



Study Guide 5782

YAHADUS BOOK 5

להשם הארץ ומלואה

Name: _____
School: _____

A PROJECT OF:



SPONSORED BY

Mr. George Rohr in loving memory of Mrs. Sara (Charlotte) Rohr

לעני הרב יצחק בן הרב אליעזר
בצי זאב ע"ה צירקין

לעני הרב אליעזר בן
הרב מרדכי ע"ה ווגנר

בס"ד



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ANSWERS KEYS



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CHIDON OVERVIEW

Welcome to the Chidon

Dear Chayol,

Welcome to the international Chidon Sefer Hamitzvos 5782!

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.

Passing any of the 4 tracks takes hard work, diligence, and an attitude of יִגְבְּתִי וּמִצְוֹתַי תֵּאֱמְרִין – 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 the 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.

When Moshiach comes, these children will be the ones that 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 Study 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:

- What you're responsible to know
- Tips on how to learn for the test & final for each track
- Changes to the Yahadus textbooks
- Replacement sections for the book
- Study helpers:
 - Key terms
 - Spreadsheet
 - 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. MyShliach opens up these classes to every Chayol.

SCHEDULE

The classes take place weekly at around 7:30 - 9:00 PM EST accommodating time zones across the USA. The class itself is about an hour. 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.

REGISTRATION

To register for the online classes, please ask your parents to visit www.thechidon.com/resources/online-classes. Once your parents have entered your information, scheduling and teacher information will be made available to your parents.

The History of the Chidon

LIMUD HARAMBAM

In 1984 (תשד"ג), 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 כּוּלָּהּ.

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.

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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CHIDON COVER REVIEW



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Qualifying for Chidon

THE TESTS & FINAL

Please note: There is not much time to review the whole book for the final so make sure you know the information really well by your test so it will be much easier to review for the final.

Test	Date	6 th Grade
1	Wednesday, 21 Cheshvan (October 27)	Units 209 - 222
2	Wednesday, 20 Kislev (November 24)*	Units 223 - 232
3	Thursday, 4 Shevat (January 6)	Units 233 - 242
4	Monday, 13 Adar 1 (February 14)	Units 243 - 257
Final	Wednesday, 6 Adar 2 (March 9)	Units 209 - 257

**Please note the updated test 2 date.*

The Tracks

THERE ARE 4 TRACKS THAT YOU CAN QUALIFY ON FOR THE CHIDON.

1. יסוד YESOD
2. ידיעה YEDIAH
3. הבנה HAVONAH
4. עיון IYUN

WHAT YOUR TRACK NEEDS TO LEARN SO YOU CAN PROPERLY PREPARE FOR THE 4 TESTS & FINAL, PLEASE SEE THE CHART BELOW.

	1 Yesod	2 Yediah	3 Havonah	4 Iyun
Knowledge Goals (Varies per grade)	Mitzvah Boxes 115 Mitzvah Boxes	Mitzvah Boxes & Details Sections 115 Mitzvah Boxes 49 Detail Sections		
Learning Requirements	Knowing the information in the Mitzvah Boxes	Knowing the information in the Mitzvah Boxes and the Details sections.	Understanding the information in the Mitzvah Boxes and the Details sections.	Applying the information to other information from any unit and to situations not mentioned in the book.
Test Questions Style	Straight forward questions on the Mitzvah Boxes.	Straight forward questions on the Mitzvah Boxes and the Details sections.	Higher thinking questions on the Mitzvah Boxes and the Details sections.	Very challenging analytical questions and brain teasers on the Mitzvah Boxes and Details sections.



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Summary of what all tracks are & are not required to know from the Yehadus Book.

You are required to know	You are not required to know
<p>All 4 Tracks - The Mitzvah Boxes:</p> <ul style="list-style-type: none"> • The makor (source) • Mitzvah names • Translation of mitzvah names—the words directly beneath the name in Hebrew • Synopsis of the mitzvah—the words directly above the icons • The Icons - The circles around each Mitzvah Box <ul style="list-style-type: none"> • To whom it applies • Where it applies • When it applies • Punishments • Relevant terms in Hebrew • Changes to the book, inside this Study Guide <p>Addition for Yediah, Havonah & Iyun tracks- The Details: All of the details in the Details section</p>	<p>All 4 Tracks - The Mitzvah Boxes:</p> <ul style="list-style-type: none"> • Mitzvah numbers • 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

All Tracks Explained

IN THE FOLLOWING PAGES, WE WILL OUTLINE THE IN DETAILED DIFFERENCE BETWEEN EACH TRACK.

- What you need to know ?
- How much time it will take to learn?
- How to study?
- How you will be tested?



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The Mitzvah Boxes

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

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 **✓**

MITZVAH NAMES

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

This also applies if two or more Mitzvos are grouped together in one Mitzvah box.



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Some Mitzvos don't have the Hebrew name in the Yehadus 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.

This also applies if two or more Mitzvos are grouped together in one Mitzvah box.

Some Mitzvos don't have the translation in the Yehadus Book, see the Study Guide book changes where the translations have been added.

ICONS

You need to be very familiar with the icons (The circles at the bottom or side of the Mitzvah Boxes) as there will be many questions which ask on the icons.

You need to train yourself to identify the icons of each Mitzvah individually.

(As you're studying, try asking yourself questions about the who, where, when and punishment.)

Addition For Yediah, Havonah & Iyun Tracks - The Details

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

Pay special attention to which details apply to which mitzvah, because Mitzvos are grouped together in units, and it can be hard to identify which details are for which Mitzvah.

RELEVANT TERMS IN HEBREW

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, we have put together a glossary of Hebrew terms in your book, found in this Study Guide on page 24.

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.

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.

How Much Time is Needed to Learn

SCHEDULE: KEEP UP WITH THE SCHEDULE

On page 28 in this Study Guide you will see a schedule of which units to learn each day.

The way the schedule is set up is that you learn all the units at least twice - for the first time we gave more time and for the second time we gave less time. In both rounds, the units have been split based on how hard the unit is - more time given for a harder unit and less for an easier unit. The more times you Chazur, the better you will do on your test.

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

The amount of time needed to study for the each of the 4 tests & final based on your track				
	1 Yesod	2 Yediah	3 Havonah	4 Iyun
Daily Study Time	15 minutes	30 minutes	45 minutes	60 minutes
Total Study Time per Test/Final <i>(Over a period of 30 days)</i>	7.5 hours	15 hours	22.5 hours	30 hours
Total Learning Hours in 5782 <i>(Over a period of 150 days)</i>	37.5 hours	75 hours	112.5 hours	150 hours

your missions on your parents account.

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.
- Have fixed times when you will learn each day.

Keep track of your limmud by logging your learning each day when entering your missions on your parents account.



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CHAZUR OVERVIEW



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How to study

BEFORE YOU START A UNIT, LOOK INTO THIS STUDY GUIDE SO YOU ARE AWARE OF:

1. Book Changes: If there are any changes in that unit, write them directly into your book in the correct place. Idea: If it's a long change, print the page from the study guide PDF (from TheChidon.com), cut out the change and paste into the book.
2. 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.

