		Do not burn the eimurim of a blemished animal on the Mizbeiach				
		Not to sacrifice an animal with a temporary blemish				
		Not to offer a blemished animal sent by a non-Jew				
		The mitzvah to redeem kodshim that have become blemished				
		A korban should be at least eight days old				
		Not to make a mum in korbanos				
		Not to leave over the meat of the Korban Todah				
145 אתון זונה ומתור כלב		Not to bring a korban from an animal that was either payment for living as married with someone forbidden, or was received in exchange for a dog				

Unit	Mitzva	Mitzva Translation	Who?	Where?	When?	Punishment
146 שלא להקריב שאור או דבש		Not to bring leaven or honey as an offering				
147 מליחת קרבנות		Do not offer a korban without salt The mitzvah of salting every korban				
148 קרבן עולה		The mitzvah of the Korban Olah Not eating the meat of a Korban Olah				
149 החטאת והאשם		The mitzvah of bringing the Korban Chatas				
		Not to eat from the meat of a Korban Chatas from which blood is brought into the Heichal				
		Not to separate the head from the body of a bird being offered as a Korban Chatas				
		The mitzvah of bringing the Korban Osham				

Unit	Mitzva	Mitzva Translation	Who?	Where?	When?	Punishment
150 אכילת קדשים		Kohanim shall eat the meat of the korbanos				
		Not to eat the korbans in the category of Kadshei Kadashim outside of the Azarah				
		A non-Kohen shall not eat the meat of Kadshei Kadashim				
151 שלמים		The mitzvah of offering the Korban Shlamim				
		Not to eat meat of Kadashim Kalim before zrikas damim				
		The mitzvah of (offering) a Korban Minchah				
152 מנחות		Not to eat the Korban Minchah of a Kohen				
		Not to make chametz from the leftovers of the Korban Minchah				
		The mitzvah of eating the remainder of the Korban Minchah				
153 חביתי כהן גדול		The mitzvah of the Kohen Gadol's daily mincha				

Unit	Mitzva	Mitzva Translation	Who?	Where?	When?	Punishment
154 שלא ליפות מנחת חוטא		Do not put oil on a sinner's Korban Minchah				
		Do not put levona on a sinner's Korban Minchah				
		The mitzvah to offer all sacrifices, whether obligatory or voluntary, on the closest festival				
		Not delaying the fulfillment of vows and pledges				
155 מרים ועבות		Offering all korbanos only in the Beis Hamikdash				
		Bringing pledged korbanos from outside Eretz Yisrael to the Beis Hamikdash				
		Not to shecht any korban outside the Azarah of the Beis Hamikdash				
		Not to offer korbanos outside the Beis Hamikdash				
156 שחטי חוץ						

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.

Hatzlachah rabbah!

Unit 100

1. One who grafts the branch of an olive tree onto a cherry tree has transgressed:

- a) שלא לזרוע פלאי זרעים בארץ וְשלא גרַיב אֵילן בְּשׁוּם מְקוֹם
c) שלא לאכל פלאי הפרם בארץ ישראל
- b) שלא לזרוע פלאים בכרם בארץ ישראל
דאורייתא

2. All the mitzvos in this unit apply?

- a) To all people
c) At all times
- b) Only in Eretz Yisrael
d) A and C

3. How many general categories of produce are included in kilayim of the ground?

- a) 2
c) 5
- b) 3
d) 24

4. Which of the following is an example of ירקות - vegetables?

- a) Corn
c) Spelt
- b) Onions
d) Beans



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5. If some barley seeds got mixed with wheat seeds, how can the mixture be made kosher?

- a) By adding wheat seeds 24 times
- b) By adding wheat seeds until the wheat is 24 times more than the barley
- c) It cannot be made kosher

6. Correct or incorrect:

One who plants a carrot seed, a tomato seed and a grapevine all together is over on 2 aveiros.

7. It is אסור מדרבנן to:

- a) Make a mixture of different seeds kosher by adding more of one seed to overpower the other
- b) Graft a branch from a lemon tree onto an orange tree
- c) To eat כלאי הכרם planted outside Eretz Yisrael

8. In what way is kilayim of trees different from kilayim of the ground?

- a) Kilayim of the ground applies when planting, and kilayim of trees applies only when grafting
- b) Kilayim of the ground applies only in Eretz Yisrael, and kilayim of trees applies everywhere
- c) Something that is kilayim of the ground is allowed to be eaten, but kilayim of trees is forbidden
- d) A and B

9. כלאי הכרם refers to kilayim of:

- a) The ground
- b) Trees
- c) Grapevines
- d) All of the above

10. Write next to each option if it's A) kilayim of the ground B) kilayim of trees C) kilayim of grapevines D) not kilayim.

- ___ Grafting a carrot onto the branch of an olive tree
- ___ Planting a date tree in a vineyard
- ___ Planting an onion with a tomato
- ___ Planting an onion seed with a pear tree
- ___ Mixing a salad of cucumbers and tomatoes
- ___ Planting a single (1) barley kernel together with a single (1) wheat kernel
- ___ Grafting the branch from a lemon tree onto an orange tree
- ___ Planting a wheat kernel together with a grapevine
- ___ Grafting a vegetable seed into the ground on top of the branch of a tree
- ___ Planting rice together with the seeds of an apple tree

Unit 101

1. The **of מצוה** של **applies to:** שֶׁלֹא לְהַרְבִּיעַ בְּהֵמָה עִם מִין בְּשֵׂאֵינוּ מִנוּ

- a) Birds
- b) Domestic animals
- c) Sea mammals
- d) All of the above

2. Which of the following is not forbidden to do with two different types of animals?

- a) Make them drag an object together
- b) Just attaching them together
- c) Just leading them together
- d) B and C

3. Correct or incorrect:

Min Hatorah, it is permitted to plow using an ox and a donkey together.

4. Which of the following actions are **אסור**?

- a) Plowing with two different types of cows
- b) Sitting on a wagon that is being pulled by two horses
- c) A person working together with an animal
- d) None of the above

Unit 102

1. The **of מצווה** של **Min Hatorah, applies to:** לִלְבֹּשׁ שֵׂעִטָּה

- a) Garments usually worn for keeping warm
- b) All people
- c) Wool mixed with cotton
- d) A and B

2. **טוי** means:

- a) Woven
- b) Combed
- c) Spun
- d) Mixed

3. Wearing a silk shirt that has woollen thread woven into it is:

- a) Assur Min Hatorah
- b) Assur Miderabonon
- c) Was originally allowed, but today it is forbidden
- d) Was originally forbidden, but today it is permitted



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Unit 103



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1. Which of the following is the Hebrew name for the מצוה "Do not collect the grapes that fell from the harvest"?

- a) שלא לקחת שבלים הנופלים בשעת הקציר
- b) שלא לבצר עוללת הפרם
- c) שלא ללקוט פרט הפרם
- d) שלא לקח עמר השכחה מתבואה או מאילנות

2. Which of the following statements is correct?

- a) Min Hatorah one must leave a sixtieth of his field for פאה
- b) If the field is so tiny that a sixtieth is only a few pieces of produce, the Chachamim allow you to give less than a sixtieth
- c) If Hashem gives you more crops than usual, you should give more than a sixtieth for פאה

3. Fig trees are an example of:

- a) Produce that is not guarded
- b) Produce that doesn't ripen all at the same time
- c) Produce that can't be kept in storage
- d) Produce from which one has to leave פאה

4. The halachah that one or two you have to leave for the poor, but three you can take for yourself was said about:

- a) לקט
- b) שכחה
- c) פרט
- d) All of the above

5. Which of the following does not apply to trees?

- a) לקט
- b) שכחה
- c) פאה

6. Correct or incorrect:

There is no punishment for not leaving פאה for the poor.

