

בס"ד

Celebrating 10 Years!



Study Guide 5784

YAHADUS BOOK 4

להשם הארץ ומלואה

Name:

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myShliach



THE JEWISH EDUCATION CENTER
WORLDWIDE

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

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

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Welcome to the Chidon

Dear Chayol,

Welcome to the International Chidon Sefer Hamitzvos 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 mitzvot 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	7 th Grade
1	Wednesday, 16 Kislev (November 29)	Units 157 - 173
2	Monday, 27 Teves (January 8)	Units 174 - 190
3	Wednesday, 5 Adar I (February 14)	Units 191 - 208
Final	Thursday, 4 Adar II (March 14)	Units 157 - 208

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 122 Mitzvah	Mitzvah Boxes & Details Sections 122 Mitzvah Boxes 52 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 • The makor (source) • 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 • 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 32 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 55.
- 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 55.
- 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:
'זולתי ה' 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.

Test #	Term	Explanation
1	אֶבֶן הַשִּׁטִּיחַ	The stone in the Kodesh Hakadashim
1	אֵימורים	Certain fats and limbs of a korban that were burned on the Mizbeiach
1	אֵין לֹקֵיין עָלָיו	Malkus is not given for it
3 2 1	אִיסור	A prohibition, or something forbidden
2	אִיפָּה	A dry measurement (pg. 471)
1	אִישׁ עֵתִי	A man designated for that specific time
1	אִישִׁי	My master
1 2 3	אָמָה/ אֲמוֹת	A measurement spanning the length of a grown person's forearm, from elbow to middle finger (pg. 473)
3	אָסוּר בְּהִנָּאָה	Forbidden to derive benefit in any way
1	אֵשׁ תָּמִיד	Constant fire
1 2	(בְּ)מִזִּיד	Intentionally, knowing that it is an aveirah
1 2	(בְּ)שׁוּגָג	While not aware of the aveirah, or not aware of its punishment
1 2	בִּדְק הַבֵּית	Upkeep of the Beis Hamikdash
1 2	בְּהֵמוֹת	Domesticated animals
3	בְּיָדֵי שָׁמַיִם	By the hands of heaven (Hashem)
1	בִּימָה	Wooden platform
1 3	בֵּית דִּין	Jewish court
2 3	בֵּית דִּין הַגָּדוֹל	The highest court of seventy-one judges, also referred to as the Sanhedrin
3	בֵּית דִּין סְמוּכִין	A Jewish court whose judges have received smicha from earlier Chachamim in an unbroken chain since Moshe Rabbeinu
3	בֵּית מִדְרָשׁ	House of study, where people learn Torah
1	בְּכוֹר/ בְּכוֹרוֹת	Firstborn male(s)
2 1	בָּעַל מוֹם	A blemished animal (or person)
3	גִּזְבּוּל נִפְשׁוֹת	Kidnapping



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1	גֵּר/גֵּרִים	A non-Jew or non-Jews who became Jewish
2	גְּרִיס/ גְּרִיסִים	A measurement (pg. 474)
1	דְּשׁוֹן הַמִּזְבֵּיחַ	Clearing the Mizbeiach (of ashes)
2	הַכֶּשֶׁר	Preparing
3	הַפֶּקֶר	Something that has no owner
1 2	הַקֹּדֶשׁ	The holy property of the Beis Hamikdash
1 2	הַר הַבֵּית	The area of the Beis Hamikdash surrounding the Azarah (also refers to the mountain on which the Beis Hamikdash was built)
1	וִידּוּי	A tefillah in which we confess our aveiros
2	זֵר	A person who is not a Kohen
1	זְרִיקָה	Sprinkling the blood of the korbanos on the Mizbeiach
1	חֲבֻרָה/ חֲבֻרוֹת	Group(s)
1	חֲגִיגָה/ חֲגִיגוֹת	A Korban Shlomim brought on Yom Tov (on page 116, it refers to the "Chagigas Arba'ah Asar")
1 2	חֻמֶּשׁ	One-fifth of the new total (which is one-quarter of what was started off with; for example, for 100, twenty-five [which is one-quarter of 100] is added, but now the total is 125, which makes the original twenty-five that was given a fifth of the new total of 125)
3	חוּץ לָאֶרֶץ	Outside of Eretz Yisrael
3	חַיִּיב	Obligated
1 2	חֵיל (cheil)	The area between the Soreg and Azarah (an area ten amos wide, immediately outside the Azarah)
1 2	חֵלֶב (cheilev)	Fat that is forbidden to be eaten
1	חֲצוֹת	Midday or midnight (pgs. 463, 465)
3 2 1	טָבּוּל יוֹם (tevul yom)	One who was impure, then completed his purification process and immersed in a mikvah, and is now waiting until nightfall to become completely pure.
1 2	טְבִילָה	Immersion
1 2	טָהוֹר	Pure
2	טְהִרָה	Purification process
1 2 3	טוֹבֵל (tovel)	To immerse in a pool of water
1 2	טוּמְאָה/ טוּמְאוֹת	Impurity/impurities
2 1	טָמֵא	Impure
3	טָעִינָה	Reloading a burden
1 3	טַפַּח/ טַפָּחִים	A measurement that is the width of a clenched fist (pg. 473)



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3	יין נסך	Wine that was poured for avodah zarah
2	כוונה	Intent
3	כופר	A redeeming fine
1 2	כזית	A measurement the size of an olive (pg. 470)
1	כיוור	The vessel with which Kohanim washed their hands and feet
2 3	כלי/כלים	Vessel(s)
1	כף	Spoon for offering the ketores
3	כפל	Double the value
2	כפרה	Atonement
1	קתה/קתות	Group(s)
1 3	לאו שאין בו מעשה	An aveirah that has no physical action involved (for example, hating another Jew in one's heart; old print: pg. 475)
3	לאו שניתן להישבון	An aveirah where the object can be returned
3	לאו/לאוין	Aveirah/aveiros
1	לבונה	Frankincense (a good-smelling resin from which oil is extracted)
2 3	לוג	A liquid measurement (pg. 471)
1 2 3	(מ)דרבנן	From the Chachamim (refers to decrees or mitzvos that are subject to specific rules)
3	מועד	Forewarned
1 2	מום	Blemish
1	מוספין	Korbanos offered on special days (in addition to the Korban Tamid, which was brought every day)
1 2	מזבח החיצון	The outer Mizbeiach (in the Azarah)
1 2	מזבח הפנימי	The inner Mizbeiach (in the Heichal)
1	מחצית השקל	Currency equivalent to one-half of a shekel hakodesh (pg. 476)
1	מיל/מילין	A measurement of distance (pg. 473)
3	מיתת בית דין	Death by Beis Din
2 3	מלאכות	Actions that fall under the category of "work"
1 2 3	מן התורה	From the Torah
1 2	מנחה/מנחות	Offering(s) of flour and oil
1	מעה	A type of currency, which was measured by weight (pg. 476)
1	מערכה	Arrangement of wood on the Mizbeiach



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1	מַעֲרָכָה גְּדוֹלָה	The large ma'aracha, where all the korbanos were burned
1	מַעֲרָכָה שְׁלִישִׁית	The third ma'aracha, which was set up in order to fulfill the mitzvah to have a fire burning constantly on the Mizbeiach
1	מַעֲרָכָה שֵׁנִיָּהּ שֶׁל קִטְרוֹת	The second ma'aracha, from where coals were taken to burn the daily ketores
1	מַעֲשֵׂר/ מַעֲשֵׂרוֹת	One-tenth(s)
2	מְקַבֵּל טוֹמְאָה	Able to become tamei
1	מְשׁוּמֵד	A Jew who changes his religion
3	מְשׁוּרָה	A liquid measurement (one thirty-third of a lug)
2	מֵת	1. Dead body
2	נֶגַע	Blemish
1	נֶדָר	Promise
1	נוֹתֵר	Kodshim that remained overnight, past the time when they were supposed to be eaten
1 2	נֶסֶךְ/ נִסְכִּים	Wine offering(s); can also refer to both the wine and Minchah offerings
1 2	סָאָה	A dry measurement (pg. 471)
1	סֵגֶן כֹּהֵן גָּדוֹל	Deputy (second to the) Kohen Gadol
3	סְמִיכָה	1) Leaning hands on a korban before it is shechted 2) An unbroken chain of rabbinic ordination (performed by a rabbi leaning his hands on someone to make the second person a rabbi), going all the way back to Moshe Rabbeinu
2 3	סֵנֶהֶדְרִין	The highest court of seventy-one judges, also referred to as Beis Din Hagadol
1	עֲבוּדָה/ עֲבוֹדוֹת	1) Service(s) (of Hashem) 2) Work(s)
3	עוֹבֵר	To violate, as in a mitzvah
1	עוֹמֵר	1) A dry measurement (pg. 471) 2) A korban made with an omer of new barley (see "Chadash" above), offered on the second day of Pesach
1	עֲצָאֵל	A rocky cliff
1	עֲלִיָּה לְרֶגֶל/ עוֹלָה רֶגֶל	Going/to go up to the Beis Hamikdash for the shalosh regalim (Pesach, Shavuot, and Sukkot)
1	עֵרֵל	A Jewish male who did not have a bris
1 2	עֶשְׂרוֹן	A dry measurement (same as omer—see above)
1	פָּטוּר	Exempt



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1	פִּיגוּל	A type of disqualification of korbanos—made by having in mind to do any of the main steps of the avodah at the wrong time
1	פָּסוּל	Disqualified (for use in doing a mitzvah)
1	פֶּסֶלֶת	The large container used to remove the accumulated ashes from the Mizbeiach
3	פְּרוּטָה	The smallest currency of coin in the days of the Chachamim (pg. 476)
1 2	פְּרוֹכֶת	The curtain separating the Kodesh Hakadashim from the rest of the Beis Hamikdash
3	פְּרִיקָה	Unloading a burden
2	פֶּרֶס	A measurement—the size of three-quarters of an egg (see “k’dei achilas pros”—pg. 475)
3	פֶּרֶסָה	A measurement of distance, approximately two-and-a-half miles (pg. 473)
1 2	קְדוּשָׁה	Holiness
1	קְדָשֵׁי בֵּית הַבֵּית	Holy things used for the maintenance of the Beis Hamikdash
1	קְדָשֵׁי מִזְבֵּיחַ	Holy things of the Mizbeiach (offered on the Mizbeiach)
1	קְדָשֵׁי קֶדְשִׁים	Korbanos with the highest level of holiness
1 2	קְדָשִׁים	Holy things of the Beis Hamikdash (generally refers to korbanos)
1	קְדָשִׁים קְלִיִּים	Korbanos that have a lower level of holiness
3	קֶנֶס	A fine
1	רֹאשׁ בֵּית אָב	Head of that day’s group of Kohanim
2	רְבִיעִית	A liquid measurement (one-quarter of a lug, pg. 470)
1 3	שְׁבַע מִצְוֹת בְּנִי נֹחַ	The seven mitzvot that all people are required to keep

3	שְׁגָגָה קְרִיבָה לְזָדוֹן	A mistake that is close to intentional (Ex: a person who killed unintentionally, yet the killing was a result of his deliberate actions)
1	שְׁחוּטֵי חוּץ	Shechting an animal, that was meant to be a korban, outside of the Beis Hamikdash
1	שְׁלֹשׁ רְגָלִים (sholosh regalim)	Pesach, Shavuos, and Sukkos
2	שֵׁם הַמְּפֹרָשׁ	Hashem's special name, consisting of four letters (י-ק-ו-ק)
1	שְׁפוּפָרֶת הַנּוֹד	The opening of a drinking pouch
1	שְׁקִיעָה	Sunset (pg. 464)
1 3	שְׁתֵּי הַלֶּחֶם	The two special loaves of chometz bread offered in the Beis Hamikdash on Shavuos
1	תּוֹרָה שְׂבָעַל פֶּה	The Oral Torah
1 3	תּוֹשָׁב	Resident (a ger toshav was a non-Jew who accepted upon himself the seven mitzvos that apply to all people, as well as paying taxes to the Jews)
1 3	תְּחִנּוּן	The tefillah in which we confess our aveiros
1	תָּם	1) An unblemished animal (literally: complete) 2) An animal that damaged others in a way that is unusual for that animal (literally: simple)
1	תָּנָא	A rabbi from the Mishna
1	תַּפּוּחַ	The dome-shaped pile of ashes in the center of the mizbei'ach (literally translated as "apple" because the shape of the pile was similar to the shape of an apple)
1	תְּרוּמַת הַדָּשָׁן	Raising the ashes from the Mizbe'ach every morning



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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	
טז 1 SUKKOS	יז 2 SUKKOS	יח 3 SUKKOS	יט 4 SUKKOS	כ 5 SUKKOS	כא 6 HOSHANA RABBAH	כב 7 SHMINI ATZERES	
⌚	⌚	⌚	⌚	⌚	⌚	⌚	
כג 8 SIMCHAS TORAH	כד 9	כה 10	כו 11	כז 12	כח 13	כט 14 BERASHIS	
⌚	⌚	⌚	⌚	⌚	⌚	⌚	
ל 15 ROSH CHODESH CHESHVAN	א 16 ROSH CHODESH CHESHVAN	ב 17 UNITS 157-158	ג 18 UNITS 159-160	ד 19 UNIT 160	ה 20	ו 21 NOACH UNITS 161-162	
⌚	⌚	⌚	⌚	⌚	⌚	⌚	
ז 22 UNIT 163	ח 23 UNITS 163-164	ט 24 UNIT 165	י 25 UNIT 165	יא 26 UNIT 166	יב 27	יג 28 LECH LECHA UNIT 167	
⌚	⌚	⌚	⌚	⌚	⌚	⌚	
יד 29 UNIT 167	טו 30 UNIT 168	טז 31 UNIT 168	יז 1	יח 2	יט 3	כ 4	
⌚	⌚	⌚	⌚	⌚	⌚	⌚	