How to study to be a Yesod Finalist

LEARNING THE MITZVAH BOXES SO YOU KNOW THEM ON A BASIC LEVEL.

Go through all the Mitzvah Boxes – saying each word out loud.

This is the time to ask for the meaning of any word or term you do not understand.

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

CHARTS AND SPREADSHEETS

On page 38 you will find a spreadsheet with all the Mitzvos in your book. As you learn, memorize the charts and spreadsheets in the book. Color code the Mitzvos to help memorize the charts and spreadsheets.

Suggestion:

- Mitzvas Asei - Green.
- Mitzvas Lo Sa'aseh - Red.
- Mitzvah D'Rabanan - Purple.
- Color code those icons that don't appear frequently, for easy identification and memorization.

How to study to be a Yediah Finalist

LEARNING THE MITZVAH BOXES & THE DETAILS SECTION SO YOU KNOW THEM ON A BASIC LEVEL.

Go through all the Mitzvah Boxes and each unit's details section – saying each word out loud.

Fill out the icons on the accompanying spreadsheets below on page add page number per book

This is the time to ask for the meaning of any word or term you do not understand.

(Some people prefer to first read all the units on that test, before moving on

to the learning stage; others prefer to read one unit and immediately move on to the learning stage for that unit).

How to study to be a Havonah Finalist

LEARNING THE INFORMATION TO COMPREHEND AND THOROUGHLY UNDERSTAND IT.

- After learning as described above for the Yesod & Yediah tracks, read each unit's details section, 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.
- 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 else hold the book and listen as you say the paragraph in your own words, informing you afterwards of what you might have missed.
- Have someone test you on the Mitzvos and icons out of order.
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 charts out of order.
- *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"ח 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.
- If you are doing this yourself, cover it with your hand and say it in your own words. Don't summarize - say every detail. Make sure you break down the paragraph or sentence, and say each detail individually.
- When done, remove your hand from the paragraph, and skim the text with your eyes to see if you missed anything.
- 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.



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- 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.
- After going through each paragraph, go over the whole unit inside again, in one sitting to really make sure that you got it.
- 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.

How to study to be an Iyun Finalist

REVIEWING THE INFORMATION TO REMEMBER IT WELL SO YOU CAN APPLY IT IN OTHER PLACES

The questions that will be asked on the Iyun track 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:

- Make sure that you first properly prepared for the Yesod, Yediah & Havonah tracks.
- That you train yourself to see similarities in Mitzvos and Halachos, and make lists grouping similar mitzvot or halachos together (for example: which Mitzvos have the punishment of Malkus, apply only in Eretz Yisroel, are about avoda zora, etc.).
- Try to find situations where a person fulfills (or transgresses) more than one Mitzvah.
- Remember that the details you are reviewing are part of a bigger picture, and are not just isolated facts.
- Train yourself to memorize, by having someone to drill and test you.

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. Some ideas to help Memorize & remember difficult details:

- Highlight those details in the book.
- Write them on the post-it note that we provided and stick it in 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.

In general, this includes three types of questions.

1. Questions on multiple Mitzvos or halachos

Examples:

- a. How many Mitzvos has one fulfilled (or transgressed) for doing such-and-such an action?
- b. 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:

The *מִצְוָה* of *לִיָּהָדוּ*

- | | |
|---|---|
| A) Is to give up one's life and not worship idols | C) Is a <i>מִצְוָה</i> that must actually be felt in the physical heart |
| B) Is a <i>שְׂבִימָה שְׂבִיבָה</i> | D) All of the above |

In this case, option A is from unit 4, option B is from unit 1, and option C is from unit 2

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

Example:

Correct or incorrect: The laws of making an image of the sun are stricter than the laws of making an image of a person.

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

- The first Halacha is that one may not make an image of the sun in three or even in two dimensions
- The second Halacha is that one may not make an image of a person in three dimensions, but one may make an image of a person in two dimensions

By combining the two Halachos, it becomes clear that the laws of making an image of the sun are stricter than the laws of making an image of a person.

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



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The Four Tests

Amount of Correct Answers per Test Required to Pass & the Rewards				
	1 Yesod	2 Yediah	3 Havonah	4 Iyun
Amount of Questions Per Test	10 <i>10 Yesod questions</i>	20 <i>10 Yesod questions</i> <i>10 Yediah questions</i>	40 <i>10 Yesod questions</i> <i>10 Yediah questions</i> <i>20 Havonah questions</i>	50 <i>10 Yesod questions</i> <i>10 Yediah questions</i> <i>20 Havonah questions</i> <i>10 Iyun questions</i>
Passing Average Between the 4 Tests	70%			90%
Amount of Correct Answers Required to Pass Per Test	7	14	28	45
Reward	Chidon Sweater & Gifts. Unlock the ability to take the Yesod final	Chidon Sweater, Gifts & 75 Prize Credits. Unlock the ability to take the Yediah final	Chidon Sweater, Gifts, 75 Prize Credits & 100 regional trip. Unlock the ability to take the Havonah final	Chidon Sweater, Gifts, 75 Prize Credits & 100 regional trip. Unlock the ability to take the Iyun final

The Final

Get a passing average on all 4 tests and you become a Chidon Finalist, eligible to take your track's Chidon Final. The final is divided with the same 4 tracks as the 4 tests. Please see details in the chart below.



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Amount of questions on the final, how to pass & the Award				
	1 Yesod	2 Yediah	3 Havonah	4 Iyun
Amount of Questions	20 <i>20 Yesod questions</i>	40 <i>20 Yesod questions 20 Yediah questions</i>	60 <i>20 Yesod questions 20 Yediah questions 20 Havonah questions</i>	80 <i>20 Yesod questions 20 Yediah questions 20 Havonah questions 20 Iyun questions</i>
Passing Mark	60%	70%	80%	90%
Amount of Correct Answers Required to Pass	12	28	48	72
Award	Certificate <i>Your name is listed in the intro of the Game Show</i>	Plaque <i>Your name is listed in the intro of the Game Show</i>	Plaque & Stage Recognition <i>Your picture is displayed on the screen and your name is announced in the Award ceremony</i>	Medal, Plaque & Stage Recognition <i>Your picture is displayed on the screen and your name is announced in the Award ceremony</i>

Tips for taking your tests & Final

Some Chayolim have a hard time comprehending a question because they are unfamiliar with the style of the question.

- 1. Correct/Incorrect questions:** You may know the correct information, but may have a hard time understanding how to respond to the statement (after all, it's not worded as a question). In such a case, Change a correct/



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incorrect statement into a yes/no question.

For example:

Correct or Incorrect: A person who says that there is no G-D is called a min.

Yes or No: If a person says that there is no G-D, is he called a min?

Follow these tips when you use the practice questions and , will help the following tips on how to rephrase or breakdown questions to make them easier to comprehend and answer them correctly.

