

בס"ד

Celebrating 10 Years!



Study Guide 5784

YAHADUS BOOK 2

להשם הארץ ומלואה

Name:

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myShliach



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Welcome to the Chidon

Dear Chayol,

Welcome to the International Chidon Sefer Hamitzvos 5784!

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 יִגְעָתִי וּמִצָּצָתִי תֵּאֱמִין – 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,

Welcome to the International Chidon Sefer Hamitzvos 5784!

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 your 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 3 test & final for each track
- Changes to the Yahadus textbooks
- Replacement sections for the book
- Study helpers:
 - Key terms
 - Spreadsheet
 - Practice questions

The History of the Chidon

LIMUD HARAMBAM

In 1984 (תשד"מ), the Rebbe instituted the Takona of Limud Harambam—that every man, woman, and child learn Rambam daily. Three cycles were established: Learn three Perakim a day over the course of one year, learn one Perek a day over the course of three years, or learn the Mitzvos in Sefer Hamitzvos, which correspond to the three-Perakim cycle. Through these cycles, a person would learn all 613 Mitzvos – כָּל הַתּוֹרָה 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 – כָּל הַתּוֹרָה כּוּלָּהּ.

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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Qualifying for Chidon

THE 3 TESTS & THE FINAL

Test	Date	5 th Grade
1	Wednesday, 16 Kislev (November 29)	Units 46 - 62
2	Monday, 27 Teves (January 8)	Units 63 - 80
3	Wednesday, 5 Adar I (February 14)	Units 81 - 99
Final	Thursday, 4 Adar II (March 14)	Units 46 - 99

Please note: There is not much time to review the whole book for the final, learn the information really well for the 3 tests so it will be much easier to review for the final.

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

All Tracks Explained

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

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

IN THE BELOW CHART YOU WILL SEE THE LEARNING DIFFERENCES FOR EACH OF THE 4 TRACKS.

	1 Yesod	2 Yediah	3 Havonah	4 Iyun
Knowledge Goals	Mitzvah Boxes 145 Mitzvah Boxes	Mitzvah Boxes & Details Sections 145 Mitzvah Boxes 54 Detail Sections		
Learning Requirements	Knowing the information in the Mitzvah Boxes	Knowing the information in the Mitzvah Boxes and the Details sections.	comprehend and thoroughly understand the Mitzvah Box and 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	Straight forward questions	Higher thinking questions	Very challenging analytical questions and brain teasers



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What do I need to know?

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

You are required to know	You are not required to know
<p>The Mitzvah Boxes All 4 Tracks:</p> <ul style="list-style-type: none"> • 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>The Details - Addition for Yediah, Havonah & Iyun tracks: 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 • The makor (source) • Mitzvah messages • Selected halachos • Extend your knowledge • All sidebars, including: <ul style="list-style-type: none"> • Did you know? • Stories • Biographies • Pearls of wisdom • Our sages say • History • Discovery • What else comes from this? • Live the mitzvah

The Mitzvah Boxes



MITZVAH NAMES

You do not need to know the names of Mitzvos by heart, 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.

Some Mitzvos don't have the Hebrew name in the Yahadus Book, book changes later on in this Study Guide where the Mitzvah names have been added.



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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 Yahadus Book, see the book changes later on in this Study Guide 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 some units, making it 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 26.

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

The amount of time needed to study for the each of the 3 tests & final based on your track				
	1 Yesod	2 Yediah	3 Havonah	4 Iyun
Daily Study Time	10 Minutes	20 Minutes	30 Minutes	45 Minutes
Total Study Time per Test/Final (Over Approx 37 days)	6 Hours	12.25 Hours	18.5 Hours	27.75 Hours
Total Learning Hours This Year (Over 140 days)	23.25 Hours	46.5 Hours	70 Hours	105 Hours

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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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.

- Say each word out loud.
- Fill out the icons on the accompanying spreadsheets below on page 60.
- 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 of 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 Yediah Finalist

KNOWING THE INFORMATION IN THE MITZVAH BOXES AND THE DETAILS SECTIONS.

- Say each word out loud.
- Fill out the icons on the accompanying spreadsheets below on page 60.
- 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 of 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

LEARN THE MITZVAH BOXES & DETAILS SECTION 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.
- Note: This is a very good way to do group learning. One student should read the paragraph, another should say it over in his/her own words, and a third student should say what details the second student missed. Bez"H this will train all of you in the group to focus on the details, and will give you all a sense of what good studying means.
- 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.

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.



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How to study to be an Iyun Finalist

REVIEW THE INFORMATION SO WELL THAT YOU CAN APPLY IT TO OTHER UNITS ON THE TEST

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:

- To make sure that you first properly prepare for the Yesod, Yediah & Havonah tracks.
- That you train yourself to see similarities in Mitzvos and Halachos, and make lists grouping similar mitzvos or Halachos together (for example: which Mitzvos have the punishment of Malkus, apply only in Eretz Yisroel, are about Avoda Zora, etc.).
- 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 a post-it note 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 **לִיחָדוּ** of **מִצְוָה**

- | | |
|---|---|
| A) Is to give up one's life and not worship idols | C) Is a מִצְוָה that must actually be felt in the physical heart |
| B) Is a מִצְוָה שְׂבִיחַ שְׂבִיחַ | 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

3. 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 Three Tests

In order to get a passing average for each track, each track is calculated independently without looking at what you got on other tracks. You only pass higher track/s if you pass the lower track/s as well.

Amount of questions for each of the 3 tests, how to pass & the Rewards				
	1 Yesod	2 Yediah	3 Havonah	4 Iyun
Amount of Questions for each of the 3 tests	10	10	20	10
Passing Average Between the 3 Tests	80%	80%	80%	80%
Amount of Correct Answers Required to get a passing average between the 3 tests	24/30	24/30	48/60	24/30
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 & trip. Unlock the ability to take the Havonah final	Chidon Sweater, Gifts, 75 Prize Credits & trip. Unlock the ability to take the Iyun final

The Final

Get a passing average on all 3 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 3 tests and is marked in the same way i.e. You need to pass previous track/s in order to pass higher. You can take the final up to the track passed on the 3 tests. Please see details in the chart below

Amount of questions on the final, how to pass & the Award				
	1 Yesod	2 Yediah	3 Havonah	4 Iyun
Amount of Questions	20	20	20	20
Passing Mark	80%	80%	80%	80%
Amount of Correct Answers Required to Pass	16/20	16/20	16/20	16/20
Award	Certificate	Plaque	Plaque & Medal	Plaque, Medal & Mini Trophy



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Tips for taking your tests & Final

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

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/incorrect statement into a yes/no question.

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:

- a. Is called a min
- b. Loses his portion in Olam Haba
- c. 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 אלוהים are:
'שם אלוהים זולתי ה' are:

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

Create a chart on paper, as follows:

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

Test & Final Rules

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

- **Proctors 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 down your **best possible answer** 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, Put a star 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 a star next to your answer on the answer sheet, so as to alert the one marking that there is a comment for that question.



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POINTERS BASED ON THE TEST AND FINAL RULES

- 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

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.



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GLOSSARY

Glossary of Hebrew Terms

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

Term	Explanation
אב מלאכה	One of the thirty-nine melachos
אירוסין	Another name for kiddushin
אמה אמות	A measurement spanning the length of a grown person's forearm, from elbow to middle finger (pg. 497)
בדק הבית	Upkeep of the Beis Hamikdash
בטל	Nullified
בטל בשישים	A case where a forbidden food becomes nullified in kosher food that is sixty times the amount of the forbidden food
בין השמשות	The time between sunset and nightfall (when three stars come out; pg. 488)
ביצה/ביצים	A measurement the size of an egg(s) (pg. 494)
בית דין	Jewish court
בית דין הגדול	The highest court of seventy-one judges; also called Sanhedrin
בית כור	The area of land needed to plant one kor of produce (pg. 498)
במזיד	Intentionally, knowing that it is an aveirah
ברכה לבטלה	A brachah said in vain
בשוגג	While not aware of the aveirah, or not aware of its punishment
גזירה\גזירות	Decree(s)
גט	Document, used for divorce
גיוורת	A female non-Jew who became Jewish
גרוגוס	A measurement the size of a dried fig (pg. 494)
דינים	Laws, halachos
דינר	A coin used in the times of the Gemara (pg. 500)

הַלָּכָה לְמֹשֶׁה מִסִּינַי	A halachah given by Hashem to Moshe Rabbeinu on Har Sinai
הַפָּקֵר	Ownerless
הַקֹּדֶשׁ	The holy property of the Beis Hamikdash
חוּץ לָאֶרֶץ	Outside of Eretz Yisrael
חַיִּיב	Obligated
חִלּוּצָה	A woman who performed the chalitzah ceremony instead of getting married to her late husband's brother
חֲצוֹת	Midday or midnight (pgs. 487, 489)
טוּמְאוֹת	Impurities
טוּמְאַת מֵת	Impurity of a dead body
טֶפַח/טֶפָּחִים	A measurement the width of a clenched fist(s) (pg. 497)
יָבֵם	A man who is obligated in the mitzvah of yibum
יָבִמָּה	A woman who participates in the mitzvah of yibum
יּוֹצֵא	Fulfill an obligation
יַיִן מְבוּשֵׁל	Wine that has been boiled
יַיִן סָתֵם/סָתֵם יַיִן	Plain wine; refers to wine owned or touched by a non-Jew
כּוֹתֶבֶת	A measurement the size of a large dried date (pg. 494)
כֶּזַיִת	A measurement the size of an olive (pg. 494)
כִּפּוּרָה	Atonement
לֹא	An aveirah
לֹא שָׁאִין בּוֹ מַעֲשֵׂה	An aveirah that has no physical action involved (like hating another Jew in one's heart)
לֹג	A liquid measurement (pg. 495)
מִדְּאוֹרֵי תַּאֲמֵן הַתּוֹרָה	From the Torah
מְהֻדָּרִין	People who put in extra effort to make something beautiful, beyond what is required
מְהֻדָּרִין מִן הַמְהֻדָּרִין	People who put in extra effort to make something extra beautiful, beyond what is required
מוֹתָר	Permitted
מְלָאכָה	Work that is forbidden on Shabbos
מְלָאכַת מַחֲשַׁבֶּת	An intended and significant action, that is forbidden on Shabbos



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מִסֹּרָה	Tradition
מִצְוַת עֲשֵׂה שְׁהֵזְמַן גְּרָמָה	A positive commandment that has to be done at a specific time
מְקַדֵּשׁ	Donating something to hekdesch
מְקוּדָּשׁ/מְקַדֵּשׁ	Separated from everyone/to make separated from everyone (as in marriage)
יַת מְצוּה	A dead body that has no one to bury it
מַתָּנַת כְּהוֹנָה	Presents that go to the Kohanim
נֶדֶר\נִדְרִים	Vow(s)
נֶזִיר	Someone who takes an oath to dedicate themselves to Hashem
נִשְׁוּאִין	The final stage of marriage, when a couple is allowed to live together as husband and wife
נַעֲרָה	A girl that is between twelve and twelve-and-a-half years old
(סָלַעִים)	A type of coin used in the times of the second Beis Hamikdash (pg. 500)
סִנְהֶדְרִין	The highest court of seventy-one judges; also called Beis Din Hagadol
סִפֵּק בְּרָכָה	A doubt whether a brachah needs to be said
עוֹבֵר	To transgress
עִינוּי	Affliction (causing pain)
עִשְׁרוֹן	A type of measurement (pg. 495)
עֲמִידָה	The standing prayer; also called Shemoneh Esrei
עֶרֶךְ	Value
פּוֹנְדִּיוֹן	A coin the value of one forty-eighth of a sela (pg. 500)

פְּטוּר	Exempt
פְּלַג הַמִּנְחָה	The halfway point between Minchah ketana and sunset (pg. 488)
פְּרוּטָה	The smallest coin currency in the days of the Chachamim (pg. 500)
קַטְנָה	A girl between three and twelve years old
קִידוּשִׁין	The first stage of marriage, where the chassan makes the kallah his wife; also called eirusin
רְבִיעִית	A liquid measurement (pg. 494)
שְׁבוּעָה	A promise made in Hashem's name
שְׁבוּעוֹת	Promises (not to be confused with the Yom Tov)
שִׁנוּי	An obvious change in the way something is usually done
שְׁלִיחַ	A messenger
שְׁקִיעָה	Sunset (pg. 488)
שְׁתֵּי הַלֶּחֶם	Two special loaves of chometz bread offered on Shavuos in the Beis Hamikdash
תְּחוּם	The boundary past which a person is not allowed to go on Shabbos



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LEARNING SCHEDULE

My Chidon Study Schedule

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

The way the schedule is set up is that you learn all of the units three times. For the first round we gave 19 days, for the second we gave 11 days, and for the third 7 days. In all rounds, the units have been split based on how hard the unit is, more time is given for a harder unit and less for an easier one. The more times you Chazur, the better you will do.

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

Write in the calendar the units you have learned today.

Suggestion: Use a black pen if you are on schedule, a blue pen if you are ahead of schedule & a red one if you are behind.

TRACK YOUR PROGRESS.



On your Tzivos Hashem parent account, you will see a place to enter which units you learned and how many minutes you spent learning each day.

This will allow you to see your progress and help Headquarters get a better idea of how long Chayolim are learning & need to learn.

תשרי - חשון תשפ"ד						
OCTOBER 2023						
SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SHABBOS
1 טז SUKKOS	2 יז SUKKOS	3 יח SUKKOS	4 יט SUKKOS	5 כ SUKKOS	6 כא HOSHANA RABBAH	7 כב SHMINI ATZERES
8 כג SIMCHAS TORAH	9 כד	10 כה	11 כו	12 כז	13 כח	14 כט BERASHIS
15 ל ROSH CHODESH CHESHVAN	16 א ROSH CHODESH CHESHVAN	17 ב UNIT 46	18 ג UNIT 46	19 ד UNIT 47	20 ה	21 ו NOACH UNIT 48
22 ז UNIT 49	23 ח UNIT 50	24 ט UNIT 51	25 י UNIT 52	26 יא UNIT 52	27 יב	28 יג LECH LECHA UNIT 52
29 יד UNIT 53	30 טו UNIT 54	31 טז UNITS 55-56	1 יז	2 יח	3 יט	4 כ



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חשון - כסלו תשפ"ד						
NOVEMBER 2023						
SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SHABBOS
29 יז	30 טו	31 טז	1 יז UNITS 56-57	2 יח UNIT 58	3 יט	4 כ VAYEIRA UNIT 59
5 כא UNIT 60	6 כב UNIT 61	7 כג UNITS 62-46	8 כד UNIT 46	9 כה UNITS 47-48	10 כו	11 כז CHAYEI SORAH UNITS 49-50
12 כח UNITS 50-51	13 כט UNIT 52	14 א ROSH CHODESH KISLEV UNITS 52-53	15 ב UNITS 53-54	16 ג UNITS 55-56	17 ד	18 ה TOLDOS UNITS 57-58
19 ו YUD-TES KISLEV UNITS 59-60	20 ז UNITS 61-62	21 ח UNIT 46	22 ט UNITS 47-49	23 י UNITS 50-51	24 יא	25 יב VAYATEI UNIT 52
26 יג UNITS 53-55	27 יד UNITS 56-59	28 טו UNITS 60-62	29 טז TEST 1 UNIT 63	30 יז UNITS 64-65	1 יח	2 יט



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כסלו - טבת תשפ"ד							DECEMBER 2023
SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SHABBOS	
יג 26	יד 27	טו 28	טז 29	יז 30	יח 1 UNIT 66	יט 2 VAYISHLACH UNITS 66-67	
🕒	🕒	🕒	🕒	🕒	🕒	🕒	
כ 3 UNITS 67-68	כא 4 UNIT 69	כב 5 UNITS 69-70	כג 6 UNITS 70-71	כד 7 UNIT 72	כה 8 CHANUKA	כו 9 VAYESHAV UNITS 72-73	
🕒	🕒	🕒	🕒	🕒	🕒	🕒	
כז 10 CHANUKA UNITS 74-75	כח 11 CHANUKA UNIT 75	כט 12 CHANUKA UNITS 76	א 13 ROSH CHODESH TEVES CHANUKA UNITS 76-77	ב 14 CHANUKA UNIT 78	ג 15 CHANUKA	ד 16 MIKETZ UNIT 78	
🕒	🕒	🕒	🕒	🕒	🕒	🕒	
ה 17 UNIT 79	ו 18 UNIT 79	ז 19 UNIT 80	ח 20 UNITS 63-64	ט 21 UNITS 65-66	י 22 ASORAH BITEVES	יא 23 VAYIGASH UNITS 66-68	
🕒	🕒	🕒	🕒 4	🕒	🕒	🕒	
יב 24 UNITS 68-69	יג 25 UNITS 70-71	יד 26 UNITS 72-73	טו 27 UNITS 74-75	טז 28 UNITS 76-77	יז 29 UNIT 78	יח 30 VAECHEI UNIT 79	
🕒	🕒	🕒	🕒	🕒	🕒	🕒	
יט 31 UNIT 80	כ 1	כא 2	כב 3	כג 4	כד 5	כה 6	
🕒	🕒	🕒	🕒	🕒	🕒	🕒	