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LEARNING SCHEDULE

חשון - כסלו תשפ"ד							NOVEMBER 2023
SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SHABBOS	
י"ד 29	טו 30	טז 31	יז 1 UNIT 168	יח 2 UNIT 169	יט 3	כ 4 VAYEIRA UNIT 170	
⌚	⌚	⌚	⌚	⌚	⌚	⌚	
כא 5 UNIT 171	כב 6 UNIT 172	כג 7 UNIT 173	כד 8 UNITS 157-159	כה 9 UNIT 160	כו 10	כז 11 CHAYEI SORAH UNITS 161-162	
⌚	⌚	⌚	⌚	⌚	⌚	⌚	
כח 12 UNITS 163-164	כט 13 UNIT 165	א 14 ROSH CHODESH KISLEV UNITS 165-166	ב 15 UNIT 167	ג 16 UNIT 168	ד 17	ה 18 TOLDOS UNITS 168-169	
⌚	⌚	⌚	⌚	⌚	⌚	⌚	
ו 19 YUD-TES KISLEV UNITS 170-171	ז 20 UNITS 172-173	ח 21 UNITS 157-160	ט 22 UNITS 160-163	י 23 UNITS 163-165	יא 24	יב 25 VAYATEI UNITS 165-167	
⌚	⌚	⌚	⌚	⌚	⌚	⌚	
יג 26 UNITS 167-168	יד 27 UNITS 169-170	טו 28 UNITS 171-173	טז 29 TEST 1 UNIT 174	יז 30 UNIT 175	יח 1	יט 2	
⌚	⌚	⌚	⌚	⌚	⌚	⌚	



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LEARNING SCHEDULE

כסלו - טבת תשפ"ד						
DECEMBER 2023						
SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SHABBOS
26 יג	27 יד	28 טו	29 טז	30 יז	1 יח	2 יט VAYISHLACH UNITS 177-178
3 כ	4 כא	5 כב	6 כג	7 כד	8 כה	9 כו VAVESHAV UNIT 183
10 כז	11 כח	12 כט	13 א ROSH CHODESH TEVES CHANUKA	14 ב	15 ג	16 ד MIKETZ UNIT 188
17 ה	18 ו	19 ז	20 ח	21 ט	22 י	23 יא VAYIGASH UNITS 178-179
24 יב	25 יג	26 יד	27 טו	28 טז	29 יז	30 יח VAECHEI UNITS 187-188
31 יט	1 כ	2 כא	3 כב	4 כג	5 כד	6 כה

טבת - שבט תשפ"ד						
JANUARY 2024						
SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SHABBOS
31 יט	1 כ	2 כא	3 כב	4 כג	5 כד	6 כה SHEMOS UNITS 187-188
7 כו	8 כז	9 כח	10 כט	11 א ROSH CHODESH SHEVAT	12 ב	13 ג VA'EIRA UNIT 195
14 ד	15 ה	16 ו	17 ז	18 ח	19 ט	20 י BO UNIT 202
21 יא	22 יב	23 יג	24 יד	25 טו	26 טז	27 יז BESHALACH UNITS 191-192
28 יח	29 יט	30 כ	31 כא	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 UNITS 202-203
				UNITS 199-200	UNITS 201-202	
כה 4	כו 5	כז 6	כח 7	כט 8	ל 9 ROSH CHODESH ADAR I	א 10 ROSH CHODESH ADAR I MISHPATIM UNITS 198-200
UNITS 203-204	UNITS 205-206	UNITS 207-208	UNITS 191-193	UNITS 193-195	UNITS 195-197	
ב 11	ג 12	ד 13	ה 14	ו 15	ז 16	ח 17 TERUMAH UNITS 165-166
UNITS 201-203	UNITS 203-205	UNITS 206-209	TEST 3 UNITS 157-160	UNITS 160-163	UNITS 163-165	
ט 18	י 19	יא 20	יב 21	יג 22	יד 23	טו 24 TETZAVEH UNITS 183-185
UNITS 167-168	UNITS 168-170	UNITS 170-172	UNITS 173-176	UNITS 177-180	UNITS 181-183	
טז 25	יז 26	יח 27	יט 28	כ 29	כא 1	כב 2
UNITS 186-188	UNITS 189-192	UNITS 192-194	UNITS 195-197	UNITS 198-200		



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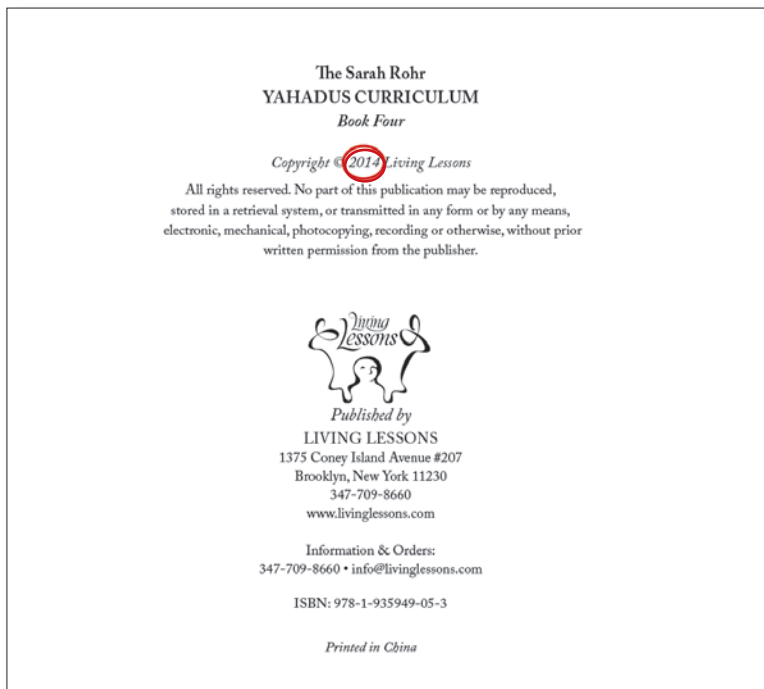
LEARNING SCHEDULE

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 UNITS 203-205
					UNITS 201-202	
כג 3	כד 4	כה 5	כו 6	כז 7	כח 8	כט 9 VAYAKEL UNITS 181-185
UNITS 206-208	UNITS 157-162	UNITS 163-166	UNITS 167-169	UNITS 170-173	UNITS 174-180	
ל 10 ROSH CHODESH ADAR II UNITS 186-191	א 11 ROSH CHODESH ADAR II UNITS 192-196	ב 12 UNITS 197-202	ג 13 UNITS 203-208	ד 14 FINAL	ה 15	ו 16 PIKUDAI
ז 17	ח 18	ט 19	י 20	יא 21	יב 22 TAANIS ESTHER	יג 23 VAYIKRAH
יד 24 PURIM	טו 25 SHUSHAN PURIM	טז 26	יז 27	יח 28	יט 29	כ 30 TZAV
כא 31	כב 1	כג 2	כד 3	כה 4	כו 5	כז 6 SHEMINI

Book Changes

Keep in mind that you are responsible for all changes and clarifications for each Yahadus Unit in your book. Noting the changes in your book may help you keep track of them.

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



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

Note: If you are using the **2017 edition**, you only need to look at the corrections to units 160, 163, 165, 166, 167, 168, 170, 172, 173, 174, 175, 179, 181, 182, 183, 185, 187, 188, 189, 192, 193, 194, 195, 196, 202 & 206.

If you are using the **2021 edition**, you only need to look at the corrections to units 163, 165, 166, 173, 182, 185, 187, 188, 189, 192 & 202.

Throughout The Book

Print	Page	What	Detail Changed	Changed To
2014 2017	General	One-year old lambs and goats	Clarification	Whenever the book says "one-year old" regarding a lamb or goat it means a lamb or goat that is less than a year old.

Yahadus Unit 157

Print	Page	What	Detail Changed	Changed To
2014	12	Mitzvah 377	Icons	Kohanim

Yahadus Unit 159

Print	Page	What	Detail Changed	Changed To
2014	27	Third paragraph of details	"Standing on the ramp"	"There"

Yahadus Unit 160

Print	Page	What	Detail Changed	Changed To
2014 2017	37-38	Chart on page 37, row about Shavuos; and page 38 section titled "שתי הלחם - Two Loaves"	Clarification	On Shavuos there are two sets of animals brought in addition to the Korban Tomid: 1. The animals offered as the Korban Musaf. 2. Animals offered along with the Shte Halechem (which are in addition to the Musaf). The chart on page 37 only lists the animals offered as part of the Musaf; not the ones offered along with the Shte Halechem (which are detailed in the last paragraph of details on page 38).
2014 2017	38	Second paragraph on the page	First sentence	"Along with each Korban Olah of the <i>Korban Musaf</i> , a certain measure..."

Yahadus Unit 163

Print	Page	What	Detail Changed	Changed To
All Versions	61	Mitzvah 393	Missing Hebrew Name	שְׁלֵא לְאָכֹל פִּיגּוּל
All Versions	61	Mitzvah 394	Missing Hebrew Name	שְׁלֵא לְאָכֹל נוֹתֵר
All Versions	61	Mitzvah 395	Missing Hebrew Name	שְׁלֵא לְאָכֹל בֶּשֶׂר קִדָּשִׁים שְׁנוּטָמָא
2014	61	Mitzvah 395	Punishment icons	Malkus

All Versions	62	Mitzvah 396	Missing Hebrew Name	מִצְוַת שְׂרִיפַת בֶּשָׂר קֹדֶשׁ שְׁנוּטָמָא
All Versions	62	Mitzvah 397	Missing Hebrew Name	מִצְוַת שְׂרִיפַת נוֹתָר הַקֹּדָשִׁים
All Versions	63	Section of Details titled "Not to Eat Any Unfit <i>Korban</i> "	Clarification	The mitzvah not to eat an unfit korban (mitzvah 392) includes not to eat an animal in which a mum was made and was later shechted. The book only speaks about a korban that became passul after it was shechted, as that is when most pessulim occur.

Yahadus Unit 165

Print	Page	What	Detail Changed	Changed To
All Versions	76 - 82	From section titled "First Segment" until "The Celebration"	Pages Removed	Follow replacement pages

Unit 165 Replacement Pages • Pages 76-82

The entire Yom Kippur avodah was done by the Kohen Gadol

SEGMENT #1

- 1) The Kohen Gadol toiveled in the mikvah.
- 2) He put on the golden garments.
- 3) He washed his hands and feet from a golden pitcher.
- 4) He performed the daily morning avodah, which was usually performed by regular Kohanim. This included:
 - Offering the Korban Tamid with its Minchah and Nesech.
 - Cleaning and lighting the Menorah.
 - Offering the Ketores on the Mizbeiach Hazahav.
 - Reciting Birchas Kohanim.
- 5) He offered part of the Korban Musaf for Yom Kippur (the rest was offered in Segment #3). At this point he offered:
 - One bull as an Olah.
 - Seven sheep as an Olah.
- 6) He washed his hands and feet from a golden pitcher.

SEGMENT #2

1) The Kohen Gadol toveled in the mikvah.

2) He put on the white garments.

3) He washed his hands and feet from a golden pitcher.

4) The Kohen Gadol's Bull and the first Viduy:

On this day the Kohen Gadol would offer a bull as a Korban Chatas to atone for: his aveiros, those of his family, and those of his fellow Kohanim.

- The bull was standing inside the Azarah, between the entrance of the Azarah and the Mizbeiach.
- He placed his hands firmly on the bull's head and recited Viduy #1 asking for forgiveness for him and his family

5) The lottery:

He made a lottery between two goats that were set aside for Yom Kippur.

- One goat was for Azazel—to be thrown off a cliff in the desert
- The other goat was for Hashem—to be offered as a korban.
- After making the lottery, he tied a red string on the head of the goat that was "picked" for Azazel and a red string around the neck of the goat that was "picked" for Hashem

6) Viduy #2:

- He went back to his bull
- He placed his hands firmly on the bull's head and recited Viduy #2 asking for forgiveness for him, his family and his fellow Kohanim
- He then Shechted the bull, collected its blood in a holy vessel, and handed the vessel to another Kohen to hold it until he would need it again
- Meanwhile, this Kohen stirred the blood so that it wouldn't congeal

7) Offering the Ketores:

- The Kohen Gadol took a coal shovel and removed some burning coals from the Mizbeiach Hachitzoin. He then placed the filled shovel on the floor.
- He took a double handful of Ketores and put it into the Kaf (the spoon for offering the Ketores).
- Carrying the shovel in his right hand, and the Kaf in his left hand, he walked through the Heichal and entered the Kodesh Hakadashim.
- He put the shovel down between the poles of the Aron.
- (In the second Beis Hamikdash, since there was no Aron, it was placed on the Even Hashesiyah.)
- He cupped his hands, and with his thumb, pushed the Ketores from the Kaf into his palms.
- He then poured the Ketores over the coals that were in the shovel.
- After the entire room was filled with smoke, he walked backwards slowly, with his face to the Aron, and left the Kodesh Hakadashim.
- Back in the Heichal, he recited a short tefillah

8) Sprinkling the blood:

All the sprinklings were performed by the Kohen Gadol dipping his finger into the blood before each sprinkling; he was not allowed to do two sprinklings from the same finger-dip.

- He took the vessel that contained the blood of the bull from the one who was stirring it, went back into the Kodesh Hakadashim, and sprinkled from it eight times between the poles of the Aron.
- He left the Kodesh Hakadashim and put the vessel down onto a golden base in the Heichal.
- He then went into the Azarah and shechted the goat that had been 'picked' for Hashem. He collected its blood in another vessel and brought that vessel into the Kodesh Hakadashim.
- He sprinkled from this blood eight times between the poles of the Aron.
- He left the Kodesh Hakadashim and put the vessel down onto a golden base in the Heichal.
- He picked up the first vessel (which contained the blood of the bull), sprinkled some of the blood onto the Paroches eight times, and put the vessel down.
- He lifted the vessel which contained the goat's blood and sprinkled the Paroches eight times with the blood.
- Next, he mixed the two bloods together well.
- He then sprinkled from this mixture onto the four corners of the Mizbeiach Hazahav.
- He moved aside the coals and ashes that were on the Mizbeach Hazahav to reveal its golden surface.
- He then sprinkled from the mixture onto the surface seven times.
- He left the Heichal and poured the rest of the blood onto the base of the Mizbeiach Hachitzon.

9) Viduy #3 and sending the goat to Azazel:

- He went to the goat that was "picked" for Azazel.
- He placed his hands firmly on the goat's head and recited Viduy #3 asking for forgiveness for him, his family and for all of B'nei Yisrael.
- The goat was then sent to the desert by a Kohen who was prepared for this task. This Kohen is called an Ish Iti.
- (On the way, there were stations prepared where he was able to stop.)
- The Ish Iti walked with the goat until he reached the cliff. Once there, a flag was waved, passing along a signal that the goat had reached the cliff. This signal was passed along a chain of people until the message reached Yerushalayim.
- He divided the red string that was on the goat's head in half and tied one half to a rock and the other between the goat's horns.
- He then pushed the goat backwards, causing it to roll over the cliff and die.
- He then returned to the station closest to the cliff and stayed there until nightfall.