- 2. Multiple choice questions:** You may know the correct information, but may get confused because each option is a different detail. In such a case, read the question with each option separately, and the child should write by each option if it is correct.

Example:

A person who says that there is no G-D:

- Is called a min
- Loses his portion in Olam Haba
- Both of the above

Option A: A person who says that there is no G-D is called a min. (Correct)

Option B: A person who says that there is no G-D loses his portion in Olam Haba. (Correct)

Option C: Both of the above (Correct)

So the correct answer is option C. [A person who says that there is no G-D is called a min and loses his portion in Olam Haba.]

- 3. Questions that compare or contrast different details:** Create a chart on paper with a column for each detail being compared/contrasted and a row for each option in the question. Fill out the chart one column at a time, and then compare the results of the two columns by each row.

Example:

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

- A מצוה שבמחשבה
- לאו שאין בו מעשה
- Both of the above

Create a chart on paper, as follows:

Test & Final Rules

TEST & FINAL RULES

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

They can not explain Hebrew words and terms.

- If there are Hebrew words with no Nekudos, proctors can read them to you.

- If you ask the proctors 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 that at times a simple thing they say, can give away the answer.
- If you still have a question, the proctors 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 it asks, "Is a hat considered a garment?" The proctors 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, if 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.

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 your free time for daily study
- Use the calendar provided to split up your learning properly
- 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



Study Guide

CHIDON OVERVIEW



Study Guide

GLOSSARY

Glossary of Hebrew Terms

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

Term	Explanation
אוֹנָאָה	Financially cheating or verbally hurting
אוהֶל	A roof under which there is a dead body.
אֲוִרִים וְתוּמִים	Either a parchment containing a special name of Hashem which was placed in the Choshen (breastplate) worn by the Kohen Gadol, or the stones of the Choshen themselves. In certain situations, when direction was needed from Hashem, the question would be asked to the Kohen Gadol, while he wore the Urim V'tumim, and some of the letters on the Choshen would miraculously light up. The Kohen Gadol would then decipher the message from Hashem with Ruach Hakodesh.
אִיסוּר	A prohibition, or something forbidden
אִיסוּר יְחִוּד	Prohibition of a man being alone with a woman
אִירוּסִין	Another name for kiddushin. (The first stage of marriage, where the chassan makes the kallah his wife.)
אֶמְהָ/אֲמוּת	A measurement spanning the length of a grown person's forearm, from elbow to middle finger (pg. 459)
בְּ(שׁוֹגֵג)	While not aware of the aveirah, or not aware of its punishment
בֵּית דִּין	Jewish court
בֵּית דִּין הַגָּדוֹל	The highest court of 71 judges, also called Sanhedrin
בֵּית דִּין סְמוּכִין	A Jewish court whose judges have received semichah from earlier Chachamim, in an unbroken chain since Moshe Rabbeinu
בֵּית מִדְרָשׁ	House of study where people learn Torah
בֵּתֵי דִין	Jewish courts
גֵּט	Document. Refers to 1) a document of divorce 2) a document freeing a slave, called "get shichrur"
גֵּר/גֵּרִים	A non-Jew who became Jewish
גֵּיּוֹרָת	A female non-Jew who became Jewish
גְלוּת	Exile from Eretz Yisrael, after the Beis Hamikdash was destroyed; also used in the context of a Jew who commits an accidental murder, and must run to a city of refuge
דִּין	Law, Halachah
דָּיִן \ שׁוֹפֵטִים	Judge(s)
דִּין תּוֹרָה	A court case which is conducted according to Torah
הַקֹּדֶשׁ	The holy property of the Beis Hamikdash
הַר הַבַּיִת	The area of the Beis Hamikdash surrounding the azarah—courtyard (also refers to the mountain on which the Beis Hamikdash was built)



Study Guide

GLOSSARY

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



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GLOSSARY

מִדְרָבָּן (מ)	From the Chachamim; refers to decrees or mitzvos subject to specific rules
מַחֲיִיב	A person who was sentenced
מַחֲלֵל שַׁבָּת	One who desecrates Shabbos, by violating one of its laws
מִיתָה	Death
מִיתַת בֵּית דִּין	Death by Beis Din
מַכַּת מְרֻדוֹת	Whipping punishment, given by Beis Din as they see fit
מַלְקוֹת	Whipping punishment, given for transgressing mitzvos from the Torah
מִנְיָן	A congregation of ten men
מִמְזָר \ מִמְזָרֵת	A person born from certain types of forbidden relationships
מִן הַתּוֹרָה / מְדֹאֲרֵי יִתְא	From the Torah
מַעֲשֵׂר	Tenth (10 percent)
מְרֵאִית עֵין	Appearance of doing an improper act. It is forbidden to do something which appears to an onlooker to be forbidden, even if in actuality it is permitted
מֵת	Dead body
מֵת מְצוּה	A dead body with no one to bury it
נָבִיא	Prophet
נְבִילוֹת	(Meat from) animals that died naturally, or were not shechted properly
נֶדֶר	Promise
נִישׁוּאִין	The final stage of marriage, when a couple is allowed to live together as husband and wife
נָשִׂיא	Leader or prince; generally refers to the leader of the Sanhedrin
סֶלַע/סֶלְעִים	A type of coin used in the times of the second Beis Hamikdash (See book pg 462)
עֶבֶד/עֶבְדִּים	Servant(s); forced laborer(s)
עֲבִירוֹת בֵּין אָדָם לְמִקְוָם	A sin against Hashem that doesn't involve harming another person
עֲגֻלָּה עֲרוּפָה	A calf whose head was cut off in a special ceremony, as an atonement; done in a case where a dead body was found outside a city, and the killer is unknown
עוֹבֵר	To violate, as in a mitzvah
עֲזָרָה	Courtyard of the Beis Hamikdash
עִיר מִקְלָט	City of refuge, where a person who killed another person is safe from the go'el hadam—the dead person's relative who may kill the killer outside the ir miklat. If a person accidentally kills another person, he is obligated to run to a city of refuge.
פָּטוּר	Exempt
פְּסַק דִּין	Halachic decision
פְּרוּטָה	The smallest coin currency in the days of the Chachamim (pg. 462)
פְּרָסָה	A measure of distance (pg. 459)

צִיבוֹר	Community
קְדִישׁ (kaddish)	A prayer said during davening, sanctifying Hashem's name
קוֹנָה (koneh)	Acquire.
קִידוּשֵׁין	The first stage of marriage, where the chassan makes the kallah his wife (also known as eirusin)
קִינּוּן (kinyan)	Acquisition; an action that halachically finalizes the transfer of ownership from one person to another.
קֵנֶס	Fine
רֵאשׁוֹנִים	Rabbinic authorities after the Geonim who lead the Yidden for approx. four hundred and fifty years, from 4,798-5,252 (1038-1492). Some famous Rishonim are: Rashi, Rambam, Rabbeinu Tam, Ramban, and Rashba.
רְשׁוּת (reshus)	Possession or Property (domain)
שְׁבוּעָה	A promise made in Hashem's name
שִׁבְעַת מִצְוֹת בְּנֵי נֹחַ	The seven mitzvos that all people are required to keep
שׁוֹלַח יָד	"Extending a hand" to use an item that was deposited by you
שְׁלִיחוּת (shlichus)	<ol style="list-style-type: none"> 1. The empowerment given to a shliach to act on behalf of the meshaleiach 2. The mission that the shliach was empowered to do
שְׁמִיטָה	Seventh year of the seven year work cycle, when it is forbidden to work the ground, and all produce that grows is holy; can also refer to the seven year work cycle as a whole (see pg. 275 "in which shmittah cycle of yovel did the event...occur?")
תְּחוּם	The boundary past which a person is not allowed to go on Shabbos
תְּקִנָּה (takanah)	A decree from the Chachamim
תְּרוּמָה	The portion separated from certain produce, which is given to a Kohen



Study Guide

GLOSSARY



Study Guide

LEARNING SCHEDULE

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.