טבת - שבט תשפ"ד							JANUARY 2024
SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SHABBOS	
31 יט	1 כ UNITS 63-65	2 כא UNITS 66-68	3 כב UNITS 69-70	4 כג UNITS 71-73	5 כד UNITS 74-76	6 כה SHEMOS UNITS 76-78	
🕒	🕒	🕒	🕒	🕒	🕒	🕒	
7 כו UNITS 78-80	8 כז TEST 2 UNITS 81-82	9 כח UNITS 83-84	10 כט UNIT 85	11 א ROSH CHODESH SHEVAT UNIT 86	12 ב UNITS 87-88	13 ג VA'EIRA UNITS 88-89	
🕒	🕒	🕒	🕒	🕒	🕒	🕒	
14 ד UNIT 90	15 ה UNITS 90-91	16 ו UNITS 91-92	17 ז UNIT 93	18 ח UNIT 94	19 ט UNIT 95	20 י 80 UNITS 95-96	
🕒	🕒	🕒	🕒	🕒	🕒	🕒	
21 יא UNIT 96	22 יב UNIT 96-97	23 יג UNIT 97	24 יד UNIT 97	25 טו UNIT 98	26 טז UNIT 99	27 יז BESHALACH UNITS 81-83	
🕒	🕒	🕒	🕒	🕒	🕒	🕒	
28 יח UNITS 84-86	29 יט UNITS 87-89	30 כ UNITS 89-90	31 כא UNITS 91-92	1 כב	2 כג	3 כד	
🕒	🕒	🕒	🕒	🕒	🕒	🕒	

שבת - אדר א' תשפ"ד						
FEBRUARY 2024						
SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SHABBOS
יח 28	יט 29	כ 30	כא 31	כב 1	כג 2	כד 3 YISRO UNIT 96
				UNIT 93-94	UNIT 95	
כה 4	כו 5	כז 6	כח 7	כט 8	ל 9	א 10 ROSH CHODESH ADAR I MISHPATIM UNITS 92-94
UNIT 97	UNITS 97-98	UNITS 98-99	UNITS 81-84	UNITS 85-88	UNITS 89-91	
ב 11	ג 12	ד 13	ה 14	ו 15	ז 16	ח 17 TERUMAH UNITS 53-55
UNITS 95-96	UNIT 97	UNITS 98-99	UNITS 46-47	UNITS 48-50	UNITS 51-52	
ט 18	י 19	יא 20	יב 21	יג 22	יד 23	טו 24 TETZAVEH UNITS 75-76
UNITS 56-58	UNITS 59-61	UNITS 62-65	UNITS 66-68	UNITS 69-71	UNITS 72-74	
טז 25	יז 26	יח 27	יט 28	כ 29	כא 1	כב 2
UNITS 77-79	UNITS 79-82	UNITS 83-87	UNITS 87-90	UNITS 91-94		

שבת - אדר ב' תשפ"ד						
MARCH 2023						
SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SHABBOS
טז 25	יז 26	יח 27	יט 28	כ 29	כא 1	כב 2 KI SISA UNIT 97
					UNITS 94-96	
כג 3	כד 4	כה 5	כו 6	כז 7	כח 8	כט 9 VAYAKEL UNITS 74-78
UNITS 98-99	UNITS 46-50	UNITS 51-55	UNITS 56-61	UNITS 62-67	UNITS 68-73	
ל 10	א 11	ב 12	ג 13	ד 14	ה 15	ו 16 PIKUDAI
ROSH CHODESH ADAR II UNITS 79-84	ROSH CHODESH ADAR II UNITS 85-90	UNITS 91-95	UNITS 96-99	FINAL		
ז 17	ח 18	ט 19	י 20	יא 21	יב 22	יג 23 VAYIKRAH
					TAANIS ESTHER	
יד 24	טו 25	טז 26	יז 27	יח 28	יט 29	כ 30 TZAV
PURIM	SHUSHAN PURIM					
כא 31	כב 1	כג 2	כד 3	כה 4	כו 5	כז 6 SHEMINI



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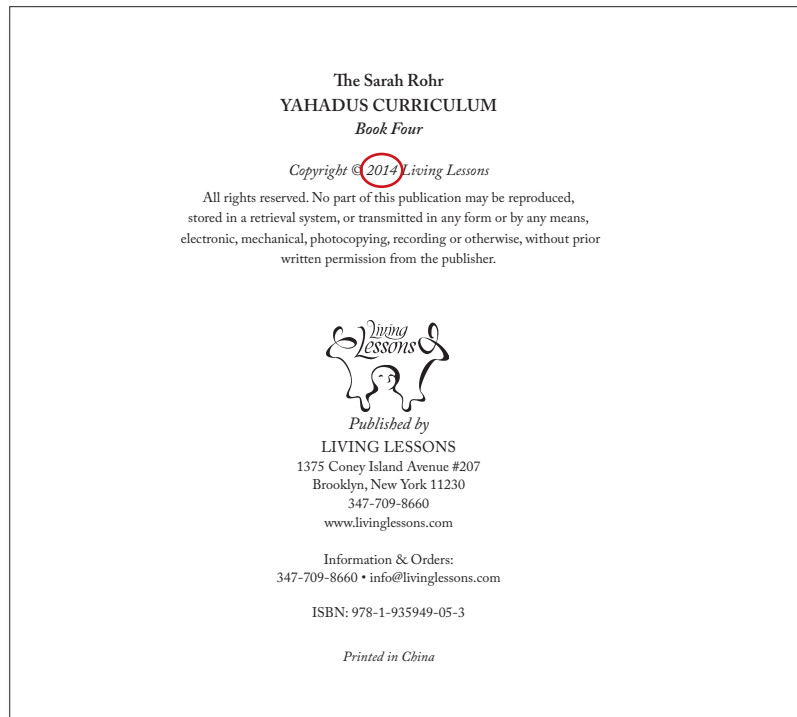
LEARNING SCHEDULE

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.

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.



If you are using the 2020 edition, you only need to look at the corrections to units 46, 50, 62, 63, 66, 69, 72, 75, 76, 87, 96, 97 & 99.

If you are using the 2022 edition, you only need to look at the corrections to units 46, 62, 66, 69, 75, 96 & 97.

Yahadus Units 46-68

Print	Page	What	Detail Changed	Disclaimer
2011	12-217	Mitzvah numbers	Clarification	<p>You are not responsible to know the mitzvah numbers. However, for the sake of clarity, we are pointing out that the numbers for the mitzvos in these Yahadus Units are all ahead by one number (mitzvah 88 is really 87 etc.). From Yahadus Unit 69 and onwards the numbers are correct.</p> <p>You do not need to remember this information for the tests etc. it is only here to avoid confusion when learning.</p>

Yahadus Unit 46

Print	Page	What	Detail Changed	Changed to
ALL VERSIONS	16-17	Unit information	" <i>Melech Machsheves</i> " section	Not responsible for the information
2012	17	Section titled: "Punishing on <i>Shabbos</i> "	" <i>Beis Din</i> is forbidden to carry out any punishments for <u>any</u> aveiros on <i>Shabbos</i> (such as <i>malkus</i> or <i>skilah</i>). "	"<i>Beis Din</i> is forbidden to carry out any punishments (such as <i>malkus</i> or <i>skilah</i>) on <i>Shabbos</i> for <u>any</u> aveiros."
ALL VERSIONS	22-25	Yahadus Unit information	The 39 Melachos chart	<p>Not responsible for the numbers in the "Melachah" column, and the columns titled "Explanation" and "Shiur (min)."</p> <p>Note:</p> <p>You need to be familiar with the Hebrew names and English translations of the Melachos, as there will be questions on the test that will require you to know them well.</p>

Yahadus Unit 47

Print	Page	What	Detail Changed	Changed to
2012 2017	29	Section titled: "The <i>Techum</i> "	Section was rewritten	<p>Wherever you are on <i>Shabbos</i>, an area the length of four <i>amos</i> from you is considered to "belong" to you. You may move around within that space. Outside your four <i>amos</i> area, you are not allowed to walk even one step outside the <i>techum Shabbos</i> – the boundary of <i>Shabbos</i>. <i>Min Hatorah</i>, the distance to the boundary is twelve <i>mil</i> (approx. 7.75 miles/12.5 km). The <i>Chachamim</i> limited it to 2,000 <i>amos</i> (one <i>mil</i>—approx. 0.6 miles/1 km).</p> <p>The mitzvah of <i>techum Shabbos</i> applies to your belongings as well. You may not have your animals led outside of your <i>techum</i>, nor may you give your belongings to someone else who might take them out of your <i>techum</i>.</p>
2012 2017	30	Section titled: " <i>Eruv Techumin</i> "	If you need to travel...	Miderabanan , if you need to travel...

Yahadus Unit 48

Print	Page	What	Detail Changed	Changed to
2012	37	Section titled: " <i>Kiddush</i> on <i>Shabbos</i> Day," second sentence	"The <i>Chachamim</i> instituted a <i>kiddush</i> to be said on the day of <i>Shabbos</i> as well."	"The <i>Chachamim</i> instituted a <i>kiddush</i> to be said on <i>Shabbos</i> during the day as well."

Yahadus Unit 49

Print	Page	What	Detail Changed	Changed to
2012	49	First paragraph on the page, second sentence	"However, the <i>minhag</i> is that women do the mitzvah for everyone in the house by lighting the candles. "	"However, the <i>minhag</i> is that women light the candles for everyone in the household. "
2012	49	Second paragraph on the page, second and third sentences	"Many women have the <i>minhag</i> to start lighting their own candles only once they are married. There are those who also have the <i>minhag</i> for their daughters to light their own candle, with a brachah, from the age when they can talk (usually around three)."	"Many communities have the <i>minhag</i> that women begin lighting candles only once they are married. Others have the <i>minhag</i> that girls begin lighting from the age when they can talk (usually between two and three years old)."

Yahadus Unit 50

Print	Page	What	Detail Changed	Changed to
2011, 2012, 2017, 2020	56	Mitzvah Derabanan 4 Makor translation	The courtyard of many and open alleys;	The courtyard of many and alleys open on one end;
2012	57	Second-to-last paragraph on the page	"The obligation to make an <i>eruv</i> and only then being able to carry reminds them that they are not allowed to carry wherever they want - such as in a real <i>reshus harabim</i> . This protects the Torah law from being transgressed. "	"The obligation to make an <i>eruv</i> first, and only then be able to carry, would remind them that they are not allowed to carry wherever they want - such as in a real <i>reshus harabim</i> . This protects them from transgressing the Torah law. "

Yahadus Unit 52

Print	Page	What	Detail Changed	Changed to
2012 2017	77	2012: Mitzvah 107 translation 2017: Mitzvah 106 translation	Do do melachah work on the first day of Sukkos.	Do not do melachah work on the first day of Sukkos.
2012	79	Section titled: "נוֹלָד - New Creations," second sentence	"If an object was newly "created" on <i>Shabbos</i>, such as a non-Jew who makes a cup on <i>Shabbos</i>, even though we didn't have in mind before <i>Shabbos</i> to use this cup, it may be moved."	"If An object that was newly "created" on <i>Shabbos</i>, such as a cup made by a non-Jew, may be moved, even though we didn't have in mind before <i>Shabbos</i> to use this cup."

Yahadus Unit 53

Print	Page	What	Detail Changed	Changed to
2012 2017	89	Section titled: "Punishment"	Section was rewritten	The punishment for intentionally eating at least a <i>kezayis</i> of <i>chametz</i> on <i>Erev Pesach</i> , after <i>chatzos</i> , is <i>malkus</i> . On <i>Pesach</i> itself, the punishment for intentionally eating at least a <i>kezayis</i> of <i>chametz</i> is <i>kares</i> . If it was eaten <i>b'shogeg</i> , a <i>Korban Chatas</i> is brought. The punishment for intentionally eating at least a <i>kezayis</i> of <i>ta'aruvos chametz</i> is <i>malkus</i> .

Yahadus Unit 54

Print	Page	What	Detail Changed	Changed to
2012	96	First paragraph on the page	"All <i>chametz</i> that belongs to us must be destroyed, even if it is not in your house. Therefore, before Pesach, we must search our entire house to make sure that there is no chametz at all, anywhere. Every second we keep <i>chametz</i> in our possession on <i>Pesach</i> ..."	"All <i>chametz</i> that belongs to us must be destroyed, even if it is not in our house. Every second we keep <i>chametz</i> in our possession on <i>Pesach</i> ..."
2012	96	The paragraph directly above the title: "בְּדִיקַת חָמֶץ - Searching for Chametz"	"The popular <i>minhag</i> is to burn our <i>chametz</i> . This is called <i>biur chametz</i> ."	"The popular <i>minhag</i> is to burn our <i>chametz</i> before it becomes assur . This is called <i>Biur Chametz</i> ."
2012	97	Section titled: "בֶּל יֵרָאֶה וּבֵל יִתְצָא - Not Seeing or Owning Chametz," second and third sentences	"Every second that the <i>chametz</i> is not destroyed, we are <i>oveir</i> these two mitzvos . Even for <i>chametz</i> that is actually not with us (for example, if it was left with a non Jew to be looked after until after <i>Pesach</i>) we would be <i>oveir</i> both of these two mitzvos."	"Every second that the <i>chametz</i> is not destroyed, we are <i>oveir</i> the mitzvos of this Yahadus Unit. Even for <i>chametz</i> that is actually not with us (for example, if it was left with a non Jew to be looked after until after <i>Pesach</i>) we would be <i>oveir</i> these mitzvos."

Yahadus Unit 55

Print	Page	What	Detail Changed	Changed to
2012	104	Last paragraph on the page, second and third sentences	"If this can't be done, then the matzah for <i>hamotzi</i> can be eaten first and then the matzah for the mitzvah. If this can't be done either, then they should just be eaten in a way that works for that person, so long as both kezaysim are eaten within the time limit of..."	"If a person can't do this, then the kezayis for <i>hamotzi</i> can be eaten first and then the kezayis for the mitzvah. If a person can't do this either, then the two kezaysim should be eaten in any way that works for that person, so long as both are eaten within the time limit of..."

Yahadus Unit 56

Print	Page	What	Detail Changed	Changed to
2012	112	First line on the page	"1. The <i>Haggadah</i> is like one big <i>brachah</i> to Hashem..."	"1. The <i>Haggadah</i> can be considered one big <i>brachah</i> to Hashem..."

Yahadus Unit 57

Print	Page	What	Detail Changed	Changed to
2012	122	Section titled: "Hearing the <i>Shofar</i> ," third paragraph	"The תוקע תוקע - the person blowing the <i>shofar</i> , must have in mind that he is making everyone fulfill their mitzvah to hear the <i>shofar</i> , and the people hearing the <i>shofar</i> ..."	"The תוקע תוקע - the person blowing the <i>shofar</i> , must have in mind that he is enabling everyone to fulfill their mitzvah to hear the <i>shofar</i> ; likewise , the people hearing the <i>shofar</i> ..."

Yahadus Unit 58

Print	Page	What	Detail Changed	Changed to
2012 2017	130	Section titled: "The <i>Brachah</i> "	Before eating <i>hamotzi</i> or <i>mezonos</i> , or drinking <i>hagafen</i> in the <i>sukkah</i> , we say the following <i>brachah</i> :	Before eating <i>hamotzi</i> or <i>mezonos</i> (and, according to some, when drinking wine) in the <i>sukkah</i> , we say the following <i>brachah</i> :

Yahadus Unit 59

Print	Page	What	Detail Changed	Changed to
2012	138	Last paragraph on the page, fourth sentence	"Its shape should be like a tower - wider at the bottom, and narrower at the top."	"It should not be completely round like a ball."
2012	139	Third paragraph on the page	"The <i>Arba Minim</i> must belong to the person to fulfill the mitzvah."	"To fulfill the mitzvah, the <i>Arba Minim</i> must belong to the person using them."

Yahadus Unit 60

Print	Page	What	Detail Changed	Changed to
2012	146	Mitzvah 120, "Who" icon	Males	Men
2012	146	Mitzvah 120, "When" icon	When Beis Hamikdash stood	Times of the Beis Hamikdash
2012 2017	147	Section titled: "Collecting the Half <i>Shekel</i> "	Every year, on <i>Rosh Chodesh Adar</i>, the <i>Beis Din</i> would send a request to all the towns of Eretz Yisrael for everyone to prepare a half shekel to donate to the <i>Beis Hamikdash</i> .	In Eretz Yisrael, <i>Beis Din</i> would send out announcements every <i>Rosh Chodesh Adar</i>, telling everyone to prepare a half <i>shekel</i> to donate to the <i>Beis Hamikdash</i> .

2012 2017	147	Second paragraph, second sentence	If, for whatever reason, someone did not give, the <i>Beis Din</i> would not force them to give it .	If, for whatever reason, someone did not give, the <i>Beis Din</i> would not force them at that time .
2012 2017	147	Last sentence on the page	...and those who had still not given a half <i>shekel</i> would be compelled to give.	...and those who had still not given a half <i>shekel</i> would now be compelled to give.
2012 2017	148	Section titled: "Using the Half <i>Shekel</i> "	Section was rewritten	Starting from Rosh Chodesh Nissan, the new shekalim were used to buy the daily korbanos; the additional korbanos that were brought on Shabbos, Rosh Chodesh, and the Yomim Tovim; the korbanos that were brought by the entire community; the wine, salt, and wood needed for the korbanos; the ingredients of the Ketores and the Lechem Hapanim—as well as to pay the salaries of those who prepared them; the omer of barley; the Shte Halechem; the Parah Adumah; the goat for Azazel, and the dyed wool that was tied around its horns.

Yahadus Unit 61

Print	Page	What	Detail Changed	Changed to
2012	154	Mitzvah 121, "Who" icon	The Sanhedrin	Beis Din
2012	154	Mitzvah 121, "When" icon	The times of Sanhedrin	During the time when Semichah existed
2012	155	Second paragraph on the page, second sentence	"To do this , witnesses would come to <i>Beis Din</i> to testify that they saw the new moon, and if found to be true , <i>Beis Din</i> would proclaim that day to be <i>Rosh Chodesh</i> ."	"To make this happen , witnesses would come to <i>Beis Din</i> to testify that they saw the new moon. If their testimony was accepted , <i>Beis Din</i> would proclaim that day to be <i>Rosh Chodesh</i> ."
2012	156	Section titled: "Setting the Months for All Time," second sentence	"However, the 4th century Tanna called Hillel knew that the <i>Sanhedrin</i>"	"However, Hillel, the 4th century Amora , knew that the <i>Sanhedrin</i>"

Yahadus Unit 62

Print	Page	What	Detail Changed	Changed to
ALL VERSIONS	166	Last paragraph of details	"(See "What Else Comes From This?")."	You are not required to know what is written in the "What Else Comes From This?" section of this Yahadus Unit.