10) Burning the bull and goat:

- After sending off the goat with the Ish Iti, the Kohen Gadol returned to the bull and goat that he had previously shechted and whose blood he had sprinkled inside the Beis Hamikdash.
- He cut up the bull and goat and sent people to take the pieces to burn them outside the city.
- After sending off the pieces to be burnt and before he would read the Torah, the Kohen Gadol had to wait in the Azarah until he received the message that the goat for Azazel had reached the cliff.

11) Reading the Torah:

Once the message arrived that the goat for Azazel reached the cliff, the Kohen Gadol was allowed to go to the Ezras Nashim, in order to read from the Torah to all the people gathered there.

- He read two portions that speak about Yom Kippur: the first was from the Parshah of Acharei Mois and the second was the section of Parshas Emor beginning with the words: אַךְ בַּעֲשׂוֹרָה - "but on the tenth [day]."
- He then rolled the Sefer Torah closed.
- He held the Sefer Torah to his chest, declaring, "More than what I have read for you is written here."
- He recited the pessukim beginning with וַיִּשְׁמוֹר (from Parshas Pinchas) by heart.
- Afterwards he recited seven Brachos, asking Hashem for many things. Included was a plea to accept the service of the Kohanim and to save and protect B'nei Yisrael.

12) The Kohen Gadol washed his hands and feet from a golden pitcher.

SEGMENT #3

1) The Kohen Gadol toiveled in the mikvah.

2) He put on the golden garments.

3) He washed his hands and feet from a golden pitcher.

4) He offered another goat for a korban. (This goat was part of the Korban Musaf for Yom Kippur).

5) He offered a ram for a korban—on his own behalf.

6) He offered a ram for a korban—on behalf of B'nei Yisrael. (This ram was part of the Korban Musaf for Yom Kippur).

7) He offered up the fats and organs of both his bull, and the goat that was "picked" for Hashem.

8) He offered the afternoon Korban Tamid.

9) He washed his hands and feet from a golden pitcher.

SEGMENT #4

1) The Kohen Gadol toiveled in the mikvah.

2) He put on the white garments.

3) He washed his hands and feet from a golden pitcher.

4) He entered the Kodosh Hakadashim.

5) He removed the Kaf and the shovel (with the Ketores and coal).

6) He washed his hands and feet from a golden pitcher.

SEGMENT #5
1) The Kohen Gadol toiveled in the mikvah.
2) He put on the golden garments.
3) He washed his hands and feet from a golden pitcher.
4) He offered the daily afternoon Ketores on the Mizbeiach Hazahav.
5) He cleaned and lit the lamps of the Menorah.
6) He washed his hands and feet from a golden pitcher.

Yahadus Unit 166

Print	Page	What	Detail Changed	Changed To
All Versions	88	Mitzvah 400	Missing Hebrew name	שֶׁלֹא לַעֲבֹד בְּקִדָּשִׁים
All Versions	88	Mitzvah 400	Clarifying which passuk corresponds to this mitzvah	לֹא תַעֲבֹד בְּכָכֶר שׁוֹרֶף
All Versions	88	Mitzvah 401	Missing Hebrew name	שֶׁלֹא לְגַזֵּז אֶת הַקִּדָּשִׁים
All Versions	88	Mitzvah 401	Clarifying which pasuk corresponds to this mitzvah	וְלֹא תִגְזֹז בְּכוֹר צֹאנֶךָ
All Versions	90-92	"קדשי מזבח" section until "Shearing or Working with Hekdesh Animals" section	Pages removed	Not responsible for the information
2014, 2017	93	First paragraph on page	Sentence at the end of the paragraph removed	If one intentionally transgresses the <i>issur</i> of <i>me'ilah</i> , he receives <i>malkus</i> , and must pay the value of the benefit. plus an additional 25% (chomesh) of the value.

Yahadus Unit 167

Print	Page	What	Detail Changed	Changed To
2014	99	Mitzvah 404	Hebrew name	שֶׁלֹא נִשְׁחָט שֶׁהַפֶּסַח בְּאַרְבָּעָה עָשָׂר בְּנִיסָן בְּעוֹד שֶׁהָחֵמֶץ בְּרִשְׁתּוֹתָיו
2014	99	Mitzvah 404	Translation of Hebrew name—the words directly beneath the Hebrew name	Not to slaughter the lamb for the Korban Pesach while there is still chametz in our property
2014 2017	102	Paragraph titled "When the Fourteenth of <i>Nissan</i> occurs on <i>Shabbos</i> "	Last sentence "Only then would they go home to eat."	"Only then would they go home to roast and eat their korban. "

Yahadus Unit 168

Print	Page	What	Detail Changed	Changed To
2014	109	Mitzvah 407	Synopsis of the mitzvah—the words directly above the icons	Eat the meat of the <i>Korban Pesach</i> , according to all the <i>halachos</i> mentioned in the Torah , on the night of the fifteenth of <i>Nissan</i>
2014	110	Mitzvah 409	passuk	וְאֵל תֹּאכְלוּ מִמֶּנּוּ זֶה וְכֶשֶׁל מִכֶּשֶׁל בְּפִיִּים (The first letter “Vov” is removed.)
2014 2017	110	Mitzvah 410	Clarifying which passuk corresponds to which mitzvah	לֹא תוֹצִיא מִן הַבֵּית מִן הַבֶּשֶׂר חוּצָה
2014 2017	110	Mitzvah 411	Clarifying which passuk corresponds to which mitzvah	וְעֶצֶם לֹא תִשְׁבְּרוּ בּוֹ
2014 2017	111	Mitzvos 413-414	Punishment icons	No punishment
2014	112	Mitzvos 416-418	Punishment icons	No punishment
2014	113	First paragraph of Details, Second sentence	Words added	This mitzvah includes the mitzvah to eat it roasted, in one house, and with <i>matzah</i> and <i>maror</i>. However, unlike the other conditions, if it was eaten without <i>matzah</i> and <i>maror</i> one has still fulfilled the mitzvah of eating the <i>Korban Pesach</i>.
2014 2017	116	Section titled “When it Was Eaten”	Second paragraph	One is allowed to eat the <i>Korban Chagigah</i> until <i>shkiah</i> of the 15th of <i>Nissan</i>. If any meat is left over, it is burned on the morning of the 16th.

Yahadus Unit 170

Print	Page	What	Detail Changed	Changed To
2014 2017	133	First paragraph on the page	Second sentence	If one did not offer the <i>Chagigah</i> at that time, he still has the next six days (or seven on <i>Sukkos</i>) to offer it. After those seven (or eight) days, he may no longer offer the <i>korban</i> .
2014 2017	133	Second paragraph on the page	Paragraph rewritten	One may offer as many animals as he wishes when he brings his <i>Chagigah</i> . One may offer as many <i>Chagigos</i> as he wishes on the first day of <i>Yom Tov</i>. However, after the first day has passed, one may not offer any additional <i>Chagigos</i> other than the one required-<i>Chagigah</i>.

Yahadus Unit 171

Print	Page	What	Detail Changed	Changed To
2014	141	Details	Section titled "The Time of Hakhel"	<p>The Torah tells us that this mitzvah should be performed on Sukkos and it should be בבוא כל ישראל—when all the Jews come to the Beis Hamikdash. From these words we learn that the gathering should take place in the beginning of Sukkos, which is when people travel to Yerushalayim for <i>aliya l'regel</i>.</p> <p>The <i>Chachamim</i> decreed that the gathering take place on the second day of <i>Sukkos</i>, which in Eretz Yisrael was the first day of Chol Hamoed, so that there should not be a need to be mechalel Yom Tov for the gathering.</p>

Yahadus Unit 172

Print	Page	What	Detail Changed	Changed To
2014	149	Mitzvah 427	Synopsis of the mitzvah—the words directly above the icons	A Kohen may not eat an unblemished bechor outside of Yerushalayim; a zar may not eat from it at all.
2014	149	Mitzvah 427	Icons	All people; All times
2014 2017	151	Title "Selling the Bechor"	First paragraph	Nowadays, the Kohen is allowed to sell a bechor to anyone, because it may be eaten by anyone once it develops a mum.

Yahadus Unit 173

Print	Page	What	Detail Changed	Changed To
All Versions	159	"Animal Requirements" section	Section removed	Not responsible for the information

Yahadus Unit 174

Print	Page	What	Detail Changed	Changed To
2014 2017	165	Section of Details titled: "When a Korban Chatas is Offered"	First paragraph is rewritten	There are forty-eight aveiros for which a person is punished with kares if they are transgressed intentionally (b'meizid). Of these, there are forty-three aveiros for which a person would be obligated to offer a Korban Chatas if they are transgressed unintentionally (b'shogeg).
2014 2017	166	Section titled "Exempt from a Korban Chatas" point 1	Sentence added at the end of the paragraph	Since he had no intentions to do anything wrong, he is exempt from offering a <i>korban</i> . This exemption only applies to laws of Shabbos, and not other aveiros.

Yahadus Unit 175

Print	Page	What	Detail Changed	Changed To
2014 2017	174	Title: "The <i>Korban</i> "	First paragraph	The animal offered as a <i>Korban Asham Taluy</i> was a ram at least one year and thirty one days old.

Yahadus Unit 176

Print	Page	What	Detail Changed	Changed To
2014	178	Mitzvah 432	Passuk	The passuk was changed to the correct pesukim—an asham must be a male ram or sheep. The pesukim are כה; יח; טו; and ויקרא ה, כא. קדושים יט, כא. However, you are only responsible to know the following words: "וְהָבִיָּא אֶת אֲשָׁמוֹ לֵה' . . אֵיל תָּמִים מִן הַצֹּאן..."

Yahadus Unit 178

Print	Page	What	Detail Changed	Changed To
2014	192	Mitzvah 434	Icons	In the Beis Hamikdash; In the times of the Beis Hamikdash

Yahadus Unit 179

Print	Page	What	Detail Changed	Changed To
2014 2017	201	Second paragraph on the page	Until they offer the <i>korban</i> , these people are considered to be <i>mechusrei kaparah</i> (lacking atonement) and are not allowed to enter the Beis Hamikdash or eat <i>kodshim</i> .	Until they offer the <i>korban</i> , these people are considered to be <i>mechusrei kaparah</i> (lacking atonement) and are not allowed to enter the Azarah or eat <i>kodshim</i> .
2014	201	Second to last paragraph of Details	Second and third sentences	If the <i>metzora</i> cannot afford to offer three sheep, the <i>metzora</i> may replace the sheep of the Olah and the Chatas with two turtle doves or two young ordinary doves. However, he or she must still offer a male sheep as a <i>Korban Asham</i> .

Yahadus Unit 181

Print	Page	What	Detail Changed	Changed To
2014 2017	220	Section of Details titled: "Levels of Tumah"	Second paragraph, last sentence	"However, the <i>Chachamim</i> decreed that liquid—no matter how far removed from the original <i>tumah</i> — is always considered a <i>rishon letumah</i> , with the exception of liquid that comes in contact with a <i>tevu' yom</i>. "

Yahadus Unit 182

Print	Page	What	Detail Changed	Changed To
All Versions	228-232	From title: "Choosing the Parah Adumah" until the end of the unit	Pages removed	Follow replacement pages

Unit 182 Replacement Pages • Pages 228-232

CHOOSING THE PARAH ADUMAH

There are many requirements for the cow to meet before it could be chosen as the Parah Adumah. Some of the requirements are:

- It had to be completely red. Even two black or white hairs growing from the same hair follicle would disqualify it.
- It could not have a mum (blemish).
- It had to be older than a calf, but young enough that its hair had not begun to darken.
- The ideal age was about 3 to 4 years old.
- It could not have done any kind of work.
- A yoke could never have been placed on its neck (even if it was not made to work with it on).

After meeting all the requirements, It was bought with the money from the Beis Hamikdash's treasury.

It was then brought to the Beis Hamikdash for the avodah of the Parah Adumah.

PREPARING FOR THE AVODAH (OF THE PARA ADUMAH)

Any Kohen qualified to do the avodah. It did not need to be performed by the Kohen Gadol.

- All the **Kohanim** involved in the avodah had to be purified in the mikvah before beginning the avodah.
- All the **Keilim** involved in the avodah had to be purified in the mikvah before beginning the avodah.
- The Kohen doing the main work:
- Must take strong precautions not to become tamei.
- Seven days before the burning of the Parah Adumah, he was separated from his family and fellow Kohanim.
- For those seven days, he slept in a room in the Beis Hamikdash called: The **בֵּית אֶבֶן**/The Stone House. Since stone does not become tamei, everything in this room was made of stone.
- On each of these seven days, except for the fourth day, he was sprinkled with the ashes from the previous Paros Adumos

THE AVODA

Shechting the korban:
This had to be done during the day.

- The Kohen brought the cow to Har Hamishchah. (He walked there on a special ramp that was designed in a way that any tumah underneath it would not pass through and make the Kohen tamei.)
- On Har Hamichshah, a bonfire was built using very flammable woods.
- The cow was tied with a reed and placed on top of the wood, with its head facing towards the Beis Hamikdash.
- The Kohen stood facing the same direction.
- The Kohen shechted the cow with his right hand and collected the blood with his left hand. (A non-Kohen was permitted to do the actual shechitah.)
- With his right finger, the Kohen sprinkled the blood in the direction of the Kodosh Hakodashim seven times, dipping his finger into the blood before each sprinkling.

Burning the cow:
This had to be done during the day.

The Kohen:

- Lit the fire.
- Waited until he saw that the fire became strong.
- Then he made a bundle out of cedarwood and hyssop, and tied them with wool which was dyed red.
- Once the majority of the cow was on fire, and before it became ashes, he threw this bundle into the cow's stomach.

The Ashes:
The ashes were divided into 3 portions:

- Portion #1 went to the Kohanim to use whenever they needed to be purified.
- Portion #2 was kept on Har Hamishchah for the rest of B'nei Yisrael to use when they needed to become purified
- Portion #3 was set aside and kept in the Cheil (in the Beis Hamikdash) and not used.

All the people (including their clothing) and the Keilim involved in the avodah, from the shechitah through the gathering of the ashes, became tamei. This did not include those who arranged the bonfire, lit the fire, divided the ashes and put them away (they did not become tamei).