Unit 104

1. Which of the following are מעשר עני from giving פטור?

- a) Men
- b) Women
- c) A poor person
- d) None of the above

2. The farmer can choose the עני he gives his מעשר עני to, if he separated it...?

- a) In the field
- b) In the house
- c) In the storehouse

3. The year תשע"ה was a שנת השמיטה. Circle which years will be חייב in מעשר עני.

פ"ה, פ"ד, פ"ג, פ"ב, פ"א, פ', ע"ט, ע"ח, ע"ז, ע"ו

4. Is מעשר עני a חוב כן התורה nowadays?

- a) Yes
b) No
c) Most poskim say it is
d) Most poskim say it is not

Unit 105

1. What is the order of levels in giving צדקה?

- ___ giving before the עני asks
___ the giver knows the receiver, but the receiver does not know the giver
___ giving with a heavy heart
___ the receiver knows the giver, but the giver does not know the receiver
___ getting the עני a job to support himself

2. Correct or incorrect:

It's better to give less and make the עני feel good, than to give more and make him feel bad

3. What is the order of preference that one should give צדקה to?

- ___ Neighbor
___ Brother
___ Father in ארץ ישראל

Unit 106

1. Today we do not give the terumah to the כהן, rather it is destroyed, therefore:

- a) It is enough to give even less than 1/60th
b) We are not required to give the best produce
c) We don't make a ברכה
d) A and B

2. The תרומה that one separated is invalid if...?

- a) One gave from one type of produce for another type of produce
b) One appointed a shliach
c) One gave his תרומות ומעשרות in the wrong order



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3. תרומה **how much should one separate as** מן התורה?
- a) 1/60th
 - b) 1/50th
 - c) 1/40th
 - d) No specific amount

Unit 107

1. What is the punishment for a **who eats** **טמא תרומה** טמא?
- a) מלקות
 - b) מיתה בידי שמים
 - c) He must pay an additional 1/5th
 - d) None of the above
2. What is the punishment for a **who eats** **זר** זר **טמא תרומה** בשוגג?
- a) מלקות
 - b) מיתה בידי שמים
 - c) He must pay an additional 1/5th
 - d) None of the above

3. **Correct or incorrect:**

One cannot do one action and receive מלקות and be חייב to pay.

4. What is the punishment for a **who eats** **כהן ערל** כהן ערל **תרומה**?
- a) מלקות
 - b) מיתה בידי שמים
 - c) He must pay an additional 1/5th
 - d) None of the above

Unit 108

1. **refers to:** גמר מלאכה

- a) Produce after its new year
- b) Produce harvested after it reached 1/3rd of its growth
- c) Produce that is prepared completely

2. **Correct or incorrect:**

There are 3 ways of measuring how much is one tenth.

3. What is the punishment for a woman who does not separate **מערער ראשון** **from her produce?**

- a) מלקות
- b) מכת קרדוזת
- c) No punishment

4. Which of the following are **פטור** **from מעערער ראשון**?

- a) Produce that was harvested after it grew a third
- b) Produce that grew wild in ארץ ישראל
- c) Produce that was left over to the following year

5. Correct or incorrect:

One may not mix apples that grew before א' תשרי with apples that grew after א' תשרי, and give one מעשר from the combined crop.

Unit 109

1. One who eats שני מעשר of grain, wine or oil (דגן, תירוש ויצהר), outside ירושלים only receives מלקות if....?

- a) He is טמא, and the מעשר שני was first inside ירושלים
- b) He is טהור, and the מעשר שני was first inside ירושלים
- c) He is טמא, and the מעשר שני was never brought to ירושלים
- d) He is טהור, and the מעשר שני was never brought to ירושלים

2. When would the ברכה of "על פדיון מעשר שני" be recited?

- a) When a non-Kohen eats מעשר שני
- b) When exchanging מעשר שני produce for other produce
- c) When exchanging מעשר שני produce for money

3. When would the מצוה of giving שני מעשר apply nowadays?

- a) ארץ ישראל, בכל מצרים
- b) ארץ ישראל
- c) None of the above

4. When would the מצוה of giving שני מעשר apply nowadays?

- a) ארץ ישראל, בכל מצרים
- b) ארץ ישראל
- c) None of the above

5. Correct or incorrect:

A male may only eat מעשר שני if they have a בְּרִית מִילָה.

Unit 110

1. When redeeming נטע רבעי, in addition to the value of the fruit, how much does one need to spend in ירושלים?

- a) An extra 10%
- b) An extra 20%
- c) An extra 25%

2. When does one need to wait until ט"ו בשבט of the 5th year in order to eat from the tree?

- a) If the tree was planted ר"ח אלול
- b) If the tree was planted ר"ח אב



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3. Which of the following is correct?

- a) אָרץ ישׂראל applies only in ארץ ישראל, and ערלה applies everywhere
- b) אָרץ ישׂראל They both apply only in ארץ ישראל
- c) They both apply everywhere

4. Correct or incorrect:

One may not benefit from the fruit of ערלה in any way

Unit 111

1. When is וְדֵי מַעֲשֵׂר recited?

- a) In the 3rd and 7th year of the ביכורים שמיטה cycle
- b) At מנחה time
- c) On the 1st day of פסח

2. Which of the following is not a necessary condition to say וְדֵי מַעֲשֵׂר?

- a) Separating all תרומות, מעשרות, מעשרות, ביכורים, נטע רבעי
- b) Giving all תרומות, מעשרות, ביכורים, נטע רבעי
- c) Being in the בית המקדש

3. וְדֵי מַעֲשֵׂר is recited...?

- a) Aloud
- b) Quiet
- c) Start off low and some aloud
- d) Start off loud and some quiet

4. Correct or incorrect:

וְדֵי מַעֲשֵׂר includes saying that the תרומות ומעשרות weren't eaten in mourning, and weren't eaten while טמא.

Unit 112

1. What is learnt from the passuk "וְשִׂמְחֶתָּ בְּכֹל הַטּוֹב" (and you should rejoice for all the good that Hashem has given you)

- a) The time one can bring ביכורים
- b) The time one can say מקרא בכורים
- c) The קרבן שלימים to bring a חיוב
- d) A and B
- e) B and C

2. When can one say מקרא בכורים?

- a) From חנוכה שבועות until שבועות
- b) From סוכות שבועות until סוכות
- c) From סוכות until חנוכה

3. Who would waive the basket of ביכורים?

- a) The כהן
- b) The owner
- c) Both

4. How much did the חכמים establish to bring as ביכורים?

- a) 1/40 th
- b) 1/50th
- c) 1/60th
- d) No specific amount

5. ביכורים must be...?

- a) Fresh fruit
- b) Brought in a gold or silver basket
- c) Separated by type in the basket
- d) Brought nowadays

Unit 113

1. How many special brachos are associated with the mitzvah of challah?

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

2. Which of the following are chayav to make a bracha?

- a) One who is separating challah from dough that is just under 43 1/5 bayim
- b) One who is separating challah from dough made from spelt
- c) A baker
- d) B and C

3. Who/what has to be טהור so that the Kohen may eat challah?

- a) The challah
- b) The Kohen
- c) Both

4. Correct or incorrect:

The mitzvah of challah applies to men also.

Unit 114

1. Which part of the animal is given to the Kohen as זרוע?

- a) Two bottom parts of the back, right leg of the animal
- b) Two top parts of the back, right leg of the animal
- c) Two top parts of the front, right leg of the animal
- d) Two bottom parts of the front, right leg of the animal

2. Which mitzvah applies to a Yisrael and Levi?

- a) מצות מתנות זרוע לחיים וקבה לפהו
- b) מצות ראשית הגז שנתן לפהו
- c) Both of the above

3. Correct or incorrect:

All 3 matanos (זרוע לחיים וקבה) must be given to one Kohen.