Yahadus Unit 63

Print	Page	What	Detail Changed	Changed to
2011, 2012, 2017, 2020	176	First paragraph on the page	So, for all cities in Eretz Yisrael that are like Shushan...	So, for all cities in Eretz Yisrael that are like Shushan...
2011, 2012, 2017, 2020	176	Second paragraph on the page	The <i>Megillah</i> is not read on <i>Shabbos</i> . If <i>Purim</i> is set to fall out on <i>Shabbos</i> , we read the <i>Megillah</i> on Friday instead.	The <i>Megillah</i> is not read on <i>Shabbos</i> . If Shushan <i>Purim</i> is set to fall out on <i>Shabbos</i> , we read the <i>Megillah</i> on Friday instead.

Yahadus Unit 64

Print	Page	What	Detail Changed	Changed to
2012	185	First paragraph on the page, second sentence	"The Menorah is placed at the left of the doorway facing the outside. It should also be placed at a height between three <i>tefachim</i> and ten <i>tefachim</i> . It cannot be higher than twenty <i>amos</i> ."	"It should be placed at the left of the doorway, facing the outside, at a height between three <i>tefachim</i> and ten <i>tefachim</i> . It cannot be higher than twenty <i>amos</i> ."
2012	186	First paragraph on the page	"The lights are set up in a row... lit from left to right with a large candle that is not part of the eight Chanukah lights called the "Shamash". "	"The lights are set up in a row... lit from left to right, using a large candle, the "Shamash", which is not part of the eight Chanukah lights. "
2012	186	Last paragraph on the page, second sentence	"Even though we are not yotzei... the minhag is to make the brachos when we light in shul , just like we do when we light at home because it's fulfilling an established minhag."	Even though we are not yotzei... the minhag is to make the brachos there , just as we do when we light at home because it's fulfilling an established minhag."

Yahadus Unit 65

Print	Page	What	Detail Changed	Changed to
2012	193	Section titled: "When it is Said," second paragraph, second sentence	"Outside Eretz Yisrael, the three extra days are: one additional day of Sukkos, one additional day of Pesach, and one additional day of Shavuot. "	"Outside Eretz Yisrael, the three extra days are: the additional days of Sukkos, Pesach, and Shavuot. "

Yahadus Unit 66

Print	Page	What	Detail Changed	Changed To
ALL VERSIONS	200-204	From section titled: "Kiddushin" until the end of the Yahadus Unit	Pages Removed	Follow replacement pages

Replacement Page for Yahadus Unit 66

This sheet starts from page 200, titled "Kiddushin." Make sure to read the the first two paragraphs of details in the book

STAGE #1

This stage has two names: 1) kiddushin 2) eirusin
Since both names refer to the same thing, they are interchangeable

<p>This stage involves the man giving something to the woman, and saying, "With this you are mekudash to me."</p> <p>Min Hatorah, the man has three options of what he could give her.</p> <p>Miderabanan, there is only one right way to do kiddushin.</p>	Min Hatorah	Miderabanan
	<p>קֶסֶף—Money: The chassan gives the kallah at least one perutah (type of coin), or something of equal value.</p> <p>שֵׁטֶר—Contract: The chassan writes, "You are Mekudash to me" on any kind of writing material, and gives it to the kallah.</p> <p>בִּיאָה—Being alone together: The chassan and kallah go into a private room alone.</p>	<p>The chassan gives the kallah at least a peruta of money or a ring.</p> <p>Therefore, nowadays the chassan gives the kallah a ring, and says הֲרִי אֶת מְקוּדָשְׁתִּי לִי בְטַבְעֶת זוֹ כְּדַת מֹשֶׁה וּבְנֵי יִשְׂרָאֵל—Behold, you are mekudash to me with this ring, according to the custom of Moshe and (B'nei) Yisrael.</p>
The man has to be the one giving and the woman the one receiving, not the other way around.		
The woman must accept what the man is giving her in order to be mekudash.		
The giving has to be in front of two witnesses.		
Using A Messenger For Kiddushin/Eirusin		
The Chachamim say that it's a greater mitzvah to do the kiddushin by yourself rather than use a messenger.	<p>The man may appoint a messenger to give the kiddushin to the woman on his behalf</p> <p>The woman may appoint a messenger to receive the kiddushin from the man on her behalf</p>	

The Brachos	
<p>Since kiddushin/eirusin is a mitzvah, a brachah is said before doing it.</p> <p>Although usually the person who is doing the mitzvah makes the brachah, in this case the chassan has someone else say the brachos for him.</p>	<p>The brachos should be said in front of a minyan.</p> <p>The brachos are said over a cup of wine.</p> <p>The order is as follows:</p> <p>The brachah of hagafen is said over the wine.</p> <p>The brachah of kiddushin is made.</p> <p>The man is mekadesh the women</p>
<p>At this point the chassan and kallah are husband and wife. However:</p>	<p>The husband is not allowed to live together with his wife until they do the next stage called nissuin.</p> <p>The obligations that the husband has toward his wife do not start until nissuin is completed.</p>
STAGE #2 – Nissuin	
<p>This stage is carried out through a special ceremony called כְּנִיּוּת לַחֻפּוּהַ—entering the Chuppah.</p> <p>The Gemara gives three different opinions of what כְּנִיּוּת לַחֻפּוּהַ can mean:</p>	<p>The husband covers the wife's face with a cloth.</p> <p>The husband and wife stand under a cloth (a chuppah) while the brachos of kiddushin are said.</p> <p>The husband takes his wife into his home to be alone together.</p>
<p>Nowadays we follow all three opinions:</p>	<p>Bedeken—First the chassan covers his kallah's face with a veil.</p> <p>Chuppah—Next they go stand under the chuppah where the chassan does the kiddushin.</p> <p>Going home—At the end of the ceremony, they go into a private room to be alone together.</p>
The Kesubah	
<p>A document called the kesubah is written before the chuppah. In it, the chassan writes:</p>	<p>He will take care of his wife's needs, according to the requirements set by halachah.</p> <p>His wife will receive money if he dies or divorces her. If this is her first marriage, she will receive at least 200 dinar. If this is her second marriage, she will receive at least 100 dinar. (The chassan may add as much money as he wants to this minimum amount.)</p>
Two acceptable witnesses must sign the kesubah.	
Under the chuppah, after the chassan gives the kallah the ring, the kesubah is read out loud.	
The chassan then gives the kesubah to his kallah.	
The Brachos	
After the kesubah is given to the kallah, the brachah of hagafen is made over a cup of wine.	
Then six brachos of nissuin are said. Counting the brachah on the wine, there are a total of seven brachos—sheva brachos.	
The brachos must be said in front of at least a minyan. The chassan counts as part of the minyan, so only nine additional men are needed.	

Being Married		
The Husband's Obligations		
<p>Once married, the husband has ten obligations towards his wife.</p> <p>Three are min Hatorah.</p> <p>Seven are Miderabanan.</p>	Min Hatorah	Miderabonon
	<p>Give her and their children as much food as he can afford.</p> <p>Give her and their children as much clothing as he can afford.</p> <p>Spend time alone with her.</p>	<p>Pay for her medical care.</p> <p>Pay the ransom for her if she is kidnapped.</p> <p>Pay for her burial.</p> <p>If he dies or divorces, she will be paid the money that she is owed from her kesubah</p> <p>After he dies, until she gets the money promised to her in her kesubah, she may live in his house and support herself with his money.</p> <p>Support their daughters with his money until they marry or are 12.5 years old</p> <p>If she dies, her sons will inherit the money she was promised in her kesubah.</p>
The Wife's Obligations		
<p>Miderabanan, the wife must give her husband the following:</p>	<p>Money that she earns from work.</p> <p>Any objects that she finds.</p> <p>If a woman owns property from before she was married, and is still earning money from that property, she will give that money to her husband.</p> <p>If she dies first, he inherits her possessions.</p>	

Yahadus Unit 68

Print	Page	What	Detail Changed	Changed To
2012	216	Mitzvah 127, "Who" icon	Males	Men
2012	217	<p>Mitzvah 128, "Who" icon</p> <p>(In this edition (2012) of the book, there are two Mitzvos with the number 128; the second Mitzvah of Unit 68, and the first Mitzvah of Unit 69 (see the disclaimer on page 23 of this study guide). The change in this row is for the SECOND Mitzvah of Unit 68.)</p>	Males	Men

2012	218	Section titled: "Giving the <i>Get</i> ," point number five, second paragraph	"However, there are extreme circumstances... for example, if the husband does not treat his family with respect and decency, and only the wife wants to get divorced. In this case the <i>Beis Din</i> will advise..."	"However, there are extreme circumstances... One example might be in a situation in which the husband does not treat his family with respect and decency, and therefore the wife wants to get divorced. In such a case the <i>Beis Din</i> will advise..."
2012	218	Section titled: "Giving the <i>Get</i> ," point number seven, third sentence	"Her yard is also considered her property, and for that reason the <i>get</i> may also be placed in her yard while she is standing there ."	"Her yard is also considered her property, and for that reason the <i>get</i> may also be placed there while she is standing in it ."
2012	219	The two bullet points above the title "Remarrying"	<ul style="list-style-type: none"> • On the get it is necessary to write the name/s of the man, the name/s of the woman, the time, and the location where it was signed. • The witnesses should sign the get rather than just watching it happen 	<ul style="list-style-type: none"> • It is necessary to write on the get both the name of the man and the woman, the time, and the location where it was signed. • The witnesses should sign the get rather than just watching the procedure.
2012	219	Section titled: "Remarrying," second paragraph	"A couple who remarries in such a case receives <i>malikus</i>, and they are forced by the <i>Beis Din</i> to divorce."	"If the first husband remarries her, he receives <i>malikus</i> and is forced by <i>Beis Din</i> to divorce her."

Yahadus Unit 69

Print	Page	What	Detail Changed	Changed To
2012	224	Mitzvah 128, "Who" icon (In this edition (2012) of the book, there are two Mitzvos with the number 128; the second Mitzvah of unit 68, and the first Mitzvah of unit 69 (see the disclaimer on page 23 of this study guide). The change in this row is for the FIRST Mitzvah of Unit 69 .)	Males	Men
2012	225	Mitzvah 129, "Who" icon	Males	Men
2012 2017	227	"How is Chalitzah Performed," first paragraph, second sentence	The <i>Beis Din</i> explains the process of <i>chalitzah</i> to them, and they all agree on a time and place to do <i>chalitzah</i>. The <i>chalitzah</i> is then arranged for the next morning.	The <i>Beis Din</i> explains the process of <i>chalitzah</i> to them, the <i>chalitzah</i> is then arranged for the next morning, and they all agree on a time and place for it to be done.
ALL VERSIONS	228	Yahadus Unit information	"Who's Involved" and "Who is in <i>Beis Din</i> ?" sections	Not responsible for these sections

Yahadus Unit 70

Print	Page	What	Detail Changed	Changed To
2012	234	Mitzvah 131, "Who" icon	Beis Din Semuchin	Beis Din
2012	234	Mitzvah 131, "Where" icon	Everywhere there is a Beis Din Semuchin	All places
2012	234	Mitzvah 131, "When" icon	All times	During the time when Semichah existed
2012	235	Mitzvah 132, "Where" icon	Everywhere	All places
2012 2017	236	"A Me'anes," second sentence	These mitzvos apply when the girl is a קטנה or נערה - a girl between three and twelve-and-a-half years old.	These mitzvos apply when the girl is a קטנה or נערה, a girl between three and twelve-and-a-half years old, and there must be two valid witnesses who saw them together.
2012 2017	237	Second paragraph on the page	"If the girl is a relative of the <i>me'anes</i> and forbidden to marry him, then he does not marry her."	"If the girl is a relative of the <i>me'anes</i> and therefore is forbidden to marry him, then he does not marry her."

Yahadus Unit 71

Print	Page	What	Detail Changed	Changed To
2011 2012	242	Mitzvah 134, translation of Hebrew name	The <i>Motzi Shem Ra</i>	The Laws of the <i>Motzi Shem Ra</i>
2011 2012	242	Mitzvah 134, synopsis of the mitzvah	Punish the <i>motzi shem ra</i> by giving him <i>malkus</i> , a fine, and forcing him to stay married to his wife.	Follow the laws of the Torah regarding a <i>motzi shem ra</i> .
2011 2012	242	Mitzvah 134, "Who" icon	Beis Din Semuchin	Men
2011 2012	242	Mitzvah 134, "When" icon	When there is a Beis Din Semuchin	All times
2011 2012	244	Section titled: "What's the Truth?" third paragraph	Sentence added at the end of the paragraph	"Of course, if the wife does not wish to remain married to him, she can ask for a divorce. The mitzvos of remaining married and not divorcing her apply even when there is no Beis Din. "
2011	244	Section titled: "What's the Truth?" fourth paragraph	"The mitzvah of <i>motzi shem ra</i> applies only if the wife is a <i>na'arah</i> - between the ages of 3 and 12 ^{1/2} "	"The mitzvah of <i>motzi shem ra</i> applies only if the wife is a <i>na'arah</i> - between the ages of twelve and twelve and a half"

Yahadus Unit 72

Print	Page	What	Detail Changed	Changed To
2012	248	Mitzvah 136, "When" icon	When the Beis Hamikdash is standing	In the times of the Beis Hamikdash
2012	249	Mitzvah 137, "When" icon	When the Beis Hamikdash is standing	In the times of the Beis Hamikdash
2012	249	Mitzvah 138, "When" icon	When the Beis Hamikdash is standing	In the times of the Beis Hamikdash
2012	250	Section titled: "How a Woman Becomes a <i>Sotah</i> ," second paragraph	"When the witnesses tell the husband what they saw, the wife is not allowed to live with her husband. "	"When the witnesses tell the husband what they saw, the wife is not allowed to live with him. "
2011, 2012, 2017, 2020	251	Section titled "The <i>Sotah</i> in the <i>Beis Hamikdash</i> ", second paragraph	If she admits that she did an <i>aveirah</i> , she does not have to drink the bitter waters.	If she admits that she did an <i>aveirah</i> , she does not have to drink the bitter waters.
2012	252	Last paragraph on the page, third sentence	"He does not pay her the money promised to her in her <i>kesubah</i> if he divorces her. "	"He does not pay her the money promised to her in her <i>kesubah</i> if he divorces her. "

Yahadus Unit 73

Print	Page	What	Detail Changed	Changed To
2012	258	List of the forbidden relationships, the first one on the column to the right	"A man with his wife's sister while still married "	"A man with his wife's sister while the wife is still alive "

Yahadus Unit 74

Print	Page	What	Detail Changed	Changed To
2012 2017	266	Section titled: "The Punishment"	Rewritten	<p>"The Punishment</p> <p>The punishment for marrying a non-Jew is <i>malkus</i>. However, there is an unusual <i>halachah</i> called קְנָאִים פּוֹגְעִים בּוֹ - let the zealous kill him. A zealous person is someone who cares so much about Hashem and His honor that he would do anything to stop a <i>chillul Hashem</i>. Such a person is not punished by <i>Beis Din</i> if he kills a Jewish man while he is living as married with a non-Jewish woman in public.</p> <p>If the man is not killed, he is punished with <i>malkus</i>. If for whatever reason he does not receive <i>malkus</i>, he is punished with <i>kares</i>."</p>

Yahadus Unit 75

Print	Page	What	Detail Changed	Changed To
2012 2017	272	Mitzvah 163, translation of the mitzvah	A mamzer cannot marry a Jewish woman	A mamzer cannot marry a regular Jewish woman.
2012	272	Mitzvah 163, "Who" icon	Everyone	All people
2012	273	Mitzvah 164, "Who" icon	Everyone	All people
2012	273	Mitzvah 165, "Who" icon	Everyone	All people
2012	273	Mitzvah 166, "Who" icon	Everyone	All people
All Versions	273	Mitzvah 166, "Punishment" icon	Malkus	No punishment
2012 2017	273	Mitzvah 166, English translation	Not to stop the grandchild of an Edomite convert from marrying a Jewish person after three generations.	Not to stop the grandchild of an Edomite convert from marrying a Jewish person after three generations.
2012	273	Mitzvah 167, "Who" icon	Everyone	All people
All Versions	273	Mitzvah 167, "Punishment" icon	Malkus	No punishment
2012	274	Mitzvah 168, "Who" icon	Men and women	All people
2012 2017	275	"Mamzer," third paragraph	Rewritten	A mamzer may only marry another mamzer, a convert, or a freed slave. A regular Jew and a mamzer may not marry each other.
2012 2017	275	"Ammonite and Moabite," first sentence	A Jewish woman may not marry an Ammonite or Moabite man even after he converts.	A Jewish woman and an Ammonite or Moabite man may not marry each other, even after he converts.
2012 2017	276	"Causing a Man To Be Unable to Have Children," last paragraph	It is also forbidden to tell a non-Jew to cause an injury to a Jewish man or animal so that he will not be able to have children.	It is also forbidden to tell a non-Jew to cause a man, animal, or bird to be unable to have children.
2012 2017	276	"The Punishment," first sentence	Malkus is given if the man's inability to have children is caused either by hand or with an instrument.	<i>Malkus</i> is given if the inability to have children is caused either by hand or with an instrument.