תשרי תשפ"ב							SEPTEMBER 2021
SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SHABBOS	
כא 29	כב 30	כג 31	כד 1	כה 2	כו 3	כז 4 NITZAVIM	
			🕒	🕒	🕒	🕒	
כח 5	כט 6	א 7 ROSH HASHANA	ב 8 ROSH HASHANA	ג 9 TZOM GEDALIA	ד 10	ה 11 VAYELECH UNIT 209	
🕒	🕒	🕒	🕒	🕒	🕒	🕒	
ו 12 UNIT 209	ז 13 UNIT 209	ח 14 UNIT 210	ט 15 EREV YOM KIPPUR	י 16 YOM KIPPUR	יא 17	יב 18 HA'AZINU UNIT 211	
🕒	🕒	🕒	🕒	🕒	🕒	🕒	
יג 19 UNIT 212	יד 20 EREV SUKKOS	טו 21 SUKKOS	טז 22 SUKKOS	יז 23 SUKKOS	יח 24 SUKKOS	יט 25 SUKKOS	
🕒	🕒	🕒	🕒	🕒	🕒	🕒	
כ 26 SUKKOS	כא 27 HOSHANA RABBAH	כב 28 SHEMINI ATZERES	כג 29 SIMCHAS TORAH	כד 30	כה 1	כו 2	
🕒	🕒	🕒	🕒	🕒			

תשרי - חשון תשפ"ב							OCTOBER - NOVEMBER 2021
SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SHABBOS	
כ 26	כא 27	כב 28	כג 29	כד 30	כה 1	כו 2 BEREISHIS UNIT 213	
					ש 8	ז 9 NOACH UNIT 217	
ז 3 UNIT 214	ח 4 UNIT 215	ט 5 UNITS 216	י 6 ROSH CHODESH CHESHVAN UNITS 216	יא 7 ROSH CHODESH CHESHVAN UNIT 216	יב 8	יג 9	
יג 10 UNIT 217	יד 11 UNIT 218	טו 12 UNIT 218	טז 13 UNITS 219-220	יז 14 UNITS 219-220	יח 15	יט 16 LECH-LECHA UNITS 219-220	
יט 17 UNITS 221-222	כ 18 UNITS 221-222	כא 19 UNITS 221-222	כב 20 UNIT 209	כג 21 UNITS 210-212	כד 22 UNITS 213-215	כה 23 VAYEIRA UNIT 216	
כז 24 UNITS 217-218	כח 25 UNITS 219-220	כט 26 UNITS 221-222	ל 27 כא 27 TEST 1 UNIT 223	א 28 כב 28 UNIT 224	ב 29 כג 29 UNIT 224	ג 30 כד 30 UNIT 225	
א 31 UNIT 225	ב 1	ג 2	ד 3	ה 4	ו 5	ז 6	



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LEARNING SCHEDULE

חשון - כסלו תשפ"ב							NOVEMBER - DECEMBER 2021
SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SHABBOS	
כה 31	כו 1 UNIT 225	כז 2 UNIT 226	כח 3 UNIT 226	כט 4 UNIT 226	א 5 ROSH CHODESH KISLEV	ב 6 TOLDOS UNIT 227	
ז 7 UNIT 227	ח 8 UNIT 227	ט 9 UNIT 228	י 10 UNITS 229-230	יא 11 UNITS 229-230	יב 12 UNITS 229-230	יג 13 VAYEITZEI UNITS 229-230	
יד 14 UNIT 231	טו 15 UNITS 232	טז 16 UNITS 232	יז 17 UNIT 232	יח 18 UNITS 223-224	יט 19 UNITS 225-227	כ 20 VAYISHLACH UNITS 225-227	
כג 21 UNITS 228-229	כד 22 UNITS 230-231	כה 23 YUD-TES KISLEV UNIT 232	כו 24 כז 24 CHOF KISLEV TEST 2 UNIT 233	כח 25 UNIT 233	כט 26	ל 27 VAYEISHEV UNIT 233	
ל 28 UNIT 234	א 29 CHANUKAH	ב 30 CHANUKAH	ג 1	ד 2	ה 3	ו 4	



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LEARNING SCHEDULE

כסלו - טבת תשפ"ב							DECEMBER 2021
SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SHABBOS	
כד 28	כה 29	כו 30	כז 1 CHANUKAH	כח 2 CHANUKAH	כט 3 CHANUKAH	ל 4 CHANUKAH ROSH CHODESH TEVES MIKEITZ	
א 5 CHANUKAH ROSH CHODESH TEVES	ב 6 CHANUKAH	ג 7 UNIT 235	ד 8 UNIT 235	ה 9 UNITS 235	ו 10	ז 11 VAYIGASH UNITS 235	
ח 12 UNITS 236	ט 13 UNIT 237	י 14 ASARAH B'TEVES	יא 15 UNIT 238	יב 16 UNIT 238	יג 17	יד 18 VAYECHI UNIT 239	
טו 19 UNIT 239	טז 20 UNIT 240	יז 21 UNIT 240	יח 22 UNIT 240	יט 23 UNIT 241	כ 24	כא 25 SHEMOS UNIT 241	
כב 26 UNIT 242	כג 27 UNIT 242	כד 28 UNITS 233-234	כה 29 UNIT 235	כו 30 UNIT 235	כז 31	כח 31	

טבת - שבט תשפ"ב							JANUARY 2022
SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SHABBOS	
כב 26	כג 27	כד 28	כה 29	כו 30	כז 31	כח 1 VA'EIRA UNITS 236-239	
כט 2 UNITS 236-239	א 3 ROSH CHODESH SHEVAT UNIT 240	ב 4 UNIT 241	ג 5 UNIT 242	ד 6 TEST 3 UNIT 243	ה 7	ו 8 BO UNIT 244	
ז 9 UNIT 244	ח 10 UNIT 245	ט 11 UNIT 245	י 12 UNITS 246-247	יא 13 UNITS 246-247	יב 14	יג 15 BESHALACH UNITS 246-247	
יד 16 UNIT 246-247	טו 17 TU B'SHEVAT UNIT 248	טז 18 UNITS 249-250	יז 19 UNITS 249-250	יח 20 UNIT 251	יט 21	כ 22 YISRO UNIT 252	
כא 23 UNITS 253-254	כב 24 UNITS 253-254	כג 25 UNITS 253-254	כד 26 UNITS 255-256	כה 27 UNIT 257	כו 28	כז 29 UNIT 257	
כח 30 UNIT 243-244	כט 31 UNITS 245-247	ל 1	א 2	ב 3	ג 4	ד 5	