SPRINKLING THE MEI CHATAS

When a person or keili needed to be purified from Tumas Meis, the ashes were mixed with water to make a mixture called Mei Chatas. The Mei Chatas was then sprinkled on the person or keili.

- The sprinkling had to be done by day.
- It could be performed by any male Jew who could do it with the kavanah to purify the person or keili, even by a child under bar mitzvah.
- It had to be done with the kavanah to purify the person or keili.
- This person would dip 3 stalks of hyssop into the water.
- He would then shake the water off, onto the tamei person or keili.
- Just one drop of water was enough to make a person/keili tahor.
- The sprinkling had to be done on the 3rd and 7th day after the person/keili became tamei.
- (On the 7th day after the sprinkling, the person immersed in the mikvah and became completely tahor that evening.)
- Anyone who came into contact with the Mei Chatas, besides one who touches it for the purpose of sprinkling, became tamei – including their clothing.
- (They would have to go to the mikvah and wait until evening to be able to enter the Beis Hamikdash, and eat kodshim.)
- The part of the mixture that was already used to purify someone would no longer cause others to become tamei. (E.g. if it later dripped or splashed onto another person.)

Yahadus Unit 183

Print	Page	What	Detail Changed	Changed To
2014 2017	239	Mitzvah 446: mitzvah translation	Not to shave the hair around his <i>nesek</i>	Not to shave the hair around the <i>nesek</i>
2014 2017	241	Paragraph titled: "Size and Appearance"	Words changed	"For the baheres to be considered <i>tzara'as</i> , it had to be at least the size of a gris (large square bean) . The size of this area is described as the space where 6 x 6 hairs can grow (approximately $\frac{3}{4}$ inch x $\frac{3}{4}$ inch). When someone had more than one spot on his skin, the spots would be considered <i>tzara'as</i> if they were at least the size of a gris when combined."
2014 2017	243	First paragraph on the page, second sentence	Words removed	"If someone's hair fell out from either his head or beard, leaving a bald spot that was at least the size of a square gris (approximately 2 cm. X 2 cm.) , this spot is called <i>nesek</i> ."
2014 2017	243	Last paragraph	Words added	A <i>Kohen</i> who was blind in even one eye or had poor eyesight was qualified to declare, if told to do so by a Chacham , but not to inspect for <i>tzara'as</i> on his own .

Yahadus Unit 184

Print	Page	What	Detail Changed	Changed To
2014	250	Mitzvah 448	Icon	All people
2014	251	Details	"The Conduct of a Metzora"	<p>First and second bullets: The words "This is called פְּרִיעָה" at the end of the first bullet were moved to the end of the second bullet. Because "פְּרִיעָה" refers to growing the hair long, not to wearing the garment over the head.</p> <p>Eighth bullet, second sentence: "However, she did not need to tear her clothes (perimah), leave her hair to grow long (periyah), or cover her hair, unless she was married..."</p> <p>Last bullet: A metzora musgar... did not have to grow his hair long or tear his clothes...</p>

Yahadus Unit 185

Print	Page	What	Detail Changed	Changed To
All Versions	256	Unit information	Most information removed	You only need to know the information in the Mitzvah box; not the details

Yahadus Unit 187

Print	Page	What	Detail Changed	Changed To
All Versions	274-275	Information	Pages removed	Follow replacement pages

Unit 187 Replacement Pages • Pages 274-275

This sheet starts from pg. 274 in the book. Make sure to first read the details on pg. 273.

The First Stage

The Kohen:	<ul style="list-style-type: none"> Fills the earthenware container with the water. He then shechts ONE bird over the container of water, and squeezes out the blood until it is visible inside the water
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A hole is dug in the earth and the shechted bird is buried in the presence of the metzora.

Then, the Kohen:	<ul style="list-style-type: none"> Ties together the עֶזְרָא and the אֶזְבִּי into a bundle, using the שֵׁנִי תוֹלֵעַת. He takes the bundle together with the SECOND bird (in the same hand), and, holding the wing tips and tail close to the bundle, he dips them all into the water mixture. Holding the bundle with the bird, he sprinkles the water mixture onto the back of the metzora's hand seven times. He then sends off the bird outside the city walls.
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After the above purification process:	<ul style="list-style-type: none"> The Kohen shaves all the metzora's hair. The metzora toivels in the mikvah. The metzora's clothes are toiveled in the mikvah.
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At this point, the metzora:	<ul style="list-style-type: none"> May enter the city. Is still an Av Hatuma. Transfers his tuma only through touch. Does not transfer his tumah by entering a house or by sitting or lying on something.
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The Metzora must wait 7 days before going to the second stage.

The Second Stage

This stage is done on the seventh day after stage #1.

- The Kohen shaves all the metzora's hair.
- The metzora toivels in the mikvah.
- The metzora's clothes are toveled in the mikvah.

At this point, the metzora:	<ul style="list-style-type: none"> No longer makes others tamei through touch. Is like all other טְבוּלֵי יוֹם—people who toveled in the mikvah, and would become tahor after nightfall. (However, even after nightfall, he would still be a Mechusar Kapparah)
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The Third Stage (korbanos)

This takes place on the 8th day after stage #1, the day after the metzora toveled for the second time.

On this day the metzora has to offer 3 korbanos:

1. A male lamb, as an Asham.
2. A male lamb, as an Olah.
3. A female lamb, as a Chatas.
4. All the above lambs have to be less than a year old

After the Asham and Chatas are offered, he is completely tahor and allowed to eat kodshim and enter the Beis Hamikdash.

Yahadus Unit 188

Print	Page	What	Detail Changed	Changed To
All Versions	280-281	Unit information	Most information removed	You only need to know the information in the Mitzvah boxes; not the details
2014	280	Mitzvah 453	Icon	All times
All Versions	281	Mitzvah 454	Missing Hebrew name	מִצְוַת עֲנִין טוֹמְאָת יוֹלָדָת
All Versions	281	Mitzvah 455	Missing Hebrew name	מִצְוַת עֲנִין טוֹמְאָת נָדָה שְׁטֻמָּאָה וּמִטְמָאָה
All Versions	281	Mitzvah 456	Missing Hebrew name	מִצְוַת עֲנִין טוֹמְאָת זָבָה שְׁטֻמָּאָה וּמִטְמָאָה

Yahadus Unit 189

Print	Page	What	Detail Changed	Changed To
All Versions	288-289	Unit information	Most information removed	You only need to know the information in the Mitzvah boxes; not the details

Yahadus Unit 191

Print	Page	What	Detail Changed	Changed To
2014	306	Section of Details titled: "Non-Moving Vessels"	Third sentence	"...and it can hold at least forty <i>se'ah</i> of liquid (approximately 120 gallons/450 liters), it is assumed..."

Yahadus Unit 192

Print	Page	What	Detail Changed	Changed To
2014	311	Section of Details titled: "The Size of the <i>Mikvah</i> "	Second sentence	"... this area requires forty <i>se'ah</i> of water (approximately 120 gallons/450 liters) to fill it. The following sentence "There are various opinions...." is deleted.
All Versions	312-313	From section titled: "Qualifications for a Person to Tovel" until end of unit	Pages removed	Follow replacement pages

Unit 192 Replacement page • Pages 312-313

From section titled "Qualifications for a Person to Tovel" until end of unit

Qualifications for a Person to Tovel

In order for one to be qualified to tovel they must follow these guidelines:

1. No Chatzitzah – Separation

A chatzitzah is anything that will separate between the person's body and the water when toveling, such as dirt. For the tevilah to be kosher, there must be nothing separating between a person's body and the water.

2. Chafifah – Washing and Combing

In order to ensure that they do not tovel with a chatzitzah, people must prepare themselves by washing, checking their body, and combing their hair, to make sure that nothing will be separating between their body and the water.

Toveling

When toveling to remove tumah, a person says the brachah: "אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְאָמְרוּ עָלֵינוּ הַטְּבִילָה" -Who sanctified us with His mitzvos and commanded us regarding immersion."

The person's entire body, including every last strand of hair, must be submerged in the water. The entire body must be immersed at once, not one part at a time.

One must tovel with the kavanah that the immersion is for the purpose of purification, and not for other reasons, such as cooling off in the water. There are differing opinions on whether toveling with the wrong intentions invalidates the tevilah.

Yahadus Unit 193

Print	Page	What	Detail Changed	Changed To
2014	320	Mitzvah 462	Icon	All places
2014 2017	321	Mitzvah 463	Synopsis of the mitzvah—the words directly above the icons	A Beis Din of ordained judges should judge...", the words "of ordained judges" were removed.
2014	321	Mitzvah 463	Icons	All places; All times
2014	321	Mitzvah 464	Icons	All places; When the Sanhedrin presides from the Lishkas Hagazis

Yahadus Unit 194

Print	Page	What	Detail Changed	Changed To
2014	330	Mitzvos 465-466	Icons	Beis Din
2014 2017	332	Section of Details titled: "Toldos of Bor", Paragraph that begins "Similarly, if someone..."	Second sentence: "If the items cause damage in the street..."	"However, if the items were blown off the roof by an uncommonly strong wind, and they cause damage in the street immediately after they fall on the ground, the owner is not responsible..."

Yahadus Unit 195

Print	Page	What	Detail Changed	Changed To
2014	339	Mitzvah 468	Icons	Beis din; All places; All times
2014 2017	342	Section titled: "Moving Someone Else's Boundary Marker"	Second paragraph	"Although moving another person's boundary marker is stealing or robbing—depending on whether he did it secretly or brazenly —the Torah states it as a separate mitzvah to show us that this mitzvah is unique to Eretz Yisrael. Outside Eretz Yisrael, a person who moves a boundary marker is over the aveirah of stealing or robbing ; however, one who moves a boundary marker in Eretz Yisrael is over two lavin: one for stealing or robbing and one for moving the boundary marker."

Yahadus Unit 196

Print	Page	What	Detail Changed	Changed To
2014 2017	349	Mitzvah 472: Mitzvah translation	Not to own scales or weights that are not correct , even if you will not buy or sell with them	Not to own scales or weights that are inaccurate , even if you will not buy or sell with them

Yahadus Unit 201

Print	Page	What	Detail Changed	Changed To
2014	388	Mitzvah 481	Hebrew name	דין חֹזֵל בְּחִבְרוֹ
2014	388	Mitzvah 481	Icons	Beis Din; All places; All times

Yahadus Unit 202

Print	Page	What	Detail Changed	Changed To
2014	396	Mitzvah 483	Icon	When the Sanhedrin presides from the Lishkas Hagazis
All Versions	396 and 398	Mitzvah 483 icons and section of Details titled: "Not Accepting Money from the Murderer"	Clarification	<p>Although this mitzvah applies to all people, nevertheless, it most commonly applies to Beis Din (or the rulers of the land) because they are the ones who have the ability to save a murderer from the death penalty.</p> <p>Additionally, the book specifically mentions the go'el hadam because this mitzvah applies even if the go'el hadam wants to pardon the murderer, and the go'el hadam tells the judges that s/he forgives the murderer and the judges can accept the ransom.</p>

Yahadus Unit 203

Print	Page	What	Detail Changed	Changed To
2014	404	Mitzvah 485	Icon	When most Jews are in Eretz Yisrael
2014	405	Mitzvah 486	Icons	Beis Din; When the Sanhedrin presides from the Lishkas Hagazis
2014	405	Mitzvah 487	Icon	When the Sanhedrin presides from the Lishkas Hagazis

Yahadus Unit 205

Print	Page	What	Detail Changed	Changed To
2014	424	Mitzva 491	Icon	When the Sanhedrin presides from the Lishkas Hagazis
2014	425	Mitzva 492	"Where" icon	Eretz Yisrael and Eiver Hayarden

Yahadus Unit 206

Print	Page	What	Detail Changed	Changed To
2014 2017	434	Details	Paragraph beginning with the words "The mitzva also applies to a pit..."	Paragraph removed
2014 2017	434	Details	Title "Removing a Safety Hazard"	"A person is also forbidden to leave anything on his property that is unstable and may fall onto someone, causing injury or death. This also applies to a pit in the ground that is on one's property. The owner of the property is obligated to make a fence around it, if there is a possibility that someone may fall in. The same goes for any safety hazard; one is obligated to fix it, fence it, or remove it."

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	Makor (source)	Who?	Where?	When?	Punishment
157 קָרְבַּן תָּמִיד		The mitzvah of offering the Korban Tamid Daily					
		The mitzvah of lighting a fire on the Mizbeiach every day					
		Not to extinguish the fire of the Mizbeiach					
158 מִעֲרֵכָה		The mitzvah of removing ashes					
		Offer a <i>Korban Musaf</i> every Shabbos					
		Offer a <i>Korban Musaf</i> every Rosh Chodesh					
159 תְּרוּמַת הַזֶּהֱבָא		Offer a <i>Korban Musaf</i> every day of Pesach					
		Offer a <i>Korban Musaf</i> on the day of Shavuot					
		Offer two loaves of leavened bread from the new crop, as a <i>Minchah</i> on Shavuot					
160 מוֹסֵף		Offer a <i>Korban Musaf</i> on Rosh Hashanah					
		Offer a <i>Korban Musaf</i> on Yom Kippur					
		Offer a <i>Korban Musaf</i> every day of Sukkos					
		Offer a <i>Korban Musaf</i> on Shemini Atzeres					

Unit	Mitzva	Mitzva Translation	Makor (source)	Who?	Where?	When?	Punishment
161 קָרְבַּן הָעֹמֶר		Offer the <i>Korban Omer</i> on the second day of Pesach					
162 סְפִירַת הָעֹמֶר		The mitzvah of counting the <i>Omer</i>					
163 אֲכִילַת קֹדְשִׁים שְׁנוּפְסָלוֹ		Not to eat unfit <i>kodshim</i>					
		Do not eat <i>pigul</i>					
		Do not eat <i>nosar</i>					
		Do not eat <i>kodshim</i> that became <i>tamei</i>					
		Burn <i>kodshim</i> that are <i>tamei</i>					
164 שְׂלֵא יֹאכַל טָמֵא מִן הַקֹּדְשִׁים		Burn <i>nosar</i>					
165 עֲבוֹדַת יוֹם כִּפּוּר		A <i>tamei</i> person should not eat of <i>kodshim</i>					
		The mitzvah of the <i>avodah</i> of Yom Kippur					