Yahadus Unit 76

Print	Page	What	Detail Changed	Changed To
2012	284	Last paragraph on the page, second sentence	"A <i>chalutzah</i> is a <i>yevamah</i> who performed the <i>chalitzah</i> ceremony so that she would not have to marry her yavam. "	"A <i>chalutzah</i> is a <i>yevamah</i> who performed the <i>chalitzah</i> ceremony so that the yavam would not have to marry her. "
2011, 2012, 2017, 2020	285	Section titled "חֲלָלָה" first bullet point	Second and third sentence was removed	A woman whom a <i>kohen</i> married, even though he was forbidden to marry her. Even if they only did <i>kiddushin</i> and not <i>nissuin</i> , she still becomes a <i>chalalah</i> . She also becomes a <i>chalalah</i> if the <i>kohen</i> lives with her as married without actually marrying her.
2012	285	Last paragraph on the page, words added to the last sentence	"However, if he lives with the woman without marrying her, he does not get <i>malkus</i> ."	"However, if he lives with the woman without marrying her, he does not get <i>malkus</i> , although the woman does become a <i>chalalah</i>. "

Yahadus Unit 79

Print	Page	What	Detail Changed	Changed To
2012 2017	315	First paragraph, sentence added at the end	Instead, they come into being in rotting garbage or flesh.	Instead, they come into being in rotting garbage or flesh. We are <i>chayav malkus</i> if we eat a <i>kezayis</i> of these kinds of insects.

Yahadus Unit 80

Print	Page	What	Detail Changed	Changed To
2012 2017	322	"Meat that Was Taken Out of its <i>Mechitzah</i> ," first paragraph and point 1	Rewritten	The mitzvah of not eating <i>treifah</i> meat includes the <i>issur</i> to eat meat that was taken from the place it is supposed to be. There are three cases of this type of <i>treifah</i> : If a baby animal sticks a limb out of its mother's womb before the mother is <i>shechted</i> , and then the mother was <i>shechted</i> , it is forbidden to eat the meat of this limb of the baby. This is so even if the baby pulls its limb back into the womb.

Yahadus Unit 81

Print	Page	What	Detail Changed	Changed To
2012	329	First three paragraphs on the page	Completely rewritten	<p>"Forbidden Limbs</p> <p>We are forbidden to take a limb from a living animal and eat it. It makes no difference what kind of limb it is—a leg, an ear, or even a small piece of the animal. Although we may not tear a limb off of any living creature, the actual prohibition of <i>eivar min hachai</i> only applies to the eating of the limb, not to the tearing of the limb. Also, the prohibition only applies to kosher animals and birds; there is no difference between animals and birds for these halachos.</p> <p>Any limb taken off of a living animal for any reason is always considered <i>eivar min hachai</i> and may not be eaten. For example, an unhealthy limb that had to be cut off from an animal while it was still alive may not be eaten—even though the limb was cut off to help the animal, it is still forbidden. Even if the animal dies or is <i>shechted</i> soon after the limb was taken off, we are still not allowed to eat that limb.</p> <p>Bone or No Bone</p> <p>If the limb has a bone in it, like a leg, then one is only chayav for <i>eivar min hachai</i> if the entire limb was cut off at once—including the bones and sinews—and he eats at least a kezayis from it. If the entire limb wasn't cut off and one eats from it, he's not chayav for <i>eivar min hachai</i>, but he is still chayav for eating meat that is treifah (see Yahadus Unit 80).</p> <p>If the limb does not have a bone in it (like the tongue), one is <i>chayav</i> for <i>eivar min hachai</i> if he eats a <i>kezayis</i>, even if the entire limb wasn't cut off at once."</p>

Yahadus Unit 82

Print	Page	What	Detail Changed	Changed To
2012	335	Last paragraph on the page, third and fourth sentences	<p>"The punishment for eating <i>dam eivarim</i> is <i>malkus</i>. <i>Malkus</i> is also only given if the blood has actually left the organs, flesh or limbs."</p>	<p>"The punishment for eating a kezayis of <i>dam eivarim</i> is <i>malkus</i>. This is also only given if the blood has actually left the organs, flesh, or limbs."</p>

Yahadus Unit 83

Print	Page	What	Detail Changed	Changed To
2012	343	Third paragraph on the page	"From the Rabanan..."	"Miderabanan..."

Yahadus Unit 84

Print	Page	What	Detail Changed	Changed To
2012 2017	348	"The <i>Gid Hanasheh</i> "	Paragraph was rewritten	The <i>gid hanasheh</i> , or sciatic nerve, is a long, thick nerve that is found in both thighs of any animal or human. We are not allowed to eat the <i>gid hanasheh</i> of any <i>kosher</i> animal. Birds do not generally have the type of thigh that would be forbidden to eat. However, if a bird is found to have such a thigh, it would be forbidden to eat it, but there is no <i>malkus</i> for doing so.

Yahadus Unit 85

Print	Page	What	Detail Changed	Changed To
2012 2017	356	Section titled: "Which Meat?," 2012, entire paragraph; 2017, second and third sentences	2012: Rewritten 2017: "However, the Chachamim added that it is also forbidden to cook the meat of a kosher bird in milk. They were concerned that if people would eat poultry cooked in milk, they might come to eat animal meat with milk."	2012: " <i>Min Hatorah</i> , these mitzvos only apply to meat and milk from a <i>kosher</i> animal. However, the <i>Chachamim</i> added that it is also forbidden to eat the meat of a <i>kosher</i> bird that was cooked in milk. They were concerned that if people would eat poultry cooked in milk, they might come to eat animal meat cooked in milk." 2017: "...it is also forbidden to eat the meat of a kosher bird that was cooked in milk. They were concerned that if people would eat poultry cooked in milk, they might come to eat animal meat cooked in milk."
2012	356	Section titled: "אָסור בִּהֲנֹאָה - Not Benefitting From <i>Basar B'chalav</i> ," second paragraph	"...because the <i>Rabanan</i> only forbid cooking and eating birds with milk..."	"...because the <i>Chachamim</i> only forbid cooking and eating birds with milk..."
2012 2017	356	"The Punishment"	Rewritten	If a person cooks a <i>kezayis</i> of meat and milk together, or if he eats a <i>kezayis</i> of meat and milk that were cooked together, the punishment is <i>malkus</i> .

Yahadus Unit 86

Print	Page	What	Detail Changed	Changed To
2012	362	Mitzvah 196, Hebrew name	שְׁלֹא לֶאֱכֹל מִתְּבוּאָה חֲדָשָׁה קֹדֶם כְּלֹת יוֹם ט' בְּנִיסָן	שְׁלֹא לֶאֱכֹל לֶחֶם מִתְּבוּאָה חֲדָשָׁה קֹדֶם כְּלֹת יוֹם ט' בְּנִיסָן
2012 2017	362	Mitzvah 196, English translation	2012: "Do not eat fresh grain from the grain that was just harvested..." 2017: "Do not eat from the grain just harvested..."	"Do not eat bread made from the grain just harvested
2012	362	Mitzvah 197, English translation	"Do not eat fresh grain from the grain that was just harvested..."	"Do not eat roasted grain from the grain that was just harvested..."
2012	363	Section titled: "What Is <i>Chadash</i> ?" third paragraph	"If the grain had grown roots before Pesach... "	"If the grain had grown roots before the 16th of Nissan... "

Yahadus Unit 87

Print	Page	What	Detail Changed	Changed To
2011, 2012, 2017, 2020	369	Title " <i>Min Hatorah</i> - Eating; <i>Miderabanan</i> - Benefitting"	Title was removed	<i>Min Hatorah</i>—Eating; <i>Miderabanan</i>—Benefitting
2011, 2012, 2017, 2020	369	First paragraph on the page	It is forbidden to eat from the fruit of a tree that is less than three years old. The Chachamim added that it is also forbidden to have any monetary benefit from it, such as selling it.	It is forbidden to eat from the fruit of a tree that is less than three years old. The Chachamim added that It is also forbidden to have any monetary benefit from it, such as selling it.
2012	369	Section titled: "Where," third paragraph	"There is one difference between trees planted in Eretz Yisrael and trees planted in <i>chutz la'aretz</i> ; סֶפֶק עֵרְלָה - if we are not sure if a tree is <i>orlah</i> or not."	"There is one difference between trees planted in Eretz Yisrael and trees planted in <i>chutz la'aretz</i> , and that is in a case of סֶפֶק עֵרְלָה— when we are not sure if a tree is <i>orlah</i> or not."
2012 2017	370	First two paragraphs on the page	<p>Less Than Three Years:</p> <p>A tree planted up to forty-five days before <i>Rosh Hashanah</i> will have its first "birthday" on <i>Rosh Hashanah</i>, even if it is only about forty-five days old. Then, we must wait two whole years after that first <i>Rosh Hashanah</i>. However, we still may not eat the fruit when <i>Rosh Hashanah</i> comes. Instead, we have to wait five more months until Tu Bishvat, the official "birthday" of the trees. Then we may eat the fruit, even though a full three years may not have passed.</p> <p>More Than Three Years:</p> <p>If the tree was planted less than forty-five days before <i>Rosh Hashanah</i>, then the tree will have its first birthday on the <i>Rosh Hashanah</i> of the next year. That means we wait a year and up to forty-five extra days before the tree turns "one." Then, we wait two whole years after that <i>Rosh Hashanah</i> until we can eat the fruit. In this case, the tree is <i>orlah</i> for three years and up to forty-five extra days. Since the tree is already over three years old by the time <i>Rosh Hashanah</i> comes around, we don't need to wait for Tu Bishvat in this case.</p>	<p>Less Than Three Years:</p> <p>A tree planted forty-four or more days before <i>Rosh Hashanah</i> will have its first "birthday" on <i>Rosh Hashanah</i>, even if it is only forty-four days old. Then, we must wait two whole years after that first <i>Rosh Hashanah</i>. However, we still may not eat the fruit when <i>Rosh Hashanah</i> comes. Instead, we have to wait until Chamishah Asar Bishvat, the official "birthday" of the trees. Then we may eat the fruit, even though a full three years might not have passed.</p> <p>More Than Three Years:</p> <p>If the tree was planted less than forty-four days before <i>Rosh Hashanah</i>, then the tree will have its first birthday on the <i>Rosh Hashanah</i> of the next year. That means we wait a year and up to forty-four extra days before the tree turns "one." Then, we wait two whole years after that <i>Rosh Hashanah</i> until we can eat the fruit. In this case, the tree is <i>orlah</i> for three years and up to forty-four extra days. Since the tree is already over three years old by the time <i>Rosh Hashanah</i> comes around, we don't need to wait for Chamishah Asar Bishvat in this case.</p>
2011, 2012 2017, 2020	370	Section titled "punishment"	Section was rewritten	The punishment for eating a <i>kezayis</i> of fruit from an <i>orlah</i> tree of Eretz Yisrael is <i>malkus</i> , and the punishment for benefitting from it is <i>makkas mardus</i> . If the tree is from <i>chutz la'aretz</i> , the punishment is <i>makas mardus</i> .

Yahadus Unit 88

Print	Page	What	Detail Changed	Changed To
2012	375	Third paragraph on the page, third sentence	"For example, if we have apples that are <i>tevel</i> , we would not be allowed to eat anything made from those apples, like apple juice. "	"For example, if we have apples that are <i>tevel</i> , we would not be allowed to drink the juice of the apples or eat anything else made from them. "
2012	375	Last paragraph on the page, second sentence	" This means that we could sell it to a <i>Talmid Chacham....</i> "	" For example, we could sell it to a <i>Talmid Chacham....</i> "

Yahadus Unit 90

Print	Page	What	Detail Changed	Changed To
2012 2017	388	Hebrew term for this <i>gezeira</i> from the <i>Chachomim</i>	Added	מֵאֲכָלֵי עֵצִים
2012	390	Section titled: "Which Foods," point one, second sentence	"Examples would be meat or certain vegetables that are not eaten raw , such as potatoes or parsnips."	"Examples would be meat or certain vegetables such as potatoes or parsnips."
2012	390	Section titled: " <i>Pas Akum</i> "	<p>"<i>Pas Akum</i></p> <p>Since bread is the main food on which we live, the <i>Chachamim</i> ruled that we not eat bread that was baked by a non-Jew. This is even if all the ingredients were <i>kosher</i>.</p> <p>Leniencies</p> <p>There are two situations in which we can eat <i>pas akum</i>. They are:</p> <p>1. If there is no Jewish baker in town, or if the non-Jewish baker's bread is better, then some opinions say that we may buy bread from a non-Jewish baker. This is only if all the ingredients are <i>kosher</i>. However, it is always better to buy from a Jewish baker if there is one in town. This leniency only applies to a non-Jewish <u>bakery</u>; to buy bread from a regular non-Jewish <u>homeowner</u> is forbidden under all circumstances.</p> <p>2. If a Jew was involved in <u>any</u> way in the baking. For example, the Jew put a piece of wood into the fire while the bread was baking. This is even if the fire was already lit by the non-Jew. Such bread is called <i>pas Yisrael</i>.</p> <p>The reason for this is since the purpose of the <i>issur</i> of <i>pas akum</i> is to be a reminder to keep separate from non-Jews, in this case, the action of the Jew is itself a reminder to keep ourselves separate from non-Jews."</p>	<p>"<i>Pas Akum</i></p> <p>Since bread is the main food on which we live, the <i>Chachamim</i> ruled that we not eat bread that was baked by a non-Jew. This is even if all the ingredients were <i>kosher</i>.</p> <p>However, if there is no Jewish baker in town, or if the non-Jewish baker's bread is better, some opinions say that we may buy bread from a non-Jewish baker. This is only if all the ingredients are <i>kosher</i>. However, it is always better to buy from a Jewish baker if there is one in town. This leniency only applies to a non-Jewish <u>bakery</u>; to buy bread from a regular non-Jewish <u>homeowner</u> is forbidden under all circumstances.</p> <p>Making it <i>Pas Yisrael</i></p> <p>If a Jew was involved in <u>any</u> way in the baking, the bread is considered <i>pas Yisrael</i>. For example, if the Jew put a piece of wood into the fire while the bread was baking, even if the fire was already lit by the non-Jew it is considered <i>pas Yisrael</i>. Since the purpose of the <i>issur</i> of <i>pas akum</i> is to help us remember to keep separate from non-Jews, in this case, the action of the Jew is itself a reminder to keep ourselves separate from non-Jews."</p>

Yahadus Unit 91

Print	Page	What	Detail Changed	Changed To
2012	398	Section titled: "The Instrument for <i>Shechitah</i> "	Shechitah can be done with any tool that cuts, like a knife, a sharpened stone, or anything else that is very sharp.	Shechitah can be done with any tool that is very sharp, such as a knife or sharpened stone.
2012 2017	400	"Who is Chayav," entire section	Rewritten	<p>If someone <i>shechts</i> an animal, it is forbidden for someone else to <i>shecht</i> the mother or child of that animal on the same day. If both animals are <i>shechted</i> on the same day by two different people (or by the same person), the meat of the first animal to be <i>shechted</i> may be eaten immediately, and the meat of the second animal is forbidden to the person who <i>shechted</i> it, but only for that day.</p> <p>Only the one who <i>shechted</i> the second animal is punished for <i>shechting</i> the mother or child of the first animal. This is because there was nothing wrong about <i>shechting</i> the first animal. However, if the one who <i>shechted</i> the first animal knew that the mother or child of the animal would be <i>shechted</i> on the same day, then he is punished.</p>

Yahadus Unit 92

Print	Page	What	Detail Changed	Changed To
2012 2017	406-407	Throughout the Yahadus Unit, whenever it says "wild animal or bird"	"Wild animal or bird"	"Wild animal or a bird"

Yahadus Unit 93

Print	Page	What	Detail Changed	Changed To
2012	414	Section titled: "Which Birds?"	The mitzvah of shiluach hakan only applies to kosher birds, and with birds that do not live with us in our house like chickens and the like.	The mitzvah of shiluach hakan applies to kosher birds, as well as birds that do not normally live in a person's home (such as chickens).
2012	415	Last sentence on the page	As such, it is a safek brachah.	As such, it is a safek brachah, and is not said.

Yahadus Unit 94

Print	Page	What	Detail Changed	Changed To
2012 2017	422	False Promises	Title	Promises of Expression
2012 2017	422	"Promises of Expression," first sentence	A <i>sh'vuas bituy</i> is a promise that a person does not need to make.	A <i>sh'vuas bituy</i> is a typical promise about the past or the future.
2012 2017	422	"The Punishment," first two paragraphs	<p>2012: Rewritten</p> <p>2017: Note the bolded words below</p> <p>"If a person makes an untruthful <i>sh'vuas bituy</i> or does not keep his sh'vuas bituy, the person is chayav malkus. However, the person is not punished with <i>malkus</i> for not keeping the third type of <i>sh'vuas bituy</i>. This is because not keeping a promise means that no action was taken. If there was no action, there is no punishment.</p> <p>The punishment of <i>malkus</i> is only given if the person knowingly made an untruthful promise or a promise he could not keep. If the person did that, he must bring a <i>korban</i>."</p>	<p>2012: Follow text below</p> <p>2017: See the bolded words below</p> <p>If a person makes an untruthful <i>sh'vuas bituy</i> or does not keep it, he is <i>chayav malkus</i>. However, the person is not punished with <i>malkus</i> for not keeping the third type of <i>sh'vuas bituy</i>. This is because not keeping such a promise means that no action was taken. If there was no action, there is no punishment.</p> <p>The punishment of <i>malkus</i> is only given if the person knowingly made an untruthful promise or broke his promise with an action. If the person did so b'shogeg, he must bring a <i>korban</i>.</p>

Yahadus Unit 95

Print	Page	What	Detail Changed	Changed To
2012 2017	428	Mitzvah 210, "who" icon	Adults	All people
2012 2017	429	Mitzvah 211, "who" icon	Adults	All people
2012 2017	429	Mitzvah 211, "punishment" icon	None	Korban
2012	430	Top of the page	If there is a financial argument between two people, the two people must go to Beis Din. The Beis Din can then help solve the problem.	If there is a financial argument between two people, they must go to a Beis Din to solve the problem.
2012	432	Top of the page	Sometimes, a person is suspected of possibly doing something wrong, and even though there is no real reason to suspect the person, that person must swear that he or she did nothing wrong.	Sometimes there is suspicion that a person did something wrong. Even though there is no real reason to suspect the person, he must swear that he did nothing wrong.