שבת - אדר א' תשפ"ב							FEBRUARY 2022
SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SHABBOS	
כח 30	כט 31	ל 1	א 2	ב 3	ג 4	ד 5	
		ROSH CHODESH ADAR 1 UNITS 245-247	ROSH CHODESH ADAR 1 UNITS 248-250	UNITS 251-252		TERUMAH UNITS 253-254	
		🕒	🕒	🕒	🕒	🕒	
ה 6	ו 7	ז 8	ח 9	ט 10	י 11	יא 12	
UNIT 255-257	UNITS 243-244	UNITS 245-247	UNITS 245-247	UNITS 248-250		TETZAVEH UNITS 251-253	
🕒	🕒	🕒	🕒	🕒	🕒	🕒	
יב 13	יג 14	יד 15	טו 16	טז 17	יז 18	יח 19	
UNITS 254-257	TEST 4 UNITS 209-211	PURIM KATAN UNITS 212-215	SHUSHAN PURIM KATAN UNIT 216	UNITS 217-219		KI SISA UNITS 220-221	
🕒	🕒	🕒	🕒	🕒	🕒	🕒	
יט 20	כ 21	כא 22	כב 23	כג 24	כד 25	כה 26	
UNITS 222-224	UNITS 225-226	UNITS 227-228	UNITS 229-230	UNITS 231-232		VAYAKHEL SHEKALIM UNITS 233-234	
🕒	🕒	🕒	🕒	🕒	🕒	🕒	
כו 27	כז 28	כח 1	כט 2	ל 3	א 4	ב 5	
UNIT 235	UNIT 236-238						
🕒	🕒						

אדר א' - אדר ב' תשפ"ב							MARCH 2022
SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SHABBOS	
כו 27	כז 28	כח 1	כט 2	ל 3	א 4	ב 5	
		UNITS 239-240	UNITS 241-243	ROSH CHODESH ADAR 2 UNITS 244-245	ROSH CHODESH ADAR 2	PEKUDEI UNITS 246-247	
		🕒	🕒	🕒	🕒	🕒	
ג 6	ד 7	ה 8	ו 9	ז 10	ח 11	ט 12	
UNITS 248-250	UNITS 251-253	UNITS 254-257	FINAL			VAYIKRA ZACHOR	
🕒	🕒	🕒	🕒	🕒	🕒	🕒	
י 13	יא 14	יב 15	יג 16	יד 17	טו 18	טז 19	
			TA'ANIS ESTHER	PURIM	SHUSHAN PURIM	TZAV	
🕒	🕒	🕒	🕒	🕒	🕒	🕒	
יז 20	יח 21	יט 22	כ 23	כא 24	כב 25	כג 26	
						SHMINI PARAH	
🕒	🕒	🕒	🕒	🕒	🕒	🕒	
כד 27	כה 28	כו 29	כז 30	כח 31	כט 1	א 2	
🕒	🕒	🕒	🕒	🕒			



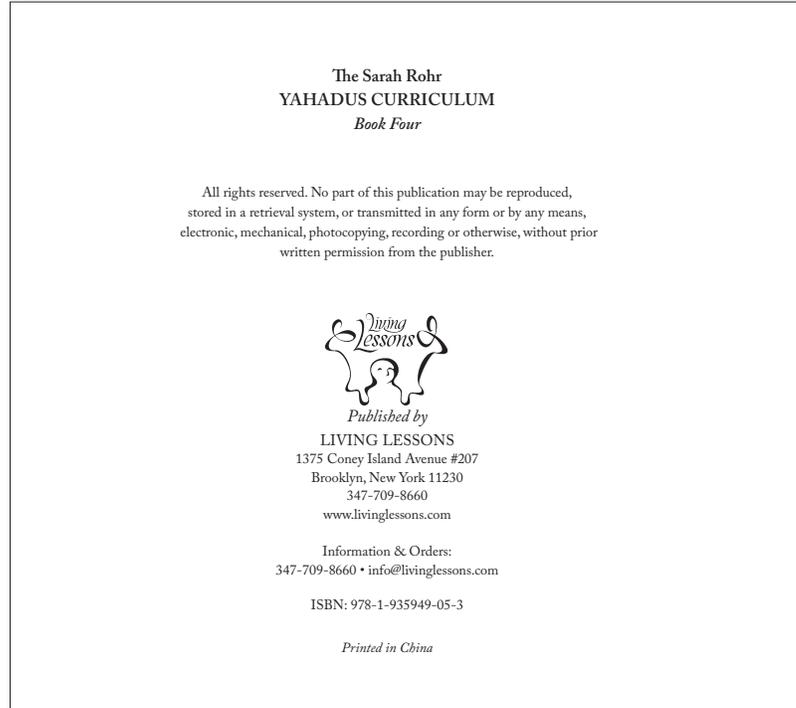
Study Guide

LEARNING SCHEDULE

Book Changes

Keep in mind that you are responsible for all changes and clarifications for each Yahadus Unit in your book. 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.

Yahadus Unit 209

Page	What	Detail Changed	Changed To
15	Section titled "8. קנין חצר – A Kinyan Through Property," sixth and seventh sentences.	<i>Kinyan chatzer</i> also works if the purchased item is on top of an belonging to the buyer, in any reshus . When a person stands in a public space, the area within four <i>amos</i> of him is considered "his" space.	<i>Kinyan chatzer</i> also works if the purchased item is on top of an belonging to the buyer, in certain cases . When a person stands in a public space that is not a halachic reshus harabim , the area within four <i>amos</i> of him is considered "his" space.