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4. To be chayav in הגז...ראשית הגז...

- a) One must own a certain amount of sheep
- b) The sheep must produce a certain amount of wool
- c) Both of the above
- d) None of the above

5. Correct or incorrect:

הגז and ראשית הגז may be given to a בת כהן married to a Yisrael.

Unit 115

1. When is there a chiyuv of הגבן פדיון?

- a) When the mother is not a bas Levi or a bas Kohen
- b) When the son is the mother's first child
- c) Both of the above
- d) Both of the above, and he is the father's first son

2. Which of the following should be used for הגבן פדיון?

- a) A piece of silver the value of 5 slo'im
- b) Land
- c) Bills (paper money)

3. One who does not want to redeem his פטר חמור must:

- a) Kill it with a knife
- b) Cut the back of the neck
- c) Both of the above
- d) Redeem it with money

4. How many brachos are recited by a פטר חמור?

- a) The owner says 2, the Kohen says 1
- b) The owner says 2, the Kohen says none
- c) The owner says 1, the Kohen says 1

5. Correct or incorrect:

A פטר חמור and בכור אדם are redeemed 30 days after birth, excluding the day of birth.

Unit 116

1. תוספות שביעית

- a) Refers to מלאכות which are אסור שמיטה during קדרבן?
- b) Refers to the special status of fruit have שמיטה
- c) Refers to produce that grew without having been planted
- d) Doesn't apply nowadays

2. Watering a field that will otherwise die, during שמיטה is...?

- a) אסור מן התורה
- b) אסור מדרבנן
- c) מותר

3. Correct or incorrect:

produce may never be destroyed.

4. One who needs money to live, and is selling שמיטה produce...?

- a) May only sell the amount for 2 meals
- b) Must sell with exact measurement
- c) The money earned may only be used for food

5. Correct or incorrect:

Fruits which grew during שמיטה are not considered ספחים and may be eaten.

6. In addition to the laws of שמיטה, what happens during יובל?

- a) The שופר is blown on Yom Kippur
- b) Jewish slaves are freed
- c) Both of the above
- d) Both of the above, and land that was bought in ארץ ישראל is returned to its original owner

Unit 117

1. Which of the following are allowed to get paid back after שמיטה?

- a) A loan that was written down
- b) If the borrower comes to return it
- c) If a specific time for the loan to be paid back was set up

2. Correct or incorrect

שמטת כספים only applies to individuals, not Beis Din.

3. One who doesn't lend money because שמיטה is coming up:

- a) לא a עובר
- b) Gets malkus
- c) Both of the above

Unit 118

1. Which mitzvah is not only for the Sanhedrin?

- a) מצות ספירת שבוע שבתות שנים
- b) מצות קדוש שנת יובל
- c) מצות תקיעת שופר ביום הכפורים של יובל



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2. Write a ר if it took place on Rosh Hashanah, and a י if it took place on Yom Kippur:

- ___ Counting of the 49 years
- ___ Being מקדש (sanctifying) the 50th year
- ___ Blowing the shofar of the 50th year
- ___ The slaves stopped working

3. Who would count the 49 years?

- a) סנהדרין
- b) All אידן
- c) סנהדרין and afterwards all אידן in ארץ ישראל

4. Who would blow the shofar in the 50th year?

- a) סנהדרין
- b) All אידן
- c) סנהדרין and afterwards all אידן in ארץ ישראל

Unit 119

1. When can a seller buy back his field?

- a) Within 2 years of the sale
- b) After 2 years of the sale
- c) He must wait until יובל

2. If the price of a field went up or down, who has the upper hand?

- a) The original owner
- b) The first buyer
- c) The current owner

3. For one who sold his field for \$500, 5 years before יובל, how much will he have to pay to buy it back 4 years later?

- a) \$500
- b) \$400
- c) \$100
- d) He cannot buy it back

Unit 120

1. Which property has the most time it can be redeemed?

- a) Fields
- b) Houses in an unwalled city
- c) Houses in a walled city

2. בתי ערי חומה refers to:

- a) Fields
- b) Houses in an unwalled city
- c) Houses in a walled city

3. In order for the laws of a house in a walled city to apply:

- a) The houses must have been built before the wall was built
- b) The house must have people living in it
- c) There must be structural walls around the city
- d) The city must have at least 4 courtyards, each containing 3 houses

4. What was Hillel Hazaken's תקנה?

- a) If the buyer is not around at the end of the year, the seller may leave the money in בית דין
- b) That relatives may redeem a house in a walled city
- c) Even in a leap year, the sale of a house in a walled city is final after 12 months

5. A house in a walled city:

- a) The original owner has only 1 year to buy it back
- b) May be redeemed by the original owner's relatives
- c) Goes back to the original owner by יובל

Unit 121

1. How many of the 3,000 אמות with zoning laws, were used for planting?

- a) 1,000
- b) 2,000
- c) 3,000

2. The cities of the לויים needed to be:

- a) A big city
- b) A small city
- c) Near water
- d) Sparsely populated (very little people living there)

3. Which of the following would be chayov מלקות?

- a) A לוי who took inheritance besides for the לויים cities
- b) A לוי who took spoils from a war inside of ארץ ישראל
- c) A לוי who took spoils from a war outside of ארץ ישראל
- d) One who built a house within 3,000 אמות of a לויים city

4. How many cities did the לויים receive in total?

- a) 6
- b) 9
- c) 42
- d) 48



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1. Everything described here about the בית המקדש , is regarding which בית המקדש?
 - a) 1st
 - b) 2nd
 - c) 3rd
 - d) All 3
2. The הר הבית:
 - a) Was 500 x 500 אמות
 - b) Was 3,000 x 3,000 אמות
 - c) Was surrounded on all 4 sides by walls of equal height
 - d) Had 1 gate on each side
3. Correct or incorrect:
The הר הבית had 5 gates and the עזרה had 7.
4. Where was the בית המטבחים?
 - a) הר הבית
 - b) עזרת נשים
 - c) עזרה
 - d) היכל
5. Where was the כויר?
 - a) עזרת ישראל
 - b) In between the מזבח and שער ניקנור
 - c) In between the מזבח and the היכל
 - d) In the המוקד בית
6. How many chambers were in the בית המוקד?
 - a) 2
 - b) 3
 - c) 4
 - d) 5
7. In the בית המוקד:
 - a) The elder Kohanim slept on stone steps
 - b) The younger Kohanim slept on the floor
 - c) There was a fire to warm the Kohanim
 - d) All of the above
8. What separated between the Kodesh and the Kodesh Hakadashim?
 - a) A wall
 - b) Curtains
 - c) In the 1st בית המקדש a wall, in the 2nd בית המקדש curtains
 - d) In the 1st בית המקדש curtains, in the 2nd בית המקדש a wall
9. How many כלים were in the קודש?
 - a) 2
 - b) 3
 - c) 4
 - d) 5

Unit 123

1. Which of the following applies to all people at all times?

- a) מצות היראה מן המקדש
- b) מצות שמירת המקדש
- c) שלא לבטל שמירת המקדש

2. In how many stations did the לויים guard?

- a) 3
- b) 21
- c) 24
- d) 48

3. Which of the following is permitted to do on the Har Habayis?

- a) Enter while holding a walking stick
- b) Enter with dusty feet
- c) Enter while wearing shoes
- d) Enter with a wallet in a bag

Unit 124

1. רבובה refers to:

- a) The thin red line of paint around the מזבח
- b) The draining system
- c) The hollow square on the side of the ramp

2. Which part of the מזבח מחיצון was hollow?

- a) The קרנות
- b) The סובב
- c) The כבש
- d) All of the above

3. Correct or Incorrect:

The מזבח יסוד surrounded all four sides of the מזבח.