Yahadus Unit 96

Print	Page	What	Detail Changed	Changed To
2012	441	Mitzvah 214, "Who" icon	All people	Men
2012	443	Fourth paragraph	To be valid, a neder must actually be verbalized .	To be valid, a neder must actually be said .
2011, 2012, 2017, 2020	443	Section titled "על תנאי" - On Condition", second sentence	For example, if a person says, "I will not eat this meat because it is spoiled ." If the meat is not actually spoiled , the <i>neder</i> is no longer valid.	For example, if a person says, "I will not walk down that road because there is a dangerous person there ." If the person leaves, the <i>neder</i> is no longer valid.
ALL VERSIONS	443-444	Yahadus Unit information	"General Rules of Making Nedarim" section until "Canceling a Neder" at the bottom of pg. 444	Not responsible for the information
ALL VERSIONS	445	Yahadus Unit information	"When Can They Do It?" section	Not responsible for the information
2012	446	"Cancelling <i>Nedarim</i> Today," fourth sentence	Then, the <i>Beis Din</i> or Rav look for a pesach in the neder that would make it invalid.	Then, the <i>Beis Din</i> looks for a <i>pesach</i> in the <i>neder</i> that would make it invalid.

Yahadus Unit 97

Print	Page	What	Detail Changed	Changed To
ALL VERSIONS	458	Yahadus Unit information	"Redoing the Nezirus" and "Three Different Types of Nezirus" sections	Not responsible for the information

Yahadus Unit 98

Print	Page	What	Detail Changed	Changed To
2012 2017	465	Mitzvos 226-228, translation of the Mitzvos	The mitzvah to donate the amount the Kohen says an animal, field and house is worth.	The mitzvos to go according to the amount that the <i>Kohen</i> says an animal, field, or house is worth.
2012 2017	465	Mitzvah 226, synopsis of the mitzvah	Rewritten	Go according to the calculated redemption amount if a non- <i>kosher</i> animal is donated to <i>hekdes</i> .
2012 2017	465	Mitzvah 226	Missing Hebrew name	מִצְוַת מַעֲרִיךְ בְּהֶמְהָ שְׂיִתֵּן כֶּפֶי שְׂיַעֲרִיכְנָה הַכֹּהֵן

2012	465	Mitzvah 226, "When" icon	Time of Beis Hamikdash	All Times
2012 2017	465	Mitzvah 227, synopsis of the mitzvah	Rewritten	Go according to the calculated redemption amount if a house is donated to <i>hekdes</i> h.
2012 2017	465	Mitzvah 227	Missing Hebrew name	מִצְוַת מַעֲרִיךְ בָּתִּים שִׁיתָן בְּעֶרְךָ שְׁיַעֲרִיכֶם הַכֹּהֵן וְתוֹסֵפֶת חֹמֶשׁ
2012	465	Mitzvah 227, "When" icon	Time of Yovel	All Times
2012 2017	465	Mitzvah 228, synopsis of the mitzvah	Rewritten	Go according to the Torah's redemption amount if a field is donated to <i>hekdes</i> h.
2012 2017	465	Mitzvah 228	Missing Hebrew name	מִצְוַת מַעֲרִיךְ שָׂדֶה שִׁיתָן בְּעֶרְךָ הַקָּצֹב בְּפָרְשָׁה
2012	465	Mitzvah 228, "When" icon	Time of Yovel	All Times
2012 2017 2020	466	"Erchin," first paragraph	Rewritten	If a person promises to donate the value (עֶרְךָ) of a person to the <i>Beis Hamikdash</i> , the Torah tells us how much he must give. If a person donates an animal, house, or field, they are sold and the money is used for <i>bedek habayis</i> (the upkeep of the <i>Beis Hamikdash</i>). Their value is sometimes set by the Torah and sometimes by a <i>Kohen</i> .
2017 2020	466	The chart on the bottom of the page, the third and fourth rows in the "Age" column	From 6 to 20 years old From 21 to 60 years old	From 5 to 20 years old From 20 to 60 years old
2012	467	Section titled: "The Value of Fields"	Section was rewritten	When a person donates a field to hekdes, he may buy it back and give the money to the Beis Hamikdash. If he doesn't want to, we look for someone else to buy it. This is because hekdes does not need fields, as they are of little use to the Beis Hamikdash and its needs. When a field is bought back from hekdes, the Torah gives it a fixed value if the original owner received it as an inheritance (before he donated it to hekdes). If it was a bought field, however, its value is calculated differently, as follows:
2012 2017	467	"Inherited Fields," first paragraph, last sentence	Therefore, the highest amount the person can give is 50 <i>shekels</i> , which is the total of 49 <i>sela'im</i> and 49 <i>pundyonos</i> .	Therefore, the highest amount the person can give per beis kor is 50 <i>sela'im</i> , which is the total of 49 <i>sela'im</i> and 49 <i>pundyonos</i> .

2012 2017	467	"Inherited Fields," third paragraph	Rewritten	<p>This <i>erech</i> of the field that the Torah gives is based on a calculation of how much of the land is available for planting. Therefore, only areas that are available for planting are included in this calculation.</p> <p>Ten people are needed to calculate any valuations of a field, and at least one of them must be a <i>Kohen</i>.</p>
2012 2017	467	"Inherited Fields," last paragraph	If no one ends up buying the field by the time the <i>yovel</i> comes around, the <i>Kohanim</i> serving at that time in the <i>Beis Hamikdash</i> give the value of the field to <i>hekdes</i> h and take possession of the field.	If no one ends up buying the field by the time the <i>yovel</i> comes around, the <i>Kohanim</i> serving at that time in the <i>Beis Hamikdash</i> give the value of the field— 50 sela'im —to <i>hekdes</i> h and take possession of the field.
2012 2017	467	"Bought Fields," first paragraph	Rewritten	If someone is <i>makdish</i> a field that they bought, the value for redemption is based on the amount he paid when he bought the field, and the amount of years left until the <i>yovel</i> year. (For more about the way fields in Eretz Yisrael are bought, see Book 3 Yahadus Unit 119.)
2012	467	Last sentence on the page	If no one buys the field until <i>yovel</i> , the field returns to the original owner who was makdish it to hekdes h.	If no one buys the field until <i>Yovel</i> , the field returns to the original owner who was makdish it to hekdes h.

2012 2017	468	The Value of Animals	Section was rewritten	<p>The redemption value of an animal that is donated to <i>hekdes</i> is calculated by a <i>Kohen</i>, and is used for <i>bedek habayis</i>.</p> <p>Although a <i>kosher</i> animal should not be donated to <i>hekdes</i>, if it was donated, and it is suitable to be offered as a <i>korban</i> on the <i>Mizbeiach</i>, its <i>erech</i> is given to <i>bedek habayis</i>, and it is offered as a <i>korban</i>.</p>
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Yahadus Unit 99

Print	Page	What	Detail Changed	Changed To
2012	472	Mitzvah 229, "Where" icon	Eretz Yisrael	All Places
2012	472	Mitzvah 229, "When" icon	Time of Beis Hamikdash	All Times
2012	473	Mitzvah 230, "Where" icon	Eretz Yisrael	All Places
2012	473	Mitzvah 230, "When" icon	Time of Beis Hamikdash	All Times
2012	473	Mitzvah 230, "Punishment" icon	Not found in the old print	No Punishment
2012	473	Mitzvah 231, "Where" icon	Eretz Yisrael	All Places
2012	473	Mitzvah 231, "When" icon	Time of Beis Hamikdash	All Times
2012	473	Mitzvah 231, "Punishment" icon	Not found in the old print	No Punishment
2011, 2012, 2017, 2020	475	Section titled "Charamin Nowadays" point 2	<p>2. We can only make <u>moveable</u> objects, not <u>land</u>, into <i>chermei kohanim</i>, since making land into <i>hekdes</i> only applies when there is <i>yovel</i>.</p> <p>However, since we do not know who is a true <i>kohen</i>, as very few <i>kohanim</i> can prove that their family goes all the way back to <i>Aharon Hakohen</i>, we should not make even moveable objects into <i>chermei kohanim</i>. If we do make something <i>chermei kohanim</i>, it has to be given to a local <i>kohen</i>.</p>	<p>2. In Eretz Yisrael, we can only make <u>moveable</u> objects, not <u>land</u>, into <i>chermei kohanim</i>, since making land in Eretz Yisrael into <i>hekdes</i> only applies when there is <i>yovel</i>.</p> <p>However, since we do not know who is a <i>true kohen</i>, as very few <i>kohanim</i> can prove that their family goes all the way back to <i>Aharon Hakohen</i>, we should not make anything into <i>chermei kohanim</i>.</p> <p>If we do make something <i>chermei kohanim</i>, it has to be given to a local <i>kohen</i>.</p>

Mitzvos Chart

On the following pages there is a chart with all of the Mitzvos in your book to be filled out and memorized as you learn the units. This is a great way to make sure that you know the Mitzvah boxes really well!

Suggestions:

1. Color code the Mitzvos to help memorize them:
 - 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.

2. Memorize by category. Example: All Mitzvos that apply to Beis Din.

Tip: If you know the amounts, it will help you not miss any.

3. Have someone test you on the Mitzvos and icons out of order.

Examples:

To whom does Mitzvas Ahavas Hashem apply?

Where does Mitzvas Ahavas Hager apply?

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, not what it says in the book!

Unit	Mitzva	Mitzva Translation	Who?	Where?	When?	Punishment
46 מלאכות שבת		Stopping [work] on Shabbos				
		Not to do work on Shabbos				
		Not to punish on Shabbos				
47 תחום שבת		Not to leave the boundary on שבת				
48 קידוש והבדלה		To sanctify the Shabbos with words				
49 נרות שבת ויום טוב		Shabbos and Yom Tov candles				
50 ערוב חצירות		Laws of eruvin				
51 יום כיפור		Refraining from working on Yom Kippur				
		Not to work on Yom Kippur				
		Fasting on Yom Kippur				
		Not to eat or drink on Yom Kippur				

Unit	Mitzva	Mitzva Translation	Who?	Where?	When?	Punishment
52 שביתת יום טוב		Rest from doing melachah on the first day of Pesach				
		Rest from doing melachah on the seventh day of Pesach				
		Rest from doing melachah on Shavuot				
		Rest from doing melachah on Rosh Hashanah				
		Rest from doing melachah on the first day of Sukkos				
		Rest from doing melachah on the eighth day of Sukkos				
		Do not do melachah on the first day of Pesach				
		Do not do melachah on the seventh day of Pesach				
		Do not do melachah on Shavuot				
		Do not do melachah on Rosh Hashanah				
		Do not do melachah on the first day of Sukkos				
		Do not do melachah on the eighth day of Sukkos				

Unit	Mitzva	Mitzva Translation	Who?	Where?	When?	Punishment
53 חמץ		Do not eat chametz after chatzos				
		Do not eat chametz on Pesach				
		Do not eat from anything that has chametz in it				
54 השבתת חמץ		The mitzvah of destroying chametz				
		chametz should not be seen on Pesach				
		Not to find chametz in your possession				
55 אכילת מצה		The mitzvah of eating matza				
56 סיפור יציאת מצרים		Telling the story of Yetziyas Mitzrayim				
57 שופר		The mitzvah of shofar on Rosh Hashanah				
58 סוכה		The mitzvah of living in the sukkah				
59 לולב		The mitzvah of taking the lulav				
60 מוחצית השקל		The mitzvah of giving a half shekel every year				

Unit	Mitzva	Mitzva Translation	Who?	Where?	When?	Punishment
61 קידוש החודש		Mitzvah of Kiddush Hachodesh (sanctifying the months and calculating the years)				
62 לזנוק ולהריע לפני ה'		To blow the chatzotzros in the Beis Hamikdash, and in times of trouble				
63 פורים		The mitzvos of Purim				
64 חנוכה		Lighting the Chanukah lights				
65 הלל		Saying Hallel				
66 נישואין		The mitzvah of marrying a woman				
		A man may not live with a woman without kiddushin and a kesubah				
		Not to withhold food, clothing, and quality time for your wife				
67 פרו ורבו		The mitzvah of having children				
68 גירושין		If someone wants to divorce his wife, he should write a bill of divorce				
		A divorced man is forbidden to remarry his original wife if she married someone else after they divorced				

Unit	Mitzva	Mitzva Translation	Who?	Where?	When?	Punishment
69 יבום וחליצה		The mitzvah of yibum				
		The mitzvah of chalitzah				
		The yevamah may not marry anyone other than the yavam				
70 אונס ומפתה		The obligation of the Beis Din to judge a mefatteh (a man who convinces a girl to live with him)				
		The mitzvah for a man, who forces a woman to live with him, to marry the woman he forced				
		The me'anes cannot choose to divorce the girl that he took by force				
71 מוציא שם רע		The Motzi Shem Ra				
		Not to divorce your wife after spreading lies about her				
		To do to the sotah as explained in the Torah				
72 סוטה		Not to put oil on the korban of a sotah				
		Not to put levona in the korban of a sotah				
73 איסורי ביאה	מצוות לא תעשה 23	23 forbidden relationships				
	74 שלא	Not to marry a non-Jew				

Unit	Mitzva	Mitzva Translation	Who?	Where?	When?	Punishment
75 איסורי קהל		A mamzer cannot marry a Jewish woman				
		An Ammonite and Moabite should not marry a Jewish woman				
		A man, whose body is damaged in a way that he cannot have children, should not marry a Jewish girl				
		Not to stop the grandchild of an Edomite convert from marrying a Jewish person, after three generations				
		Not to stop the grandchild of an Egyptian convert from marrying a Jewish person				
		Not to damage the body of any man, animal, or bird				
		Do not marry a zonah				
76 איסורי ביאה - כהנים		Do not marry a chalalah				
		Do not marry a divorced woman				
		The Kohen Gadol can only marry a girl who has never been married before				
		Do not marry a widow				
		Do not live, as married, with a widow				
77 לא תקרב		Do not be too close with a person it is forbidden to marry				

Unit	Mitzva	Mitzva Translation	Who?	Where?	When?	Punishment
78 בהמות דגים ועופות טהורות		To check an animal for signs of kashrus, which non-kosher animals do not have				
		Not eating the meat of a non-kosher animal				
		To check birds for the signs of kashrus				
		Not to eat the flesh of a non-kosher bird				
		The mitzvah to check fish for the signs of kashrus				
		Not to eat the flesh of a non-kosher fish				
		The mitzvah of checking locusts for signs of kashrus				
79 שרצים		Not to eat impure locusts or other flying insects				
		Not to eat insects that crawl on the ground				
		Do not eat creatures that hatch within seeds and fruits, and then grow inside them				
		Not to eat insects that live in water				
		Not to eat insects that hatch from rotten things				

Unit	Mitzva	Mitzva Translation	Who?	Where?	When?	Punishment
80 טרפות ונבלות		Not to eat treifah				
		Not to eat neveilah (meat from a kosher animal that dies without proper shechitah)				
81 אבר מן החיי		Not to eat the limb of a living animal				
82 שלא לאכול דם		Not to eat the blood of animals and birds				
83 חלב		Not to eat cheilev (hard fat from a kosher farm animal)				
84 גיד הנשה		Do not eat the sciatic nerve of an animal				
85 בשר וחלב		Do not cook meat with milk				
		Do not eat meat with milk				
86 חזש		Do not eat bread made from the grain just harvested that year until after the Korban Omer has been brought				
		Do not eat roasted grain from the grain just harvested that year until after the Korban Omer has been brought				
		Do not eat fresh grain from the grain just harvested that year until after the Korban Omer has been brought				

Unit	Mitzva	Mitzva Translation	Who?	Where?	When?	Punishment
87 ערלה		Do not eat orlah (fruit from a tree, grown in the first three years after the tree was planted)				
88 טבל		Not to eat tevel (food, grown from the ground, that hasn't had terumah and maasros separated from it yet)				
89 יין ונסך		Do not drink wine that was poured for an idol				
90 מאכלי עכו"ם	מאכלי עכו"ם This is NOT a mitzvah from the Chachomim, it is a Gezeirah (decree).	Halachos of bread, dairy products, and cooked foods that were made by a non-jew				
91 שחיטה		The mitzvah of shechitah				
		Not slaughtering an animal and its child on the same day				
92 כיסוי דם חיה ועוף		The obligation to cover the blood of a shechted wild animal or bird				
93 שלוח הקן		Not to take a mother bird and her young (baby birds) from their nest				
		The mitzvah of sending away the mother bird from the nest before taking the children				
94 שבועות		Not to swear falsely				
		Not swearing in vain				

Unit	Mitzva	Mitzva Translation	Who?	Where?	When?	Punishment
95 שבועות ממון		Swearing in Hashem's name				
		Not to deny a debt				
		Not to swear falsely in order to deny a debt				
96 נדרים		The mitzvah of keeping our vows				
		Not to break our vows				
		The mitzvah of cancelling vows				
		A nazir must let his or her hair grow				
97 נזיר (cont. on next page)		Do not cut your hair while you are a nazir				
		Do not drink any grape beverages while you are a nazir				
		Do not eat grapes while you are a nazir				
		Do not eat raisins while you are a nazir				
		Do not eat the seeds of grapes while you are a nazir				
		Do not eat the skin of grapes while you are a nazir				

Unit	Mitzva	Mitzva Translation	Who?	Where?	When?	Punishment
97 נזיר (cont.)		Do not be under the same roof as a dead body while you are a nazir				
		Do not become tamei by tumas meis while you are a nazir				
		The mitzvos of the nazir to shave his head and bring korbanos				
98 ערכין		The mitzvah to donate the amount that the Torah says a person is worth				
		Go according to the calculated redemption amount if a non-kosher animal is donated to hekdesh.				
		Go according to the calculated redemption amount if a house is donated to hekdesh.				
		Go according to the Torah's redemption amount if a field is donated to hekdesh.				
		The law that an object put aside for Hashem belongs to the כהנים				
99 חרם		Land that was set aside should not be sold				
		A person should not redeem a field that was set aside for Hashem				



6. The mitzvah של לא לענוש בשבת:

- | | |
|--|----------------------|
| a) Applies at all times | c) Both of the above |
| b) Includes not doing any of the 39 מלאכות | d) None of the above |

7. Match the translation of the מלאכה (in the right column) to the Hebrew name (in the left column).

- | | |
|-----------------|--------------------|
| a) 1. גִּזְזָה | f) A. Sewing |
| b) 2. טָווּה | g) B. Ruling lines |
| c) 3. צָד | h) C. Shearing |
| d) 4. תּוֹפֵר | i) D. Trapping |
| e) 5. שְׂרָטוּט | j) E. Spinning |

UNIT 47

1. Correct or incorrect:

An עירוב made for a reason other than a mitzvah, or an emergency, is invalid.

