בס"ד



Study Guide

YAHADUS BOOK 3

להשם הארץ ומלואה

Name:

School:

A PROJECT OF:

MERKOS L'INYONEI CHINUCH

mySHliach

CHABAD SCHOOLS WORLDWIDE

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

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

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

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Welcome to the Chidon

Dear Chayol,

Welcome to the International Chidon Sefer Hamitzvos!

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 יָגַעְתִּי וּמָצָאתִי תַּאֲמִין –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!

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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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.

The History of the Chidon



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INTERNATIONAL CHIDON

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

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

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

Below is a chart that outlines which mitzvos each grade will be learning over the year, and which Yahadus book they will be using to study.

At the end of five years, you will have covered all 613 Mitzvos – כָּל הַתּוֹרָה כּוּלָּה.

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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The Tracks

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

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

All Tracks Explained

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

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

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

	1 **Yesod**	2 **Yediah**	3 **Havonah**	4 **Iyun**
Knowledge Goals	**Mitzvah Boxes** 145 Mitzvah Boxes	**Mitzvah Boxes & Details Sections** 145 Mitzvah Boxes 57 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

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
The Mitzvah Boxes **All 4 Tracks:** • Mitzvah **names** • **Translation** of mitzvah names–the words directly beneath the name in Hebrew • **Synopsis** of the mitzvah–the words directly above the icons • The **Icons** - The circles around each Mitzvah Box • **To whom it applies** • **Where it applies** • **When it applies** • **Punishments** • Relevant **terms** in Hebrew • **Changes** to the book, inside this Study Guide **The Details - Addition for Yediah, Havonah & Iyun tracks:** All of the **details** in the Details section	**All 4 Tracks -** **The Mitzvah Boxes:** • Mitzvah **numbers** • The **makor** (source) • Mitzvah **messages** • **Selected** halachos • **Extend** your knowledge • All **sidebars**, including: • **Did you know?** • **Stories** • **Biographies** • **Pearls of wisdom** • Our sages say • History • Discovery • **What else** comes from this? • **Live** the mitzvah

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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.

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



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SCHEDULE: KEEP UP WITH THE SCHEDULE

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 32 days)*	5.5 Hours	11 Hours	16 Hours	24 Hours
Total Learning Hours *(Over 130 days)*	21.5 Hours	43 Hours	65 Hours	97.5 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.
- Follow the Limmud schedule that we have created.



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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 85.
- 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 85.
- 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 is .....etc.

  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 מִצְוָה of לְיַחֲדוֹ

   A) Is to give up one's life and not worship idols

   B) Is a מִצְוָה שֶׁבִּמְחַשָּׁבָה

   C) Is a מִצְוָה that must actually be felt in the physical heart

   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

**Please Note: Another way to pass Iyun is by getting a cumulative 90% between all 4 tracks of all 3 tests. In simple words if between all 3 tests you get 135/150 correct, you passed Iyun even if you don't have the 80% Iyun average.*

For those taking Iyun, the Yesod, Yediah, and Havonah questions are more challenging then for those not taking Iyun.

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 & Blue Trophy

**Please Note: Another way to pass Iyun is by getting a cumulative 90% between all 4 tracks of the final. In simple words, if on the final you get 72/80 correct, you passed Iyun even if you don't have an 80% on each individual track.*

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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.

When using the practice questions, please follow these tips so you know how to answer correctly for the tests/final.

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?

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

   a. A מצוה שבמחשבה
   b. A 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 מצוה שבמחשבה	Yes	Yes	Yes
B. Is a לאו 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.

חידון ספר המצוות
INTERNATIONAL CHAMPIONSHIP
613

Study Guide

GLOSSARY

Glossary of Hebrew Terms

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

Term	Explanation
אֵבָרִים	Limbs
אוֹנֵן	In the context of the book, it refers to a person who lost a parent, paternal sibling, child, or spouse that was not yet buried (miderabanan, the person is still an onen after burial). (pg. 369)
אֵימוּרִים	Certain fats and limbs of a korban that were burned on the Mizbeiach
אִיסּוּר	A prohibition; something forbidden
אַמָּה \ אַמּוֹת	A measurement spanning the length of a grown person's forearm, from elbow to middle finger (pg. 539)
בִּגְדֵי כְהוּנָּה	Special clothing of the Kohanim
בְּגָדִים	Garments
בֵּית אָב\בָּתֵּי אָב	Subgroup(s) within each mishmar (shift)
בֵּית דִּין	Jewish court
בֵּית דִּין הַגָּדוֹל	The highest court of 71 judges, also called Sanhedrin
בְּכוֹר	Firstborn
בְּמֵזִיד	Something done on purpose
בְּשׁוֹגֵג	Something done without the intention to do an aveirah
גֵּר תּוֹשָׁב	A non-Jew who agrees to keep the sheva mitzvos b'nei Noach
הֲלָכָה לְמֹשֶׁה מִסִּינַי	A halachah given by Hashem to Moshe Rabbeinu on Har Sinai
הֶפְקֵר	Something that has no owner
הַפְרָשַׁת חַלָּה	Separating challah
הֶקְדֵּשׁ	The holy property of the Beis Hamikdash
הֶתֵּר	Permitted things
זָר	A non-Kohen

חוֹמֶשׁ	A fifth of the new total, which is a quarter of what you started off with. For example, for 100 you add 25, which is a quarter of 100–but once you gave the 25 the total is 125, which makes the 25 you gave a fifth of the new total of 125
חוּץ לָאָרֶץ	Outside of Eretz Yisrael
חַיָיב	Obligated
חָלָל	A son born from a marriage between a Kohen and someone who he was not allowed to marry (like a divorcee). The son is called a chalal and is disqualified from serving like a valid Kohen.
טֶבֶל	Produce that did not have gifts for Kohanim or Levi'im separated first
טָהוֹר	Pure
טוּמְאָה	Impurity
טָמֵא	Impure
טָמֵא מֵת	Impurity of a dead body
טֶפַח\טְפָחִים	A measurement the width of a clenched fist(s) (pg. 539)
יָחִיד	Individual (a person)
כֹּהֵן הֶדְיוֹט	Regular Kohen
כַּזַיִת	A measurement the size of an olive (pg. 536)
כְּלִי\כֵּלִים	Vessel(s)
כְּלִי שָׁרֵת	Keilim of the Beis Hamikdash
כַּפָּרָה	Atonement
לַאו	An aveirah
לוֹג	A liquid measurement (pg. 537)
מִדְרַבָּנָן	From the Chachamim, refers to decrees or mitzvos subject to specific rules
מוּם\מוּמִין	Blemish(es)
מוּסָפִים	Additional korbanos offered on special days, in addition to the korban tamid that was brought every day
מְחוּלָּל	Desecrated and invalid
מַחְלוֹקֶת	Disagreement
מַחֲשָׁבָה	Thought
מִיל	A measurement of distance, which is approximately a kilometer (pg. 539)
מְלָאכוֹת	Types of work (in the book, refers to farming work forbidden during shmittah)



Study Guide

GLOSSARY

מִן הַתּוֹרָה	From the Torah
מָנֶה	A measurement of a type currency (pg. 542)
מִנְחוֹת	Flour offerings
מְעִילָה	Benefiting from hekdesh–holy property of the Beis Hamikdash
מִצְוַת עֲשֵׂה שֶׁהַזְּמַן גְּרָמָה	A positive mitzvah that has to be done at a specific time
מִשְׁמָר\ מִשְׁמָרוֹת	Shift(s) (of Kohanim and Levi'im)
מַתָּנוֹת	Gifts
מַתְּנוֹת כְּהוּנָּה	Gifts given to Kohanim
נְדָבוֹת/נְדָבָה	Present(s)
נֶדֶר/ים	Pledge(s)
נְסָכִים	Wine offerings poured on the Mizbeiach
נֵפֶל	An animal whose survival is uncertain (which would be any animal, during the first seven days of its life)
סְאָה	A dry measurement; about 2.5 gallons of grain (pg. 537)
סֶלַע\סְלָעִים	A type of coin weighing 19.2 grams (pg. 542)
סֹלֶת	Finely ground wheat flour
סַנְהֶדְרִין	The highest court of 71 judges, also called Beis Din Hagadol
עֶבֶד עִבְרִי	Jewish slave
עֲבוֹדָה	Service or work (in this book, usually refers to the service in the Beis Hamikdash)
עוֹבֵר	To violate (specifically, in terms of a mitzvah)
עוֹלֶה רֶגֶל	Going up to the Beis Hamikdash on the three Yomim Tovim: Pesach, Shavuos, and Sukkos
עָנִי	Poor person
עֲצֵי שִׁטִּים	Acacia wood
עָרֵל	A Jewish male who did not have a bris

עִשָּׂרוֹן\ עֶשְׂרוֹנִים	A type of measurement (pg. 537)
פּוֹסְקִים	Rabbinic authorities
פָּטוּר	Exempt
פַּיָּס	Lottery
פָּסוּל	Disqualified
פְּסַק	Halachic decision
פַּסְקֶ֫ן	To make a halachic decision
פְּרוּטָה	The smallest currency of coin in the days of the Chachamim (pg. 542)
צִיבּוּר	Minyan or congregation
קוֹמֶץ	Fistful
שָׁלִיחַ	A Jewish adult who serves as a messenger
תְּכֵלֶת	A color, generally thought to be a shade of blue or turquoise. When referring to bigdei kehunah, it means wool dyed this color.

Book Changes

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

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



The Sarah Rohr
YAHADUS CURRICULUM
Book Four

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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 2024 edition, you only need to look at the highlighted words and sections that you are not responsible to know. These are found in units 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 136, 148, & 149.

Please Note: The corrections below are for the 2016, 2018, 2022 & 2024 versions of book 3. If you are using the 2013 version, there are more corrections which can be found in the Study Guide on thechidon.com.

Yahadus Unit 100

Print	Page	What	Detail Changed	Changed to
2016 *2018* **2022**	13	Mitzvah 233	Missing Hebrew name	שלא לזרוע כלאי הכרם בארץ ישראל
2016 *2018* **2022**	13	Mitzvah 234	Missing Hebrew name	שלא לאכול כלאי הכרם בארץ ישראל
2016	15	Section titled: "Eating and Benefitting from *Kilayim*," third sentence	One who eats a *kezayis* of either plant, or of them both combined, is given *malkus*.	One who eats a *kezayis* of either plant, or of them both combined, anywhere in the world, is given *malkus*.

Yahadus Unit 104

Print	Page	What	Detail Changed	Changed to
2016 *2018* **2022**	48	Mitzvah 248, "When" icon	All times	When most Jews live in Eretz Yisrael

Yahadus Unit 106

Print	Page	What	Detail Changed	Changed to
2016	66	Mitzvah 251, "Who" icon	All people	Yisraelim
2016	66	Mitzvah 251, "when" icon	All times	When most Jews are in Eretz Yisrael
2016	68	Details	The word "fruit" was added in the first paragraph	"תרומה גדולה" We must give a portion of certain produce as a gift to a *Kohen*. *Min Hatorah*, *terumah* applies when most Jews live in Eretz Yisrael, and must be given from grain, **fruit**, olive oil, and wine grown there. *Miderabanan*, it applies at all times and to all produce (including vegetables) grown in or near Eretz Yisrael as well (see chart below).