4. How many sides of the מזבח were completely surrounded by the סובב?

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

5. What was offered on the מזבח החיצון?

- a) All animal קרבנות
- b) Some animal קרבנות
- c) קטרת

6. Where was the thin red line around the מזבח?

- a) On the top of the מזבח
- b) Towards the top of the מזבח
- c) In the middle of the מזבח
- d) Towards the bottom of the מזבח



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7. Correct or incorrect

If, after the מזבח was built, metal touched one of the stones, only that stone would become פסול.

8. What was the marble table near the מזבח used for?

- a) קלי שָׁרַת
- b) Limbs of the animals
- c) Both of the above
- d) There was no marble table there

Unit 125

1. Which of the following doesn't belong?

- a) מזבַּח הפְּנִימִי
- b) מזבַּח הקֶטֶר
- c) מזבַּח הַנְּחֹשֶׁת
- d) מזבַּח הַזָּהָב

2. What was the מזבַּח הפְּנִימִי made of?

- a) Wood
- b) Gold
- c) Wood and covered in gold
- d) Gold and covered in wood

3. How many poles did the מזבַּח הפְּנִימִי have?

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

4. What was offered on the מזבַּח הפְּנִימִי?

- a) All animal קרבנות
- b) Some animal קרבנות
- c) קטרת

Unit 126

1. Fill in the blank space: _____ was placed either within or beside the ארון.

- a) The 1st set of לוחות
- b) The 2nd set of לוחות
- c) A document with many of Hashem's names
- d) ספר תורה

2. How thick was the כַּפֶּרֶת?

- a) 1 ספח
- b) 1½ אמות
- c) 2 ½ אמות

3. Correct or incorrect:

Directly in front of the ארון was the אֲבִן הַשֹּׁהַן.

4. Correct or incorrect:

It is a מצות עשה to carry the ארון on the shoulders.

Unit 127

1. What is the punishment for a Kohen doing the עבודה without washing from the כיוור first?

- a) מלקות
- b) סקילה
- c) מיתה בידי שמים
- d) None of the above

2. How many Kohanim were able to wash at one time from the כיוור after בן קטין redesigned it?

- a) 4
- b) 8
- c) 12
- d) 14

3. Correct or incorrect:

The Kohen would wash his right hand then left hand, and then right foot then left foot.

Unit 128

1. How would the Kohen tend to the lamps of the Menorah in the morning?

- a) All of them at once
- b) 6 at one time, the נר מערבי separate
- c) 5 at one time, the other 2 separate

2. Which decoration was on the central branch of the Menorah, from which the diagonal branches protruded?

- a) Cup
- b) Flower
- c) Knob
- d) Goblet

3. Correct or incorrect

Each cup in the Menorah was filled with enough oil to last for 24 hours.

Unit 129

1. How was the לחם הפנים arranged on the שלחן?

- a) The preceding week's was removed on Friday, and the new week's was put on Friday
- b) The preceding week's was removed on Friday, and the new week's was put on Shabbos
- c) The preceding week's was removed on Shabbos, and the new week's was put on Shabbos



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2. What was done with **לֶחֶם הַפַּיִם** after it was removed?

- a) They were offered on the **מִזְבֵּחַ הַחִיצוֹן**
- b) They were offered on the **מִזְבֵּחַ הַפְּנִימִי**
- c) They were divided between the Kohanim who were in the Beis Hamikdash on that day
- d) The Kohen Gadol would decide what to do with it

3. What was done with the **לֶבֶנָה** after it was removed?

- a) They were offered on the **מִזְבֵּחַ הַחִיצוֹן**
- b) They were offered on the **מִזְבֵּחַ הַפְּנִימִי**
- c) They were divided between the Kohanim who were in the Beis Hamikdash on that day
- d) The Kohen Gadol would decide what to do with it

Unit 130

1. Which of the following would not be anointed with **שֶׁמֶן הַמִּשְׁחָה**?

- a) A new Kohen Gadol, the son of a Kohen Gadol
- b) A new king from Malchus Beis Dovid, the son of a king from Malchus Beis Dovid, and his (the son's) position was unchallenged
- c) A new king from Malchus Beis Dovid, the son of a king from Malchus Beis Dovid, and his (the son's) position was challenged
- d) A **מִשׁוֹחַ מַלְחָמָה**

2. Correct or incorrect:

The only anointing done on the forehead was for a king.

3. How were the **כֵּלִים** anointed?

- a) Vessels used for fluids on the inside and outside, vessels used for solids only on the inside
- b) Vessels used for fluids on the inside and outside, vessels used for solids only on the outside
- c) Vessels used for solids on the inside and outside, vessels used for fluids only on the inside
- d) Vessels used for solids on the inside and outside, vessels used for fluids only on the outside

Unit 131

1. Which punishment(s) can one receive by doing something wrong in connection with the **קִטְרֵת**?

- a) **מִלְקוֹת**
- b) **מִיתָה בִּידֵי שָׁמַיִם**
- c) **כָּרֵת**
- d) A and B
- e) B and C

2. Which of the following is הלכה למנשה מסיני?

- a) The specific measurement for the ingredients of the קטרת
- b) All of the ingredients of the קטרת
- c) The specific amount of קטרת to be offered every day
- d) The prohibition of mixing honey into the קטרת

3. What had to be emptied of people for the burning of the קטרת?

- a) Only the Kodesh
- b) The Kodesh and also the area between the קִזְבַּח הַחִיצוֹן and the Kodesh
- c) On Yom Kippur, only the Kodesh. The rest of the year, the Kodesh and also the area between the קִזְבַּח הַחִיצוֹן and the Kodesh
- d) On Yom Kippur, the Kodesh and also the area between the קִזְבַּח הַחִיצוֹן and the kodesh. The rest of the year, only the Kodesh.

4. Correct or incorrect:

If honey was added to the קטרת, the mixture is invalid.

5. Correct or incorrect:

The לאו of duplicating the קטרת applies to all people at all times.

6. How many מונה of קטרת were prepared for the year?

- a) 362
- b) 365
- c) 368
- d) 370

Unit 132

1. Which of the following was not done by the לויים?

- a) Singing during ניסוך היין
- b) Blowing the trumpets during ניסוך המים
- c) Opening and closing the gates
- d) Guarding the Beis Hamikdash

2. What did the לויים sing during the Shabbos קרבן מוסף?

- a) פְּרַשְׁתֵּי הָאָזִינוּ
- b) אֶזְזָה יְשִׁיר
- c) שִׁירַת הַבָּאָר
- d) A different perek of Tehillim every week

3. For how many years did the לויים train?

- a) 5
- b) 8
- c) 10
- d) 13



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4. Correct or incorrect:

At least 13 לויים would sing on the duchan during each korban.

Unit 133

1. What is the punishment of a כהן who does the avodah of a לוי?

- a) מלקות
- b) מיתה בידי שמים
- c) כרת
- d) None of the above

2. Correct or incorrect:

Korbanos needed to be sheched by a Kohen.