2. How far can one who placed an עירוב one thousand amos to the east of his house walk?

- | | |
|--|--|
| a) 4,000 amos to the east of his house and no amos to the west of his house | c) 2,000 amos to the east of his house and 2,000 amos to the west of his house |
| b) 3,000 amos to the east of his house and 1,000 amos to the west of his house | d) 1,000 amos to the east of his house and 3,000 amos to the west of his house |

3. Correct or incorrect:

The עירוב cannot be placed on top of a tree.

4. Correct or incorrect:

The מצוה של נצא בשבת חוץ לתחום applies only in ארץ ישראל.



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UNIT 48

1. Which of the following is **מן התורה**?

- a) Making kiddush on wine
- b) Making kiddush on Shabbos day
- c) Making kiddush on yom tov
- d) None of the above

2. How can one fulfill **קדוש במקום סעודה**?

- a) Eating a **כזית** of food that requires the brachah of **מזונות**
- b) Eating a **כזית** of bread
- c) Drinking another **רביעית** of wine
- d) All of the above

3. How many brachos are said during kiddush?

- a) Three at night and one by day
- b) Two at night and one by day
- c) One at night and two by day
- d) Two, both at night and by day

UNIT 49

1. How many candles must one light to fulfill the **נרות שבת ויום טוב** of **מצוה**?

- a) One
- b) One for each family member
- c) Two
- d) Two for each family member

2. On which of the following days is **שהחיינו** not recited when lighting candles?

- a) Rosh Hashanah
- b) Yom Kippur
- c) The last days of Sukkos
- d) The last days of Pesach

3. What is the earliest time that one can light Shabbos candles?

- a) Twenty halachic minutes before **שקיעה**
- b) One halachic hour before **שקיעה**
- c) One-and-a-quarter halachic hours before
- d) One-and-a-half halachic hours before

UNIT 50

1. When is an eruv chatzeros invalid?

- a) If one of the b'nei hachatzer intentionally did not participate in the **עירוב**
- b) If the **עירוב** is lost before Shabbos
- c) If the bread is placed in a house that is not fit to live in
- d) All of the above

2. When is an eruv chatzeros valid?

- a) If everybody in the חצר is Jewish, even if someone does not want to join
- b) If the bread is placed in one vessel
- c) If the bread is placed in two vessels
- d) All of the above

3. Correct or incorrect:

All of the halachos of עירובי חצירות apply to מבוזאות.

UNIT 51

1. Yes or no?

On Yom Kippur, is one allowed to smear oil on his body to clean himself?

2. Regarding which of the following is Yom Kippur different than Shabbos?

- a) Carrying
- b) The types of work that are forbidden to be done
- c) The punishment for doing forbidden work
- d) A and C

3. Correct or incorrect:

One who does מלאכה on Yom Kippur is עובר on one מצות עשה and one מצות לא תעשה.

4. What is the minimum amount a person must drink on Yom Kippur to be liable for punishment?

- a) A kezayis
- b) A koseves
- c) A beitzah
- d) One cheek-full

UNIT 52

1. Which of the following may be done on Yom Tov, even though it could have been done the day before Yom Tov?

- a) Carrying
- b) Cooking food, even if cooking the food before yom tov would not have taken away from its quality
- c) Both of the above
- d) None of the above

2. When is one allowed to do something that is a דבר האבוד?

- a) The first day of Yom Tov
- b) The second day of Yom Tov
- c) חול המועד
- d) B and C



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3. When is it permitted to move נולד?

- a) Shabbos
- b) Yom Tov
- c) Both of the above
- d) None of the above

4. Which of the following is מן התורה?

- a) Resting on the second day of Yom Tov
- b) The punishment for doing מלאכה on the second day of Yom Tov
- c) The obligation for women to rest on Yom Tov
- d) The prohibition of moving נולד on Yom Tov

UNIT 53

1. Correct or incorrect:

One who intentionally eats חמץ on פסח, and one who intentionally eats תערובת חמץ on פסח, receive the same punishment.

2. חמץ from when on ערב פסח is it forbidden to eat חמץ?

- a) חצות
- b) One hour before חצות
- c) Two hours before חצות
- d) Three hours before חצות

3. Yes or no?

Is one allowed to have benefit from תערובת חמץ on פסח?

4. How many types of grain are there that can become חמץ?

- a) 2
- b) 3
- c) 5
- d) 7

UNIT 54

1. On ערב פסח, how may one get rid of his חמץ?

- a) Crush it into tiny pieces and throw them into the river
- b) Give it to a non-Jew as a gift
- c) Make it hefker
- d) All of the above

2. Correct or incorrect:

The first כל המירא that we say is to nullify the חמץ we do know about, and the second כל המירא is to nullify the חמץ we do not know about.

3. Which of the following applies from חצות on ערב פסח?

- a) מצות השבתת חמץ
- b) שלא יראה לנו חמץ בפסח
- c) שלא ימצא חמץ ברשותינו
- d) All of the above

4. Yes or No?

If a non-Jew leaves his חמץ In a Jew's home over פסח, and the Jew accepted upon himself responsibility for the חמץ, does the Jew receive מלקות?

UNIT 55

1. In which of the following cases is one יוצא the mitzvah of eating matzah?

- | | |
|--|--|
| a) One who ate matzah made from flour, water, and eggs | c) One who ate the matzah for the mitzvah before the matzah for המוציא |
| b) One who ate matzah without leaning | |

2. Why do we use מים שלנו?

- | | |
|---|--|
| a) To ensure the water belongs to a Jew | c) To ensure the water does not come in contact with grain |
| b) To ensure the water is the right temperature | d) To ensure the water is well-rested |

3. How much matzah is the minimum amount that must be eaten in order to fulfill the mitzvah of eating matzah? (not for keeping the taste in your mouth)

- | | |
|--------------|---------------|
| a) אכילת פרס | c) One כזית |
| b) גרוגרת | d) Two כזיתים |

UNIT 56

1. When is there a mitzvah to remember יציאת מצרים?

- | | |
|-----------------------|---------------------------------|
| a) Every day | c) On Pesach |
| b) Every Friday night | d) On the first night of Pesach |

2. What is discussed in the Haggadah?

- | | |
|--|--|
| a) That in the times of Terach we served עבודה זרה | c) Both of the above |
| b) The three major mitzvos of the night of Pesach | d) Option C, and the four questions of the "Mah Nishtanah" |

3. In regard to whom do ל"ח say "הרי זה משונה"?

- | | |
|---|---|
| a) One who asks the four questions of the "Mah Nishtanah", even when nobody else is present | c) A Talmid Chacham who increases in talking about the story of יציאת מצרים |
| b) One who eats a lot of matzah | d) Anyone who increases in talking about the story of יציאת מצרים |



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4. Correct or incorrect:

If nobody else is present, one still asks the four questions verbally.

UNIT 57

1. A shofar must be:

- a) The horn of a ram
- b) The horn of a kosher animal
- c) Two טפחים long
- d) Three טפחים long

2. Fill in the correct number:

- a) 1 תְּקִיעָה
- b) ___ Nine short blows
- c) ___ Three medium blows
- d) ___ One long blow
- 2. תְּרוּעָה
- 3. שְׁבָרִים

3. When the Torah says "תְּקִיעָה," to what does it refer?

- a) Nine short blows
- b) Three medium blows
- c) One long blow
- d) We are not sure

4. Which of the following are referred to as תְּקִיעוֹת מְיוֹשָׁב?

- a) The first thirty shofar sounds, blown after the Torah is read
- b) The shofar sounds blown during the silent Amidah
- c) The shofar sounds blown during the chazzan's repetition of the Amidah
- d) The last ten shofar sounds, blown during Kaddish

5. Number the following in the correct order:

- a) ___ תְּשֻׁרָה
- b) ___ תְּרִ"ת
- c) ___ תְּשֻׁ"ת
- d) ___ קְרִיאַת הַתּוֹרָה

6. Correct or incorrect:

Before the shofar is blown, three brachos are recited.

UNIT 58

1. What is the minimum height of the sukkah?

- a) One טפח
- b) Three טפחים
- c) Seven טפחים
- d) Ten טפחים

2. Which of the following cannot be used as s'chach for a sukkah?

- | | |
|---|---|
| a) Something that grew from the ground | c) If it was made into something that can become טמא |
| b) Something that is disconnected from the ground | d) If it was made into something that cannot become טמא |

3. When placing the s'chach on the sukkah, one should make sure:

- | | |
|---|---|
| a) That when looking at the s'chach there is more shade than sunlight | c) There is not an area of one טפח that has no s'chach on it at all |
| b) That when looking at the floor there is more shade than sunlight | d) A and B |
| | e) B and C |

4. Correct or incorrect:

Small, wooden beams are an acceptable material for s'chach.

5. When is one required to say the brachah לִישֵׁב בַּסֻּכָּה?

- | | |
|--|--|
| a) Before eating mezonos in the sukkah | c) According to some, before drinking wine in the sukkah |
| b) Before eating hamotzi in the sukkah | d) All of the above |
| | e) A and B |

UNIT 59

1. Write the correct number:

- a) 1. לולב 2. ערבות 3. הדסים.
- b) ___ Must be straight
- c) ___ Not kosher with less than two
- d) ___ Not kosher with less than three
- e) ___ The stalk should be reddish
- f) ___ Has three leaves growing from the same spot on the branch
- g) ___ The leaves should have smooth edges
- h) ___ The leaves should not be spread out

2. An esrog should:

- | | |
|--------------------------------------|---------------------|
| a) Be at least the size of a beitzah | c) Have holes in it |
| b) Be smooth | d) B and C |



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3. Correct or incorrect:

Although one can fulfill the mitzvah of lulav all day, it is best to do it in the morning.

4. Correct or incorrect:

The aravos should be higher than the hadassim.

5. Correct or incorrect:

The ד' מינים must be held in the way they grow.

6. When on Sukkos is הלל said in full?

- a) The first day
- b) The first two days
- c) The first two days and the last two days
- d) Every day

7. Correct or incorrect:

The brachah on the lulav is "ברוך... וצונו לנטל הלולב"

UNIT 60

1. The mitzvah of מחצית השקל applies:

- a) To all people
- b) In all places
- c) At all times
- d) All of the above

2. Write the correct number:

- a) 1. Rosh Chodesh Adar The 15th of Adar 3. The 25th of Adar 4. Rosh Chodesh Nissan
- b) ___ Money changers sat in the Beis Hamikdash
- c) ___ People were now compelled to give מחצית השקל
- d) ___ Beis Din would send out announcements, telling everyone to prepare a half shekel
- e) ___ The money changers would remind the Yidden to give מחצית השקל
- f) ___ The new שקלים were used to bring the daily korbanos

3. What were the שקלים not used for?

- a) The additional קרבנות of ראש חודש
- b) The פרה אדומה
- c) The ingredients of the קטורת
- d) The שקלים were used for all of the above

4. Correct or incorrect:

Each city would send their collected coins to ירושלים with a messenger.

5. Correct or incorrect:

The **מַחְצִית הַשֶּׁקֶל** was used to pay the salaries of the people who prepared the Lechem Hapanim.

UNIT 61

1. Which of the following months has only twenty nine days?

- | | |
|--------------|----------------|
| a) תִּשְׁרִי | c) אֵייר |
| b) שְׁבַט | d) מְנַחֵם אָב |

2. Because of which Yom Tov would the סֵנְהֶדְרִין make a leap year?

- | | |
|------------------|------------|
| a) Rosh Hashanah | c) Pesach |
| b) Yom Kippur | d) Shavuot |

3. Correct or incorrect:

If **מֵר חֲשׁוֹן** has twenty-nine days and **כֶּסֶלִּו** thirty, the year is called a **מְלֵאָה**.

4. What did the סֵנְהֶדְרִין not ask the עֲדִים?

- | | |
|---|---|
| a) "How wide was the moon?" | c) "How far was the moon from the sun?" |
| b) "In which direction were the moon's corners facing?" | d) "How high in the sky did the moon appear to be?" |

5. Correct or incorrect:

The head of the Sanhedrin would say **מְקוּדָּשׁ** just once.

6. Approximately how many days are in a lunar month?

- | | |
|---------------------------|----------------------|
| a) Twenty-nine | c) Thirty |
| b) Twenty-nine-and-a-half | d) Thirty-and-a-half |

UNIT 62

1. The חֲצוֹצְרוֹת were:

- | | |
|------------------------|---------------------|
| a) A pair of trumpets | c) Two אַמּוֹת long |
| b) Made of pure silver | d) A and B |

2. The mitzvah of תְּקִיעַת חֲצוֹצְרוֹת בַּמְקוּדָּשׁ applies:

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



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3. When were the חצוצרות blown?

- a) On Rosh Chodesh, while the Musaf Korbanos were being offered
- b) On Shabbos, while the Musaf Korbanos were being offered
- c) When offering the daily korbanos
- d) All of the above

4. Correct or incorrect:

An army passing through our land is an עת צרה, and the חצוצרות should be blown.

5. Correct or incorrect:

The Chachamim instituted that nowadays (at certain times) we should fast on Thursday, Monday, and Thursday.

UNIT 63

1. If Shushan Purim falls out on Shabbos, when is Megillah read?

- a) Friday
- b) Shabbos
- c) Sunday

2. Which brachah do some say only when there is a minyan?

- a) שעשה ניסים
- b) שֶׁהָחִייוּ, byday
- c) שֶׁהָחִייוּ, at night
- d) הרב את ריבנו

3. Correct or incorrect:

Megillah reading comes before any other mitzvah.

4. Correct or incorrect:

The obligation of עד דלא ידע can be fulfilled by drinking more than usual, and going to sleep.

5. The mitzvah of משלוח מנות is to give:

- a) To two people
- b) Ready-made food
- c) Nosh
- d) A and B

6. Correct or incorrect:

A Megillah and a Sefer Torah have the same rules in regard to their kashrus.

7. Which mitzvah can be done at night?

- a) משלוח מנות
- b) מתנות לאביונים
- c) סעודה
- d) None of the above

UNIT 64

1. Lighting only one candle in each house every night of Chanukah is:

- a) Not kosher
- b) Kosher
- c) מְהֻדָּרִין
- d) מְהֻדָּרִין מִן הַמְהֻדָּרִין
- e) B and C

2. The Menorah:

- a) Cannot be higher than twenty טפחים
- b) Should be placed at the right of the doorway
- c) Is lit left to right
- d) All of the above

3. Correct or incorrect:

Only two brachos are recited on the first night of Chanukah.

4. Lighting candles in shul is a(n):

- a) Obligation
- b) Mitzvah
- c) Minhag

UNIT 65

1. How many days is the entire הלל said in ארץ ישראל?

- a) Seventeen
- b) Eighteen
- c) Twenty-one
- d) Twenty-three

2. Some have the custom to read the entire Hallel:

- a) During Maariv on the first two nights of Sukkos
- b) During Maariv on the first two nights of Pesach
- c) On Chol Hamoed Sukkos
- d) On Chol Hamoed Pesach

3. When we say the entire Hallel, saying Hallel on those days is:

- a) מִן הַתּוֹרָה
- b) מִדְּרַבָּנָן
- c) מִנְהַג

4. Is a brachah recited before saying Hallel on Rosh Chodesh?

- a) Yes
- b) No
- c) It is a מחלוקת



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5. Correct or incorrect:

Hallel must be said in the morning.

UNIT 66

1. How many witnesses have to be present at the time of a marriage?

- a) 2
- b) 3
- c) 7
- d) 10

2. How many men have to be present in order to recite שבע ברכות?

- a) 2
- b) 3
- c) 7
- d) 10

3. Write an "א" if it relates to אירוסין and a "נ" if it relates to נישואין.

- a) ___ הרי את מקודשת לי....
- b) ___ קידושין
- c) ___ שטר
- d) ___ Covering the kallah's face with a veil
- e) ___ Obligations of the husband to the wife
- f) ___ ביאה
- g) ___ Standing under the chupah
- h) ___ כסף

4. How many brachos are said by the אירוסין?

- a) 2
- b) 3
- c) 7
- d) 10

5. Regarding what do the Chachamim say it's a greater mitzvah to do by yourself rather than use a messenger:

- a) The chassan making the brachah himself under the chupah
- b) The chassan giving the kesubah himself
- c) The chassan giving the kiddushin himself

6. Which of the following is included in the obligations of a husband to his wife?

- a) When he dies, she may live in his house until she gets paid her kesubah money
- b) When he dies, she may support herself with the money left behind until she gets paid her kesubah money
- c) Her sons will inherit her kesubah money if she dies
- d) All of the above

7. Correct or incorrect:

One of the obligations of the chassan to his kallah is that he will support their daughter until she gets married or becomes twelve-and-a-half years old.

8. How much money must the chassan write in the kesubah that his wife will receive if he dies or divorces her?

- a) 100 dinar
- b) 200 dinar
- c) Depends if she was married before
- d) Depends if he was married before

9. Which of the following is the responsibility of a wife to her husband?

- a) Giving him objects that she finds
- b) Paying for his medical care
- c) Spending time alone with him
- d) Paying for his burial

10. Which of the following is מן התורה?

- a) The two-part process to get married (kiddushin and nissuin)
- b) The obligation a husband has to feed his wife
- c) The fact that if she dies first, he inherits her money
- d) All of the above
- e) A and B
- f) B and C

UNIT 67

1. How many children must one have to fulfill the mitzvah of פרייה ורבייה?

- a) One son
- b) One daughter
- c) One son and one daughter
- d) Two sons and one daughter

UNIT 68

1. If a man remarries his divorcee before she married somebody else:

- a) He gets malkus
- b) Beis Din forces them to divorce
- c) Both of the above
- d) None of the above

2. In which of the following cases is the גט kosher?

- a) If it was written on paper
- b) If the language says that the wife is divorcing the husband
- c) If one of the witnesses is related to the wife
- d) If one of the witnesses is related to the husband



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3. Which of the following is an obligation מדרבנן?