Yahadus Unit 107

Print	Page	What	Detail Changed	Changed to
2016 *2018* **2022**	76	Mitzvah 254	Clarifying that the Hebrew name given in the book is only for this mitzvah	שלא יאכל שום זר תרומה
2016 *2018* **2022**	76	Mitzvah 255	Missing Hebrew name	שלא יאכל תושב כהן ושכיר תרומה
2016 *2018* **2022**	76	Mitzvah 256	Missing Hebrew name	שלא יאכל ערל תרומה
2016 *2018* **2022**	77	Mitzvah 258, English translation of the mitzvah name	Rewritten	The daughter of a Kohen who becomes a chalalah is not allowed to eat terumah or kodshim
2016 *2018* **2022**	77	Mitzvah 258, synopsis of the mitzvah	Rewritten	A bas Kohen who becomes a chalalah is not allowed to eat terumah or kodshim
2016	77	Mitzvah 258, “Who” icon	Females	Women

Yahadus Unit 109

Print	Page	What	Detail Changed	Changed to
2016	92	Mitzvah 260, “Who” icon	Levi’im and Yisraelim	All people
2016 *2018* **2022**	93	Mitzvah 261	Missing Hebrew name	שלא לאכול מעשר שני באנינות
2016 *2018* **2022**	93	Mitzvah 262	Missing Hebrew name	שלא לאכול מעשר שני בטומאה
2016 *2018* **2022**	93	Mitzvah 263	Missing Hebrew name	שלא להוציא דמי מעשר שני בשאר דברים שאינם מאכילה ושתיה
2016 *2018* **2022**	94	Mitzvah 264	Missing Hebrew name	שלא לאכול מעשר שני של דגן חוץ לירושלים
2016	94	Mitzvah 264, “Where” icon	Yerushalayim	All places
2016 *2018* **2022**	94	Mitzvah 265	Missing Hebrew name	שלא לאכול מעשר שני של תירוש חוץ לירושלים
2016	94	Mitzvah 265, “Where” icon	Yerushalayim	All places
2016 *2018* **2022**	94	Mitzvah 266	Missing Hebrew name	שלא לאכול מעשר שני של יצהר חוץ לירושלים
2016	94	Mitzvah 266, “Where” icon	Yerushalayim	All places

Yahadus Unit 112

Print	Page	What	Detail Changed	Changed to
2016, *2018*	117	Mitzvah 270, "Where" icon	In Eretz Yisrael	All Places
2016	118	Section titled: "ביכורים," the word "Yerushalayim" in the third and fifth sentences.	"Every person who grows.... must bring the first fruit of his crop to ***Yerushalayim***. The *bikurim* fruit or grain may only be from the best trees or fields. The owner of the produce would bring the *bikurim* to **Yerushalayim** and give it to a *Kohen*. Those who lived close to Yerushalayim..."	"Every person who grows.... must bring the first fruit of his crop to **the Beis Hamikdash**. The *bikurim* fruit or grain may only be from the best trees or fields. The owner of the produce would bring the *bikurim* to **the Beis Hamikdash** and give it to a *Kohen*. Those who lived close to Yerushalayim..."

Yahadus Unit 114

Print	Page	What	Detail Changed	Changed to
2016, *2018*	139	Section titled "How many sheep?", third paragraph	Sentence at the end of the paragraph removed	If someone owns enough sheep and is therefore obligated in this mitzvah, he must give some wool to a *Kohen* even if he is not shearing all five sheep at one time. ~~When the sheep are sheared separately, wool has to be given from each individual sheep.~~

Yahadus Unit 115

Print	Page	What	Detail Changed	Changed to
2016	144	Mitvah 275, "who" icon	Yisraelim	**Male** Yisraelim
2016	146	First paragraph, fourth sentence	**Also**, the mitzvah only applies if the firstborn son is **also** the firstborn child to his mother.	Additionally, the mitzvah only applies if the firstborn son is the firstborn child to his mother.
2016	148	Section titled: "עֲרִיפַת פֶּטֶר חֲמוֹר – Killing the Firstborn Donkey" "	If the owner doesn't want to redeem the firstborn donkey, **and would rather keep it for himself,** he has a mitzvah to kill it with a knife, cutting the back of the neck. He is commanded to kill the donkey so that he should not have any benefit from the animal.	If the owner doesn't want to redeem the firstborn donkey, he has a mitzvah to kill it with a **large** knife, cutting the back of the neck. He is commanded to kill the donkey so that he should not have any benefit from the animal.

Yahadus Unit 116

Print	Page	What	Detail Changed	Changed to
2016 *2018* **2022**	155	Mitzvah 280	Missing Hebrew name	שלא נעבוד האדמה בשנה השביעית
2016 *2018* **2022**	155	Mitzvah 281	Missing Hebrew name	שלא נעבוד עבודה גם באילנות
2016 *2018* **2022**	156	Mitzvah 282	Missing Hebrew name	שלא נקצור ספיחים בשנה השביעית
2016 *2018* **2022**	156	Mitzvah 283	Missing Hebrew name	שלא נאסוף פירות האילן בשביעית כדרך שאוספין אותן בכל שנה
2016 *2018* **2022**	156	Mitzvah 284	Missing Hebrew name	שלא נעבוד הארץ בשנת היובל
2016 *2018* **2022**	156	Mitzvah 285	Missing Hebrew name	שלא נקצור ספיחי תבואות של שנת היובל
2016 *2018* **2022**	156	Mitzvah 286	Missing Hebrew name	שלא לאסוף פירות האילנות בשנת היובל כדרך שאוספין אותן בשאר שנים
2016	161	Section titled: "Where Does Shmittah Apply?" second paragraph	*Miderabanan*, the mitzvah of *shmittah* also applies within the borders of Eretz Yisrael as they were when it was conquered by Yehoshua, **which includes the land of Surya, and the other side of the Jordan river.**	*Miderabanan*, the mitzvah of *shmittah* also applies within the borders of Eretz Yisrael as they were when it was conquered by Yehoshua, **as well as the land conquered by *Dovid Hamelech*. This includes the other side of the Jordan River and the land of Surya.**

Yahadus Unit 117

Print	Page	What	Detail Changed	Changed to
2016 *2018* **2022**	168	Mitzvah 287, "When" icon	All times	When most Jews live in Eretz Yisrael
2016 *2018* **2022**	168	Mitzvah 288, "When" icon	All times	When most Jews live in Eretz Yisrael
2016 *2018* **2022**	169	Mitzvah 289, "When" icon	All times	When most Jews live in Eretz Yisrael

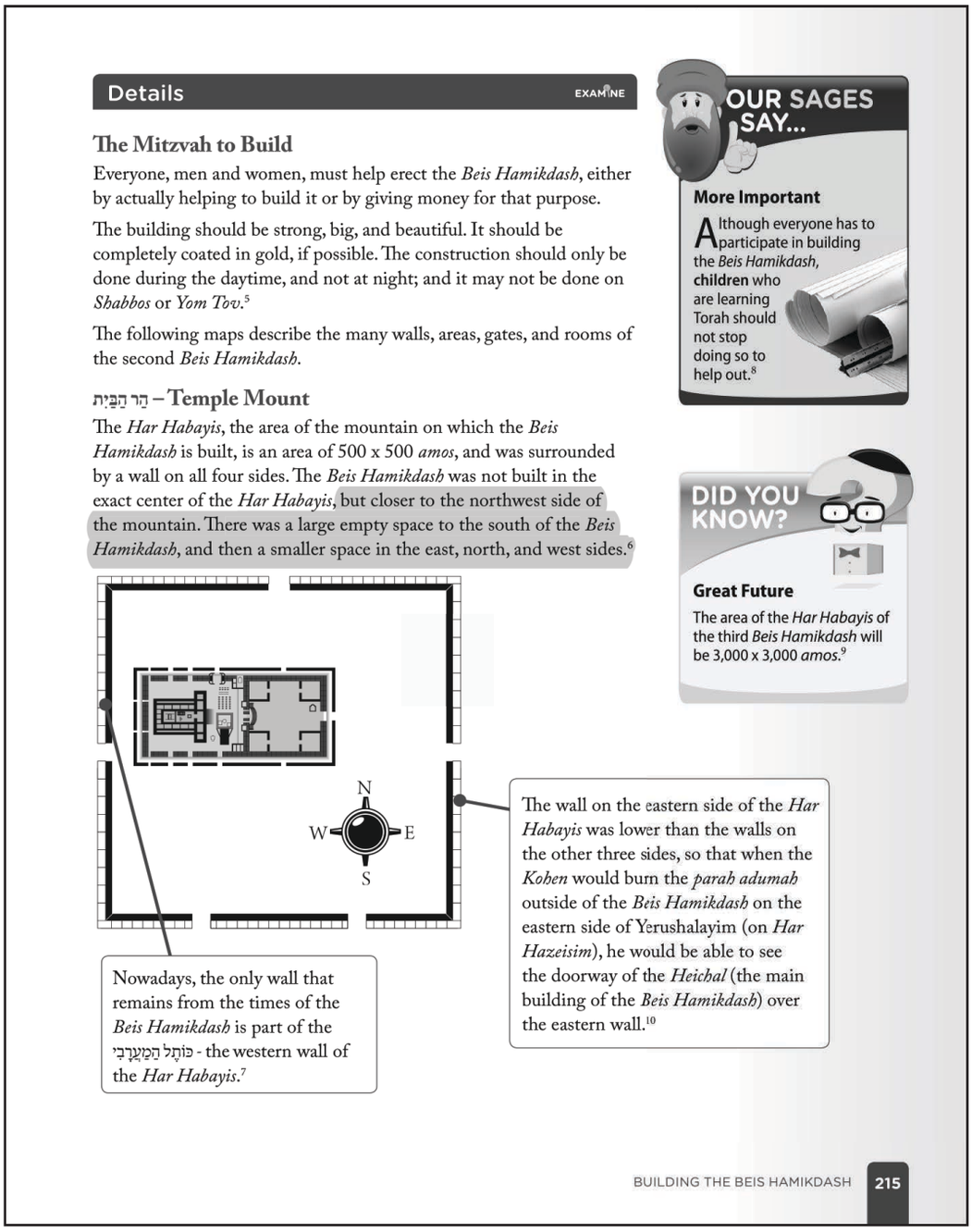
Yahadus Unit 120

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

Yahadus Unit 121

Print	Page	What	Detail Changed	Changed to
2016 *2018* **2022**	204	Mitzvah 296, English translation of the mitzvah name	Rewritten	Shevet Levi not receiving a portion of land in Eretz Yisrael
2016 *2018* **2022**	204	Mitzvah 296, "Who" icon	Lev'im	Kohanim & Levi'im
2016	204	Mitzvah 296, "When" icon	Times of the Beis Hamikdash	When most Jews are in Eretz Yisrael
2016 *2018* **2022**	204	Mitzvah 297, English translation of the mitzvah name	Rewritten	Shevet Levi not taking a portion of war spoils
2016 *2018* **2022**	204	Mitzvah 297, "Who" icon	Lev'im	Kohanim & Levi'im
2016	204	Mitzvah 297, "When" icon	All times	When most Jews are in Eretz Yisrael
2016	205	Mitzvah 298, "Who" icon	All People	Tzibur
2016	205	Mitzvah 298, "When" icon	All times	When most Jews are in Eretz Yisrael

Print	Page	What	Detail Changed	Changed to
2016 *2018* **2022**	**214**	Mitzvah 300, "Who" icon	All people	Tzibbur
All Versions	215-227	Details section of the Yahadus Unit	Some parts you are not responsible to know	You are NOT responsible to know the highlighted words and sections in the pages that follow
2016 *2018* **2022**	218	The blue box at the top of the page, second sentence	"This was a square area with four roofless rooms on each corner."	"This was a square area with four roofless rooms, **one** on each corner."



Details EXAMINE

The Mitzvah to Build

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

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

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

הַר הַבַּיִת – Temple Mount

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

Nowadays, the only wall that remains from the times of the *Beis Hamikdash* is part of the כּוֹתֶל הַמַּעֲרָבִי - the western wall of the *Har Habayis*.[7]

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

OUR SAGES SAY...

More Important

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

DID YOU KNOW?

Great Future

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

BUILDING THE BEIS HAMIKDASH 215

הַר הַבַּיִת – Temple Mount

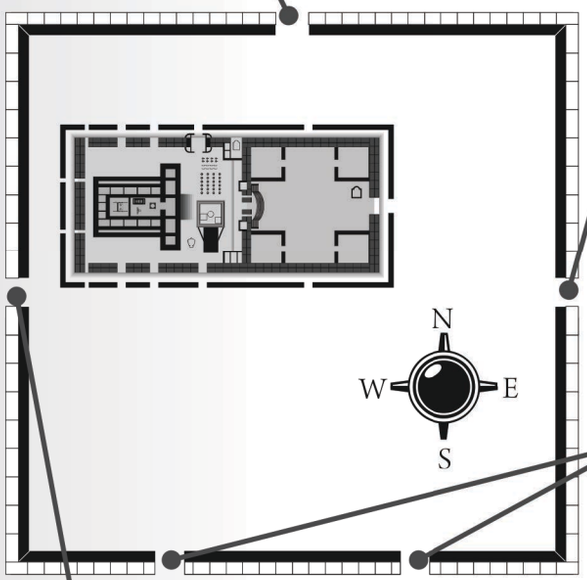
There were five gates that led to *Har Habayis*. All of them were twenty *amos* high and ten *amos* wide, and most of them had doors that were covered in gold.[11]