3. Which of the following may only be performed by a Kohen?

- a) Skinning a korban
- b) Cutting a korban into pieces
- c) Bringing the wood for the מזבח
- d) None of the above

Unit 134

1. A Kohen Gadol:

- a) Is not a complete Kohen Gadol if he is not greater in power than the other Kohanim
- b) Was anointed with the שמן המשחה for 8 days
- c) Was appointed by the 71 member Sanhedrin
- d) May eat in public when taking part in a Seudas Mitzvah

2. Which Kohen does not have to be treated with honor?

- a) A Kohen who has a טומא that disqualifies him from serving in the Beis Hamikdash
- b) A Kohen who becomes טמא by mistake
- c) A Kohen who did an aveirah punishable with malkus
- d) A Kohen who marries someone whom he is not allowed to marry

3. What was the first korban that a Kohen would offer?

- a) מנחה
- b) עולה
- c) שלמים
- d) חטאת

Unit 135

1. Which of the following would the אנשי מעמד not do?

- a) Recite special תפילות
- b) Watch the korbanos
- c) Fast on Sunday
- d) Gather in shul

2. The lottery was made

- a) For all korbanos
- b) Before dawn
- c) While the Kohanim were wearing בגדי קהנה
- d) While the Kohanim were standing a line

3. The Kohen who won the first lottery would

- a) Also bring a fire-pan of coals from the מזבחה החיצון to the מזבחה הפנימי
- b) Offer the קטרת
- c) Clean out the Menorah
- d) Pour the salt on the מזבחה

4. When would the משמר of the new week begin?

- a) Shabbos morning, after the קרבן תמיד
- b) Shabbos afternoon, after the קרבן מוסף
- c) Shabbos, after the preceding לֶחֶם הַפָּנִים ate the משמר
- d) Sunday morning

5. How many משמרות were there?

- a) 6
- b) 7
- c) 24
- d) 48

Unit 136

1. Number the order that the כהן גדול got dressed:

- ___ כתנת
- ___ מכנסיים
- ___ ציץ
- ___ מעיל
- ___ מצנפת
- ___ אפוד
- ___ חושן
- ___ אבנט

2. To which of the בגדי כהן גדול does each of the following apply?

- _____ made entirely of תכלת
- _____ had 4 gold rings
- _____ made of שעטנז
- _____ reached the Kohen's knees
- _____ woven from thick strings
- _____ worn on top of the כתנות and under the אפוד



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3. The 2 straps that stretched from the back of the אפוד, over the shoulders of the Kohen Gadol were called:

- a) חשב האפוד
- b) כתפות האפוד
- c) אבני סילואים
- d) אבני שהם

4. How was the חשן attached to the אפוד?

- a) Golden chains
- b) Strings of תכלת
- c) The top was connected with golden chains, the bottom with תכלת
- d) The top was connected with תכלת chains, the bottom with gold chains

5. Which material was not used in the weaving of the אפוד?

- a) Gold
- b) Wool
- c) Linen
- d) All of the above materials were used

6. Which of the following materials were not used in the pomegranates?

- a) תכלת
- b) Purple wool
- c) Red wool
- d) Off-white linen

7. Correct or Incorrect:

The first 6 שבטים were written in birth order on the right השהם, and the last 6 on the left one.

8. Alltogether, how many bells and pomegranates hung from the hem of the Me'il?

- a) 32
- b) 36
- c) 72
- d) 144

9. Correct or Incorrect

The whole כתנת was woven as one garment except for the sleeves.

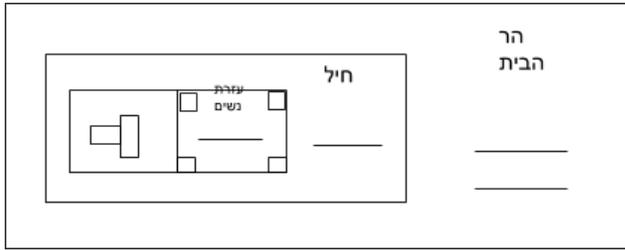
10. A Kohen that does the עבודה missing of the כהונה בגדי:

- a) is חִיב מִיְתֵה בְיָדֵי שְׂמֹיִם and the עבודה is פסול
- b) is חִיב מִיְתֵה בְיָדֵי שְׂמֹיִם and the עבודה is כשר
- c) is חִיב מְלָקוֹת and the עבודה is פסול
- d) is חִיב מְלָקוֹת and the עבודה is כשר

11. Which mitzvah applies only to Kohanim?

- a) מצות לבישת בגדי הכהנים
- b) שלא יקרע המעיל
- c) שלא יזח החשן מעל האפוד
- d) All of the above

2. Write which type of טמא person may go until where, מדרבנן:



3. Where is a טמא forbidden to enter?

- a) מן התורה הר הבית, מדרבנן עזרת ישראל
 b) מן התורה הר הבית, מדרבנן עזרת נשים
 c) מן התורה עזרת ישראל, מדרבנן חיל
 d) מן התורה עזרת ישראל, מדרבנן עזרת נשים

4. A מצורע may enter:

- a) Any walled city
 b) ירושלים
 c) Both of the above
 d) None of the above

5. Which of the following cannot enter within the חיל?

- a) גוי A
 b) מחוסר כפרה A
 c) טבול יום A
 d) A and B

6. מחוסר כפרה a מדרבנן may not enter the:

- a) הר הבית
 b) עזרת נשים
 c) עזרת ישראל
 d) עזרת פהנים

7. A טמא who purposefully enters the עזרת ישראל receives:

- a) כרת and מלקות
 b) 2 sets of מלקות
 c) מלקות
 d) מכת מרדות

8. What is the punishment for one who became טמא in the המקדש and did not take the shortest route out?

- a) If it was on purpose כרת, if it was by mistake קרבן עולה ויורד
 b) If it was on purpose מלקות, if it was by mistake מכת מרדות
 c) If it was on purpose מלקות, if it was by mistake קרבן עולה ויורד
 d) If it was on purpose 2 sets of מלקות, if it was by mistake קרבן עולה ויורד



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Unit 140

1. When is the avodah מחולל?

- a) If a Kohen realized he was טמא after he did the avodah
- b) If a Kohen did an avodah while he was a מחוסר כפרה
- c) Both of the above
- d) Option C, and if a Kohen did an avodah while he was טמא מטומאת תהום

2. When will a Kohen be punished?

- a) If he realized he was טמא after he did the avodah
- b) If he did an avodah while he was מחוסר כפרה
- c) Both of the above
- d) None of the above

3. הותרה בצבור applies

- a) Only when all of the Kohanim are טמא
- b) When the Kohanim are טמא any טומאה מן התורה
- c) Only to korbanos that have a set time
- d) All of the above

4. Correct or Incorrect:

טמא are כלי שרת will apply if the הותרה בצבור.

5. Kohanim that brought a קרבן בטומאה which was הותרה בצבור

- a) May not enter the עזרה
- b) May not eat from the korban
- c) Both of the above
- d) None of the above

6. Correct or Incorrect

The יצי only brings atonement if it is being worn by the כהן גדול at the time of the עבודה.

Unit 141

1. Which type of מום will prohibit a Kohen from doing the avodah, only if it is visible?

- a) מום קבוע
- b) מום עובר
- c) Both of the above
- d) None of the above

2. How many visible מוסמים are there?

- a) 140
- b) 150
- c) 160
- d) 170

3. A Kohen who is blind in one eye, who enters the area beyond the Mizbeiach and does an Avodah in the Beis Hamikdash:

- a) The avodah is passul
- b) Receives two set of מלקות
- c) Both of the above
- d) A, and is חַיב מִיתָה בְּיָדֵי שְׁמַיִם

4. After a מום עובר passes, the Kohen is still forbidden to:

- a) Enter the בית המקדש
- b) Do the avodah
- c) Both of the above
- d) None of the above

5. A Kohen who enters the area beyond the Mizbeiach, and does an Avodah in the Beis Hamikdash, with a visible מום עובר is chayov:

- a) מלקות
- b) מִיתָה בְּיָדֵי שְׁמַיִם
- c) כרת
- d) Nothing

Unit 142

1. Correct or Incorrect:

A קרבן נדבה cannot be a קרבן ציבור.

2. Correct or Incorrect:

מחצית השקל are paid for with the קרבנות צבור.