- a) To write in the גט the location where the husband lives
- b) To write in the גט the location where the wife lives
- c) To write in the גט the location where the גט is being signed
- d) All of the above

4. גט the giving of the גט:

- a) May be through a shliach for the husband
- b) May be through a shliach for the wife
- c) Both of the above
- d) Option C, and it must be in the presence of witnesses

5. Which of the following is an obligation מן התורה?

- a) A גט must be placed in something the woman owns
- b) A גט must contain the time of the signing of the גט
- c) A גט must contain the time of the divorce
- d) A and B

6. Correct or incorrect:

The requirement of לשמה means that the name of the woman must be written in the גט.

UNIT 69

1. Correct or incorrect:

Chalitzah can be forced, but yibum can't be.

2. The mitzvah of יבום is performed by a:

- a) Man to his widowed sister-in-law
- b) Man to his divorced sister-in-law
- c) Divorced woman to her brother-in-law
- d) Widowed woman to her brother-in-law

3. "מצות חליצה" applies to:

- a) Men
- b) Women
- c) Both

4. The ceremony of a יבמה marrying a יבם is:

- a) מן התורה
- b) מנהג א
- c) Called מאמר
- d) A and C

5. If a **יבמה** marries someone besides for the **יבם** without **חליצה**:

- a) The **יבמה** get malkus
- b) The **יבם** get malkus
- c) The man she married must divorce her and never marry her again
- d) All of the above
- e) A and C

6. What does the woman do with her left hand?

- a) Unwrap the shoe straps
- b) Take off the shoe
- c) Lift his foot
- d) None of the above

7. After receiving a **גט חליצה**, the woman may:

- a) Perform **חליצה**
- b) Marry the **יבם**
- c) Marry anybody besides for the **יבם**
- d) Marry anybody

UNIT 70

1. How much is the fine for the **מאנס**?

- a) Fifty gold coins
- b) One hundred gold coins
- c) Fifty silver coins
- d) One hundred silver coins

2. How much is the fine for the **מפלה**?

- a) Fifty gold coins
- b) One hundred gold coins
- c) Fifty silver coins
- d) One hundred silver coins

3. To whom does the **מאנס** pay?

- a) The girl
- b) The girl's oldest brother
- c) The girl's father
- d) The girl's mother

4. Correct or incorrect:

A **מאנס** is one who talks a girl into living with him as married, while a **מפלה** forces her.

UNIT 71

1. What is the punishment for a **שם רע**?

- a) **סקילה** in the regular place
- b) **סקילה** outside his house
- c) **סקילה** outside his father's house
- d) Malkus



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2. A מוציא שם רע says:

- a) My wife is not keeping Torah and mitzvot
- b) My wife is behaving immodestly
- c) My wife lived with another man before she married me
- d) My wife lived with another man while she was married to me

3. Correct or incorrect:

The mitzvah of דין מוציא שם רע only applies if the wife is between the ages of three and twelve-and-a-half.

UNIT 72

1. From when is the סוטה prohibited to live with her husband?

- a) From when she is warned
- b) From when the witness tells the husband that she hid with the man
- c) From when the witness tells the סוטה that she hid with the man
- d) From when the case is given over to the Beis Din Hagadol

2. Who goes to the בית המקדש with the סוטה?

- a) The husband
- b) Talmidei Chachamim
- c) Both of the above
- d) Option C, and the original witnesses

3. How many pairs of witnesses are involved in a סוטה case?

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

4. Which of the following is among the ingredients of the bitter waters?

- a) One לוג of water
- b) Earth from outside the בית המקדש
- c) A bitter herb
- d) All of the above

5. Which ingredient, although normally added to a Korban Minchah, cannot be added to the korban of the סוטה?

- a) Wine
- b) Oil
- c) Flour
- d) Salt

6. Number the following in the correct order:

- a) ____ Bitter waters are prepared
- b) ____ Waving of the Korban Minchah
- c) ____ Korban Minchah is poured into a holy vessel
- d) ____ The Kohen recites the pessukim from פְּרִשְׁת נִשָּׂא
- e) ____ The jewelry of the סוֹטָה is removed
- f) ____ The Korban Minchah is offered
- g) ____ The pessukim from פְּרִשְׁת נִשָּׂא are written down
- h) ____ The סוֹטָה says "אמן אמן"
- i) ____ The Kohen rips the clothing of the סוֹטָה
- j) ____ The סוֹטָה drinks the bitter waters

UNIT 73

1. Correct or incorrect:

The punishments for the forbidden relationships range between skilah, sreifah, malkus, and kares.

UNIT 74

1. Which of the following punishments are possible for a Jewish man who publicly lives as married with a non-Jewish woman?

- a) מלקות
- b) קנאים פוגעים בו
- c) Both of the above
- d) Option C, and כרת

2. Which of the following is מדרבנן?

- a) The prohibition of a Jewish woman to marry a non-Jewish man
- b) The prohibition of living with a non-Jew, even without being married
- c) Both of the above
- d) Option C, and the fact that the mother passes on the "Jewishness" to the child

3. Correct or incorrect:

גִּבְעוֹנִים and נְתִינִים are the same people.

4. Who decreed that even after the בית המקדש was destroyed, we cannot marry גִּבְעוֹנִי converts?

- a) יהושע
- b) דוד המלך
- c) שלמה המלך
- d) עזרא הסופר



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5. Correct or incorrect

The abovementioned made that גזירה because the גבעונים had bad character traits.

UNIT 75

1. A Jewish man who marries a converted Moabite woman:

- a) Has transgressed an עבירה
- b) Receives מלקות
- c) Both of the above
- d) None of the above

2. A man whose body is damaged so that he cannot have children may marry a freed maidservant if:

- a) The damage was done by accident
- b) The damage is due to illness
- c) He was born like that
- d) All of the above
- e) B and C

3. Which of the following people receives מלקות?

- a) One who damages a male animal in a way that makes it unable to have children
- b) One who damages a man in a way that makes him unable to have children
- c) Both of the above

UNIT 76

1. Which of the following may a regular Kohen marry?

- a) An אלמנה
- b) A נערה בתולה
- c) Both of the above
- d) Option C, and a חללה

2. Which of the following people may a Kohen Gadol marry?

- a) An אלמנה
- b) A נערה בתולה
- c) Both of the above
- d) Both of the above, and a חללה

3. Correct or incorrect:

גרופה, א חלוצה is like a גרושה.

4. Which of the following people is chayav מלקות?

- a) A regular Kohen who lives with a זונה without marrying her
- b) A regular Kohen who lives with an אלמנה after marrying her
- c) A regular Kohen who lives with a גרושה without marrying her
- d) None of the above

5. In which of the following cases is the woman not a חללה?

- a) A woman who married a חלל
- b) A regular Kohen did קידושין but not נשואין with a giyores
- c) A Kohen Gadol who lived with a widow without being married
- d) The daughter born to a Kohen from a freed maid-servant

UNIT 77

1. What is the punishment for touching someone in an affectionate way when marrying them is punishable by death?

- a) סקילה
- b) חנק
- c) מלקות
- d) No punishment

2. Whom, although forbidden to marry, may a man touch?

- a) His niece
- b) His cousin
- c) His aunt
- d) His grandmother
- e) All of the above

3. Correct or incorrect:

It is easier for a woman to get dragged into doing an עבירה than it is for a man.

4. Correct or incorrect:

The mitzvah of מכל העריות באחת מכלל העריות שלא להתעדן applies to all people.

UNIT 78

1. For an animal to be kosher, its hooves have to be split:

- a) In the front
- b) In the back
- c) All the way through
- d) Any type of split

2. How many types of non-kosher birds does the Torah list?

- a) Twelve
- b) Twenty four
- c) Forty eight
- d) Ninety six

3. A fish is not kosher if:

- a) When it comes out of the water, its scales fall off
- b) Its scales have not yet grown
- c) Its scales do not cover its entire body
- d) Its scales cannot easily be seen



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4. Correct or incorrect:

A fish is not kosher if its scales can easily be removed.

UNIT 79

1. Which of the following is a sign of a kosher locust?

- a) Two legs
- b) Two extra legs to jump with
- c) Two wings
- d) All of the above

2. Correct or incorrect:

One will never receive מלקות for eating less than a כזית of a flying insect.

3. Correct or incorrect:

One will never receive מלקות for eating less than a כזית of a creeping land creature.

4. How many creeping land creatures carry טומאה?

- a) 0
- b) 4
- c) 6
- d) 8

5. Which insects are מותר to eat?

- a) Insects in a fruit that grew in the fruit while it was still on the tree
- b) Insects that grew in the fruit while it was still on the tree and then crawled out of the fruit
- c) Insects in a fruit that grew in the fruit after the fruit was separated from the tree
- d) Insects that grew in the fruit after the fruit was separated from the tree and then crawled out of the fruit

6. Correct or incorrect:

It is possible to receive more than one set of מלקות for eating one insect.

UNIT 80

1. How many examples of the eight types of injuries have the Chachamim listed?

- a) Fifty
- b) Seventy
- c) Eighty
- d) Ninety

2. If the liver of the animal has been removed, it is:

- a) נקובה
- b) חסרה B.
- c) נטולה C.
- d) קרועה D.



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3. If the animal's ribs are broken, it is:

- a) שבורה
- b) נפולה B.
- c) חסרה
- d) נקובה

4. Correct or incorrect:

If an animal is missing part of its lung, it is חסרה.

5. Which of the following is a נבלה?

- a) An animal that died a natural death
- b) An animal that was shot dead
- c) Both of the above
- d) Option C, and an animal that was attacked by a predator

6. Which of the following is included in טרפה?

- a) Eating the Korban Pesach with an organized group
- b) An animal that fell from a height of three טפחים
- c) Both of the above
- d) None of the above

UNIT 81

1. אבר מן החי (for Yidden) does not apply to:

- a) A kosher bird
- b) A non-kosher animal
- c) A limb removed for the animal's health
- d) A limb without a bone

2. Correct or incorrect:

If an animal was shechted soon after a limb was removed, it is forbidden to eat that limb.

3. How many mitzvos did Hashem give the children of נח?

- a) 3
- b) 7
- c) 13
- d) 20

4. Correct or incorrect:

We may drink milk while the cow is still alive.

5. What is the punishment for eating אבר מן החי?

- a) כרת
- b) מלקות
- c) No punishment, because it is a לאו שאין בו מעשה
- d) No punishment, because non-Jews are also forbidden to eat אבר מן החי



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6. Correct or incorrect:

חי applies to the limb of an animal that was about to fall off, and would not have healed, but the animal was shechted before the limb fell off.

UNIT 82

1. What type of blood is forbidden to drink?

- a) Blood of a kosher bird
- b) Blood of a non-kosher locust
- c) Blood of a kosher animal
- d) All of the above

2. What is the punishment for drinking דם אברים?

- a) כרת
- b) מלקות
- c) מכת מרדות
- d) No punishment

3. Correct or incorrect:

One who receives מלקות for eating דם הנפש is freed from כרת.

4. Correct or incorrect:

The blood found in the heart of an animal is דם הנפש.

UNIT 83

1. Which fat of the animal is חלב מן התורה?

- a) The fat covering the stomach
- b) The fat covering the kidneys
- c) Both of the above
- d) Option C, and the fat covering the spleen

2. Correct or incorrect:

The fat found along the sides of the animal is חלב מן התורה.

3. Which חלב is completely מותר?

- a) The fat that is found on meat
- b) Strands of body tissue from the kidney
- c) Both of the above
- d) None of the above

4. One is חייב כרת if he:

- a) Ate a חלב of כזית
- b) Ate it by mistake
- c) Was warned
- d) All of the above

5. Correct or incorrect:

There is no punishment for eating חלב מדרבנן.

UNIT 84

1. Which of the following have a גיד הנשה?

- a) Non-kosher animals
- b) Humans
- c) Kosher animals
- d) All of the above

2. Which part of גיד הנשה is forbidden to be eaten מדרבנן?

- a) The part found below where the thigh meets the hip
- b) The fat that covers the גיד הנשה
- c) Both of the above
- d) Both of the above, and the part where the thigh meets the hip

3. When is one חייב מלקות?

- a) If he eats a כזית of the גיד הנשה, which is אסור מן התורה
- b) If he eats the full גיד הנשה
- c) Both of the above
- d) Both of the above, and if he eats the fat that covers the גיד הנשה

UNIT 85

1. The Torah says:

- a) Do not cook a baby goat in its own milk
- b) Do not cook a mother goat in its own milk
- c) Do not cook a mother goat in its baby's milk
- d) Do not cook a baby goat in its mother's milk

2. How many times does it say the above mentioned פסוק in Torah?

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

3. Which of the following is אסור מדרבנן?

- a) Salting meat with milk
- b) Soaking meat in milk
- c) Both of the above
- d) Option C, and eating the meat of a kosher bird that was cooked in milk

4. Which of the following is אסור?

- a) Feeding to one's pet, meat from a kosher animal that was cooked in milk (that came from a kosher animal)
- b) Feeding to one's pet, meat of a kosher BIRD that was cooked in milk (that came from a kosher animal)
- c) Both of the above
- d) None of the above



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5. One who boils (animal) meat together with milk and then eats it, is חייב:
- a) Nothing
 - b) Two sets of מכת מרדות
 - c) One set of מלקות and one set of מכת מרדות
 - d) Two sets of מלקות
6. Correct or incorrect:
One who cooks even a drop of milk and meat together gets מלקות.

UNIT 86

1. The קרבן עומר is brought:
- a) From the last grain of the previous year's harvest
 - b) From the first grain of that year's harvest
 - c) On the 15th of ניסן
 - d) B and C
2. When is grain that was planted after פסח called ישן?
- a) Right when it is planted
 - b) When it is harvested in the summer
 - c) After the following קרבן עומר is brought
 - d) All of the above
3. Correct or incorrect:
All grain that is harvested after פסח is אסור until after the following קרבן עומר is brought.
4. Yidden that lived outside ירושלים during the times of the בית המקדש were allowed to start eating חדש:
- a) The morning of the 16th of ניסן
 - b) After midday of the 16th of ניסן
 - c) Nightfall of the 16th of ניסן
 - d) When they heard that the קרבן עומר was brought
5. When does the mitzvah of חדש apply according to all opinions?
- a) If the grain belongs to a non-Jew in ארץ ישראל
 - b) If the grain belongs to a Jew outside ארץ ישראל
 - c) If the grain belongs to a Jew in ארץ ישראל
 - d) All of the above

UNIT 87

1. The ערלה of איסור applies to:
- a) Fruit peels
 - b) Leaves
 - c) Both of the above
 - d) None of the above

2. A tree that was planted only for wood, the first three years:

- a) מן התורה it is forbidden to eat from it or have monetary benefit from it
- b) מן התורה it is forbidden to eat from it, and מדרבנן it is forbidden to have monetary benefit from it
- c) מדרבנן it is forbidden to eat from it or have monetary benefit from it
- d) It is permitted to eat and have monetary benefit from it

3. applies to:

- a) Trees that were planted by a Jew in private property
- b) Trees that were planted by a Jew in public property
- c) Both of the above
- d) Option C, and trees planted by a non-Jew

4. On what does the law of ספק ערלה depend on?

- a) If the tree was planted in public or private property
- b) If the tree was planted in or outside ארץ ישראל
- c) If the tree was planted by a Jew or a non-Jew
- d) If the tree was planted before or after Rosh Hashanah

5. Why is there a leniency by ספק ערלה?

- a) That's what is learned from the פסוקים
- b) That's what was decided by the רבנן
- c) It is a הלכה למשה מסיני

6. The fruit of a tree that was planted more than forty-four days before ראש השנה will become מותר on which day?

- a) ראש השנה
- b) Chamisha Asar Bishvat
- c) The day that is exactly three years from when it was planted

7. The fruit of a tree that was planted thirty days before ראש השנה will become מותר on which day?

- a) ראש השנה
- b) Chamisha Asar Bishvat
- c) The day that is exactly three years from when it was planted

8. Correct or incorrect:

A woman who has monetary benefit from ערלה receives מלקות.

UNIT 88

1. Correct or incorrect:

Only produce grown in ארץ ישראל can become טבול.



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2. Produce that is grown to be sold:

- a) Becomes טָבֵל when it is ready to be harvested
- b) Becomes טָבֵל when it is ready to be sold
- c) Becomes טָבֵל when the buyer buys it
- d) Becomes טָבֵל when it is harvested

3. The חֲכָמִים decreed that before food becomes טָבֵל:

- a) We may eat small amounts of it
- b) We may not eat any of it
- c) We may eat as much as we want of it
- d) None of the above

4. What is considered destroying טָבֵל?

- a) Burning it for light
- b) Burning it for warmth
- c) Both of the above
- d) Option C, and feeding it to animals

5. One who eats טָבֵל, from which תְּרוּמָה was not separated, is חַיִּיב:

- a) כֶּרֶת
- b) מִיתָה בִּידֵי שְׁמַיִם
- c) מִלְקוֹת
- d) מַכַּת מִרְדּוֹת

6. Correct or incorrect:

It is אָסוּר to have טָבֵל from הִנָּחָה.