שַׁעַר טָדִי – *Tadi* Gate

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

שַׁעַר שׁוּשָׁן – Shushan Gate

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



שַׁעֲרֵי חוּלְדָּה – The Gates of *Chuldah*

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

שַׁעַר קִיפּוֹנוּס – *Kifonos* Gate

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

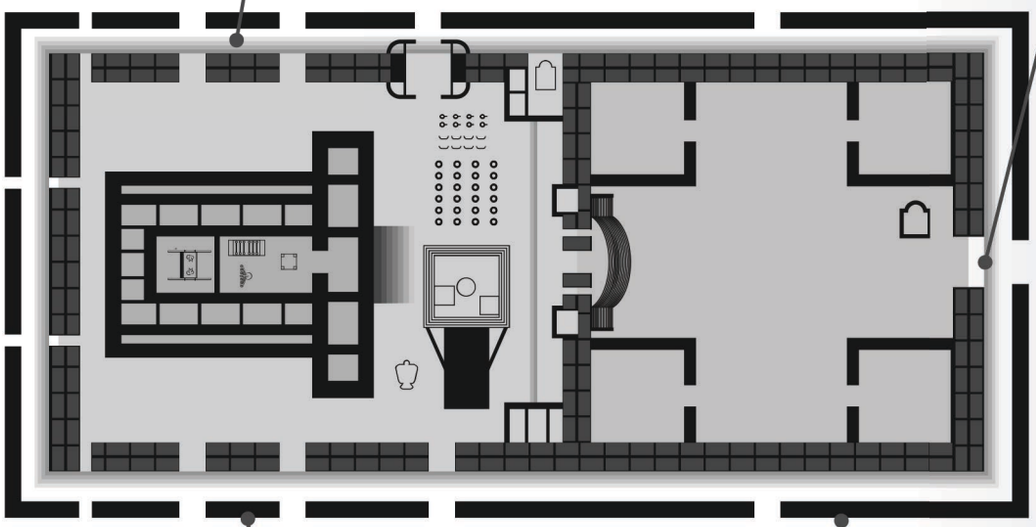


חֵיל - *Cheil*

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

Steps

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



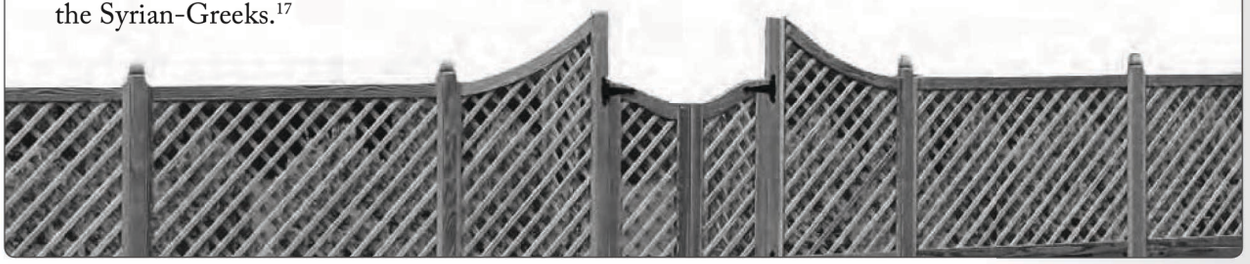
סוֹרֵג – *Soreg*

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

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

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

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



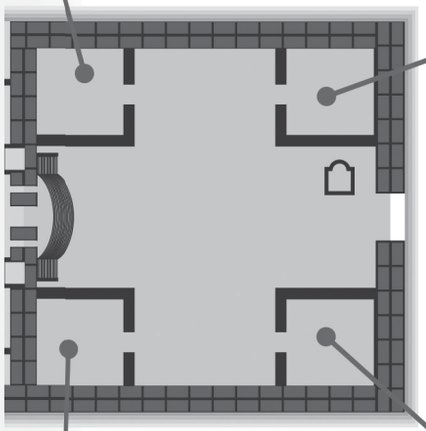
עֶזְרַת נָשִׁים – The Women's Courtyard

On the eastern side of the *Beis Hamikdash*, there was a large room called the *Ezras Nashim*, the Women's Courtyard, because women didn't usually go past this point. This was a square area, 135 x 135 *amos*, with four roofless rooms of 40 x 40 amos, one on each corner. Each of these smaller rooms had a specific use.[33]

לִשְׁכַּת הַמְּצוֹרָעִים – The Chamber of the *Metzorahs*

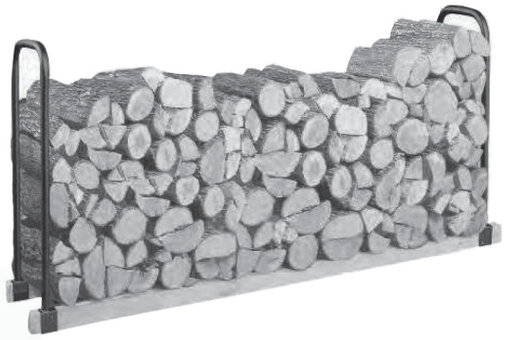
The room on the northwest corner was where a person who had *tzora'as* would use the *mikvah*.[34]





לִשְׁכַּת דִּיר הָעֵצִים – The Chamber of the Woodshed

The room in the northeast corner was where the *Kohanim* would check the wood to make sure that it had no worms and could be used for the *Mizbeiach*. The *Kohanim* chosen for this job were the ones who were not able to do the regular *avodah* in the *Beis Hamikdash* since they had *mumim* (blemishes).[36]



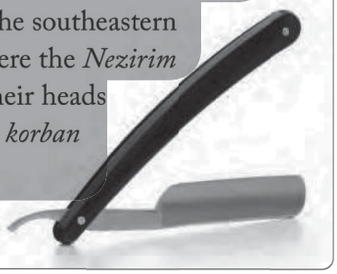
לִשְׁכַּת בֵּית שְׁמַנְיָא – The Chamber of the Oil House

The room on the southwest corner was where the wine for the *nesachim* and the oil for the *menorah* were stored.[37]



לִשְׁכַּת הַנְּזִירִים – The Chamber of the *Nezirim*

The room on the southeastern corner was where the *Nezirim* would shave their heads and cook their *korban shlamim*.[35]



שַׁעַר נִקָנוֹר – Nikanor's Gate

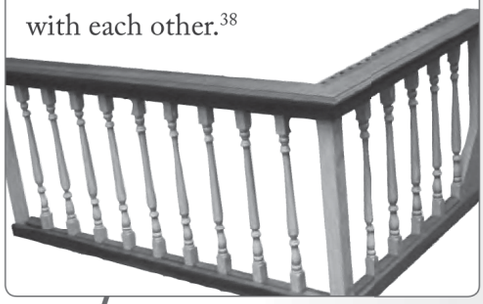
This is the gate on top of the fifteen stairs that led from the *Ezras Nashim* into the *Azarah*. This gate was different from other gates because it remained copper while all of the other gates were eventually coated in gold. One reason why they remained copper was due to the great miracle that happened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

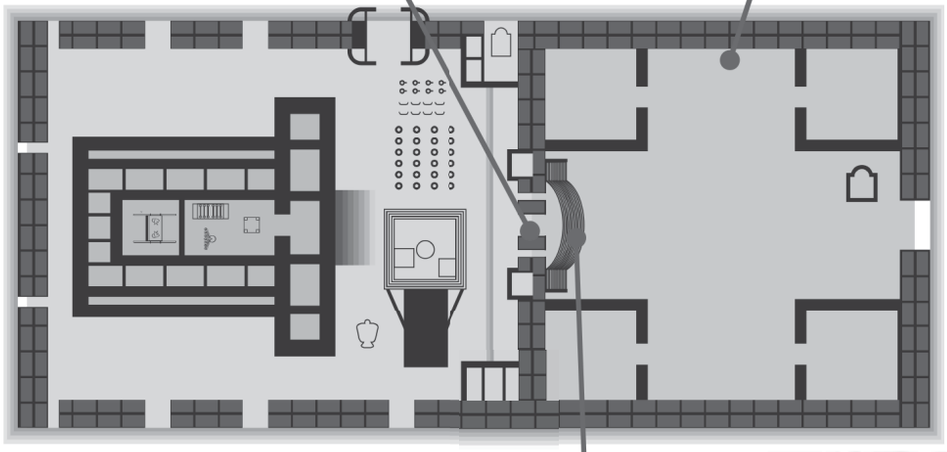
In addition there was no **need** to cover the copper doors in gold as the copper itself was very shiny.[40]

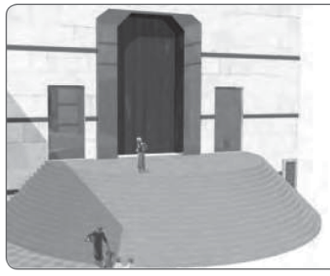


גְּזוּזְטְרָא – Balcony

Upstairs from the *Ezras Nashim*, there was a balcony where the women would stand to watch the *Simchas Beis Hasho'eivah,* so that the men and women would not mix with each other.[38]







Fifteen Steps

There were fifteen round steps leading up from the *Ezras Nashim* to the *Azarah* (See page 222). It was on these steps that the *Levi'im* would sing.[39]





שַׁעֲרֵי הָעֲזָרָה – The Gates of the Courtyard

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

Northern Gates:

שַׁעַר הַנִּיצוֹץ – The Spark Gate

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

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



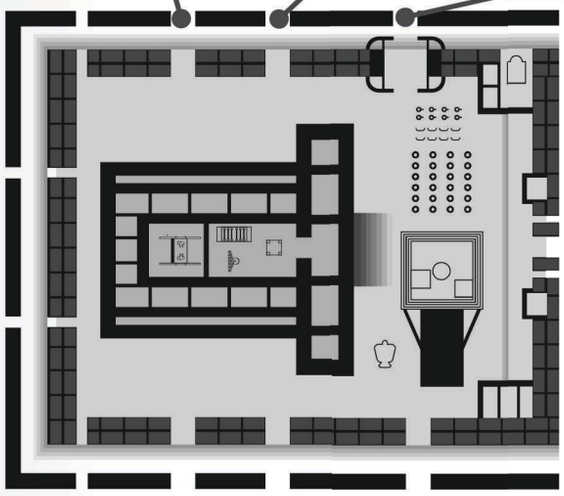
שַׁעַר הַקָּרְבָּן – The *Korban* Gate

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

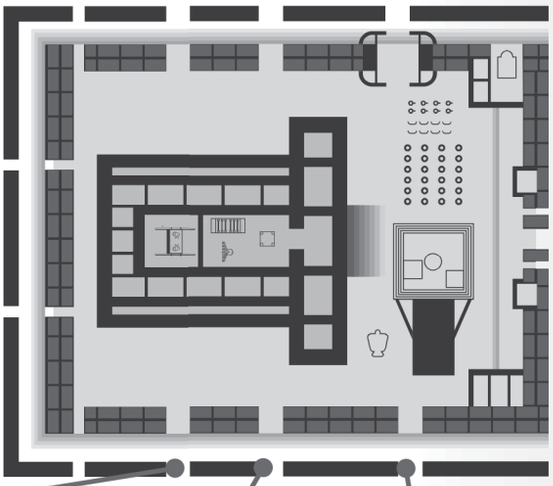


שַׁעַר בֵּית הַמּוֹקֵד – The Fire House Gate

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



Southern Gates:



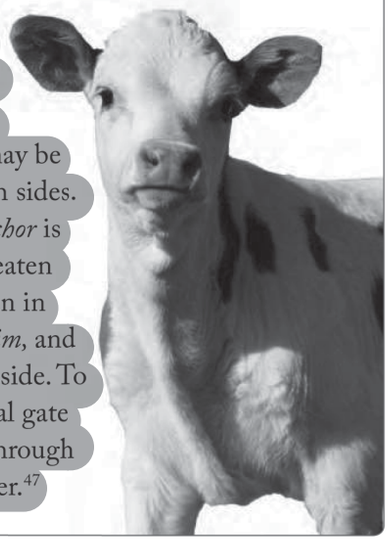
שַׁעַר הַדֶּלֶק – The Fire Gate

The gate on the south side closest to the western side of the *Beis Hamikdash* was the *Shaar Hadelek*. This gate was named "*delek*," meaning fire, because it was used to bring in firewood for the *Beis Hamikdash*.[46]



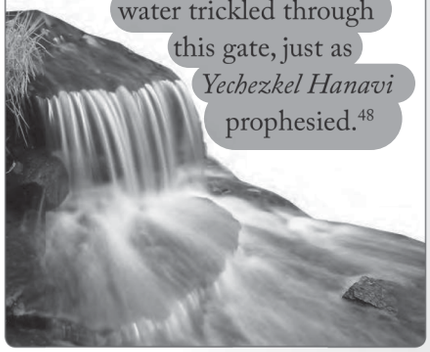
שַׁעַר הַבְּכוֹרוֹת – The Firstborn's Gate