Unit	Mitzva	Mitzva Translation	Makor (source)	Who?	Where?	When?	Punishment
166 מְעִילָה		Do not use something that was set aside as <i>hekdesh</i>					
		Do not shear any wool from an animal that was set aside as <i>hekdesh</i>					
		The mitzvah of adding a <i>chomesh</i> to what was eaten or enjoyed from <i>hekdesh</i>					
		The mitzvah of <i>shechting</i> the <i>Korban Pesach</i>					
167 שְׁחִיטָת קֹרְבָן פֶּסַח		Not to <i>shecht</i> the lamb for the <i>Korban Pesach</i> while there is still <i>chametz</i> in our property					
		Not to allow the <i>eimurim</i> of the <i>Korban Pesach</i> to become <i>passul</i> by being left overnight					
		The mitzvah of offering the <i>Pesach Sheini</i> on the fourteenth of <i>Iyar</i>					

Unit	Mitzva	Mitzva Translation	Makor (source)	Who?	Where?	When?	Punishment
168 אֲכִילַת קֶרֶבַח פֶּסַח (continued on next page)		The mitzvah of eating the meat of the <i>Korban Pesach</i>					
		The mitzvah of eating the [<i>Korban Pesach Sheini</i> with <i>matzah</i> and <i>maror</i>]					
		Do not eat the <i>Korban Pesach</i> if it is only partly roasted, or if it is cooked in water					
		Do not take the meat of the <i>Korban Pesach</i> out of your group					
		Do not break a bone from the <i>Korban Pesach</i>					
		Do not break a bone from the <i>Korban Pesach Sheini</i>					
		Do not allow a Jew who serves idols to eat from the <i>Korban Pesach</i>					
		Do not allow a non-Jew who is a temporary resident or a hired hand to eat from the <i>Korban Pesach</i>					
		Do not eat the <i>Korban Pesach</i> if you did not have a <i>bris</i>					
		Do not leave over the meat of the <i>Korban Pesach</i> until the morning					
		Do not leave over any of the meat of the <i>Korban Pesach Sheini</i> until the morning					
168 אֲכִילַת קֶרֶבַח פֶּסַח		Do not leave over the meat of the <i>Korban Chagigah</i> of the fourteenth of <i>Nissan</i> until the third morning after it was offered					

Unit	Mitzva	Mitzva Translation	Makor (source)	Who?	Where?	When?	Punishment
169 עֲלִיָּה לְרֵגֶל שְׁמֹנֶת הָחֹדֶשׁ		The mitzvah of being seen at the <i>Beis Hamikdash</i> on the <i>Shalosh Regalim</i>					
		Not to go up to the <i>Beis Hamikdash</i> for the <i>Shalosh Regalim</i> without a <i>korban</i>					
170 שְׁמֹנֶת הָחֹדֶשׁ		The mitzvah of celebrating on the <i>Shalosh Regalim</i>					
		The mitzvah of rejoicing during the <i>Shalosh Regalim</i>					
		Not to abandon the <i>Levi'im</i> , by withholding their gifts during the <i>Shalosh Regalim</i>					
171 הַקֹּהֵל		The mitzvah of <i>Hakhel</i> after the seventh year					
		The mitzvah of sanctifying a firstborn					
172 בְּכוֹרוֹת		Not to redeem a <i>kosher</i> firstborn animal					
		Not to eat an unblemished firstborn animal outside of Yerushalayim					
173 מַעֲשֵׂר בְּהֵמָה		The mitzvah of separating <i>ma'aser</i> from all kosher animals each year					
		Not to sell the <i>ma'aser beheimah</i> – rather it should be eaten in Yerushalayim					

Unit	Mitzva	Mitzva Translation	Makor (source)	Who?	Where?	When?	Punishment
174 קָרְבָּן חֲטָאת		The laws of a set <i>Chatas</i>					
175 אֲשָׁם תָּלִי		The mitzvah of <i>Korban Asham Taluy</i> (offer a <i>korban</i> if there is a doubt whether or not you have done an <i>aveirah</i>)					
176 אֲשָׁם וָדֹאִי		The mitzvah of <i>Korban Asham Vadai</i> (Offer a <i>Korban Asham Vadai</i> if you transgress any one of five specific <i>aveiros</i>)					
177 קָרְבָּן עוֹלָה וְיִזְרֹד		The mitzvah of <i>Korban Oleh V'yored</i> (Offer a <i>korban</i> for doing certain <i>aveiros</i> , according to how much you can afford)					
178 הָעֵלֶם דָּגָר יָשָׁל צִיָּהָר		The mitzvah of offering the <i>korban</i> on behalf of the Sanhedrin, if they made a mistake in their judgment					
179 מִחוּסָרֵי כְפָרָה		The mitzvah for a woman who has given birth to offer a <i>korban</i>					
		The mitzvah for a <i>metzora</i> to offer a <i>korban</i> when he or she is healed					
		The mitzvah for a <i>zav</i> to offer a <i>korban</i> after he is purified					
		The mitzvah for a <i>zavah</i> to offer a <i>korban</i> after she is purified					

Unit	Mitzva	Mitzva Translation	Makor (source)	Who?	Where?	When?	Punishment
180 תְּמַנְיָה		Not to exchange animals that were designated as <i>korbanos</i>					
		The mitzvah that both animals are holy if one does exchange an animal from <i>hekdesh</i> for another animal					
		Not to change the type of <i>korban</i> that was originally intended					
181 טוֹמְאוֹת מֵת		The mitzvah of the impurity of the dead					
182 פָּרָה אֲדֻמָּה		The mitzvah of the red cow					
		The mitzvah of the sprinkling waters					
		The mitzvah of the impurity of <i>tzara'as</i>					
183 אֲרָעֹת		Not to shave the hair around the <i>nesek</i>					
		Not to remove signs of <i>tzara'as</i>					
		The <i>metzora's</i> (and all impure people's) conduct of ripping clothing and growing hair					
184 הַנִּהְגָּת הַמֵּצֹרֵעַ							

Unit	Mitzva	Mitzva Translation	Makor (source)	Who?	Where?	When?	Punishment
185 אַרְעֵת בְּגָדִים For this unit: Do NOT need to know details in book, only what's on this chart		The mitzvah of <i>tzara'as</i> on clothing					
186 אַרְעֵת בְּתִים		The mitzvah of the impurity of homes that have <i>tzara'as</i>					
187 טְהֻרַת הַמְצָרֶת		The mitzvah of purification from <i>tzara'as</i> appearing on skin, clothing, or houses					
		The mitzvah of shaving the <i>metzora</i> on the seventh day					
188 טוּמְאָת הַשֶּׁכֶב הַזָּנוּב For this unit: Do NOT need to know details in book, only what's on this chart		The mitzvah of a zav being <i>tamei</i> and making others <i>tamei</i>					
		Follow the <i>tumah</i> laws of a <i>yoledes</i> , who is <i>tamei</i> and makes others <i>tamei</i>					
		Follow the <i>tumah</i> laws of a <i>nidah</i> , who is <i>tamei</i> and makes others <i>tamei</i>					
		Follow the <i>tumah</i> laws of a <i>zavah</i> , who is <i>tamei</i> and makes others <i>tamei</i>					

Unit	Mitzva	Mitzva Translation	Makor (source)	Who?	Where?	When?	Punishment
189 שְׂאֵר אֲבוֹת הַטְּוֹמֹת For this unit: Do NOT need to know details in book, only what's on this chart		The mitzvah of <i>tumas neveilah</i>					
		The mitzvah of <i>tumas shmonah sheratzim</i>					
		The mitzvah of <i>tumas shichvas zarah</i> , which is <i>tamei</i> and brings <i>tumah</i>					
190 טָמְאָת אוֹכְלִין		The mitzvah of <i>tumah</i> of food					
191 כָּלִים	There are no Mitzvos in this unit						
192 נִקְוָאוֹת		The mitzvah of immersing in a <i>mikvah</i> to be purified					
		The mitzvah of Beis Din judging cases of damages caused by an animal					
		The mitzvah of Beis Din judging cases of damages caused by <i>hever</i> – the grazing of animals					
193 בְּהֵמָה שְׁחִיטָה		Not eating a <i>shor haniskal</i> (an ox or any other animal that was sentenced to be stoned because of damages it caused)					

Unit	Mitzva	Mitzva Translation	Makor (source)	Who?	Where?	When?	Punishment
194 תקצי בור והבשר		The mitzvah of Beis Din judging cases concerning damages caused by a pit					
		The mitzvah of Beis Din judging cases concerning damages caused by a fire					
		Not to steal anything (of monetary value)					
195 גנבה		The mitzva of Beis Din judging a thief with payment or death	(Two pesukim)				
		Not to move someone's boundary marker					
		The mitzva of ensuring the accuracy of scales, weights, and measuring implements					
196 השקלות		Not to deceive with measures in any form					
		Not to own scales or weights that are not correct, even if you will not buy or sell with them					
		Not to kidnap a Jewish person					
197 גונב נפשות		Not to withhold money that is owed to someone					
		Not to rob					
		The mitzva of returning money or an object obtained by robbery					
198 גזילה							

Unit	Mitzva	Mitzva Translation	Makor (source)	Who?	Where?	When?	Punishment
199 לא תחמוד לֹא תַחְמֹד		Not to desire anything that belongs to your fellow Jew					
		Not to covet					
200 הַשְׁבַּת אֲיֵינֶיךָ הַשְׁבַּת		The mitzva of returning a lost object					
		Not to hide your eyes from [pretend not to see] a lost object					
201 חובל וגזיק חֹבֵל וְגָזִיק		The mitzva of fines for injuring someone	(Two pesukim)				
		Not to kill a person					
202 רצח רָצַח		Not to accept ransom to save the murderer from being killed					
		Not to kill a murderer before he is judged					
203 ערי מקלט עֲרֵי מִקְלָט		The mitzva of setting up six cities of refuge					
		The mitzva of Beis Din sending someone who killed by accident to a city of refuge, and the accidental killer going there					
		Not to accept money from a person who killed by accident in order to save him from exile					

Unit	Mitzva	Mitzva Translation	Makor (source)	Who?	Where?	When?	Punishment
204 הַצִּלַת נַפְשוֹת		The mitzva of saving a victim from his attacker					
		Not to have pity on the life of the attacker					
		Not to stand by and allow your fellow Jew to die, when you are able to save him/her					
205 עֲגֻלָּה עֲרוּפָה		The mitzva of <i>eglah arufah</i> (kill a young calf if a person is found killed outside the city, and his killer is not known)					
		Not to work the land where the calf was slaughtered					
206 מַעֲקוֹה		The mitzva of making a fence					
		Do not leave an obstacle in the way					
207 לִפְנֵי עוֹר		Not to cause a simple person (one who is blind in a certain way) to stumble (lose out) by giving bad advice					
208 פִּירְיוֹן וְטַעַן מָשָׂא		The mitzva of unloading burdens					
		The mitzva of helping a Jew reload his animal					
		Not to abandon one's fellow's animal that is crouched under its load					



Study Guide

PRACTICE QUESTIONS

Practice Questions

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

SUGGESTED STUDY TIPS

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

Hatzlachah rabbah!

UNIT 157

1. How many animals are offered daily for a קרבן תמיד?
 - a) One
 - b) Two
 - c) Three
 - d) Four
2. What is the type and age of animal used for the קרבן תמיד?
 - a) A sheep in its first year
 - b) A sheep in its second year
 - c) A goat in its first year
 - d) A goat in its second year
3. What is offered along with the קרבן תמיד?
 - a) Flour and oil
 - b) Flour and wine
 - c) Flour, oil, and wine
 - d) Nothing else is offered
4. For how many days is the קרבן תמיד set aside before being slaughtered?
 - a) One
 - b) Two
 - c) Three
 - d) Four
5. On which day of the year is another קרבן offered after the afternoon קרבן תמיד?
 - a) ערב יום כיפור
 - b) יום כיפור
 - c) ערב פסח
 - d) Never

6. Which is not true about the קרבן תמיד?

- a) It is a קרבן עולה
- b) It is paid for with the מחצית השקל
- c) In the morning it is slaughtered in the northwest, and in the afternoon in the northeast
- d) In the morning it is slaughtered in the northeast, and in the afternoon in the northwest

7. What is the earliest time, beginning in the afternoon, that the קרבן תמיד is able to be slaughtered?

- a) Six hours after sunrise
- b) Six-and-a-half hours after sunrise
- c) Seven-and-a-half hours after sunrise
- d) Eight-and-a-half hours after sunrise

UNIT 158

1. If someone puts out the fire of the big מערכה on the מזבח, they violate:

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

2. Every day, how many כהנים put logs on the big מערכה, and how many logs are put there?

- a) Two כהנים and three logs
- b) Three כהנים and three logs
- c) Three כהנים and four logs
- d) Four כהנים and four logs

3. How many מערכות are on the מזבח?

- a) One
- b) Two
- c) Three

UNIT 159

1. To where are the ashes of תרומת הדשן and דישון המזבח taken?

- a) Both are placed next to the מזבח
- b) Both are taken outside the city
- c) The ashes of תרומת הדשן are taken outside the city, and the ashes of דישון המזבח are put next to the מזבח
- d) The ashes of תרומת הדשן are put next to the מזבח, and the ashes of דישון המזבח are taken outside the city



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UNIT 160

1. Which day has the greatest number of animals offered as a קרבן מוסף?

- a) שבועות
- b) יום כיפור
- c) First day of סוכות
- d) שמיני עצרת

2. Which day has the fewest animals offered as a קרבן מוסף?

- a) שבת
- b) ראש חודש
- c) ראש השנה
- d) יום כיפור

3. Which animal has the most flour, oil, and wine?

- a) A ram
- b) A young bull
- c) A sheep
- d) A goat

4. On שבועות, how many animals (aside from the קרבן מוסף) are offered with the שתי הלחם?

- a) Ten
- b) Eleven
- c) Twelve
- d) Thirteen

5. What is done with the שתי הלחם?

- a) They are burned on the מזבח
- b) The כהן גדול eats both of them
- c) The כהן גדול eats one and the rest of the כהנים eat the other
- d) The rest of the כהנים eat both

6. Which is true about the שתי הלחם?

- a) They are חמץ
- b) They are made of wheat
- c) They are waved around by a כהן before they are eaten
- d) All of the above

UNIT 161

1. The קרבן עומר is always offered on:

- a) ערב פסח
- b) The first day of פסח
- c) The second day of פסח
- d) The first Sunday of פסח

2. The קרבן עומר comes from which crop?

- a) Wheat
- b) Barley
- c) Oats
- d) All grains are acceptable

3. People who don't follow תורה שבעל פה say that the קרבן עומר should always be offered on:

- a) Sunday
- b) שבת
- c) The first day of פסח—regardless of the day of the week
- d) The second day of פסח—regardless of the day of the week

4. When is the קרבן עומר reaped and offered?

- a) Both are done during the day
- b) Both are done during the night
- c) It is reaped during the day and offered during the night
- d) It is reaped during the night and offered during the day

5. Which קרבן is offered along with the קרבן עומר?

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

UNIT 162

1. How many days do we count the עומר?

- a) Forty-eight
- b) Forty-nine
- c) Fifty
- d) Fifty-one

2. If one does not understand Hebrew, should one nevertheless count the עומר in Hebrew, or in the language one understands?