Yahadus Unit 210

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

Yahadus Unit 211

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

Yahadus Unit 212

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

Yahadus Unit 214

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

Yahadus Unit 216

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

Yahadus Unit 217

Page	What	Detail Changed	Changed To
80	Mitzvah 511, name of the mitzvah	Hebrew name	מִצְוַת יְעוּד שֶׁל אָמָה עֲבָרִיָּה
80	Mitzvah 511, makor of the mitzvah	Part of the passuk that is the source for this mitzvah	אֲשֶׁר לוֹ יְעֻדָּה

80	Mitzvah 512, name of the mitzvah	Hebrew name	מִצְוַת פְּדִיּוֹן אִמָּה הָעֲבָרִיָּה
80	Mitzvah 512, makor of the mitzvah	Part of the passuk that is the source for this mitzvah	וְהַפְּדָה

Yahadus Unit 218

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

Yahadus Unit 220

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

Yahadus Unit 226

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

Yahadus Unit 229

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

Yahadus Unit 235

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

Yahadus Unit 240

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

Yahadus Unit 248

Page	What	Detail Changed	Changed To
363	Mitzvah 589, name of the mitzvah	Hebrew name	שְׁלֵא יִכְנֶס כְּהֵן גְּדוֹל בְּאֵהָל הַמִּזְבֵּחַ
363	Mitzvah 589, makor of the mitzvah	Part of the passuk that is the source for this mitzvah	וְעַל כֵּן נִפְשׁוֹת מֵת לֹא יָבֵא
363	Mitzvah 590, name of the mitzvah	Hebrew name	שְׁלֵא יִטְמֵא כְּהֵן גְּדוֹל בְּשׂוּם טוֹמְאָה בְּמִזְבֵּחַ
363	Mitzvah 590, makor of the mitzvah	Part of the passuk that is the source for this mitzvah	לְאָבִיו וּלְאִמּוֹ לֹא יִטְמָא
365	Last sentence of details	If there is a wall around it, kohanim may go within four tefachim (slightly more than a foot) of the wall, even if it is within four amos of the grave.	If there is a wall around it, kohanim must only distance themselves four tefachim (slightly more than a foot) from the wall, even if it is within four amos of the grave.

Yahadus Unit 250

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

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.

1. Units (filled in)
2. Hebrew name of each mitzvah
3. Translations for all the mitzvos (filled in)
4. To whom the mitzvah applies
5. Where the mitzvah applies
6. When the mitzvah applies
7. Punishment given for violating the mitzvah (leave empty for some mitzvos, such as mitzvos aseï)

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 aseï in green, mitzvos lo sa'aseh in red, and mitzvos d'rabbonon in purple.

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

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

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

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

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

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

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

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

Unit	Mitzva	Mitzva Translation	Who?	Where?	When?	Punishment
245 כיבוד אב ואם		The mitzvah to honor a father and mother				
		The mitzvah to fear a father and mother				
		Not to curse a father or mother				
		Not to hit a father or mother				
246 בן סורר ומורה		Not to eat and drink in the manner of a glutton and a guzzler				
		Kohanim should become tamei for their immediate relatives, and every Jew should mourn the death of his six [blood] relatives				
247 אבילות		A Kohen shouldn't become tamei through contact with a dead body, except for the relatives mentioned in the Torah				
		Do not enter an ohel that has a dead body in it				
		Do not become tamei through contact with a dead body, even for close relatives				
		The mitzvah to appoint a king over us				
248 הרחקת כותנים מטומאת מת		Not to appoint a non-Jewish king				
249 מינוי מלך						

Unit	Mitzva	Mitzva Translation	Who?	Where?	When?	Punishment
250 הנהגת המלך		The king should not have too many wives				
		The king should not have too many horses				
		The king should not accumulate more gold and silver than he needs				
251 שבעה עממין וחזרה למצרים		The mitzvah of killing the seven nations				
		Not to allow a member of the seven nations to live				
		Not to live in Mitzrayim forever				
252 עמלק		To eliminate the descendants of Amalek				
		To remember what Amalek did to B'nei Yisrael when they left Mitzrayim				
		Not to forget what Amalek did to our ancestors when they left Mitzrayim				
253 מלחמה		To follow the laws of the Torah when waging a war				
		Not to offer peace to the nations of Ammon and Moav				
		Annoint a Kohen [who is appointed] to address the nation before war				
		Not to break down (be afraid) before the enemy during battle				

Unit	Mitzva	Mitzva Translation	Who?	Where?	When?	Punishment
254 בל תשחית		Not to needlessly destroy				
255 נקיון המותנה		Designating a place (outside) the camp as a lavatory				
		Carry a shovel with which to cover the waste (outside) the camp				
256 שנה ראשונה		The mitzvah for a man to rejoice with his wife during their first year of marriage				
		Not to take a chassan away from his home for the entire first year of marriage				
257 יפת תאר		The mitzvah of the laws of a captive woman				
		Not to sell a captive woman				
		Not to make the captive woman work like a slave after he married her				

Practice Questions

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

SUGGESTED STUDY TIPS

1. Learn four or five units at a time.
2. Review those units until you feel you know the information well.
3. Read the questions for all the corresponding units with your book closed, and write down your answers.
4. Mark 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 209

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

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

2. Correct or Incorrect

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

3. הגבהה can be done:

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

4. מסירה can be done:

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



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5. Correct or Incorrect

משיכה works even if no money was given yet.

6. Correct or Incorrect

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

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

___ כסף

___ הגבהה

___ משיכה

___ מסירה

___ חזקה

___ שטר

___ חליפין

___ קנין חצר

___ סיטומתא

___ קנין אגב

8. Correct or Incorrect

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

9. Correct or Incorrect

סיטומתא is a valid קנין Miderabanan.

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

a) After a קנין was made

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

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

d) All of the above

UNIT 210

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

a) Cannot annul the sale later

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

b) Can annul the sale for up to 30 days

d) Can annul the sale whenever he wants

2. applies: שלא להנות במקח וממכר

a) Only to the buyer

c) To both the buyer and the seller

b) Only to the seller

d) Only to Beis Din

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

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

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

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

5. Correct or Incorrect

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

UNIT 211

1. Correct or Incorrect

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

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

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

3. One who verbally offends a גר is עובר:

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

4. Correct or Incorrect

שלא להנות הגר בדברים applies to both men and women.

UNIT 212

1. What can become הפקר?

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

2. When does the property of גר become הפקר?

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



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3. In order for something to become הפקר:

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

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

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

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

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

6. A gift must be given:

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

UNIT 213

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

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

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

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

3. Which rights may not be infringed on?

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

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

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

5. The **דין בר מצרא** applies:

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

6. Correct or Incorrect

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

7. About what may neighbors not protest?

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

UNIT 214

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

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

2. Correct or Incorrect

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

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

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



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

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

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

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

UNIT 215

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

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

2. Bringing another person into a partnership:

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

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

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

4. Correct or Incorrect

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

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

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

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

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

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

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

3. Correct or Incorrect

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

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

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

5. Correct or Incorrect

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

6. To cut the master's hair is:

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

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

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

8. Which עבד goes free by...?

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

___ Paying money

___ ראש השנה of the יובל year

___ The master dying and leaving a brother to inherit the עבד

___ שמיטה of ראש השנה

___ שטר

___ The master dying and leaving a son and daughter

___ The beginning of the 7th year, from the day he was sold



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9. הענקה:

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

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

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

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

___ עבודת פרך

___ עבודת עבד

___ Marrying a שפחה כנענית

___ Going free by יובל

___ Going free through the death of the master

___ הענקה

___ Getting ear pierced

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

11. Which of the following statements is correct?

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

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

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

UNIT 217

1. Correct or Incorrect

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

2. Correct or Incorrect

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



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

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

4. A girl who is physically mature

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

5. Correct or Incorrect

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

6. The master telling the אמה העברי'ה "you are betrothed to me" accomplishes:

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

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

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

8. One who sells his אמה העברי'ה:

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

UNIT 218

1. Which מצוה applies at all times?

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

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

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



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3. What is the דין of a non-Jewish servant who does not want to go to מקוה after 12 months?
- a) The master is required to free him
 - b) The master is required to sell him to a non-Jew
 - c) The master is required to either free him, or sell him to a non-Jew
 - d) The master must keep him as a servant forever
 - e) None of the above
4. What is the דין of a non-Jewish servant who does agree to go to מקוה, have a ברית, and keep the מצות?
- a) The master is required to free him
 - b) The master is required to sell him to a non-Jew
 - c) The master can either free him or sell him to a non-Jew
 - d) The master must keep him as a servant forever
 - e) None of the above
5. Correct or Incorrect
- It is forbidden to give an עבד כנעני demeaning work.
6. Correct or Incorrect
- בני ישראל have an inherent mercy on everybody.
7. When is one required to free his עבד כנעני?
- a) If the master unintentionally struck his עבד כנעני and caused him to lose a limb
 - b) If the master intentionally struck his עבד כנעני and caused him to lose a limb
 - c) If the עבד כנעני unintentionally struck his master and caused him to lose a limb
 - d) If the עבד כנעני intentionally struck his master and caused him to lose a limb
8. A שפחה כנענית who was struck by her master on her ear:
- a) Goes free, only if she completely lost hearing in that ear
 - b) Does not need a גט שחרור to go free
 - c) Both of the above
 - d) Option C, and when freed may marry a Jewish man
9. An עבד כנעני who goes free:
- a) Needs to go to מקוה again
 - b) Needs to go to מקוה again by daytime
 - c) Needs to go to מקוה again by daytime, in the presence of 3 men
 - d) Needs to go to מקוה again by daytime, in the presence of 3 men, and must verbally accept the מצות

UNIT 219

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

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

2. Correct or Incorrect

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

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

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

4. Correct or Incorrect

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

5. Correct or Incorrect

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

UNIT 220

1. Correct or Incorrect

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

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

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

3. What is included in גניבה ואבידה?

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



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

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

5. Correct or Incorrect

A פשיעה is חייב for שואל.

6. Correct or Incorrect

A מתה מחמת מלאכה is שוכר חייב for שוכר.

7. שבועת השומרים:

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

UNIT 221

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

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

2. When has one transgressed these מצוות?

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

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

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

4. Correct or Incorrect

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

UNIT 222

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

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

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

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

3. Correct or Incorrect

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

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

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

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

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

6. Which of the following is לאו שניתן לתשלומין לתשלומין?

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

UNIT 223

1. Correct or Incorrect

ארץ ישראל applies only in לא לחסום בהמה בשעת מלאכה.

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

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



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3. שלא לחסום בהמה בשעת מלאכה applies to:

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

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

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

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

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

UNIT 224

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

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

2. Correct or Incorrect

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

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

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

4. A משכון:

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

5. Who is called a רשע?

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

6. Correct or Incorrect

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

UNIT 225

1. It is permitted to take a cooking pot:

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

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

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

3. Correct or Incorrect

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

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

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

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

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

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

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

7. Correct or Incorrect

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

8. An object taken as payment may be sold:

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



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UNIT 226

1. It is a מצוה for one to:

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

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

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

3. Correct or Incorrect

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

4. Correct or Incorrect

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

5. רבית מאוחרת is:

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

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

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

7. When is one חייב מלקות?

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

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

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

9. Correct or Incorrect

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

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

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

11. שלא להלוות ברבית לישראל means:

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

UNIT 227

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

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

2. A מודה במקצת swears:

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

3. A כופר הכל makes a שבועה:

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

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

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



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

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

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

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

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

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

8. Correct or Incorrect

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

9. Correct or Incorrect

Nowadays, we no longer use שבועות in בית דין.

10. Correct or Incorrect

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

UNIT 228

1. Which of the following can receive a ירושה?

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

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

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

3. Correct or Incorrect

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

4. Number the correct order of inheritance:

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

5. Correct or Incorrect

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

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

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

UNIT 229

1. Which מצוה applies at all times?

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

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

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

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

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

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

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

5. Correct or Incorrect

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

6. Correct or Incorrect

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



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7. סמיכה:

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

8. Correct or Incorrect

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

9. What was dealt with at night?

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

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

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

11. Cases involving מלקות can be judged by:

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

UNIT 230

1. Correct or Incorrect

מצות הטיה אחרי רבים applies to all people.

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

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

3. Correct or Incorrect

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

4. Correct or Incorrect

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



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UNIT 232

1. Correct or Incorrect

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

2. A. סקילה B. שריפה C. הרג D. חנק

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

3. The **בית הסקילה** is:

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

4. Who is **ה חייב תלי**?

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

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

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

6. Drowning is compared to:

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

7. Being trampled by an animal is compared to:

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

8. Correct or Incorrect

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

9. Correct or Incorrect

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

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

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

UNIT 233

1. The one who administers the מלקות:

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

2. מלקות is given:

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

3. Who counts the lashes?

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

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

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

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

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



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

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

7. Cursing someone with Hashem's name:

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

8. Correct or Incorrect

מכת מרדות can only be given if there are witnesses.

UNIT 234

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

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

2. An אנוס:

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

3. Correct or Incorrect

An אנוס that missed שחרית must daven מנחה twice.

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

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

5. applies: שלא לענוש האנוס

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



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5. Correct or Incorrect

שלא לקלל הנשיא applies in all places.

UNIT 237

1. For a case involving a financial dispute:

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

2. A תלמיד חכם must testify:

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

3. Correct or Incorrect

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

4. Correct or Incorrect

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

5. Correct or Incorrect

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

UNIT 238

1. Correct or Incorrect

The greater witness is interrogated first.

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

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

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

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

4. Non-financial matters:

A. Testimony is valid B. Testimony is invalid

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

5. Financial matters:

A. Testimony is valid B. Testimony is invalid

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

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

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

7. מצות חקירת העדים היטב applies to:

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

UNIT 239

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

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



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2. Correct or Incorrect

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

3. Correct or Incorrect

In order to testify in a financial case, the witnesses must testify on the same day.

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

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

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

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

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

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

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

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

8. דין בעל דין is believed in regards to:

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

9. Correct or Incorrect

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

UNIT 240

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

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

2. נון התורה, who is considered a רשע?