The *Shaar Habechoros* was the middle gate on the south side of the *azarah*. The firstborn animals that were used for the *korbanos bechor* were brought through this gate. Usually, *korbanos* that are *Kadshei Kadashim* may only be *shechted* on the north side of the *Azarah*, while animals which are *Kadashim Kalim* may be *shechted* on the north **or** south sides. People might think that a *bechor* is *Kadshei Kadashim* since it is eaten entirely by the *Kohanim*, when in fact a *bechor* is *Kadashim Kalim*, and may be *shechted* on the south side. To emphasize this point, a special gate was built on the **south** side through which the *bechoros* would enter.[47]



שַׁעַר הַמַּיִם – The Water Gate

The *Shaar Hamayim* was the most eastern gate on the south side of the *Azarah*. This was the gate through which the water for "*nisuch hamayim*" was brought for *Simchas Beis Hasho'eivah*. Some say that a stream of water trickled through this gate, just as *Yechezkel Hanavi* prophesied.[48]



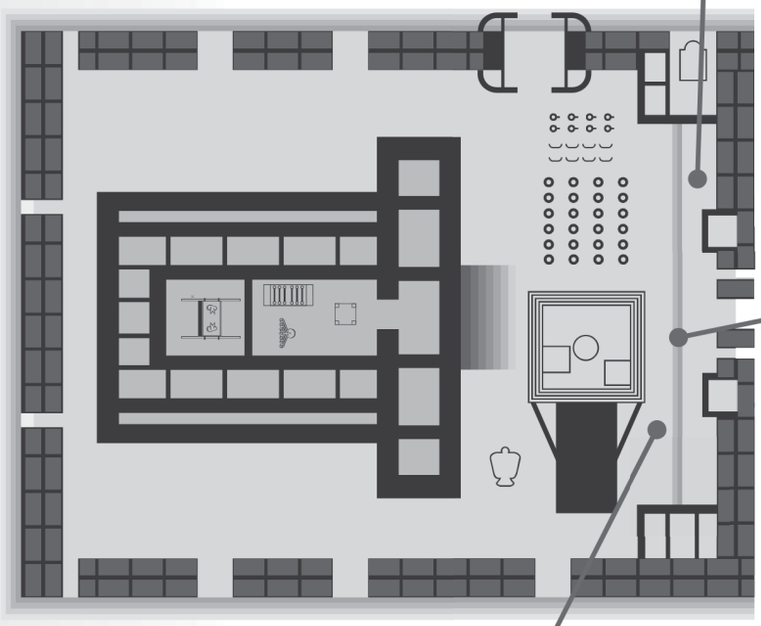
עֲזָרָה – The Courtyard (Part 1)

עֶזְרַת יִשְׂרָאֵל – The Yisrael's Courtyard

The *Ezras Yisrael* was an area that spanned the entire width of the *Azarah*, for a small length of eleven *amos* from *Shaar Nikanor* toward the western side of the *Beis Hamikdash*. It was called the *Ezras Yisrael* because a *Yisrael* was only allowed to go further into the *Beis Hamikdash* if he was needed for *smichah* (leaning on a *korban*) or *tenufah* (waving a *korban*).[49]

דוּכָן – Platform

The *duchan* was a platform on the western side of the *Ezras Yisrael* on which the *Levi'im* would stand and sing when a *korban* was brought, and on which the *Kohanim* would stand while saying *birkas Kohanim*. The *duchan* was made of three steps, each half an *amah* tall. These three steps were on top of a single step that was one *amah* high.[50]





עֶזְרַת כֹּהֲנִים – The *Kohanim's* Courtyard

The *Ezras Kohanim* was on the western side of the *duchan*, and was eleven *amos* long. Because the *duchan* was in between the *Ezras Yisrael* and *Ezras Kohanim*, the *Ezras Kohanim* was 2 ½ *amos* higher.[51] The *Kohanim* who were not performing an *avodah* were allowed to stand here.



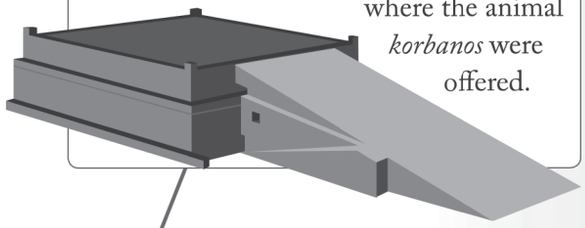
בֵּית הַמִּטְבָּחַיִם – The Butchering Area

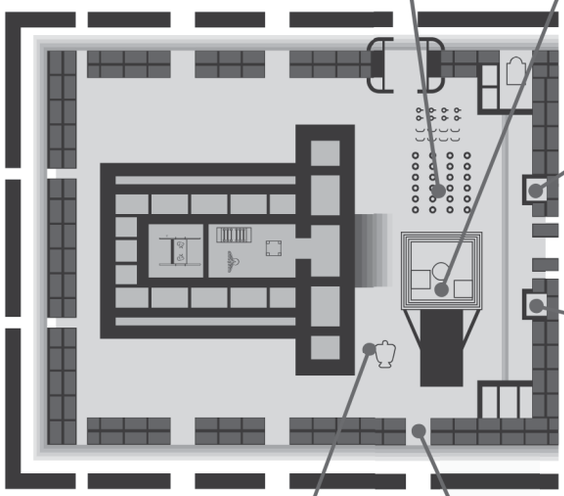
North of the *Mizbeiach* was the *Beis Hamitbachayim* which began with twenty four rings designed to secure the animals for *shechitah*. North of the rings were marble tables, as well as eight poles holding up boards of wood that had hooks set in them. These hooks were used for skinning the *korbanos*.[52]



מִזְבֵּחַ – The Altar

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





לִשְׁכַּת פִּנְחָס הַמַּלְבִּישׁ – Pinchas the Dresser's Room

The *Lishkas Pinchas Hamalbish* was along the eastern wall of the *Azarah*, just north of the *Shaar Nikanor*. Pinchas was the name of the first official who would dress the *Kohanim*, and this is where the *bigdei kehunah* were stored.[54] (See unit 136)



לִשְׁכַּת עוֹשֵׁי חֲבִיתִין - The Room of the Makers of *Chavitin*

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



כִּיּוֹר – Washbasin

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



בֵּית אַבְטִינָס – The House of *Avtinas*

Above the *Shaar Hamayim* was the *Beis Avtinas*, where the spices for the *Ketores* were mixed. The room was named after the *Avtinas* family, the family of *Kohanim* who were experts in making *Ketores*.[53]



עֲזָרָה – The Courtyard (Part II)

לִשְׁכַּת הָעֵץ – The Wood Room

לִשְׁכַּת פַּרְהֶדְרִין – The Room of the King's Officer

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

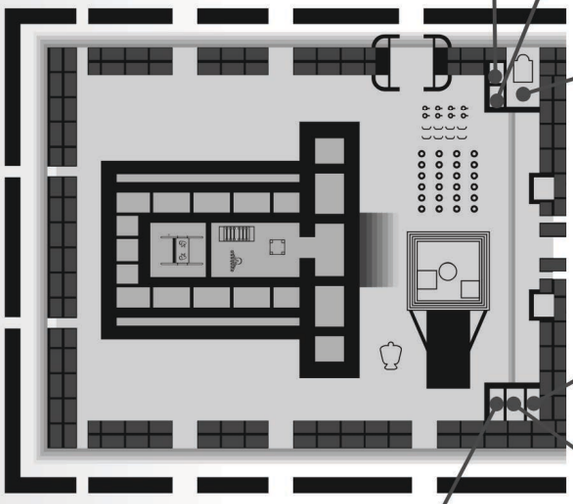
לִשְׁכַּת הַגּוֹלָה – The "*Golah*" Room

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



לִשְׁכַּת הַגָּזִית – The Room of Hewn Stone

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



לִשְׁכַּת הַמֶּלַח – The Salt Room

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



לִשְׁכַּת הַמַּדִּיחִין – The Washing Room

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

לִשְׁכַּת הַפַּרְוָה – Parvah's Room

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

בֵּית הַמּוֹקֵד – The Fireplace House

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

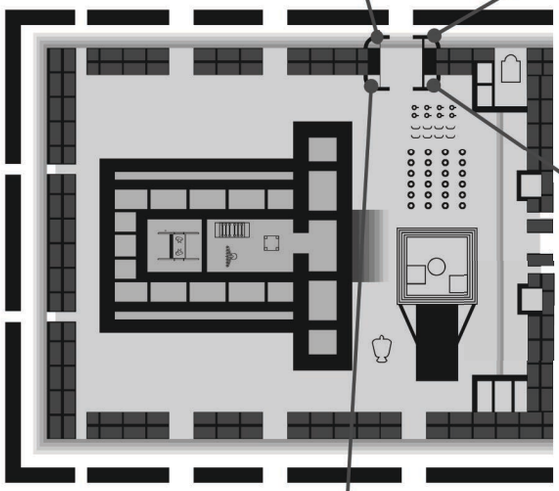
Around the room were stone steps upon which the elder Kohanim would sleep, while the younger ones would sleep on the floor. There would be a fire burning for the *Kohanim* to warm themselves, as they would walk around barefoot on a marble floor. This is why it is called "*Beis Hamoked* – the fireplace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

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



לִשְׁכַּת בֵּית הַמּוֹקֵד – The Chamber of the Fireplace House

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



לִשְׁכַּת הַחוֹתָמוֹת – The Token Room

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

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



לִשְׁכַּת עוֹשֵׁי לֶחֶם הַפָּנִים

Room of the Bakers of the *Lechem Hapanim*

This was where the *lechem hapanim* was baked.



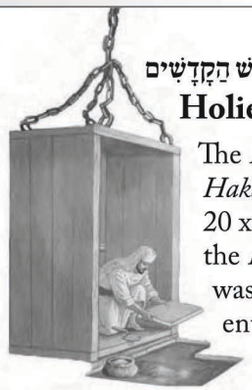
לִשְׁכַּת הַטְּלָאִים – Room of the Lambs

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



הֵיכַל – The Temple

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



קוֹדֶשׁ הַקָּדָשִׁים – Holy of Holies

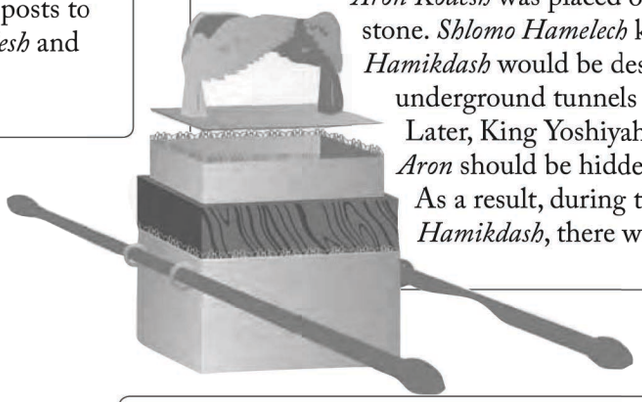
The *Kodesh Hakadashim* was 20 x 20 *amos*. Only the *Kohen Gadol* was allowed to enter there for the *avodah* on *Yom Kippur*. In order to do repairs in the *Kodesh Hakadashim*, workers would be lowered down in boxes through openings in the roof so that they shouldn't see the *Kodesh Hakadashim*.[42] On the roof of the *Heichal* were marking posts to distinguish between the *Kodesh* and the *Kodesh Hakadashim*.

פָּרוֹכֶת – Curtains

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

אָרוֹן – The Ark

Inside the *Kodesh Hakadashim* was a stone called the אֶבֶן הַשְּׁתִיָּה the stone Hashem used as the foundation of the world. During the first *Beis Hamikdash*, the *Aron Kodesh* was placed on top of this stone. *Shlomo Hamelech* knew that the *Beis Hamikdash* would be destroyed, so he built underground tunnels to hide the *Aron*. Later, King Yoshiyahu ordered that the *Aron* should be hidden in those tunnels. As a result, during the Second *Beis Hamikdash*, there was no *Aron*.[44]

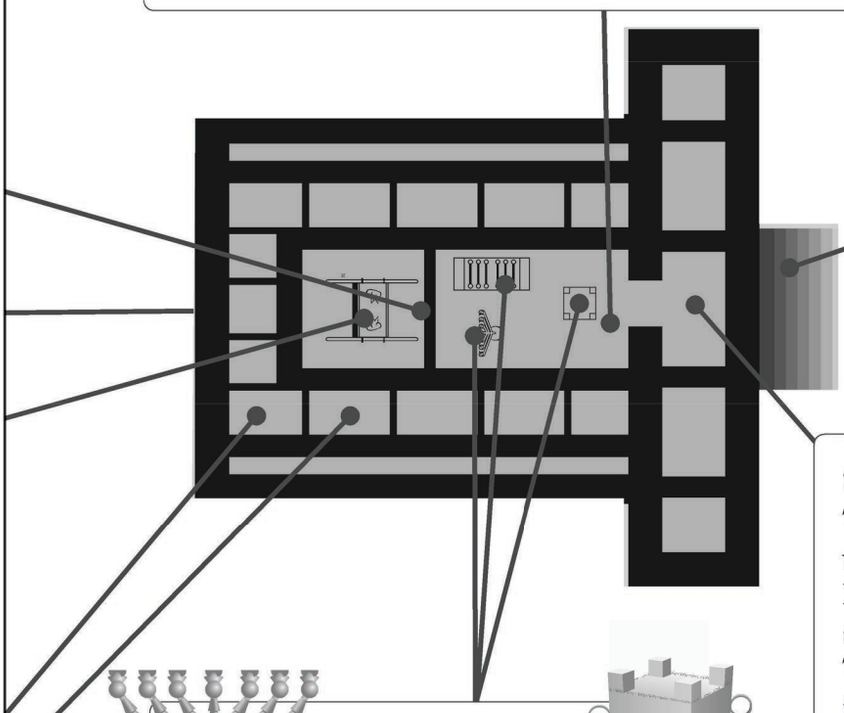


תָּאִים – Cells

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

קוֹדֶשׁ - Sanctuary

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



The Steps

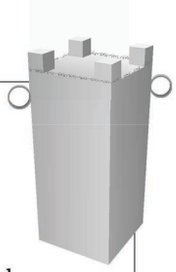
Leading into the *Heichal* were twelve steps that spanned a length of nineteen *amos*, leaving three *amos* between the first step and the *Mizbeiach*.