- a) Count in Hebrew
- b) Count in the language one understands
- c) Pick one way—it doesn't make a difference
- d) One should count in both languages

UNIT 163

1. If a person, while offering a קרבן, has the intention to eat it after the permissible time, the קרבן is called:

- a) נותר
- b) טמא
- c) פסול
- d) פגול

2. Which is not burned in the עזרה?

- a) קדשים קלים of אמורים that became פסול
- b) Meat of קדשי קדשים that became פסול
- c) נותר from the meat of קדשים קלים
- d) All of the above



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6. Which of the following is done in gold garments?

- a) The morning קטורת
- b) The כיפור קטורת יום
- c) Confessing, while his hands are placed on the goat for עזאזל
- d) Removing the shovel from the קודש הקדשים

UNIT 166

1. If someone unintentionally uses הקדש for their personal use, what is the law?

- a) They pay back the value of the item
- b) They pay the value of the item, plus 20%
- c) They pay the value of the item, plus 25%
- d) They receive כרת

UNIT 167

1. Who is obligated to bring the קרבן פסח ראשון, and who is obligated to bring the קרבן פסח שני?

- a) Only men are obligated—for both
- b) Men and women are obligated—for both
- c) פסח ראשון; only men for פסח שני
- d) Only men for פסח ראשון; men and women for פסח שני

2. If a כהן leaves the fat of the קרבן פסח overnight, what is his punishment?

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

3. If a person in a group offering the קרבן פסח has חמץ in his possession, what happens?

- a) The person receives מלקות, but the קרבן is accepted
- b) The person receives מלקות and the קרבן is not accepted
- c) The person receives no punishment and the קרבן is accepted
- d) The person receives no punishment, but the קרבן is not accepted

4. Which of the following is not true about the קרבן פסח?

- a) It must be less than a year old
- b) It must be a bull
- c) It must be male
- d) It must be a lamb or a goat

5. How many groups bring the קרבן פסח on ערב פסח?

- a) One
- b) Two
- c) Three
- d) Four



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6. A קרבן פסח may not be offered for:

- a) One person only
- b) Someone who didn't have a ברית מילה
- c) Someone who can only eat a כזית of the meat
- d) All of the above

7. Who may not offer the פסח ראשון if he didn't bring the פסח שני?

- a) Someone who purposely didn't bring the ראשון
- b) Someone who wasn't able to bring the ראשון because he lived too far away from ירושלים
- c) Both of the above
- d) Both may offer the פסח שני

8. One who doesn't bring either קרבן פסח receives:

- a) מכת מרדות
- b) כרת
- c) מלקות
- d) No punishment—he just hasn't fulfilled the מצוה

UNIT 168

1. It is forbidden to eat the קרבן פסח partly roasted, raw, or cooked. Which one of these is only an עשה and not a לא תעשה?

- a) Partly roasted
- b) Raw
- c) Cooked
- d) All of the above are both an עשה and a לא תעשה

2. How must the קרבן פסח be roasted?

- a) In a metal pot
- b) In a stone pot
- c) On a grill
- d) Over an open fire

3. Who may eat the קרבן פסח?

- a) A Jew who has an uncircumcised slave
- b) A Jew who serves idols
- c) A Jew who doesn't keep שבת
- d) A non-Jew who keeps the מצוות בני נח

4. Until what time may the meat of the קרבן חגיגה—of the fourteenth of ניסן—be eaten?

- a) Midnight of the סדר
- b) The morning of the fifteenth of ניסן (first day of פסח)
- c) שקיעה of the fifteenth of ניסן
- d) None of the above

5. Which does not apply to the פסח שני?

- a) Eating it with מרור and מצה
- b) Eating it roasted
- c) Not possessing חמץ
- d) All of the above apply

UNIT 169

1. What is the punishment for one who comes to the המקדש on יום טוב and doesn't bring an עולת ראייה?
- a) No punishment
b) מלקות
c) מכת מרדות
d) כרת
2. When is the latest that a person may offer his עולת ראייה for שבועות?
- a) On the day of שבועות itself
b) On the day after שבועות
c) Up to six days after שבועות
d) Up to seven days after שבועות

UNIT 170

1. Which of the following are women obligated in?
- a) עולת ראייה
b) קרבן חגיגה
c) שלמי שמחה
d) All of these

UNIT 171

1. When is the הקהל of מצוה performed?
- a) During the שמיטה year on the first day of סוכות
b) During the שמיטה year on the second day of סוכות
c) During the year after שמיטה on the first day of סוכות
d) During the year after שמיטה on the second day of סוכות
2. Who doesn't have to come to הקהל?
- a) Women
b) Uncircumcised men
c) Children
d) They all have to come
3. Who reads the תורה at הקהל?
- a) The king
b) The כהן גדול
c) The head of the סנהדרין
d) A נביא
4. Which חומש is read from at הקהל?
- a) שמות
b) ויקרא
c) במדבר
d) דברים



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UNIT 172

1. The מצוה of sanctifying a firstborn animal applies:

- a) Only in the times of the בית המקדש
- b) Only if the animal doesn't have a blemish
- c) Only to sheep and goats
- d) None of the above

2. If a בכור has a permanent blemish, what is the law?

- a) The owner doesn't have to give it to the כהן
- b) The owner must give it to the כהן, but the כהן can give him some of the meat
- c) The owner must give it to the כהן, and the כהן may not give him any of the meat
- d) The owner must redeem it and give the money to the כהן

3. Nowadays, how does an owner avoid having an unblemished בכור?

- a) As soon as it's born, it's made to have a blemish
- b) Part of the mother is sold to a non-Jew before she gives birth
- c) The בכור is sold to a non-Jew
- d) None of the above

UNIT 173

1. How is the מצוה of מעשר בהמה done?

- a) The owner separates ten out of one hundred animals at a time and proclaims them מעשר
- b) The animals come out of the pen one-by-one, and every tenth one is proclaimed מעשר
- c) The owner makes a lottery to determine which animals will be מעשר
- d) Any of the above methods are acceptable

UNIT 174

1. How many עבירות are there for which one offers a קרבן חטאת for (if one violates them unintentionally)?

- a) Thirty-six
- b) Forty-three
- c) Fifty
- d) Eighty

2. In which of the following scenarios would one who writes on שבת not bring a קרבן חטאת?

- | | |
|--|---|
| a) The person knew it was שבת but didn't know it's forbidden to write on שבת | c) The person knew it was שבת and that it's forbidden to write on שבת, but didn't know it carries the punishment of כרת |
| b) The person knew it's forbidden to write on שבת but forgot it was שבת | d) In all of the above, the person would bring a קרבן חטאת |

3. A regular person who brings a קרבן חטאת offers:

- | | |
|---------------------------|---------------------|
| a) A female sheep or goat | c) A bull |
| b) A male sheep or goat | d) Any of the above |

4. A king who brings a קרבן חטאת offers:

- | | |
|------------------|---------------------------|
| a) A female goat | c) A male sheep or goat |
| b) A male goat | d) A female sheep or goat |

5. An anointed כהן גדול who forgot that it was שבת and wrote offers:

- | | |
|------------|------------|
| a) A sheep | c) A bull |
| b) A goat | d) No קרבן |

6. Any type of person who unintentionally served idols offers:

- | | |
|---------------------------|------------------|
| a) A male sheep or goat | c) A male goat |
| b) A female sheep or goat | d) A female goat |

7. If a person did part of a forbidden action by mistake and part of it on purpose (such as carrying on שבת):

- | | |
|----------------------------------|-----------------------|
| a) They do not offer a קרבן חטאת | c) They receive מלקות |
| b) They offer a קרבן חטאת | d) They get כרת |

8. If one never knew that it is forbidden to write on שבת and only found out that it is forbidden after doing it many times:

- | | |
|--|---|
| a) The person must offer a קרבן חטאת for each time he wrote on שבת | c) The person offers only one קרבן חטאת for all the times he wrote on שבת |
| b) The person is exempt from a offering a קרבן חטאת | d) Option B, because this is an example of מתעסק |



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UNIT 175

1. If, after bringing an אשם תלוי, one finds out that one definitely committed the עבירה, what is the law?
- | | |
|---|---|
| a) The person must offer another אשם תלוי | c) The person must offer an אשם ודאי |
| b) The person must offer a קרבן חטאת | d) The person does not have to bring any קרבן |

UNIT 176

1. For how many עבירות is an אשם ודאי brought?
- | | |
|----------|---------|
| a) Three | c) Five |
| b) Four | d) Six |
2. In which case is an אשם ודאי offered—even though the עבירה was done intentionally?
- | | |
|--|--------------------------|
| a) Living as married with a שפחה חרופה | c) A נזיר who became טמא |
| b) Swearing falsely about a theft | d) All of the above |

UNIT 177

1. A rich מצורע brings three sheep as קרבנות. What does a poor מצורע bring?
- | | |
|----------------------------|--------------------|
| a) Two sheep and one bird | c) Three birds |
| b) One sheep and two birds | d) A sinner's מנחה |
2. For how many situations is a קרבן עולה ויורד offered?
- | | |
|----------|---------|
| a) Three | c) Five |
| b) Four | d) Six |
3. A wealthy woman who gave birth offers a sheep and a dove. If she is poor, she offers:
- | | |
|--------------|--|
| a) Two doves | d) There is no difference between a wealthy and poor woman in this situation |
| b) One dove | |
| c) One sheep | |

UNIT 178

1. In order to bring a **פר העלם דבר של ציבור**, the **סנהדרין** must permit:

- a) An **איסור** that is punishable with the death penalty from **בית דין**
- b) An **איסור** that is punishable with **כרת**
- c) An **איסור** that is punishable with **מלקות**
- d) None of the above

2. Which case does not require a **פר העלם דבר של ציבור**?

- a) The **סנהדרין** issued a mistaken ruling and most people followed it
- b) The **סנהדרין** issued a mistaken ruling and some people followed it
- c) An anointed **כהן גדול** issued a mistaken ruling and followed it
- d) The **סנהדרין** mistakenly ruled that although carrying is not allowed on **שבת**, throwing is allowed, and most people followed it

3. Who offers the **פר העלם דבר של ציבור**?

- a) The **סנהדרין**
- b) Each **שבת** offers one
- c) Each **שבת** plus the **סנהדרין** offer one
- d) Every person who sinned offers one

4. Where was the blood of the **פר העלם דבר של ציבור** sprinkled?

- a) On the **פרכות**
- b) On the corners of the Mizbeiach Hazahav
- c) On the corners of the Mizbeiach Hachitzon
- d) A and B

UNIT 179

1. How many types of people must offer a **קרבן** as the last part of their purification process?

- a) Three
- b) Four
- c) Five
- d) Six

2. When does a woman who gave birth offer her **קרבן**?

- a) On the forty-first day after giving birth to a boy, and on the eighty-first day after giving birth to a girl
- b) On the forty-first day after giving birth to a girl, and on the eighty-first day after giving birth to a boy
- c) Always on the forty-first day after giving birth
- d) Always on the eighty-first day after giving birth



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3. What may **קרבנות** not do until they offer their required **כפרה**?

- a) Eat **קדשים**
- b) Eat **תרומה**
- c) Enter the **עזרה**
- d) A and C

UNIT 180

1. When one designates an animal as a **קרבן**, under which circumstances may he exchange it for another one?

- a) If the second animal is better
- b) Even if the second animal is equal
- c) Even if the second animal is worse
- d) One may never exchange an animal designated as a **קרבן**

2. If one does make an exchange, and both animals belong to him alone, what is the law?

- a) He receives **מלקות** and both animals are holy
- b) He receives **מלקות** and only the original animal is holy (the exchange didn't work)
- c) He receives **מלקות** and only the new animal is holy (the exchange worked)
- d) He doesn't receive **מלקות** and only the original animal is holy (the exchange didn't work)

3. What is not subject to the laws of **תמורה**?

- a) **מנחה**
- b) **קדשי בדק הבית**
- c) Birds
- d) All of the above

4. If one exchanges one animal for ten others, what is the law?

- a) He receives ten sets of **מלקות** and only one of the ten animals becomes **הקדש**
- b) He receives ten sets of **מלקות** and all ten animals become **הקדש**
- c) He receives one set of **מלקות** and only one of the ten animals becomes **הקדש**
- d) He receives one set of **מלקות** and all ten animals become **הקדש**

UNIT 181

1. Who cannot become **טמא טומאת מת**?

- a) Women
- b) Children
- c) Animals
- d) None of the above

2. If someone moves a stretcher upon which a **מת** is lying, what is the law?

- a) He is not **טמא**
- b) He becomes **טמא** because of **נגע**
- c) He becomes **טמא** because of **אהל**
- d) He becomes **טמא** because of **היקט**



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3. Leaning directly over a מת with nothing in between is an example of:
 - a) טומאת מגע
 - b) טומאת משא
 - c) טומאת אהל
 - d) טומאת היסט
4. If a person is on top of the roof of an אהל and a מת is underneath, what is the law?
 - a) He is not טמא
 - b) He is טמא because of מגע
 - c) He is טמא because of משא
 - d) He is טמא because of אהל
5. What is the law regarding the dead body of a non-Jew?
 - a) It is not טמא at all
 - b) It transfers טומאה through מגע and משא, but not through אהל
 - c) It transfers טומאה through מגע, משא, and אהל
 - d) It transfers טומאה only through מגע
6. If a person became טמא מת, his level of טומאה is:
 - a) אב הטומאה
 - b) ראשון לטומאה
 - c) שני לטומאה
 - d) שלישי לטומאה
7. What is the lowest level of טומאה that תרומה and קדשים can become?
 - a) שלישי can become קדשים and רביעי can become תרומה
 - b) שלישי can become תרומה and רביעי can become קדשים
 - c) Both can only become שלישי
 - d) Both can become רביעי
8. Aside for one exception, liquid that became טמא is always a:
 - a) אב הטומאה
 - b) ראשון
 - c) שני
 - d) שלישי