3. Who can only bring a קרבן עולה?

- a) A yid who serves עבודה זרה
- b) A woman
- c) גוי
- d) A and B

4. Correct or Incorrect

A איד, who publicly desecrates שבת, may not bring a korban.

5. A קרבן עולה is brought for:

- a) Not fulfilling a מצות עשה
- b) Transgressing a לא תעשה that is not punishable with מלקות
- c) Both of the above
- d) Option C, and can be brought by a גוי as a נדבה

6. סמיכה is done:

- a) With the person and animal facing east
- b) Only on animals, not birds
- c) Just before the owner says וידוי
- d) On most קרבנות צבור



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7. Which animal cannot be brought as a korban?

- a) Turtle dove
- b) Goat
- c) Deer
- d) Sheep

8. Where were קדשי קדשים shechted?

- a) In the northern part of the עזרה
- b) In the southern part of the עזרה
- c) In the western part of the עזרה
- d) In the eastern part of the עזרה
- e) Anywhere in the עזרה

9. Which avodah may be done by a זר?

- a) שחיטה
- b) קבלה
- c) הולכה
- d) זריקה

10. What was done with the leftover blood after the sprinkling on the מזבח?

- a) It was poured on top of the מזבח
- b) It was poured on the base of the מזבח
- c) It was poured near the מזבח
- d) Dumped into נחל קדרון

11. Which קרבן may be eaten for 2 days and 1 night?

- a) All קדשי קדשים
- b) Most קדשי קדשים
- c) Most קדשים קלים
- d) קרבן תודה

12. אימורים are:

- a) The parts of the animal that are eaten by the Kohen
- b) The parts of the animal that are eaten by the owner
- c) The parts of the animal that are burned on the מזבח
- d) The parts of the animal that are burned outside ירושלים

13. קדשי קדשים:

- a) Must be eaten in the עזרת כהנים
- b) May be eaten by only male Kohanim
- c) Both of the above
- d) Option C, and its hides are given to the Kohanim

14. Correct or Incorrect:

If a קרבן was shechted during the day, the sprinkling may be done at night.

Unit 143

1. If an animal that was designated as a קרבן develops a מום עובר:

- a) It must be redeemed
- b) It may be redeemed
- c) We should wait until it heals, and then redeem it
- d) We should wait until it heals, and then bring it as a קרבן

2. How many כוסמין disqualify animals from being brought as a קרבן?

- a) 23
- b) 50
- c) 73
- d) 96

3. Which of the following are chayav מלקות?

- a) One who designates an animal with a מום קבוע as a קרבן
- b) One who sprinkles the blood of an animal with a מום עובר
- c) Both of the above
- d) Option C, and one who offers an animal that is less than 8 days old

4. Who evaluates an animal that must be redeemed?

- a) The owner
- b) A professional
- c) A Kohen
- d) בית דין

5. Correct or Incorrect

A bird that is missing a limb may not be offered as a קרבן.

6. Correct or Incorrect

An animal may be designated as a קרבן on it's 7th day.

Unit 144

1. Which of the following are chayav מלקות?

- a) One who makes a מום on a קרבן
- b) One who thinks the wrong thoughts while offering a קרבן, thus causing it to become passul
- c) One who leaves over meat from a קרבן, past the time it is supposed to be eaten
- d) None of the above

2. In which of the following cases is the קרבן פסח kosher?

- a) If the Kohen had in mind that it was a different type of קרבן
- b) If the Kohen had in mind that he was bringing the קרבן on behalf of the wrong person
- c) Both of the above
- d) None of the above

3. Having in mind to eat the קרבן passed the time it is supposed to be eaten is called:

- a) שינוי השם
- b) חוץ למקומם
- c) פיגול
- d) נותר



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4. Correct or Incorrect:

A מנחת סוטה can not become passul due to the Kohen's thoughts.

5. Correct or Incorrect:

מנחת העומר is only done by קמיצה.

6. What is the din of a קרבן when the Kohen offering it had the wrong מחשבה, yet he was unfit to bring it?

- a) The קרבן is passul
- b) The קרבן is kosher
- c) The קרבן is kosher, but the person for whom it was brought would have to bring a new one
- d) In certain cases it may be able to be redone

7. What is done only in the עזרה?

- a) זריקת הדם
- b) קמיצה
- c) Both of the above
- d) None of the above

8. Correct or Incorrect:

זריקת הדם must be done by day.

Unit 145

1. What is the punishment for bringing a מחיר כלב?

- a) Nothing
- b) מלקות
- c) כרת
- d) סיתה בידי שמים

2. What is a מחיר כלב?

- a) An animal used as payment for living, as married, with someone who the Torah forbids one to marry
- b) A dog used as payment for living, as married, with someone who the Torah forbids one to marry
- c) A dog received in exchange for another animal
- d) An animal received in exchange for a dog

3. Correct or Incorrect:

An actual בית המקדש itself may be used for the זונה.

4. Correct or Incorrect:

An animal bought with money, received as payment for living, as married, with someone whom the Torah forbids one to marry, may be offered as a קרבן.

5. applies: שלא להקריב אתגן זונה ומחיר כלב

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

Unit 146

1. When is it forbidden to offer honey on the מזבח?

- a) If it is brought alone
- b) If it is mixed into something else
- c) Both of the above
- d) Both of the above, and if it comes from a bee

2. When is honey brought on the מזבח?

- a) קרבן העומר
- b) מנחת סוטה
- c) שתי הלחם
- d) None of the above

3. When is leaven brought on the מזבח?

- a) קרבן העומר
- b) מנחת סוטה
- c) שתי הלחם
- d) None of the above

4. Correct or Incorrect

One who offers honey and leaven receives כרת and מלקות.

5. When is one chayav for bringing honey on the מזבח?

- a) As soon as he begins to bring it up the ramp of the מזבח
- b) Once he brings it on top of the מזבח
- c) Once he pours it on the מזבח
- d) Once it starts burning

6. How much honey is the minimum that is to be brought on the מזבח אסור?

- a) כזית
- b) כביצה
- c) ככותבת
- d) None of the above

Unit 147

1. Where were birds that were brought as an עולה salted?

- a) On top of the מזבח
- b) On the ramp of the מזבח
- c) Near the מזבח
- d) They were not salted



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2. Where were the hides of the קדשים salted?

- a) לשכת הפרוה
- b) לשכת המלח
- c) לשכת עושי חביטין
- d) לשכת המדיחין

3. From the word "במלח" we learn that:

- a) Salty liquids may not be used
- b) It is better to not use salty liquids
- c) מלח סדומית must be used
- d) It is better to use מלח סדומית

4. The meat of a קרבן should be salted:

- a) On the outside
- b) On the inside
- c) On both sides

5. What do we learn from the fact that the Torah says there's a מצוה of salting korbanos by קרבן מנחה?

- a) That a קרבן מנחה brought with no salt is kosher
- b) That a קרבן מנחה brought with no salt is passul
- c) That a Kohen who brings a קרבן מנחה with no salt is chayav מלקות
- d) That a Kohen who brings a קרבן מנחה with no salt is not chayav מלקות

6. A Kohen who brings a קרבן without salt has transgressed:

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

Unit 148

1. Who needs to bring a קרבן עולה?

- a) מצורע
- b) יולדת
- c) נזיר
- d) All of the above

2. What is הולכה?

- a) Carrying the blood
- b) Carrying the אברים to the ramp of the מזבח
- c) Putting the אברים from the ramp onto the מזבח
- d) All of the above

3. Which animal had 11 Kohanim bringing the אברים to the מזבח?

- a) Sheep
- b) Goat
- c) Ram
- d) עולת יחיד

4. When was a קרבן עולה salted?

- a) Before it was skinned
- b) Before it was cut up
- c) Before it was brought to the ramp of the מזבח
- d) Before it was put into the fire on the מזבח