אוּלָם – the Entrance Hall

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

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





כֵּלִים – The Utensils

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



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



OUR SAGES SAY...

Answered Prayers

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

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

If only the nations of the world would have realized this, they would have built fortifications around the walls of the *Beis Hamikdash* to guard it!"[12]



Details

EXAMINE

Guarding the *Beis Hamikdash*

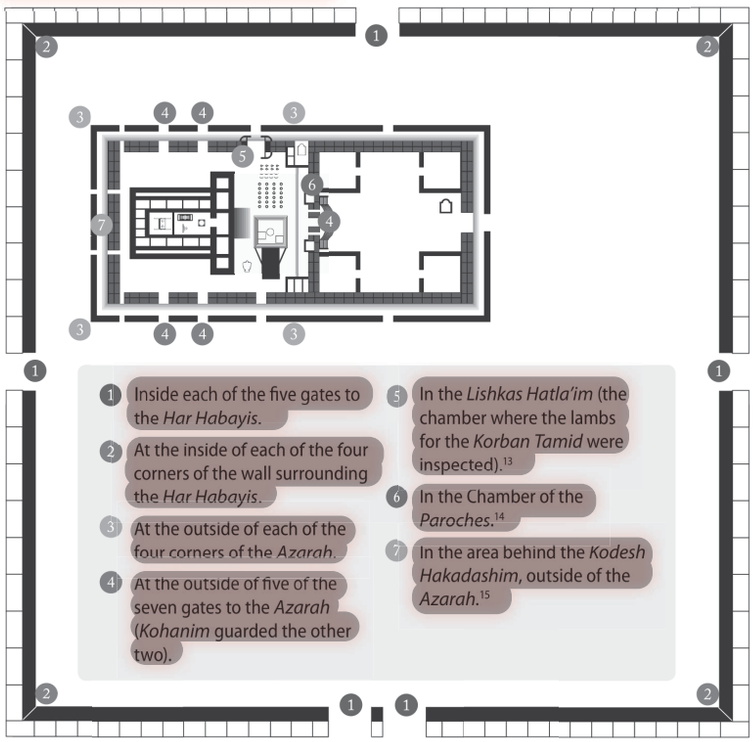
Kohanim and *Levi'im* were commanded to guard the *Beis Hamikdash*, and to make their rounds throughout the night.

There were *Kohanim* stationed at three places, and *Levi'im* stationed outside the *Azarah* in twenty one places. A supervisor, called the "אִישׁ הַר הַבַּיִת," made his rounds to ensure that none of the guards was sleeping on the job. If so, the *Ish Har Habayis* was permitted to wake him up, even if it meant hitting him or other drastic measures.[5]

The Location of the Guards

The *Kohanim* guarded in pairs. Each pair of *Kohanim* was stationed at one of the following three places: the *Beis Avtinas*, the *Beis Hanitzotz*, and the *Beis Hamoked*.[6]

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



Print	Page	What	Detail Changed	Changed to
All Versions	244-246	Details on these pages	Some parts you are not required to know	You are NOT responsible to know the highlighted words and sections on the pages that follow

HISTORY

Refinishing

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



DID YOU KNOW?

Protector As Well

When the *Mizbeiach* was in the *Beis Hamikdash*, the top of it was like an *Ir Miklat*.

If a *Kohen* accidentally killed someone, he was not allowed to be killed by the person's relative while holding on to the top of the *Mizbeiach* during an *avodah*.[9]

No Metal

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

Punishment

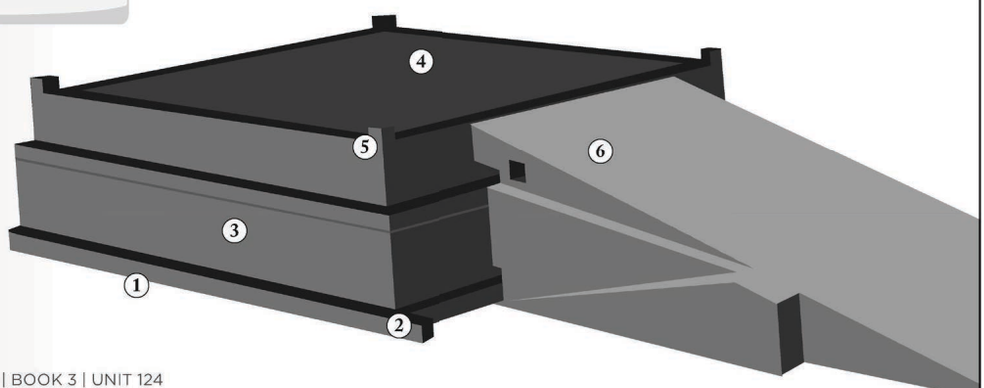
The punishment for building the *Mizbeiach* with stones that were cut with metal is *malkus*. This was the punishment even if *korbanos* were not yet brought on the *Mizbeiach*. The builder would get punished even if the *Mizbeiach* was built and then immediately destroyed. If the builder used stones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

Structure of the *Mizbeiach Hachitzon*

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

① יְסוֹד - The Base

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



and eastern borders as well, the *Mizbeiach* would have been partially in the portion of Yehudah, not where it was supposed to be.[8]

② שִׁיתִּין – Draining System

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

Near the *shisin* was a man-hole covered with a marble slab of one square *amah*, attached to a ring. From time to time, someone would go down there to clean the drains so they shouldn't get stuffed.[9]

③ סוֹבֵב – Surrounding Ledge

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

④ מְקוֹם הַמַּעֲרָכָה – The Place of the Fire

The *mekom hama'arachah*, the place of the fire, was the top structure of the *Mizbeiach*, where the animals were burned. It was eighteen *tefachim* high, and twenty-eight *amos* plus four *tefachim* square.[10]

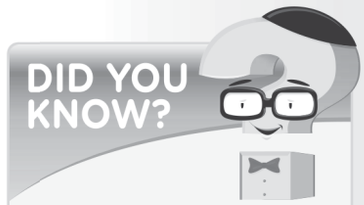
⑤ קְרָנוֹת – Corners

All four top corners of the *Mizbeiach* had small protrusions attached to them, called *kranos.* Each one was five *tefachim* high and one *amah* square. The *kranos* were the only parts of the *Mizbeiach* that were hollow.[11]

⑥ כֶּבֶשׁ – Ramp

One was not allowed to ascend the *Mizbeiach* by way of stairs or long strides, so that the *Mizbeiach* should not "see" someone's body under their robe. To make sure this never happened,[12] a long, wide ramp was built leading up to the *Mizbeiach* to enable small strides.[13]

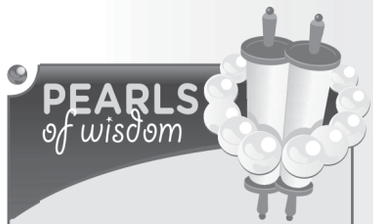
The ramp was built on the south side of the *Mizbeiach* and was thirty-two *amos* long and sixteen *amos* wide. It was nine *amos* minus one *tefach* high, which was the exact height of the *mekom hama'arachah*, where the fire was.



Peace to the Peacemaker

The *Mizbeiach*, which strengthens the relationship between Hashem and *B'nei Yisrael*, will never be cut or destroyed in any way. If the stone *Mizbeiach* will not be destroyed because it makes peace, how much more so will a person who makes peace between two people never have any harm befall him.[35]





Plain and Honest

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

"What people say about me in this world is different from what I will be on Hashem's *Mizbeiach* in *Shamayim*. The more good things that you say about me, the more 'nakedness' will be revealed in front of Hashem, that I am not as perfect as you see me. Therefore, please keep my gravestone plain and honest."[34]

OUR SAGES SAY...

Only For Hashem

One reason why we were supposed to use complete stones and not carve them with a metal tool is because we don't want the extra part of the stone to be used for junk, or for *avodah zarah*.[37]



DID YOU KNOW?

On Different Levels

There are other types of "steps" that should not be used: If students are sitting on the floor, the teacher should not walk between them so that it shouldn't appear as if he is walking on their heads. Nowadays, this means not walking on the back of a bench where people are sitting, to get to a table.[36]

If someone walked up to the *Mizbeiach* by climbing stairs,[14] or took long strides on the ramp in a way that showed his body, he would be *chayav malkus*.[15]

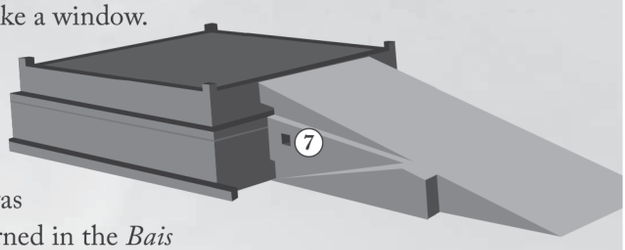
On the ground, the ramp was only thirty *amos* long, because two *amos* of the ramp fit into an indentation on the *yesod* and *sovev*. The ramp was not actually attached to the *Mizbeiach*, since the *korbanos* had to be thrown into the fire for the person to achieve a *kaparah*,[16] just like the blood that was required to be thrown on the *Mizbeiach*.[17]

The Small Ramps

There were two smaller ramps attached to each side of the main ramp. The ramp on the western side led to the *yesod*, where the extra blood was poured down the *shisin* holes. The one on the eastern side led to the *sovev*, where the blood of the *Chatas Beheimah* was sprayed on the corners.[18]

⑦ רְבוּבָה – Hollow

On the wall of the western side of the main ramp, there was a small hollow square that looked like a window.



Any *Chatas Ha'of* that could not be used for a *korban* but still had some *kedushah* would be put in the *revuvah* overnight until it was taken the next day to be burned in the *Bais Hasreifah* (the place where they would burn certain parts).[19]



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

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

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

Details

EXAMINE

The *Mizbeiach Hazahav*

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

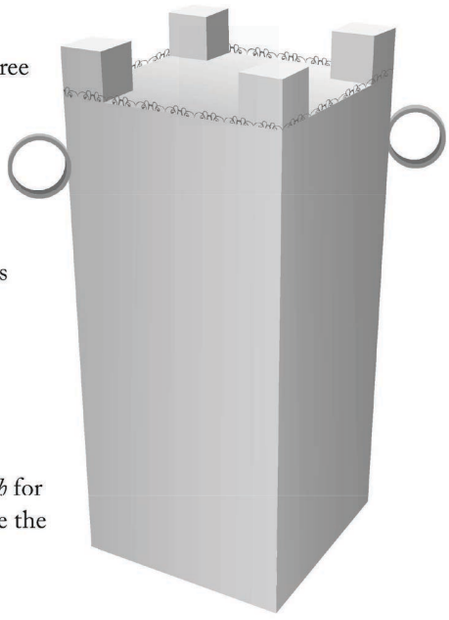
There was a crown on the top of the *Mizbeiach*. There were two rings on two corners diagonally opposite each other to hold the poles that were used to carry the *Mizbeiach*. These poles were also made from acacia wood that was covered in gold.