UNIT 182

1. On who is the מצוה to prepare the פרה אדומה?
 - a) Every Jew as an individual
 - b) The Jewish people as a group
 - c) The כהנים
 - d) The סנהדרין
2. The ashes and water mixture purifies whom?
 - a) A person who is טמא מת
 - b) A person who is טמא with any type of טומאה
 - c) The כהנים, before they serve in the בית המקדש
 - d) All of the above



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3. What is the ideal age for the פרה אדומה?
 - a) Under one year old
 - b) One to two years old
 - c) Two to three years old
 - d) Three to four years old
4. Which of the following statements is not true about the פרה אדומה?
 - a) If a yoke was put on its neck but it didn't do work, it is still a kosher פרה אדומה
 - b) If it has one black hair, it is still a kosher פרה אדומה
 - c) Both of the above
5. Who may do the עבודה of the פרה אדומה?
 - a) Only the כהן גדול
 - b) לויים or כהנים
 - c) Only כהנים
 - d) Even a ישראל
6. On how many of the days beforehand do we sprinkle the ashes of earlier פרות אדומות on the כהן preparing to do the main part of the עבודה of the פרה אדומה?
 - a) Two
 - b) Four
 - c) Six
 - d) Seven
7. How many times does the כהן doing the main part of the עבודה of the פרה אדומה sprinkle the blood of the פרה אדומה?
 - a) One
 - b) Three
 - c) Five
 - d) Seven
8. How many different types of things are thrown into the stomach of the cow when it was on fire?
 - a) One
 - b) Two
 - c) Three
 - d) Four
9. Into how many portions are the ashes divided?
 - a) Two
 - b) Three
 - c) Four
 - d) Five
10. Who does not become טמא from being involved with the פרה אדומה?
 - a) The one who shechts it
 - b) The one who burns it
 - c) Those who gather the ashes
 - d) Those who light the wood for the bonfire
11. Who may sprinkle the פרה אדומה ashes and water on the טמא person?
 - a) Men or women over Bar-Mitzvah/ Bas-Mitzvah
 - b) Men over Bar Mitzvah
 - c) Only כהנים
 - d) Even boys under Bar Mitzvah

12. How is the sprinkling done?

- a) The sprinkler dips a finger into the water and sprinkles
- b) The sprinkler moves the bowl of water and causes the water to come out
- c) The sprinkler takes three hyssop branches, dips them into the water, and sprinkles
- d) Any of the above methods are acceptable

13. On which days after becoming טמא does the person have to be sprinkled?

- a) The third and seventh days
- b) The second and sixth days
- c) The third and sixth days
- d) The third and eighth days

UNIT 183

1. Why don't we follow the laws of צרעת nowadays?

- a) Because we don't have the בית המקדש
- b) Because we're all טמא anyways
- c) Because the כהנים aren't trained to check for צרעת
- d) None of the above

2. How many מצוות לא תעשה are there regarding removing things involving צרעת?

- a) One
- b) Two
- c) Three
- d) Four

3. What color does a spot on the skin have to be in order for a person to have to show it to the כהן?

- a) White
- b) Reddish
- c) Black
- d) A or B

4. How many signs can make a person with a baheres טמא?

- a) One
- b) Two
- c) Three
- d) Four

5. When will the כהן seclude the person for a week?

- a) If he sees two white hairs inside the בהרת
- b) If he sees healthy skin inside the בהרת
- c) If he sees only a בהרת
- d) None of the above

6. At the end of the first week of seclusion, how many signs can make the person טמא?

- a) One
- b) Two
- c) Three
- d) Four



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7. If the בהרת is unchanged after the first week, what does the כהן do?
- a) He secludes the person for a second week
 - b) He declares the person טמא
 - c) He declares the person טהור
 - d) It's up to the כהן
8. If the בהרת is unchanged by the end of the second week, what happens?
- a) The person is טמא
 - b) The person is טהור
 - c) The person is secluded for a third week
 - d) The person is secluded until the בהרת disappears
9. צרעת on the hair or beard is called:
- a) בהרת
 - b) נחיה
 - c) נתק
 - d) None of the above
10. How many signs can make a person with צרעת of the hair or beard טמא?
- a) One
 - b) Two
 - c) Three
 - d) Four
11. If a person has two black hairs inside the bald spot, what is the law?
- a) He is טמא immediately
 - b) He is secluded for a week
 - c) He is secluded for two weeks
 - d) He is טהור
12. If the bald spot is unchanged by the end of one week, what happens?
- a) He is טמא
 - b) He is טהור
 - c) The area around the bald spot is shaved, leaving a border of hair around the bald spot, and the person is secluded for another week
 - d) The person is secluded for another week but no shaving is done
13. The maximum amount of time a person can be secluded for a bald spot is:
- a) One week
 - b) Two weeks
 - c) Three weeks
 - d) Four weeks

UNIT 184

1. What did a woman with צרעת not have to do?
- a) Leave the city
 - b) Tear her clothes
 - c) Warn people that she is טמא
 - d) All of the above

2. How does a person with צרעת make things טמא?

- a) By sitting on them
- b) By lifting them
- c) By staying under the same roof as them
- d) All of the above

UNIT 186

1. Which of the following types of house can become טמא with צרעת?

- a) A round house
- b) A house that was colored
- c) A house in ירושלים
- d) None of the above

2. Which color on a house does not make it טמא?

- a) Red
- b) Green
- c) White
- d) All of the above are signs of צרעת

3. What is the maximum amount of time to decide if a house has צרעת or not?

- a) One week
- b) Two weeks
- c) Three weeks
- d) There is no maximum time

4. If the צרעת has spread by the end of the first week of being locked up, what is the law?

- a) The stones with צרעת are not removed, and the house is locked up for a second week
- b) The stones with צרעת are removed together with the earth around them and are replaced with other stones, and the house is locked up for a second week
- c) The house is demolished
- d) The house is טהור

5. If, after removing the stones with צרעת and replacing them with new stones at the end of the first week, the צרעת does not return to the new stones at the end of the second week, what is the law?

- a) The house is locked up again
- b) The stones are replaced one more time
- c) The house is demolished
- d) The house becomes טהור through the purification process

6. If the צרעת is unchanged by the end of the first week, what happens?

- a) The stones are not removed, and the house is locked up for a second week
- b) The stones are removed and replaced, and the house is locked up for a second week
- c) The house is demolished
- d) The house is טהור



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7. If the stones didn't have to be removed at the end of the first week, and the צרעת has spread by the end of the second week, what happens?
- The stones are not removed, and the house is locked up for a third week
 - The stones are removed and replaced, and the house is locked up for a third week
 - The house is demolished
 - The house is טהור
8. If the stones didn't have to be removed at the end of the first week, and the צרעת is unchanged at the end of the second week, what happens?
- The stones are not removed, and the house is locked up for a third week
 - The stones are removed and replaced, and the house is locked up for a third week
 - The house is טהור
 - The house is demolished
9. If the stones had to be removed and replaced at the end of the first week, and by the end of the second week the צרעת has returned to the new stones, what is the law?
- The stones are not removed, and the house is locked up for a third week
 - The stones are removed and replaced, and the house is locked up for a third week
 - The house is demolished
 - The house is טהור
10. If the stones had to be removed and replaced at the end of the second week, and by the end of the third week the צרעת has returned to the new stones, what is the law?
- The house is טהור
 - The house becomes טהור through the purification process
 - The house is demolished
 - The house is locked up until the צרעת disappears
11. The stones that were removed from a צרעת house or the stones of a destroyed צרעת house:
- May be used
 - Are burned
 - Once they are removed or the house demolished, they are טהור
 - Are taken outside the city

UNIT 187

1. How many מצוות are there in this unit involving the purification of the מוצרע?
- One
 - Two
 - Three
 - Four

2. How many things are used in the first stage of purification?

- a) Three
- b) Four
- c) Five
- d) Six

3. What is done with the birds used to purify the מצורע?

- a) Both are shechted and buried
- b) Both are sent away
- c) One is shechted and buried, and the other is sent away
- d) One is shechted and eaten, and the other is sent away

4. After the first stage of the purification process is done, how long does the מצורע have to wait before entering the city's walls?

- a) One week
- b) Two weeks
- c) Until nightfall of that day
- d) He may enter immediately on that day

5. After the first stage of the purification process is done, how long does the מצורע have to wait before he does not make people טמא at all—even through touch?

- a) One week
- b) Two weeks
- c) Until nightfall of that day
- d) Immediately on that day

6. After the first stage of the purification process is done, how long does the מצורע have to wait before he becomes completely טהור?

- a) Seven days
- b) Eight days
- c) Two weeks
- d) Thirty days

UNIT 190

1. Based on the decrees of the חכמים, to which things can both טמא foods and liquids transmit טומאה?

- a) Other foods and liquids
- b) Foods, liquids, and a person's body
- c) Foods, liquids, and a person's hands
- d) Foods, liquids, and כלים

2. What is הכשר?

- a) The food was purified from non-kosher ingredients
- b) The food was certified by a kashrus agency
- c) The food was made suitable for people to eat
- d) The food was "prepared" to become טמא



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3. In which of the following cases is the food not טמא?
- a) If, after being made wet, it is dried off
 - b) If it becomes wet against the owner's wishes
 - c) If it falls into a river and is taken out
 - d) If any of the above happen, the food can become טמא
4. In general, how many conditions are required to enable food to become טמא?
- a) One
 - b) Two
 - c) Three
 - d) Four
5. What is the smallest amount of food or liquid that can become טמא?
- a) No minimum amount
 - b) A כזית
 - c) A revi"i's
 - d) The size of a shelled egg
6. If one eats half a pras (three-quarters of an egg) of טמא food, or drinks a revi'i's of טמא liquid, what is the law?
- a) He remains completely טהור
 - b) He becomes disqualified from eating terumah or kodshim
 - c) He receives מלקות
 - d) He receives מכת מרדות
7. Can one purify foods or liquids that have become טמא by immersing them in the מקוה?
- a) Yes
 - b) No
 - c) Foods yes, but not liquids
 - d) Foods and most liquids no, but water yes

UNIT 191

1. טמא, מן התורה, how many types of vessels can become טמא?
- a) Four
 - b) Five
 - c) Six
 - d) Seven
2. טמא, מן התורה, which type of vessel doesn't need a receptacle in order to become טמא?
- a) Wood
 - b) Earthenware
 - c) Metal
 - d) Bone

UNIT 192

1. What type of pool of water can be used for purification?
- a) A natural wellspring
 - b) A pool that was filled by rainfall
 - c) A pool that was filled by tap water, whose original source is rainwater
 - d) A and B

2. What is the minimum size for a מקוה and מעין?

- a) Both require forty se'ah
- b) Both are valid as long as they cover the person or vessel being immersed
- c) מקוה—forty se'ah; and מעין—enough to cover what's being immersed
- d) מעין—forty se'ah; and מקוה—enough to cover what's being immersed

3. If מים שאובים was put directly into a מקוה, in which case would the מקוה remain kosher?

- a) If forty se'ah of valid water was put in first, and the מים שאובים were added to the forty se'ah
- b) If more than half of the water in the מקוה is valid, and the מים שאובים were added to the valid water
- c) If the מים שאובים is put in before the valid water
- d) None of the above

4. How many things can render a מקוה invalid?

- a) One
- b) Two
- c) Three
- d) Four

UNIT 193

1. When is it forbidden to eat the meat of a שור הנסקל?

- a) Once it has been sentenced to death by בית דין
- b) Only after it has been killed
- c) Only if it killed a total of three or more people
- d) Only if it was not shechted properly

2. Which is true of a sheep that kills two people?

- a) It must be stoned
- b) Its owner must pay כופר
- c) Both of the above
- d) None of the above

3. When is one פטור after his animal injures another animal?

- a) For a normal act, if it happened on the owner's property and the victim had permission to be there
- b) For an abnormal act, if it happened on the owner's property and the victim had permission to be there
- c) For a normal act that happened on public property
- d) For an abnormal act that happened on public property



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4. An animal rubbing its body against a wall is:

- a) A normal act
- b) An abnormal act
- c) In the same category as goring
- d) B and C

5. When is one פטור from paying for damages?

- a) If he can prove to the Beis Din that he guarded his animal to the best of his ability
- b) If the animal ate something it did not enjoy
- c) If the animal inflicted damage on the victim's property
- d) All of the above

UNIT 194

1. Correct or incorrect:

In order for a person to be חייב for any damages caused by his בור, the בור must be at least ten טפחים deep.

2. When is one חייב for a rock left on the roof that was blown off and caused damage?

- a) If it was placed on the roof in a way that it can easily be blown off by the wind, and then it blew off, landed on someone causing injury
- b) If it was blown off by an uncommonly strong wind and damaged something right after it fell on the ground
- c) If it was blown off by an ordinary wind and damaged something a while after it landed
- d) All of the above
- e) A and C

3. One who lights a fire in his friend's field, and the fire burns his friend's wheat, is חייב:

- a) Even if he left a large distance between the fire and the wheat
- b) For **ALL** items that are טמון
- c) Both of the above
- d) None of the above

4. Correct or incorrect:

One who lights a fire is never חייב for טמון.

UNIT 195

1. When is one כפל from פטור?

- a) If he stole wool and turns it into a suit
- b) If he stole a שטר
- c) Both of the above
- d) Both of the above, and if two עדים testify that he stole

2. One who steals an ox and sells it, but does not shecht it, is חייב:

- a) The worth of the ox
- b) כפל
- c) Four times
- d) Five times

3. Which is true for someone who does not have the means to pay the קנס?

- a) He is sold as a slave
- b) He is פטור for whatever he can't pay
- c) He owes whatever he can't pay
- d) A and C

4. Correct or incorrect:

One who moves another's boundary marker in ארץ ישראל receives מלקות.

5. Which of the following is permitted?

- a) Stealing from a child
- b) Stealing from a non-Jew
- c) Moving another's boundary marker outside ארץ ישראל
- d) None of the above

6. Correct or incorrect:

Only a male גנב is sold as a slave.

UNIT 196

1. Correct or incorrect:

It is permitted to keep in one's possession certain inaccurate weights.