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

3. When is a testimony invalid retroactively?

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

4. Which of the following may not testify?

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

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

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

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

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

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

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

UNIT 241

1. Who is חייב מלקות?

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

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

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



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3. Correct or Incorrect

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

4. Correct or Incorrect

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

5. הכחשה:

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

UNIT 242

1. Correct or Incorrect

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

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

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

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

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

4. Correct or Incorrect

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

5. **עדים זוממים** who testified that **ראובן** is **חייב מיתה**, are punished if they are proven to be **עדים זוממים**:

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

6. Correct or Incorrect

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

UNIT 243

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

- a) תורה שבעל פה
- b) סיג לתורה
- c) Something learned using the **ג'י"ג** מדות

d) None of the above

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

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

3. An אפיקורוס חן:

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

4. A זקן ממרא (who gets punished)

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

5. Correct or Incorrect

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

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

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

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

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

UNIT 244

1. A. מותר B. אסור

___ Adding from a different species to the object with which the מצוה is being performed, with the intention of fulfilling the מצוה

___ Adding from the same species to the object with which the מצוה is being performed, with the intention of fulfilling the מצוה

___ A נביא saying that there is a new מצוה

___ One who is not obligated to fulfill a certain מצוה, fulfilling that מצוה

___ Doing a מצוה at the wrong time, with the intention of fulfilling the מצוה

___ Performing a מצוה more than once, at the time of its obligation



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2. The תורה can forbid something which the חכמים allows

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

3. Which of the following is בגרע?

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

4. Correct or Incorrect

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

5. מלקות is given for transgressing:

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

UNIT 245

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

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

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

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

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

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

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

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

5. Correct or Incorrect

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

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

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

7. When is one exempt from honoring a parent?

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

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

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

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

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

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

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

UNIT 246

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

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

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

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



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

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

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

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

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

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

6. Correct or Incorrect

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

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

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

8. Correct or Incorrect

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

9. A בן סורר ומורה:

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

UNIT 247

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

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

2. Correct or Incorrect

The obligation to mourn begins after the burial.

3. Correct or Incorrect

Mourning for a sister is **מדרבנן**.

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

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

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

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

6. An אבל is forbidden to:

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

7. Correct or Incorrect

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

8. Regarding קריעה, there are various מנהגים:

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

9. The סעודת הבראה:

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

10. Correct or Incorrect

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

11. Correct or Incorrect

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

12. The שומר for the deceased should:

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

13. The חברא קדישא:

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



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14. Correct or Incorrect

A coffin should not be made of plain wood.

15. Correct or Incorrect

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

16. Correct or Incorrect

תכריכין is buried with expensive נשיא.

UNIT 248

1. A כהן may become טמא to his:

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

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

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

3. A כהן גדול may become טמא to:

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

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

- a) A כהן regular
- b) A הלל
- c) Both of the above
- d) None of the above

UNIT 249

1. A king needs to be:

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

2. מלכי בית דוד were anointed:

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



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3. מלכי ישראל were anointed with:

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

4. The king's son is anointed:

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

5. Correct or Incorrect

A king may not relinquish his honor.

6. Correct or Incorrect

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

7. Correct or Incorrect

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

8. A king may:

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

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

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

10. Correct or Incorrect

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

UNIT 250

1. Correct or Incorrect

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

2. Correct or Incorrect

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

3. Correct or Incorrect

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



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4. גן התורה, a king may marry:

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

5. Correct or Incorrect

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

UNIT 251

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

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

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

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

3. אגר תושב:

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

4. Who killed most of the 7 nations?

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

UNIT 252

1. Correct or Incorrect

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

2. The מצוה to destroy עמלק applies:

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

3. Correct or Incorrect

We do not accept גרים who descend from עמלק.

4. Correct or Incorrect

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

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

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

6. פרשת זכור:

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

UNIT 253

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

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

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

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

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

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

4. Correct or Incorrect

We will never offer peace to עמון.

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

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

6. The מלחמה:

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



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7. Which announcement was repeated by the military officers?

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

8. When did the **משוח מלחמה** speak to the nation for the 1st time?

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

9. One who was afraid of war:

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

10. Correct or Incorrect

Appointing a **משוח מלחמה** is a **מצוה**.

UNIT 254

1. Which of the following is forbidden?

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

2. Which of the following is permitted?

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

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

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

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

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

5. The **חכמים discourage:**

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

UNIT 255

1. The **מצוה להתקין יד במחנה is:**

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

2. The **מצוה להתקין יד במחנה applies:**

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

3. **Correct or Incorrect**

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

4. The **army camp must be kept holy:**

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

5. **Correct or Incorrect**

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

UNIT 256

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

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

2. **Correct or Incorrect**

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



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

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

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

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

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

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

UNIT 257

1. A יפת תאר can only be taken:

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

2. A soldier may marry a יפת תאר:

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

3. Correct or Incorrect

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

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

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

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

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

6. Correct or Incorrect

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

7. One who sells his יפת תאר:

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

8. Correct or Incorrect

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



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ANSWER KEY

Answer Key

209	213	217
A	D	C
I	B	I
E	C	A
D	D	A
C	D	C
I	I	B
C,B,B,B,A,A,C,B,C,B	B	D
I		B
C	214	
B		218
210	D	C
	I	C
	A,C,B,B,B,B,A	C
C	B	C
C	D	D
D		I
B	215	C
I		B
	C	A
211	C	C
	A	
C	I	219
A	C	
C		C
C	216	C
		D
212	A	C
	B	I
D	C	
B	D	220
D	C	
D	D	I
C	C	C
B	C,D,C,D,C,D,B,	B
	C	C
	B,B,B,A,B,B,A,A,A	C
	A	I
	C	C

221		225		228
C		D		D
C		A		A
A		C		C
I		D		4,3,2,1
		D		C
222		C		D
A		C		
D		C		229
I				B
B		226		B
C		C		D
D		C		D
		I		I
223		I		C
I		C		C
B		C		C
D		D		D
C		C		C
A		C		1C
		D		
224		1B		230
A				C
I		227		D
D		C		I
C		B		C
B		C		B
C		A,C,B		
		D		231
		A		B
		C		Correct
		C		B
		C		B,A,A,A
		C		A,A,A,A



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ANSWER KEY



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ANSWER KEY

232	236	240
C	I	D
A,C,B,A,A,D,A,C,	D	D
D,D,C,A and B,	B	C
B and D	B	D
B	C	D
C		D
C	237	C
D	C	
A	D	241
C	I	B
I	I	A
C	I	C
		I
233	238	B
A	C	
D	D	242
B	A	C
A	B,B,B,A,A,B	C
B	A,A,B,A,A,A	C
C,E,F,B,E,A,C	D	C
B	B	C
I		C
	239	
234	C	243
B	I	A
C	I	B
C	D	C
D	B	D
C	C	C
	B	B
235	C	A
B	C	
B	C	
C		
C		
B		

244		247		250
B,B,B,A,B,A		B		C
C		C		C
C		I		C
C		B		B
D		C		C
		A		
		C		251
245		C		D
D		C		D
C		B		A
C		C		B
A		I		
I		D		252
D		D		I
D		I		C
A		I		I
B		I		C
D				B
		248		D
		B		
		C		253
		C		D
		A		C
246				B
B				C
B				C
D				D
D				C
C				B
C				C
C				C
C				D
C				C
		249		C
		A		
		D		
		C		
		D		
		C		
		I		
		C		
		D		
		C		
		C		



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ANSWER KEY



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ANSWER KEY

254

D
A
A
B
C

255

A
C
C
D
C

256

B
I
D
A
D

257

D
A
I
A
A
C
D
I