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

Three Names

This *Mizbeiach* is known by three names:

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



PEARLS of wisdom

Crowns for Your *Neshamah*

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

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

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

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

Print	Page	What	Detail Changed	Changed to
2016	258	Mitzvah 307, "When" icon	When B'nei Yisrael are in Eretz Yisrael	When most Jews are in Eretz Yisrael
All Versions	260	Details on the page	Some parts you are not required to know	You are NOT responsible to know the highlighted words on the page that follows

HISTORY

Revealed Connection

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

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

PEARLS of wisdom

Poles for Us

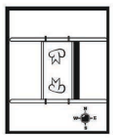
Why was it necessary for the poles to remain on the *Aron* even when it wasn't being moved?

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

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

The *Aron Kodesh* was 2 ½ *amos* long, 1 ½ *amos* wide, and 1 ½ *amos* (nine *tefachim*) high. A gold cover, called the *kapores*, which was one *tefach* thick, was placed on top of the *Aron*. The *Aron* together with the *kapores* were a total of ten *tefachim* high.[10]

Place



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

Directly beneath the *Aron Kodesh* was the אֶבֶן הַשְּׁתִיָּה, a large stone that was used as the foundation stone when Hashem created the world.[12] Something miraculous took place in the *Kodesh Hakadashim*. The *Kodesh Hakadashim* measured twenty *amos* from side to side. The *Aron* measured 2½ *amos* from side to side. Therefore, there should have remained 17½ *amos*. However, were we to measure from the right side of the *aron* to the wall on the right, and then from the left side of the *aron* to the wall on the left side of the room, we would find that there were ten *amos* on each side! Though the *Aron* stood in its place, it did not take up any space at all![13]

Inside the *Aron*



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

Keruvim

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

Rings and Poles

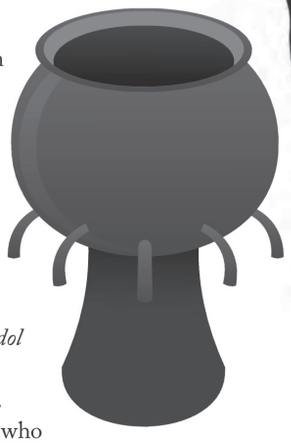
The rings on the *Aron* (through which the poles were placed for carrying) were on the two shorter sides of the *Aron*, so that the length of the *Aron* (2½ *amos*) was in between the two poles. This was important because the *Kohanim* who carried the *Aron* would stand side by side, in the space between the poles and place the poles on their outside shoulders. The width of the *Aron* (1½ *amos*), would not be enough space for two men to stand side by side.[17]

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

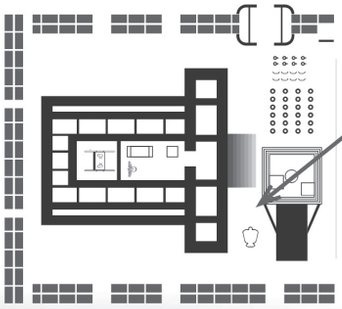
Details

EXAMINE

The Kiyor



The *Kiyor* was made from copper. It stood on a base (*kan*) which was also made of copper.[2] The *Kiyor* made for the *Mishkan* in the *midbar* had two faucets near the base. During the second *Beis Hamikdash*, Ben Katin, the *Kohen Gadol* redesigned the *Kiyor* so that it had twelve faucets. Thus, all twelve *Kohanim* who took part in the preparation and offering of the *Korban Tamid* could wash their hands and feet at the same time.[3] The *Kiyor* was required to hold at least enough water for four *Kohanim* to wash their hands and feet.[4] However, in actuality, the *Kiyor* held much more water than that.



Where the *Kiyor* Stood

The *Kiyor* stood in the southern half of the *Azarah*, between the *Heichal* and the *Mizbeiach Hanechoshes*.[5]

The Process

To wash his hands and feet, a *Kohen* had to stand and hold out his right hand over his right foot and wash them together. Then, he washed his left hand and left foot the same way.[6]

PEARLS of wisdom

Wash For Riches

A person who is careful to wash his hands is blessed with riches for himself, and for his children and grandchildren. We learn this from the *passuk* describing the mitzvah of washing one's hands and feet, which says, "וְהָיְתָה לָהֶם חָק עוֹלָם וּלְזַרְעוֹ לְדֹרֹתָם לוֹ - and it shall be an everlasting law for him and his children forever." The word "חֹק – law," can also be translated as "portion," which implies wealth.[17]

HISTORY

Plenty of Water

In the first *Beis Hamikdash*, there were ten *Kiyorim* that sat upon beautiful wagons that could be rolled around.

Each *Kiyor* contained approximately 1000 liters of water. They were filled from the *Yam*, a massive and beautifully decorated copper basin of water, which stood atop twelve statues of copper oxen. The *Yam* drew water from various springs around Yerushalayim, and held approximately 50,000 liters of water!

The *Yam*, among many other things, was taken by the Babylonians during the destruction of the first *Beis Hamikdash*.[18]

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

Details

EXAMINE

The *Menorah*

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

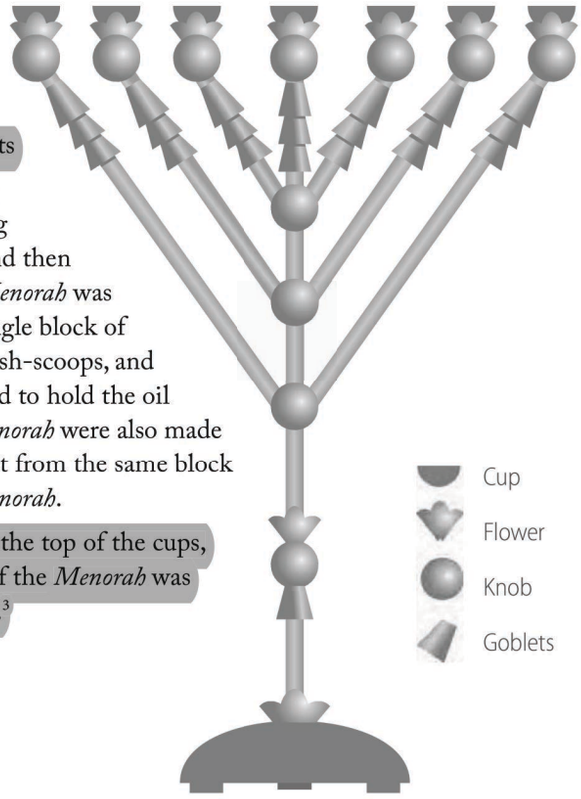
The *Menorah* had a central branch and three others protruding on each side. On top of each one, there was a cup to hold the oil for lighting the *Menorah*, making a total of seven cups.

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

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

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

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





OUR SAGES SAY...

Unusual Spelling

When Hashem commanded Moshe to make the *Menorah*, He wrote the word תֵּיעָשֶׂה – it shall be made, with an extra "יו."

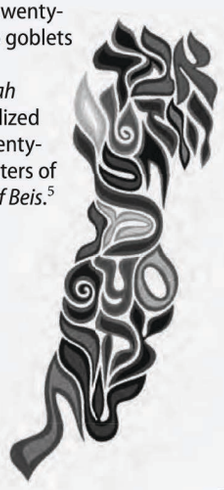
What's the reason for the extra "ו"? It hints at the ten *menorahs* that *Shlomo Hamelech* built in the time of the first *Beis Hamikdash*.[4]



DID YOU KNOW?

Drinking in the Letters

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



DID YOU KNOW?

Straight or Round?

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

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

HISTORY

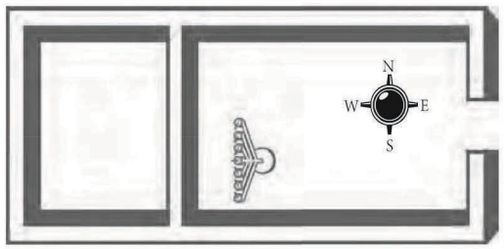
A Far Cry from the Original

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

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



Position of the *Menorah*



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

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

Lighting the *Menorah*

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

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



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

Print	Page	What	Detail Changed	Changed to
All Versions	285	Details on the page	Some parts you are not required to know	You are NOT responsible to know the highlighted words on the page that follows

Details

EXAMINE

The *Shulchan*

The *Shulchan* was a table made from עֲצֵי שִׁטִּים – acacia wood, and plated in pure gold. It was two *amos* long, and one *amah* wide. Together with the thickness of the tabletop, it was 1 ½ *amos* tall.[2] It was placed on the north side of the *Heichal*, towards the *Paroches*.

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

Components of the *Shulchan*

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

   Each of the lower five loaves had three rods separating them.
4. The top two loaves had only two rods separating them.[5]

The *Lechem Hapanim*

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

Each loaf of *Lechem Hapanim* was made from two *esronim* of fine flour.[6] The exact recipe was a closely guarded secret that the bakers kept to themselves.

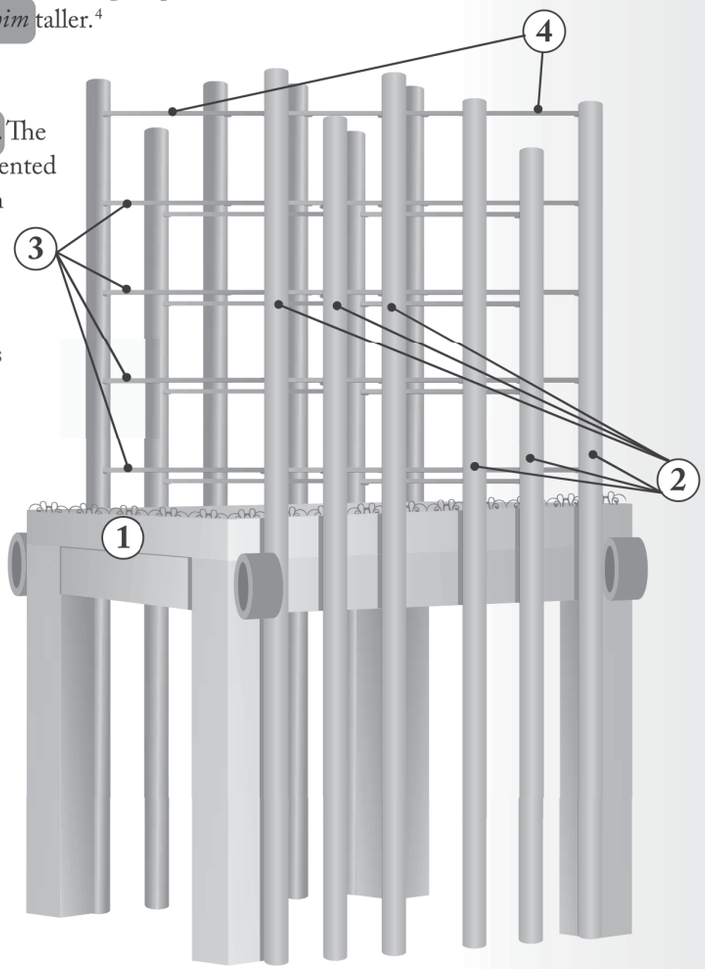


DID YOU KNOW?

Twelve Malachim

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

It is through these *malachim* that *Hashem's brachah* descends into the world below.[18]



Print	Page	What	Detail Changed	Changed to
2016 *2018* **2022**	292	Mitzvah 312, "Who" icon	All people	Tzibbur
All Versions	294	Details on the page	Some parts you are not required to know	You are NOT responsible to know the highlighted words on the page that follows

DID YOU KNOW?

A Very Special Blend

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

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

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



Mitzvah Messages

EXPLORE



Reserved for Their Use

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

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

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

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

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

Details

EXAMINE

Preparing and Using The *Shemen Hamishchah*

The Formula

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



1. מָר דְּרוֹר – 500 *shekel* in weight, of pure myrrh
2. קִנָּמֹן בֶּשֶׂם – 500 *shekel* in weight, of sweet cinnamon





3. קְנֵה בֹּשֶׂם – 250 *shekel* in weight, of sweet calamus (or sweet cane)
4. קִדָּה – 500 *shekel* in weight, of cassia.[6]



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

Print	Page	What	Detail Changed	Changed to
All Versions	303	Details on the page	Some parts you are not required to know	You are NOT responsible to know the highlighted words on the page that follows
2016, *2018*	304	Section titled "Burning the Ketores", second paragraph, second sentence	The *Chachamim* learn that this applies to the daily offering of *Ketores* as well: there would be no one in the *Kodesh* **or in the area between the *Mizbieach Hachitzon* and the *Ulam* when the *Ketores* was being offered.**	The *Chachamim* learn that this applies to the daily offering of *Ketores* as well: there would be no one in the *Kodesh* **when the *Ketores* was being offered. During the year, it was also forbidden to stand between the *Mizbeiach* and the *Ulam*.**

Mitzvah Messages

EXPLORE

With Love and Joy

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

CHECKPOINT Why was the *Ketores* brought?