UNIT 89

1. Which of the following is אָסוּר בִּהְנָאָה:

- a) יַיִן נֹסֵךְ
- b) סֵתֶם יַיִנִם
- c) Both of the above
- d) None of the above

2. How many reasons are there why the חֲכָמִים forbade סֵתֶם יַיִנִם?

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

3. If we know for certain that the wine touched by a גוי is not יַיִן נֹסֵךְ, what is the הִלְכָּה?

- a) One is allowed to drink and have benefit from the wine
- b) One is allowed to drink the wine, but he is not allowed to have benefit from the wine
- c) One is not allowed to drink the wine, but he is allowed to have benefit from the wine
- d) One is not allowed to drink nor have benefit from the wine

4. Which of the following may we drink, even though we saw a גוי touch it?

- a) Cooked wine
- b) A sealed bottle of wine
- c) Both of the above
- d) Option C, and spoiled wine

5. Correct or incorrect:

Wine owned by a non-Jew is **סתם יינם**.

6. This איסור protects us from עבודה זרה, therefore:

- | | |
|---|--|
| a) One gets מלקות for drinking any amount of יין נסך | c) Both of the above |
| b) יין נסך does not become בטל in 60 times the amount | d) Option C, and one gets מכת מרדות for drinking any amount of יין סתם |

UNIT 90

1. For which of the following is it enough for a Jew to watch the process, to make it permissible to eat?

- | | |
|-------------------------------|-----------------------------|
| a) Food cooked by a non-Jew | c) Bread baked by a non-Jew |
| b) Milk prepared by a non-Jew | d) None of the above |

2. Correct or Incorrect:

If a **גוי** cooks something, but an **איד** had put the pot on the fire, it is **מותר**.

3. The הלכות of בישול עכו"ם do not apply:

- | | |
|--|---|
| a) If the food can be eaten raw | c) Either of the above |
| b) If the food is not fit to be served to noblemen | d) Only if the food can be eaten raw and is also not fit to be served to noblemen |

4. When may one buy bread from a non-Jewish homeowner?

- | | |
|---|--|
| a) Always | c) If the non-Jew's bread is better than the Jewish bakery |
| b) If there is no kosher bakery in town | d) Never |

5. Correct or Incorrect:

The **חכמים** forbade specifically **פת עכו"ם** because bread is the main food on which we live.

6. What is the problem with cheese that a **גוי made?**

- | | |
|--------------------------------------|---|
| a) The rennet may be mixed with wine | c) The rennet may be from a non-kosher animal |
| b) The rennet may be cooked | d) The rennet may contain unhealthy bacteria |

7. Which of the following is permitted if a **איד was involved in any way?**

- | | |
|-------------------------------|-----------------------------|
| a) Food cooked by a non-Jew | c) Bread baked by a non-Jew |
| b) Milk prepared by a non-Jew | d) None of the above |



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UNIT 91

1. Which of the following may be eaten alive?

- a) Kosher fish
- b) Kosher grasshoppers
- c) Both of the above
- d) None of the above

2. The knife used for שחיטה must be checked:

- a) By feeling the sharp edge of the tool with one's finger
- b) By feeling the sharp edge of the tool with one's fingernail
- c) Both of the above
- d) Both of the above, and after the שחיטה

3. Correct or Incorrect:

חֲלָף means switch.

4. How much of the pipes of a bird must be shechted for it to be a kosher שחיטה?

- a) Most of one pipe
- b) A full pipe
- c) Most of both pipes
- d) Both full pipes

5. Pausing during the שחיטה is a problem of:

- a) הגרמה
- b) דריסה
- c) 'שהי
- d) חלדה
- e) עיקור

6. Moving the knife under the pipes and cutting them from behind is a problem of:

- a) הגרמה
- b) דריסה
- c) 'שהי
- d) חלדה
- e) עיקור

7. Shechting with a tool that is not perfectly smooth is a problem of:

- a) הגרמה
- b) דריסה
- c) 'שהי
- d) חלדה
- e) עיקור

8. If a mother and child animal were shechted on the same day, by two different people, the second person:

- a) Gets punished
- b) Never gets punished
- c) May not eat the meat of the animal he shechted on that day
- d) A and C

9. If an animal was shot:

- a) Its mother may be shechted on the same day
- b) Its father may be shechted on the same day
- c) Both of the above
- d) Its father may not be shechted, however, if one did so he does not receive מלקות

10. Correct or Incorrect:

If a mother cow was shechted in the morning, one must wait until the next morning to shecht the child.

11. A seller must tell the buyer of an animal if:

- a) He knows if its mother was shechted that day
- b) He sold a parent to someone else that day
- c) He sold a child to someone else that day
- d) All of the above

UNIT 92

1. Which animal needs כיסוי הדם?

- a) Wild animals
- b) Domestic animals
- c) Both of the above
- d) Option C, and birds

2. Who is obligated to cover the blood?

- a) The owner of the animal
- b) The שוחט
- c) Both of the above
- d) No one specific

3. In what way may one not cover the blood?

- a) With one's hands
- b) Using the knife used to shecht the animal
- c) Using any knife
- d) Kicking earth on it

4. The earth used for כיסוי הדם should be:

- a) Under the blood
- b) Over the blood
- c) Both of the above
- d) Option C, and hard earth

5. Correct or Incorrect:

Blood that was absorbed into the earth should still be covered with more earth.



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UNIT 93

1. The mitzvah of שילוח הקן applies if the mother is with her:

- a) Chicks
- b) Eggs
- c) Either of the above
- d) Only if there are some eggs and some chicks

2. The mitzvah of שילוח הקן applies:

- a) If the father bird is guarding the nest
- b) If any female bird is guarding the nest, even if it is not the mother
- c) Both of the above
- d) None of the above

3. Correct or Incorrect:

The mitzvah of שילוח הקן applies if the nest is on the ground.

4. Which of the following is permitted?

- a) Taking the babies without sending away the mother, if the nest does not belong to her
- b) Taking rotten eggs without sending away the mother
- c) Both of the above
- d) None of the above

5. One who takes the mother bird with the babies, and then kills the mother bird:

- a) Has transgressed a מצות לא תעשה
- b) Has transgressed a מצות עשה
- c) Both of the above
- d) Both of the above and gets מלקות

UNIT 94

1. Correct or Incorrect:

It is forbidden to make a שבועה that does not make sense.

2. One who knowingly makes an untruthful ביטוי שבועת ביטוי regarding the past:

- a) Receives מלקות
- b) Does not receive מלקות
- c) Will receive מלקות only if he swore that he did do something which he did not do
- d) Will receive מלקות only if he swore that he did not do something which he did do

3. One who does not fulfill his שבועת ביטוי:

- a) Always receives מלקות
- b) Only receives מלקות if he did do what he swore he would not do
- c) Only receives מלקות if he did not do what he swore he would do
- d) Only receives מלקות if he did not do what he swore he would do

4. One who makes a שבועת שוא on purpose:

- a) Is חייב מלקות
- b) Is חייב מכת מרדות
- c) Needs to bring a קרבן
- d) Doesn't receive any punishment

5. Correct or Incorrect:

Swearing not to do a mitzvah is a שבועת שוא.

6. Correct or Incorrect:

There are more types of שבועת שוא than שבועת ביטוי.

UNIT 95

1. One who denies borrowing any money must make a:

- a) Shvuah min Hatorah
- b) Shvuah Miderabanan
- c) sh'vuas hesses
- d) sh'vuas ha'eidus

2. Correct or Incorrect:

- a) The following is an example of a שבועה of שומרים:
- b) ראוּבֵן demands his object that he deposited to be watched by שמעון, and שמעון swears that he never got anything to watch.

3. Correct or Incorrect:

The Torah partially believes a single witness.

4. Reuvain says Shimon's father borrowed money and never paid him back before he died:

- a) Reuvain must swear min Hatorah
- b) Reuvain must swear Miderabanan
- c) Shimon must swear min Hatorah
- d) Shimon must swear Miderabanan

5. Correct or Incorrect:

When making a שבועת הדיינים, the שבועה is valid if the judge makes the שבועה and the person answers אמן.

6. For which shvuah must one hold a Sefer Torah?

- a) Shvua min Hatorah
- b) Shvua Miderabanan
- c) Both of the above
- d) Option C, and a sh'vuas hesses



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7. One who falsely denies owing someone money has transgressed:

- a) Nothing
- b) One עשה
- c) One לא תעשה
- d) One עשה and one לא תעשה

8. Correct or Incorrect:

One who falsely swears that he does not owe money has made a false sh'vuas hapikadon.

9. One is chayav for a false sh'vuas ho'eidus if the debt is:

- a) Land
- b) A slave
- c) A שטר (contract)
- d) An animal

10. Who must bring a korban oleh veyored?

- a) One who makes a false sh'vuas hapikadon
- b) One who makes a false sh'vuas ha'eidus
- c) Both of the above
- d) None of the above

UNIT 96

1. Correct or Incorrect:

One who says "I promise that I will treat this wine like a korban" is forbidden to drink the wine.

2. Correct or Incorrect:

A father can annul his daughter's neder on condition that she can explain why the neder cannot be kept.

3. When is it necessary for the father and the future husband to cancel their daughter's/future wife's neder together?

- a) If she is under twelve and a half years old, and engaged to be married
- b) If she is over twelve and a half years old, and engaged to be married
- c) Both of the above
- d) Never

4. Which of the following may be done after קיום?

- a) הפרה
- b) ביטול
- c) פתח
- d) All of the above

5. When must "it is permitted to you" be repeated three times?

- a) הפרה
- b) ביטול
- c) פתח
- d) חרטה

6. Today, in order to cancel a neder, we need:

- a) Three regular people
- b) Three knowledgeable people
- c) To first find a פתח, and then קרטה
- d) B and C

7. Correct or Incorrect:

Canceling a neder in advance only works if, when making the neder, one remembers the cancellation statement.

UNIT 97

1. To become a nazir, one must:

- a) Be a male
- b) Accept the nezirus in Lashon Hakodesh
- c) Say "I will be a nazir for thirty days (or more)"
- d) None of the above

2. How many מצוות לא תעשה are there regarding a nazir eating different grape products?

- a) 2
- b) 3
- c) 4
- d) 5

3. A nazir may not become tamei from a:

- a) Dead body
- b) Sheretz
- c) Both of the above
- d) Option C, and lands outside ארץ ישראל

4. A nazir who shaves his hair has transgressed:

- a) Nothing
- b) One עשה
- c) One לא תעשה
- d) One עשה and one לא תעשה

5. A nazir who uses cream to remove his hair, has transgressed:

- a) Nothing
- b) One עשה
- c) One לא תעשה
- d) One עשה and one לא תעשה

6. Which korban does a nazir not bring at the completion of his nezirus?

- a) Olah
- b) Chatas
- c) Asham
- d) Shlamim



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7. Where was the oil that was brought with the flour placed?

- a) It was baked in the loaves of matzah
- b) It was poured over the thin matzah wafers
- c) It was poured over all the loaves
- d) All of the above

8. The shaven hair is put in the fire that is cooking his korban:

- a) Olah
- b) Chatas
- c) Asham
- d) Shlamim

9. The wave-offering is done with:

- a) A loaf of thick matzah
- b) A loaf of thin matzah
- c) A cooked leg of the ram
- d) All of the above

10. When does the nazir shave his head?

- a) Before he brings any of the korbanos
- b) After he bring one of his korbanos
- c) After he brings two of his korbanos
- d) After he brings all three of his korbanos

11. Correct or Incorrect:

According to all opinions, an impure person cannot become a nazir.

UNIT 98

1. Fill out the ערך for each of the following people:

	Male	Female
Less than 30 days old		
From 30 days to 5 years old		
From 5 to 20 years old		
From 20 to 60 years old		
Older than 60 years		

2. One who promises to donate the erech of a person, and cannot afford to pay the full erech, must give no less than a:

- a) Sela
- b) Pundyon
- c) Sela and a pundyon
- d) None of the above

3. How much is a pundyon?

- a) $\frac{1}{48}$ th of a sela
- b) $\frac{1}{49}$ th of a sela
- c) $\frac{1}{50}$ th of a sela
- d) None of the above

4. Which of the following only applies when the owner is buying back an inherited field from hekdesb?

- a) There is an additional 25% fee, besides for the regular amount
- b) The highest amount that can be paid is 50 sela'im
- c) Both of the above
- d) None of the above

5. If nobody buys an inherited field from hekdesb by the time it is yovel:

- a) Hekdesb keeps it forever
- b) The owner must pay the value of the field to hekdesb, and then takes the field back
- c) The owner must pay the value of the field to hekdesb, and the Kohanim serving at that time in the Beis Hamikdash take the field
- d) The Kohanim serving at that time in the Beis Hamikdash pay the value of the field to hekdesb and take the field

6. Correct or incorrect:

If nobody buys a bought field from hekdesb by the time it is yovel, it goes back to its original owner.

7. An animal that is donated to hekdesb:

- a) Its erech (redemption value) is always used for bedek habayis
- b) Ten people are needed to calculate its erech (redemption value)
- c) Its erech (redemption value) is calculated by a Kohen
- d) A and C

8. Correct or Incorrect:

We try to get the original owner to buy back the house that he donated to hekdesb.



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UNIT 99

1. Which of the following are cherem?

- a) One who makes his money cherem
- b) One who makes some of his money cherem
- c) One who makes all his money cherem
- d) All of the above

2. If one says "this object is cherem," the object is:

- a) Chermei shamayim, and used for the bedek habayis
- b) Chermei shamayim, and given to the Kohanim
- c) Chermei Kohanim, and given to the Kohanim
- d) A or C

3. Chermei Kohanim is given to:

- a) The Kohanim working in the Beis Hamikdash at the time of the neder
- b) The Kohanim working in the Beis Hamikdash when the object is handed over to the Kohanim
- c) Any Kohen that the owner wants
- d) Bedek habayis

4. The מצוה of שדה החרם שלא יגאל שדה החרם applies:

- a) At all times
- b) To all people
- c) In all places
- d) All of the above

5. Who is forbidden from believing in any other god?

- a) Men and women
- b) Non-Jews
- c) Both of the above

6. One who says that there is no Hashem:

- a) Loses his portion in Olam Haba
- b) Is considered a min
- c) Both of the above
- d) None of the above

7. A לאו שאין בו מעשה:

- a) Is an aveirah that is generally not punishable by Beis Din
- b) Is an aveirah that has no action
- c) Is an aveirah that causes one to lose their portion in Olam Haba
- d) A and B

8. Which statement is correct?

- a) The mitzvah of believing in Hashem is the basis for all mitzvos
- b) The mitzvah of believing in Hashem is a מצוה שְׂבִיחַת שְׂכָרָה
- c) The mitzvah of believing in Hashem is one of the mitzvos temidiyos
- d) All of the above

9. Correct or incorrect:

Part of the mitzvah to believe in Hashem is to believe that Hashem is in charge of the world, and that we have to keep all His mitzvos.

10. Which mitzvah is a מעשה בן נח?

- a) לידע שיש שם אלוהים
- b) שלא יעלה במחשבה שיש שם אלוהים זולתי ד'
- c) ליחוד
- d) All of the above

11. What do the words "שבע מצוות בני נח" refer to?

- a) The seven sons of Noach
- b) The seven commandments given to Noach to have sons
- c) The seven commandments that all people are required to keep
- d) The seven times Noach's sons are mentioned in the Torah

12. One who believes in Hashem's existence, and that He is the only G-d, is מקיים (fulfills) how many מצוות?

- a) One עשה
- b) Two עשה
- c) Two עשה and one לא תעשה
- d) Two עשה and two לא תעשה



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ANSWER KEY

Answer Key

UNIT 46

- 1) B
- 2) A
- 3) C
- 4) "The Mishkan"
And "Shabbos".
- 5) B
- 6) A
- 7) Matching:
 - 1-C
 - 2-E
 - 3-D
 - 4-A
 - 5-B

UNIT 47

1. Incorrect
2. B
3. Correct
4. Incorrect

UNIT 48

1. D
2. D
3. B

UNIT 49

1. A
2. D
3. C

UNIT 50

1. D
2. B
3. Correct

UNIT 51

1. No
2. C
3. Correct
4. D

UNIT 52

1. A
2. C
3. A
4. C

UNIT 53

1. Incorrect
2. C
3. No
4. C

UNIT 54

1. A
2. Incorrect
3. A
4. Yes

UNIT 55

1. C
2. B
3. C

UNIT 56

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

UNIT 57

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

UNIT 58

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

UNIT 59

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

UNIT 60

1. B
2. 3, 3, 1, 2, 4
3. D
4. Correct
5. Correct

UNIT 61

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

UNIT 62

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

UNIT 63

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

UNIT 64

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

UNIT 65

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

UNIT 66

1. A
2. D
3. A, A, A, N, N, A, N, A
4. A
5. C
6. D
7. Correct
8. C
9. A
10. E

UNIT 67

1. C

UNIT 68

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

UNIT 69

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

UNIT 70

1. C
2. C
3. C
4. Incorrect

UNIT 71

1. D
2. D
3. Incorrect

UNIT 72

1. B
2. C
3. B
4. C
5. B
6. 5, 9, 7, 2, 1, 10, 4, 3, 6, 8

UNIT 73

1. Incorrect

UNIT 74

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

UNIT 75

1. D
2. D
3. C



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ANSWER KEY



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ANSWER KEY

UNIT 76

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

UNIT 77

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

UNIT 78

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

UNIT 79

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

UNIT 80

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

UNIT 81

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

UNIT 82

1. D
2. B
3. Correct
4. Correct

UNIT 83

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

UNIT 84

1. D
2. C
3. C

UNIT 85

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

UNIT 86

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

UNIT 87

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

UNIT 88

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

UNIT 89

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

UNIT 90

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

UNIT 91

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

UNIT 92

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

UNIT 93

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

UNIT 94

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

UNIT 95

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

UNIT 96

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

UNIT 97

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

9. D
10. D
11. Incorrect

UNIT 98

	Male	Female
Less than 30 days old	0	0
From 30 days to 5 years old	5	3
From 5 to 20 years old	20	10
From 20 to 60 years old	50	30
Older than 60 years	15	10

2. A
3. A
4. A
5. D
6. Correct
7. D
8. Correct

UNIT 99:

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



Study Guide

ANSWER KEY