5. Which part of the bird קרבן was not thrown onto the ash pile near the מזבח?

- a) Skin
- b) Neck
- c) Guts
- d) Feathers

6. Which of the following is part of the process of a bird קרבן?

- a) Squeezing the blood from the head on the wall of the מזבח
- b) Throwing the head into the fire on the מזבח
- c) Collecting the blood in a vessel
- d) A and B

Unit 149

1. What is done with the meat of a חטאת החיצונית?

- a) Thrown onto the מזבח
- b) Eaten by the Kohanim in the עזרה
- c) Eaten by the Kohanim in ירושלים
- d) A and B

2. How did the blood of a חטאת הפנימית get on the 4 corners of the מזבח הפנימי?

- a) It was placed there
- b) It was sprinkled there
- c) 2 of the 5 types of חטאות הפנימיות were placed there, the other 3 types were sprinkled there
- d) 3 of the 5 types of חטאות הפנימיות were placed there, the other 2 types were sprinkled there

3. What is a קרבן צבור?

- a) If it is brought for more than 1 person
- b) If it is brought for 10 people
- c) If it is brought for a שבט
- d) If it is brought for all אידן

4. A bird חטאת:

- a) Is shechted with the thumb nail
- b) Has its head completely disconnected from the body
- c) Is shechted on the north side of the עזרה
- d) Is completely burnt on the מזבח



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5. Correct or Incorrect:

פר כהן המשיח was brought by the Kohen Gadol.

Unit 150

1. Who received a portion in the korbanos?

- a) Kohen Gadol
- b) The wife of a Kohen
- c) אהן טמא
- d) בעל מום
- e) All of the above

2. Correct or Incorrect:

זר who eats קדשי קדשים outside the עזרה does not receive מלקות.

3. Correct or Incorrect:

קדשי קדשים which are eaten anywhere in ירושלים is still acceptable.

4. A regular קרבן which was brought on Wednesday afternoon, מדרבנן must be eaten before:

- a) Wednesday midnight
- b) Thursday midday
- c) Thursday midnight
- d) Friday midday

5. Correct or Incorrect:

A Kohen who did not receive a ברית may not eat from קדשים.

Unit 151

1. Which קרבן שלמים is brought with bread?

- a) שלמי נדר
- b) שלמי נדבה
- c) איל נזיר
- d) All of the above

2. Which of the following are קדשי קדשים?

- a) שלמי חגיגה offered on Yom Tov
- b) שלמי שמחה offered on Yom Tov
- c) 2 lambs offered on שבועות
- d) All of the above

3. A קרבן שלמים:

- a) May be a female sheep
- b) May be a bird
- c) Must be at least 30 days old
- d) All of the above

4. Which part of a קרבן שלמים is given to the Kohanim, according to all opinions?

- a) The front, left thigh
- b) The front, right thigh
- c) The back, right leg
- d) The front, left foot

5. Before זריקת הדם of a קרבן שלמים:

- a) The Kohanim may not eat from the קרבן
- b) The person who brought the קרבן may not eat from the קרבן
- c) One who eats from the קרבן is תיב מלקות
- d) All of the above

6. Deep fried loaves are:

- a) חמץ
- b) מאפה תנור
- c) ריקקין
- d) מרבכת

7. Which of the following had 1/8 of a לוג of oil?

- a) מאפה תנור
- b) ריקקין
- c) Both of the above
- d) Option C, and מרבכת

8. How many loaves in total were brought with the שלמי תודה?

- a) 40
- b) 30
- c) 20
- d) 10

9. Which loaf had the most flour?

- a) חמץ
- b) מאפה תנור
- c) ריקקין
- d) מרבכת

10. What was the minimum amount of loaves needed to be prepared so the שלמי תודה should be acceptable?

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

11. If one brought שלמי תודה on Monday afternoon, by when would the loaves have to be eaten?

- a) חצות of Monday night
- b) שקיעה of Tuesday
- c) חצות of Tuesday night
- d) שקיעה of Wednesday

12. From the loaves brought together with the איל נזיר, how many did the Kohan get?

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



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13. From the ריקין brought with שלמי תודה, how many did the Kohen get?

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

14. Number the order of the set up during the תנופה. The thing on bottom being number 1:

- ___ חזה ושוק
- ___ owners hands
- ___ bread
- ___ kohen's hands
- ___ kidneys and part of the liver
- ___ fats of the אימורים

15. Correct or Incorrect:

When a woman brought a קרבן, there was no תנופה done.

Unit 152

1. Which of the following applies in all places?

- a) מצות קרבן מנחה
- b) שלא לאכול מנחת כהן
- c) שלא לעשות שיירי מנחות חמץ
- d) None of the above

2. Correct or Incorrect:

One who brings 3 עשרון סולת as a קרבן מנחה, would bring 3 לוגים of wine together with it.

3. Which קרבן מנחה had all its oil spread on it?

- a) מנחת הסולת
- b) מנחת המרחשת
- c) חלות
- d) ריקין

4. Which קרבן מנחה had no oil spread on it?

- a) מנחת הסולת
- b) מנחת המרחשת
- c) חלות
- d) ריקין

5. Which קרבן מנחה had no water mixed in?

- a) מנחת הסולת
- b) מנחת המרחשת
- c) חלות
- d) ריקין

6. Which קרבן מנחה had a קומץ of לבונה placed on it?

- a) מנחת המחבת
- b) מנחת המרחשת
- c) חלות
- d) All of the above

7. Which קרבן מנחה was baked?

- a) מנחת הסולת
- b) מנחת המחבת
- c) מנחת המרחשת
- d) ריקקין

8. Which קרבן מנחה had oil placed in the כלי before the flour?

- a) מנחת הסולת
- b) מנחת המחבת
- c) מנחת המרחשת
- d) All of the above

9. Which קרבן מנחה was divided into pieces before having oil spread on it?

- a) מנחת המחבת
- b) מנחת המרחשת
- c) חלות
- d) A and B

10. Which of the following is done as part of a קרבן מנחה?

- a) Putting some לבונה on the קמיצה
- b) Putting salt on the קמיצה
- c) Both of the above
- d) Both of the above, and putting the לבונה on the מזבח

11. In what is there a difference between a קרבן מנחה of a ישראל or a לוי, and that of a Kohen?

- a) If it must be eaten specifically by a Kohen
- b) If קמיצה is done
- c) If לבונה is placed on it
- d) If it is allowed to become חמץ

12. Correct or Incorrect:

The remainder of a קרבן מנחה was allowed to be eaten only after the entire מנחה on the מזבח was completely burnt.

Unit 153

1. A Kohen Gadol who is a בעל מום:

- a) Must still bring the חביתין
- b) Can still bring the חביתין
- c) Must pay for the חביתין
- d) Can pay for the חביתין

2. How many לוג of oil were in the חביתין?

- a) 1
- b) 3
- c) 12
- d) 24

3. How many pieces of bread were used in the afternoon חביתין?

- a) 3
- b) 6
- c) 12
- d) 24



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4. The morning חביתין were:

- a) Put in the fire on the מזבח before קרבן תמיד of the אימורים
- b) Put in the fire on the מזבח with a לבונה of קומץ
- c) Completely burnt on the מזבח
- d) All of the above

5. Correct or Incorrect

The חביתין were fried on a מחבת.