Details

EXAMINE

What and How

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

Ingredients

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

1. נָטָף - Balsam
2. שְׁחֵלֶת - Onycha
3. חֶלְבְּנָה - Galbanum
4. לְבוֹנָה - Frankincense
5. מוֹר - Myrrh
6. קְצִיעָה - Cassia
7. שִׁבֹּלֶת נֵרְד - Spikenard
8. כַּרְכֹּם - Saffron
9. קוֹשְׁט - Costus
10. קִנָּמוֹן - Cinnamon
11. קִילוּפָה - Ceylonese cinnamon.



STORY

Holy secret

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

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

PEARLS of wisdom

Word Messages

The word קטרת is the *roshai taivos* of "קְדוּשָׁה, טַהֲרָה, רַחֲמִים, תִּקְוָה – holiness, purity, mercy, hope." Not only does *Ketores* bring holiness, purity, and Hashem's mercy to the world, it also brings hope to people.[5]

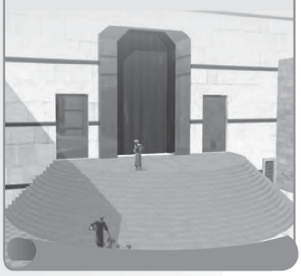
Print	Page	What	Detail Changed	Changed to
All Versions	314	Details on the page	Some parts you are not required to know	You are NOT responsible to know the highlighted words on the page that follows

HISTORY

Fifteen Steps

In the description of *Simchas Beis Hasho'eivah* in the *Beis Hamikdash,* the *Mishna* relates "Men of piety and good deeds used to dance in front of the crowds with lighted torches in their hands, and sing songs and praises. Many *Levi'im* stood on the fifteen round steps leading up to the *Azarah*—which correspond to the fifteen *shir hamaalos* in *Tehillim*—with harps, lyres, cymbals, trumpets, and other musical instruments."[19]

While they stood on the fifteen steps, the *Levi'im* sang the fifteen *shir hamaalos* of *Tehillim*.[20]



OUR SAGES SAY...

Different Harps

The harp in the *Beis Hamikdash* had seven strings, the one that will be used in the times of *Mashiach* will have eight strings, and in *Olam Habah*, ten strings.[21]

שִׁירָה – Singing

While the *korbanos tzibbur* and their *nisuch hayayin* were being offered, the *Levi'im* would stand on the *duchan* and sing.[7] At least twelve *Levi'im* would sing on the *duchan* during each *korban.*

The Selected Instruments

While the *Levi'im* sang, they would accompany themselves with five specific instruments: the lyre, the flute, the harp, the trumpet, and the cymbal. They were permitted to play these instruments on *Shabbos* because they were part of the *avodah.*[8]

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

The Musicians

Not only *Levi'im* played these instruments. There were special *Yisraelim* called *"meyuchasim"*, who had good heritage and were therefore allowed to marry *Kohanim,* who stood on the *duchan* with the *Levi'im* and played along with them.[10]

What They Sang

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

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



Yahadus Unit 133

Print	Page	What	Detail Changed	Changed to
2016	320	Mitzvah 318, "Punishment" icon	Misah Biydei Shamayim	Kohanim: Malkus Levi'im: Misah Biydei Shamayim

Yahadus Unit 135

Print	Page	What	Detail Changed	Changed to
2016, *2018*	338	Title "Yom Tov"	*Yom Tov*	*Shalosh Regalim*
2016, *2018*	338	First paragraph on page	On ***Yom Tov***, all the *mishmaros* would receive an equal portion of the *avodah*...	On **the *Shalosh Regalim***, all the *mishmaros* would receive an equal portion of the *avodah*...
2016	339	Section titled: "What the Lottery Was For"	Rewritten	The lots were only cast for the privilege of the communal avodos. However, personal korbanos were still done on a "first come, first serve" basis. The concern of danger only applied to communal korbanos because they give the Kohen the honor of serving the public, which is a tribute that people want, whereas there is no special interest in performing the avodah for private korbanos.

Yahadus Unit 136

Print	Page	What	Detail Changed	Changed to
2016, *2018*	351	Section titled "צִיץ - Headplate", second sentence	"The words קדש ל י - ה - ו - ה were **engraved** on two lines..."	"The words קדש ל י - ה - ו - ה were **embossed** on two lines..."
All Versions	350-353	Details on the pages	Some parts you are not required to know	You are NOT responsible to know the highlighted words on the pages that follow
2016 *2018* **2022**	353	Title "Kohen Gadol," first paragraph	The Kohen Gadol followed the same order as a Kohen Hedyot until the Avnet and then added his special garments:	The Kohen Gadol followed the same order as a Kohen Hedyot until **after** the Avnet, and then added his special garments:



Mitzvah Messages

EXPLORE

Royal Clothing

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

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

CHECKPOINT How do our clothes affect the way people view us?

Details

EXAMINE

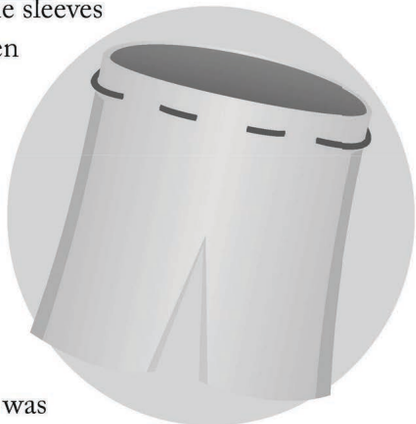
There are two levels of *Kohanim:* a *Kohen Hedyot* (regular *Kohen*) and the *Kohen Gadol*. Every *Kohen* must wear four special garments while doing the *avodah,* and the *Kohen Gadol* wears four additional garments.



בִּגְדֵי כְהוּנָה – The Garments of a *Kohen*

כְּתֹנֶת – Shirt

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



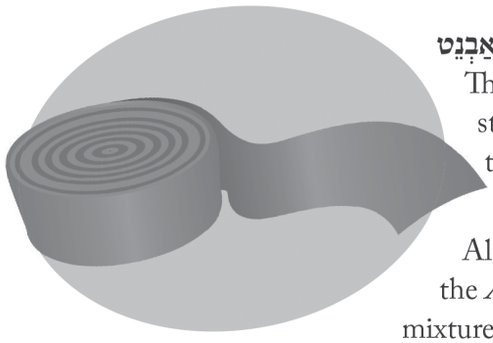
מִכְנָסַיִם – Pants

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



מִגְבַּעַת – Hat

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



אַבְנֵט - Belt

This was a belt worn between the heart and the stomach.[9] The *Avnet* was three fingers wide, and thirty-two Amos long, and it would be wrapped around the waist of the *Kohen* several times.[10]

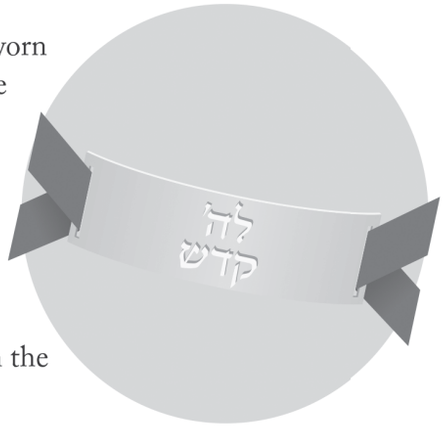
Although wearing *sha'atnez* is usually forbidden, the *Avnet* was an exception. It was woven of a mixture of wool and linen and was worn by the *Kohen* only while he was doing the *avodah*.[11]

בִּגְדֵי כֹּהֵן גָּדוֹל – The Garments of the *Kohen Gadol*

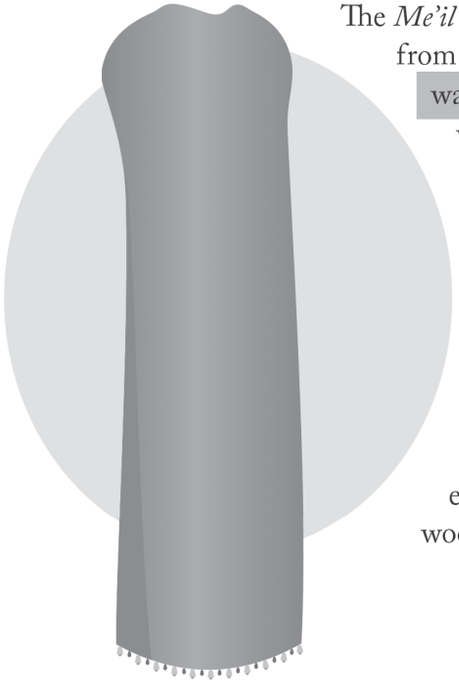
The *Kohen Gadol* wore four additional garments to those of the *Kohen Hedyot*, totalling eight special garments:

צִיץ – Headplate

The *Tzitz* was a plate of gold, the width of two fingers, worn across the entire forehead. The words קדש לי-ה-ו-ה were embossed on two lines, with קדש on the bottom line and לי-ה-ו-ה on the top line so Hashem's name should be on top. The letters were embossed from the back side of the *Tzitz* so that the letters were raised on its front side (in the same way that Braille letters 'stick out' from the paper). There were holes punctured on both sides of the *Tzitz*, so that a thread of *techeles* could be strung through the holes and tied at the back of the *Kohen Gadol's* head.[12]



מְעִיל - Cloak



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

There were seventy-two small gold bells and the same number of woolen balls, woven into the shape of pomegranates, hanging from the hem of the *Me'il*, with the bells and pomegranates alternating. The pomegranates were woven from eight threads of *techeles*, eight threads of purple wool, and eight threads of red wool.[13]



חֹשֶׁן – Breastplate

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

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

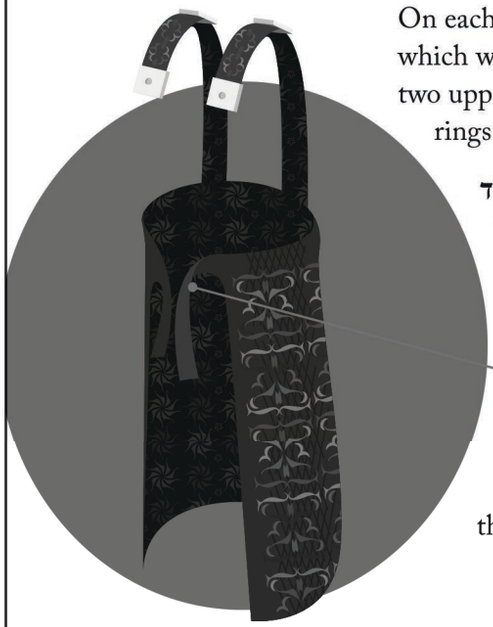
The total amount of thinner threads used to weave the *Choshen* was 28 (4 x 7).

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



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

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



אֵפוֹד – Vest

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



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

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

When worn together, the *Choshen* laid on top of the *Me'il* over the *Kohen Gadol's* heart. The *Cheshev Ha'eifod* was tied below the *Choshen* and the two shoulders of the *Eifod* lay on his two shoulders.[16]

Getting Dressed

Kohen Hedyot
The *Kohen* first put on the *Michnasayim*, followed by the *Kesones,* the *Avnet*, and then the *Migba'as*.[17]

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

He first put on the *Me'il*, and then added the *Eifod* and the *Choshen* on top. Then he put on his *Mitznefes*, and finally the *Tzitz*. The *Kohen Gadol* wore his *tefillin* on the space of his head that was between the *Tzitz* and the *Mitznefes*.[18]

Punishment
Both a *Kohen Hedyot* and the *Kohen Gadol* must wear all their *bigdei kehunah* while doing the *avodah* in the *Beis Hamikdash*. If he was missing any one of the garments, his *avodah* was invalid and he was *chayav misah biydei shamayim*.[19]

Tearing the *Bidgei Kehunah*
The Torah writes that one who tears the *Me'il* at the opening of the neck is *chayav malkus*. The *Chachamim* learned[20] that this applies to all of the other *bigdei kehunah* as well; someone who tears any one of the *begadim,* with the intention of destroying

Yahadus Unit 137

Print	Page	What	Detail Changed	Changed to
2016 *2018* **2022**	358	Mitzvah 325	Missing Hebrew name	שלא יכנסו הכהנים למקדש מגודלי שער
2016 *2018* **2022**	358	Mitzvah 326	Missing Hebrew name	שלא יכנסו הכהנים למקדש קרועי בגדים

Yahadus Unit 139

Print	Page	What	Detail Changed	Changed to
2016 *2018* **2022**	374	Mitzvah 330, "When" icon	Times of the Beis Hamikdash	All times
2016	375	Mitzvah 331, "When" icon	Times of the Beis Hamikdash	All times
2016	376	Title: "מִדְרַבָּנָן," number one	"1. A non-Jew and a *tamei meis* may not enter **beyond** the *cheil*, the part of the *Beis Hamikdash* just beyond the outer walls."	"1. A non-Jew and a *tamei meis* may not enter **within** the *cheil*, the part of the *Beis Hamikdash* just beyond the outer walls."