2. Which material should not be used for weights?

- a) Lead
- b) Stone
- c) Marble
- d) A and B

3. Correct or incorrect:

One may not cut down a weight to make it accurate.

4. What is the punishment for selling with inaccurate weights?

- a) מלקות
- b) No מלקות, because it is a לאו שאין בו מעשה
- c) No מלקות, because it is a לאו שניתן להשבון
- d) None of the above



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5. A משורה is:

- a) One twenty-third of a הין
- b) One thirty-third of a הין
- c) One thirty-third of a לוג
- d) One forty-third of a לוג

6. Correct or incorrect:

A storekeeper should clean the balance of his scales after each time he uses the weights.

UNIT 197

1. What is the punishment for גונב נפשות?

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

2. What number of the עשרת הדברות is לא תגנוב?

- a) Third
- b) Sixth
- c) Seventh
- d) Eighth

3. Correct or incorrect:

The עבירה of kidnapping includes not to kidnap a one-day-old girl.

4. How many conditions must be met for a kidnapper to be חייב?

- a) One
- b) Three
- c) Four
- d) Five

5. Correct or incorrect:

One does not transgress לא תגנוב if he does not sell the kidnapped person as a slave.

UNIT 198

1. What is the difference between stealing something worth more or less than a פרוטה?

- a) If one is חייב מלקות
- b) If one did the עבירה of גזילה
- c) If one did an עבירה מדרבנן
- d) There is no difference

2. In which of the following cases does the גזלן get מלקות?

- a) If he changes the object that he stole
- b) If the stolen object gets lost
- c) Both of the above
- d) None of the above

3. In which of the following cases does the גזלן have to pay כפל?

- a) If the victim dies
- b) If the stolen object gets lost
- c) Both of the above
- d) None of the above

4. Correct or incorrect:

The חכמים say that if a גזלן comes to return a stolen item, we should not accept it from him.

5. Correct or incorrect:

Not paying a worker is considered עושק.

6. What is תקנת השבים?

- a) A גזלן has a מצוה to return the stolen object
- b) A גזלן must pay the value of the stolen object if it gets lost
- c) A גזלן does not pay back the heirs of the victim
- d) A גזלן can pay back the value of a stolen beam that he built into his house instead of returning the beam

UNIT 199

1. One who desires something that a friend owns and puts pressure on him to sell it, but does not get it in the end, is עובר:

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

2. What is לא תחמוד?

- a) Desiring another's belongings
- b) Desiring another's belongings and thinking about ways to obtain it
- c) There's a מחלוקת if it's A or B
- d) None of the above

3. Which of the following is it מותר to be jealous of?

- a) A house
- b) An animal
- c) A field
- d) None of the above

4. One who desires something that a friend owns, and the friend gives it to him for free, is עובר:

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



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5. Correct or incorrect:

There is no **מלקות** for both **לא תחמוד** and **לא תתאוה**.

UNIT 200

1. Where was the **טוען**?

- a) In the **בית המקדש**
- b) Just outside the **בית המקדש**
- c) In the center of **ירושלים**
- d) On the outskirts of **ירושלים**

2. Why may one keep a lost item without **סימנים**?

- a) Because the finder has no way of determining who the owner is
- b) Because people make **סמנים** on items that they care about
- c) Because the owner will give up on ever getting it back
- d) A and B

3. When may one keep a lost item?

- a) If there was **יאוש שלא מדעת**
- b) If you saw the owner intentionally dropping an object in a public area
- c) Both of the above
- d) None of the above

4. When does one have to return a lost item?

- a) If it looks like it was intentionally left there and it has an identifying **סימן**
- b) If it looks like it was intentionally left there and it does not have an identifying **סימן**
- c) If it was torn away from the owner by a wild animal
- d) A and C
- e) None of the above

5. In the times of the **בית המקדש**, when was a lost item announced?

- a) The first **יום טוב** after it was found and for three days after **יום טוב** was over
- b) Three **ימים טובים** after it was found and for three days after the last **יום טוב** was over
- c) Three **ימים טובים** after it was found and for seven days after the last **יום טוב** was over
- d) Three **ימים טובים** after it was found and once again on the seventh day after the last **יום טוב** was over

6. Correct or incorrect:

There is no punishment for turning a blind eye to a lost object.

UNIT 201

1. When assessing how much must be paid, when is there a difference if there was a loss of limb?

- a) נזק
- b) צער
- c) שבת
- d) בשת

2. Which is the most embarrassing?

- a) A lowly person getting hit by a respectable person
- b) A lowly person getting hit by a regular person
- c) A regular person getting hit by a regular person
- d) A respectable person getting hit by a lowly person

3. Correct or incorrect:

שבת and ריפוי are each paid in one lump sum, right after the damage happens

4. According to what do we evaluate the person's value as a slave?

- a) נזק
- b) ריפוי
- c) שבת
- d) בשת

5. Correct or Incorrect:

One who injures another person is responsible to pay the five types of damages only if the victim is an adult.

6. When is one פטור for damaging another's property?

- a) If the damage was done unintentionally and in the damager's domain
- b) If the damage was done unintentionally and in the victim's domain
- c) If the damage was done intentionally and in the damager's domain
- d) B and C

7. Does one have to pay for היזק שאינו ניכר?

- a) Yes, מדאורייתא
- b) No, מדאורייתא; yes, מדרבנן
- c) No, מדאורייתא, but מדרבנן the person has to pay for half the damage
- d) No

8. Which is true of one who informs on a Jew, causing him financial loss?

- a) He will not receive a portion in עולם הבא
- b) He receives מלקות
- c) He should be put in חרם
- d) He is חייב מיתה בידי שמים



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UNIT 202

1. What is the punishment for killing a murderer before he was judged by בית דין?

- a) מלקות
- b) סקילה
- c) הרג
- d) חנק
- e) מיתה בידי שמים

2. A woman:

- a) Is not considered a גואל הדם
- b) Who is killed does not cause the murderer to be חייב מיתה
- c) Who murders in not חייב מיתה
- d) May not give money to be pardoned for execution
- e) A and C

3. Correct or incorrect:

The גואל הדם has a מצוה to kill the murderer only after he is found guilty in בית דין.

4. Correct or incorrect:

If the גואל הדם does not want to kill the murderer, he does not have to.

5. Who is not punished by בית דין, rather is punished by the Heavenly Court?

- a) One who hired someone to kill another person
- b) One who killed a murderer before his trial
- c) Both of the above
- d) None of the above

6. Who is חייב מיתה?

- a) One who kills a baby
- b) One who intended to kill ראובן but accidentally kills שמעון
- c) One who indirectly causes a death
- d) A and B

UNIT 203

1. It is forbidden for the גואל הדם to kill the accidental murderer:

- a) In any of the cities where the לויים live
- b) Within 3,000 עיר מקלט of an אמות
- c) Within 2,000 אמות of an עיר מקלט
- d) A and C

2. When does an accidental murderer not go to גלות?

- a) If the death was a likely result of his actions
- b) If the death was an unlikely result of his actions but not highly unlikely
- c) If the death was a highly unlikely result of his actions
- d) A and C

3. Which of the following is considered an unlikely result of the murderer's actions, yet not highly unlikely?

- a) Accidentally killing one's enemy
- b) Throwing a rock into a garbage dump and killing a person sleeping there
- c) Throwing a rock off a roof and into a dumpster, killing somebody that he did not see was about to walk by
- d) Throwing a rock into a busy street in the middle of the day

4. When can an accidental murderer return home?

- a) After the כהן גדול who was serving at the time of the murder dies
- b) After the כהן גדול who was serving at the time of the murder dies, and the new כהן גדול begins to serve
- c) After the כהן גדול who was serving when judgment was passed dies
- d) Only after the כהן גדול who was serving when judgment was passed dies, and the new כהן גדול begins to serve

5. The roads to any עיר מקלט had to:

- a) Have a bridge built over any rivers
- b) Have a bridge built over any hills
- c) Both of the above
- d) Both of the above, and be thirty-six אמות wide

6. In total, how many cities would protect a killer from the גואל הדם?

- a) Thirty-six
- b) Forty-two
- c) Forty-eight
- d) Fifty-four

7. Correct or incorrect:

A murderer may leave an עיר מקלט to testify in order to save someone's life.

8. Correct or incorrect:

The מצוות of an עיר מקלט only apply in ארץ ישראל.

UNIT 204

1. When is one exempt from שלא לעמוד על דם רעים?

- a) If there is doubt about the success of his attempt
- b) If it requires effort
- c) Both of the above
- d) None of the above



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2. One who is able to save someone else's life from a רודף and does not do so has transgressed:

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

3. applies: שלא לעמוד על דם רעים

- a) Everywhere
- b) Only to men
- c) Both of the above
- d) Option C, and it is not punishable with מלקות

4. Correct or incorrect:

One must do anything to save a גורדף, except for killing the רודף.

UNIT 205

1. Who sets aside the animal for ערופה?

- a) Five judges from the סנהדרין הגדול
- b) Seven judges from the סנהדרין הגדול
- c) Five judges from the בית דין of the closest city
- d) The בית דין of the closest city

2. What is used for the ערופה?

- a) A calf
- b) A sheep
- c) A bull
- d) A goat

3. Correct or incorrect:

Transporting clothing on the ערופה disqualifies it.

4. Where is the corpse of the ערופה buried?

- a) In the nearest city
- b) In the nearest city with a בית דין of twenty-three judges
- c) In the bigger of the two nearest cities with a בית דין of twenty-three judges
- d) Where it was found

5. The valley where the ערופה is beheaded:

- a) Cannot ever have been plowed
- b) Cannot be plowed, even until today
- c) Both of the above
- d) Option C, and it should have a stream with a strong current running through it

6. The ערופה of מצוה does not apply:

- a) If there is one witness who saw the killer
- b) Outside ארץ ישראל and עבר הירדן
- c) If the corpse was found inside a city
- d) All of the above

7. After the procedure, the עגלה ערופה is:

- a) Burnt
- b) אסור בהנאה
- c) Left to roam
- d) A and B

UNIT 206

1. How big must a house be to require a מעקה?

- a) Four טפחים by four טפחים
- b) Ten טפחים by ten טפחים
- c) Four אמות by four אמות
- d) Ten אמות by ten אמות

2. How tall does a מעקה have to be?

- a) Four טפחים
- b) Ten טפחים
- c) Four אמות
- d) Ten אמות

3. How strong must a מעקה be?

- a) Strong enough not to collapse when someone leans on it
- b) Strong enough not to collapse under an uncommonly strong wind
- c) As strong as possible
- d) As long as it's the right height, it's good enough

4. What does not need a מעקה?

- a) A flat roof
- b) A barn
- c) Both of the above
- d) Option C, and a roof that has no doorway leading to it

5. Correct or incorrect:

A ברכה is recited when erecting a מעקה.

UNIT 207

1. Which of the following is included in לפני עור?

- a) Helping someone to do an עבירה
- b) Causing someone to do an עבירה
- c) Giving bad advice
- d) All of the above
- e) B and C

2. Which of the following is included in לפני עור?

- a) Giving an עבודה זרה to a גוי
- b) Giving גוי מן החי to a גוי
- c) Selling גוי מן החי to a גוי
- d) All of the above
- e) A and B



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3. Correct or incorrect:

One only receives a punishment for **עור לפני עור** when there is a **בית המקדש**.

UNIT 208

1. One who helps unload an animal but does not help reload it is **עובר** on:

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

2. Put a **פ** if it applies to **פריקה** and a **ט** if it applies to **טעינה**. It is possible for one question to have two answers.

- a) ___ May charge money for helping
- b) ___ Help load the animal
- c) ___ Applies to all animals
- d) ___ **עזב תעזב עמו**
- e) ___ No **מלקות** if transgressed
- f) ___ One who is elderly is exempt
- g) ___ May accept money for helping

3. When is a passerby exempt from helping unload or loading a burden?

- a) If the owner is not around
- b) If the owner is sick
- c) If the passerby is 265 **אמות** away
- d) None of the above

4. Correct or incorrect:

One must accompany the animal a **פרסה** after helping reload it.

5. Correct or incorrect:

One who helps reload an animal and spends time accompanying it can demand payment for the reloading and the time spent accompanying the animal.

Answers Key

Unit 157

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

Unit 158

1. B
2. C
3. C

Unit 159

1. D

Unit 160

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

Unit 161

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

Unit 162

1. B
2. B

Unit 163

1. D
2. C

Unit 164

1. B
2. A

Unit 165

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

Unit 166

1. C

Unit 167

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

Unit 168

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

Unit 169

1. A
2. C

Unit 170

1. C

Unit 171

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

Unit 172

1. D
2. B
3. B

Unit 173

1. B

Unit 174

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

Unit 175

1. B

Unit 176

2. C
3. D

Unit 177

1. B
2. D



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ANSWER KEY



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ANSWER KEY

3. A

Unit 178

1. B

2. B

3. B

4. D

Unit 179

1. B

2. A

3. D

Unit 180

1. D

2. A

3. D

4. B

Unit 181

1. C

2. D

3. C

4. A

5. B

6. A

7. B

8. B

Unit 182

1. B

2. A

3. D

4. A

5. C

6. C

7. D

8. C

9. B

10. D

11. D

12. C

13. A

Unit 183

1. C

2. B

3. D

4. C

5. C

6. C

7. A

8. B

9. C

10. B

11. D

12. C

13. B

Unit 184

1. B

2. D

Unit 186

1. B

2. C

3. C

4. B

5. D

6. A

7. B

8. B

9. C

10. C

11. D

Unit 187

1. B

2. D

3. C

4. D

5. A

6. B

Unit 190

1. C

2. D

3. B

4. C

5. A

6. B

7. D

Unit 191

1. D

2. C

Unit 192

1. D

2. C

3. A

4. C

Unit 193

1. A

2. A

3. C

4. A

5. A

Unit 194

1. Incorrect

2. E

3. A
4. Incorrect

Unit 195

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

Unit 196

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

Unit 197

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

Unit 198

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

Unit 199

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

Unit 200

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

Unit 201

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

Unit 202

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

Unit 203

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

Unit 204

1. D
2. A

3. A
4. Incorrect

Unit 205

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

Unit 206

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

Unit 207

1. D
2. D
3. Incorrect

Unit 208

1. C
2. A. ט
B. ט
C. פ and ט
D. פ
E. פ and ט
F. פ and ט
G. ט
3. D
4. Correct
5. Correct



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ANSWER KEY