6. How many עשרון of סלת were used for the חביתין?

- a) 1
- b) 2
- c) 5
- d) 10

Unit 154

1. Which of the following does not bring a מנחת חוטא?

- a) One who has mistakenly sworn falsely
- b) A טמא person who has eaten קדשים, unknowingly
- c) One who unknowingly ate from טמא קדשים that were טמא
- d) A טמא person who entered the בית המקדש, unknowingly

2. It is forbidden to place oil on the flour:

- a) Of the קומץ
- b) Of the remaining flour, after the קומץ is taken
- c) Both of the above
- d) Both of the above, and after 1 עשרון is measured

3. When is a מנחת חוטא passul?

- a) Any time לבונה is placed on it
- b) If לבונה, which was ground very finely, is placed on it and it is impossible to remove it
- c) If one removed the flour, with the לבונה in it, and replaced it with new flour
- d) All of the above

4. One drop of oil is enough to:

- a) Make a כזית of flour passul
- b) Cause one to be תחייב מלקות, if mixed with a כזית of flour
- c) Cause one to be תחייב מלקות, if mixed with a כביצה of flour
- d) A and B

5. What is the minimum שיעור to make a מנחת חוטא passul?

- a) By putting a drop of לבונה on a drop of flour
- b) By putting a drop of לבונה on a כזית of flour
- c) By putting a כזית of לבונה on a drop of flour
- d) By putting a כזית of לבונה on a כזית of flour

6. **applies:** שלא יתן לבונה במנחת חוטא

- a) In all places
- b) It all times
- c) To all people
- d) None of the above

Unit 155

1. **One who delays bringing a קרבן נדבה past 2 ימים טובים has transgressed:**

- a) עשה 1
- b) לא תעשה 1
- c) לא תעשה 1 and עשה 1
- d) None of the above

2. **One who delays bringing a קרבן נדבה past 3 ימים טובים has transgressed:**

- a) עשה 1
- b) לא תעשה 1
- c) לא תעשה 1 and עשה 1
- d) None of the above

3. **If the animal set aside as a קרבן contracts a מום:**

- a) The animal should be redeemed, and the money donated to the בית המקדש
- b) The animal should be left to roam
- c) The animal should be offered anyway
- d) The animal should be redeemed for another animal

4. **What is the punishment for not bringing a קרבן נדבה on time?**

- a) Nothing
- b) מלקות
- c) כרת
- d) It depends how many ימים טובים passed

5. **When does בית דין use force to make a person bring his קרבן נדבה?**

- a) If 1 יום טוב passes
- b) If 3 ימים טובים pass
- c) If the person states clearly that he will not bring his קרבן
- d) Only if he didn't set aside a קרבן (not if he set it aside, but just didn't bring it)

Unit 156

1. **When is one חייב for shechting an animal outside the עזרה?**

- a) If the animal's body was outside the עזרה
- b) If he shechts קדשים, not having in mind to bring that specific animal as a קרבן



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- c) Both of the above
d) Both of the above, and if the animal had a מום

2. **When is one not חייב for offering a קרבן outside the בית המקדש?**

- a) If he offered לָחֵם הַפְּנִיִּים
b) If he offered at night
c) Both of the above
d) Both of the above, and if he offers the קרבן not having in mind that it's for Hashem

3. **What is the punishment for shechting a קרבן outside the בית המקדש, without being warned?**

- a) כִּיתָה בְּיָדֵי שְׂפָיִם
b) כרת
c) מלקות
d) קרבן חטאת

4. **One who brings a קרבן from חוץ לארץ to the בית המקדש has fulfilled:**

- a) עשה 1
b) עשה 2
c) עשה 3
d) עשה 4

5. **Correct or Incorrect:**

שלא להעלות קדשים בחוץ applies also to women.

Answer Key

100	103	108
1. A	1. C	1. C
2. D	2. C	2. C
3. B	3. B	3. C
4. B	4. D	4. B
5. B	5. A	5. Incorrect
6. Correct	6. Incorrect	
7. C		109
8. D	104	1. B
9. C	1. D	2. C
10) Details	2. B	3. C
A) B	3. פה	4. B
B) D	פא	5. C
C) A	עח	
D) D	4. C	110
E) D		1. C
F) A	105	2. B
G) D	1. 4,2,5,3,1	3. A
H) C	2. Correct	4. C
I) B	3. 3,2,1	
J) D		111
101	106	1. B
1. D	1. D	2. C
2. B	2. A	3. C
3. Incorrect	3. D	4. C
4. D		
	107	112
102	1. D	1. E
1. D	2. C	2. B
2. C	3. C	3. C
3. D	4. A	4. C
		5. C



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113

1. B
2. D
3. C
4. C

114

1. C
2. B
3. Incorrect
4. C
5. C

115

1. C
2. A
3. C
4. B
5. I

116

1. D
2. C
3. I
4. C
5. C
6. D

117

1. C
2. C
3. A

118

1. C
2. A. ה
B. י
C. י

D. ה

3. A
4. C

119

1. B
2. A
3. C

120

1. B
2. C
3. C
4. A
5. A

121

1. B
2. C
3. B
4. D

122

1. B
2. A
3. Correct
4. C
5. C
6. C
7. D
8. C
9. B

123

1. A
2. B
3. D

124

1. C
2. A
3. Incorrect
4. D
5. A
6. C
7. Correct
8. B

125

1. C
2. C
3. B
4. C

126

1. D
2. A
3. Incorrect
4. Correct

127

1. C
2. C
3. Incorrect

128

1. C
2. C
3. Incorrect

129

1. C
2. C
3. A

130

1. B
2. Correct
3. A

131

1. E
2. A
3. B
4. Correct
5. Correct
6. C

132

1. B
2. A
3. A
4. Incorrect

133

1. A
2. Incorrect
3. D

134

1. C
2. D
3. A

135

1. C
2. C
3. A
4. B
5. C

136

1. 2,1,8,4,7,5,6,3
2. A. מעיל
B. אפוד וחושן
C. אבנט וחושן ואיפוד
D. מכנסיים
E. אפוד וחושן

F. מעיל

3. B
4. C
5. D
6. D
7. Incorrect
8. D
9. Correct
10. A
11. A

137

1. C
2. C
3. D
4. D
5. A
6. C
7. A

138

1. A
2. D
3. Correct
4. Incorrect
5. Correct
6. Incorrect

139

1. Yerushalayim
זב, זבה, נדה, יולדת
Ezras Noshim
טמא מת
2. Har Habayis
טמא מת, גוי
Cheil
טבול יום
Ezras Noshim
מחוסר כפרה

3. C
4. D
5. A
6. C
7. A
8. A

140

1. C
2. D
3. C
4. Correct
5. B
6. Correct

141

1. C
2. A
3. C
4. D
5. A

142

1. Correct
2. Correct
3. C
4. Correct
5. D
6. B
7. C
8. A
9. A
10. B
11. C
12. C
13. B
14. Incorrect



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143

1. D
2. C
3. C
4. C
5. Correct
6. Incorrect

144

1. A
2. D
3. C
4. Incorrect
5. Incorrect
6. D
7. C
8. Correct

145

1. B
2. D
3. Incorrect
4. Correct
5. A

146

1. D
2. D
3. C
4. Incorrect
5. A
6. D

147

1. A
2. A
3. A
4. C
5. B
6. C

148

1. D
2. D
3. C
4. D
5. B
6. D

149

1. D
2. D
3. D
4. A
5. Correct

150

1. D
2. Incorrect
3. Incorrect
4. A
5. Correct

151

1. D
2. C
3. A
4. C
5. D
6. D
7. C
8. A
9. A
10. D
11. A
12. B
13. A
14. 4,2,6,1,5,3
15. Incorrect

152

1. C
2. Incorrect
3. D
4. C
5. A
6. D
7. D
8. D
9. D
10. D
11. B
12. Incorrect

153

1. C
2. B
3. C
4. C
5. Correct
6. A

154

1. C
2. D
3. B
4. A
5. C
6. D

155

1. A
2. C
3. D
4. A
5. B

156

1. C
2. A
3. B
4. B
5. Correct