Yahadus Unit 141

Print	Page	What	Detail Changed	Changed to
2016 *2018* **2022**	391	Mitzvah 336	Clarifying that the Hebrew name given in the book is only for this mitzvah	שלא יעבוד כהן בעל מום
2016 *2018* **2022**	391	Mitzvah 337	Missing Hebrew name	שלא יעבוד כהן בעל מום עובר
2016	392	Section titled: "Blemishes," point 2. A Temporary Mum	Until the mum was healed, **the *Kohen* is not allowed to enter or serve in the *Beis Hamikdash*.**	Until the mum is healed, **the *Kohen* has the same laws as a *Kohen* who has a permanent *mum*.**

Yahadus Unit 142

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

Yahadus Unit 143

Print	Page	What	Detail Changed	Changed to
2016 *2018* **2022**	411	Mitzvah 339	Missing Hebrew name	שלא נקדיש בעלי מומין להקריבם למזבח
2016 *2018* **2022**	411	Mitzvah 340	Missing Hebrew name	שלא נשחט בעלי מומין לשם קרבן
2016 *2018* **2022**	411	Mitzvah 341	Missing Hebrew name	שלא נזרוק דם בעל מום על המזבח
2016 *2018* **2022**	411	Mitzvah 342	Missing Hebrew name	שלא נקטיר אימורי בעלי מומין

Yahadus Unit 144

Print	Page	What	Detail Changed	Changed to
2016	420	Mitzvah 348, “Where” icon	In the Beis Hamikdash	Yerushalayim
2016	423	Section titled: “The Punishment”	Rewritten	If a person makes a mum, he is punished with malkus. However, if a person has disqualifying thoughts, he does not receive malkus, because no action was done.

Print	Page	What	Detail Changed	Changed to
All Versions	449-450	Details on the pages	Some parts you are not required to know	You are NOT responsible to know the highlighted words on the pages that follow

Mitzvah Messages

EXPLORE

Mind Reader Alert!

Many of us have wondered at some point, "Is there such a thing as a mind reader?" Can you imagine how careful we would be with our thoughts if someone else would know what they are? Well, there is a Master Mind Reader! Hashem knows our every thought and feeling.

Our thoughts must always be proper and pure. It is not enough to do *teshuvah* for wrong things that we've **done**, but we must also do *teshuvah* for the wrong **thoughts** that we've had! One of the purposes of the *Korban Olah* is to atone for any sinful thoughts a person has.

CHECKPOINT When and why is the *Korban Olah* brought?

Details

EXAMINE

Types of *Korbanos Olah*

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

The *Korban*	General Reason Why it is Brought	Animal That May be Used
עוֹלַת צִיבּוּר - *Olas Tzibur*		
תָּמִיד **Two daily *korbanos***	Two *korbanos* brought every day on the *Mizbeiach*.	Male sheep
פַּר עֲבוֹדָה זָרָה ***Korban* for a communal *aveirah* of *avodah zarah***	A *korban* brought if the majority of *B'nei Yisrael* worshipped *avodah zarah* due to a mistaken ruling of the *Sanhedrin*.	Male cattle
קֵיץ הַמִּזְבֵּחַ **The fruit of the *Mizbeiach***	A *korban* brought when no other *korbanos* were being offered, so that the *Mizbeiach* should not be idle.	Male cattle, Sheep or Goats
מוּסָפִין **Additional *korbanos***	Numerous additional *korbanos* for *Shabbos, Rosh Chodesh* and *Yomtov*, specific for each occasion.	Male cattle, Rams and Lambs

PEARLS of wisdom

Sinful Thoughts

The *Olah* is brought for sinful thoughts, while the *Chatas* is brought for sinful actions.

One may think that if he only sinned with his thoughts, he is better than one who has sinned with action. The Torah therefore says "*Shecht* the *Olah* in the same place that you *shecht* the *Chatas*," showing that - in some ways - they have equal severity.[8]



OUR SAGES SAY...

Severe Thoughts

הִרְהוּרֵי עֲבֵירָה קָשִׁים מֵעֲבֵירָה

The thoughts of doing an *aveirah* are worse than actually doing the *aveirah* itself.[9]



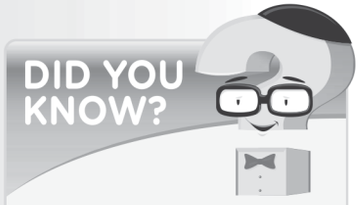
OUR SAGES SAY...

Whose *Korbanos* does Hashem Prefer?

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

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

So too, after receiving *korbanos* from both Jew and non-Jew, Hashem commanded us in the Torah to bring *korbanos*. This shows that the *korbanos* of *B'nei Yisrael* cause Hashem more pleasure than those of non-Jews.[10]



DID YOU KNOW?

Good for Leather

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



The *Korban*	General Reason Why it Was Brought	Which Type of Animal May be Used
עוֹלַת יָחִיד – *Olas Yachid*		
עוֹלַת נְדָבָה **A Pledge**	A *korban* pledged to serve as atonement (it is not a punishment) for: • Not fulfilling a *mitzvas asei*, • Doing an *aveirah* that is rectifiable through a *mitzvas asei*, • Having improper thoughts.	Male Cattle Sheep Male Goats Turtle doves and small doves
עוֹלַת רְאִיָּה **The *Shalosh Regalim*** **Cattle**	An obligatory *korban* brought by every adult male on the first day of *Pesach*, *Shavuos*, and *Sukkos* – the *Shalosh Regalim*.	Cattle Sheep Goats turtle doves or small doves
גֵּר **A convert**	A *korban* brought by one who becomes a *ger*.	Male Cattle Male Sheep Goats
יוֹלֶדֶת **A woman who gave birth**	A *korban* brought by a woman after giving birth: On the forty-first day after the birth of a boy, and on the eighty-first day after the birth of a girl.	**Rich Woman:** Male sheep **Poor Woman:** turtle doves or small doves
מְצוֹרָע **Someone who has *tzara'as***	A *korban* brought by the *metzora* after his healing and purification.	**Rich Man:** Male sheep **Poor man:** turtle doves or small doves
זָב **Purification**	A *korban* brought by a man to achieve complete purity from the *tumah* of *zav*.	Turtle doves (male & female) Small doves
זָבָה **Purification**	A *korban* brought by a woman to achieve complete purity from the *tumah* of *zavah*.	Turtle doves (male & female) Small doves
נָזִיר ***Nazir***	Either after the completion of the *nezirus* period, or if a *nazir* becomes *tamei* during his period of *nezirus*.	Male sheep

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

Types of *Chata'os*

חַטָּאוֹת הַחִצוֹנִיוֹת – The blood of these *Chata'os* is sprinkled on the outer *Mizbeiach*.

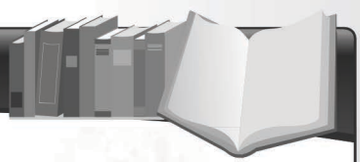
Korban	In what circumstances is the *korban* brought?	What kind of animal?
חַטַאת הַנָּשִׂיא The *korban* of a king[16]	When a king mistakenly does an *aveirah* for which he would be *chayav kares*, had he done it intentionally.	 Goat
חַטָּאת יָחִיד קְבוּעָה A *Korban Yachid*[16]	When any Jew does an *aveirah* for which he would be *chayav kares*, had he done it intentionally.	 Female goat or lamb
עוֹלָה וְיוֹרֵד – A *Korban Yachid* which differs depending on the financial situation of the one bringing the *korban*.[17]	When one mistakenly transgresses one of three *aveiros*: שְׁבוּעַת הָעֵדוּת – Swearing falsely that one does not have testimony relevant to a court case. שְׁבוּעַת בִּיטוּי – Swearing falsely טוּמְאַת מִקְדָּשׁ וְקָדָשָׁיו – Entering the *mikdash* or eating *kodshim* in a state of impurity.	 A rich person offers a female goat or lamb.  A poor person offers a dove or a turtledove.[18]  An even poorer person offers a *minchah*, a *korban* of flour and oil.
חַטָּאת יָחִיד שֶׁל עֲבוֹדָה זָרָה A *Korban Yachid* for serving *avodah zarah*[16]	When any Jew serves *avodah zarah* unintentionally.	 Female goat
חַטָּאת צִבּוּר שְׂעִירֵי רָאשֵׁי חֳדָשִׁים וְהַמּוֹעֲדוֹת A *Korban Tzibur* of goats for *Rosh Chodesh* and *Yom Tov*	On *Rosh Chodesh* and *Yamim Tovim*, which atones for unintentionally doing an *avodah* in the *Beis Hamikdash* while *tamei*.	 Male goat
נָזִיר The *korban* of a *nazir*[19]	When a *nazir* completes his term.	 Female lamb
יוֹלֶדֶת The *korban* of a woman who gave birth.	When a woman gives birth: forty-one days after the birth of a son and eighty-one days after the birth of a daughter.	 Dove or turtledove[20]
מְצוֹרָע The *korban* of a *metzorah*	When a *metzora* is healed.	 A rich *metzora* offers a female lamb.  A poor *metzora* offers a turtledove.[21]
זָב וְזָבָה	When someone became *tahor* from the *tumah* of a *zav* or *zavah*.	 Turtledove[22]

Types of *Chata'os*

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

Korban	In what circumstances is the *korban* brought?	What kind of animal?
פַּר הֶעֱלֵם דָּבָר שֶׁל צִיבּוּר A bull for the mistake of the *tzibur*. A representative from each *shevet* would collect money from the *shevet* and bring this *korban*.[23]	When the *Sanhedrin* makes a mistaken *psak din* that causes people to do an *aveirah* for which the punishment would be *kares*, if it were done intentionally.	 Bull
שְׂעִירֵי עֲבוֹדָה זָרָה A representative from each *shevet* collects money from the *shevet* and bring this *korban*.[24]	When the *Sanhedrin* makes a mistaken *psak* and permits an act that involves *avodah zarah*.	 Goat
פַּר כֹּהֵן הַמָּשִׁיחַ A bull to atone for the mistake of the *Kohen Gadol*.[24]	When the *Kohen Gadol* makes a mistaken *psak din* and acts on his own *psak*.	 Bull
פַּר כֹּהֵן גָּדוֹל בְּיוֹם הַכִּיפּוּרִים The bull of the *Kohen Gadol* on *Yom Kippur*[25] (A *Korban Yachid*)	On *Yom Kippur*, during the *avodah* of the *Kohen Gadol*.	 Bull
שְׂעִיר יוֹם הַכִּיפּוּרִים The goat of *Yom Kippur*[26] (A *Korban Tzibur*)	A *Korban Tzibur* brought by the *Kohen Gadol* during the *avodah* on *Yom Kippur*	 Goat

SELECTED HALACHOS



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



Print	Page	What	Detail Changed	Changed to
2016	484	Mitzvah 364, “Who” icon	All People	Kohanim
2016	488	Title “מְנָחַת מַאֲפֵה תַנּוּר - Baked in an Oven,” number two	“2. רְקִיקִין - Flat Breads: The **mixture** is kneaded in **warm** water and then baked.”	“2. רְקִיקִין - Flat Breads: The **flour** is kneaded in **lukewarm** water and then baked.”

Mitzvos Chart

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

Suggestions:

1. Color code the Mitzvos to help memorize them:
   - Mitzvas Asei - Green
   - Mitzvas Lo Sa'aseh - Red
   - Mitzvah D'Rabanan - Purple

   Color code those icons that don't appear frequently, for easy identification and memorization.
2. Memorize by category. Example: All Mitzvos that apply to Beis Din.

   Tip: If you know the amounts, it will help you not miss any.
3. Have someone test you on the Mitzvos and icons out of order.
   Examples:
   To whom does Mitzvas Ahavas Hashem apply?
   Where does Mitzvas Ahavas Hager apply?

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

Unit	Mitzva	Mitzva Translation	Who?	Where?	When?	Punishment
100 כלאי זרעים	(Has 2 subcategories, but is not two mitzvos)	a) Do not grow seeds of two different species together in Eretz Yisrael b) Do not graft two types of trees together anywhere				
		Not planting grapevines with other species in Eretz Yisrael				
		Not eating grapevines planted with other species in Eretz Yisrael				
101 כלאי בהמות		Do not cause two different kinds of animals to have a baby together				
		Do not use two different kinds of animals to work together				
102 שעטנז		Do not wear shaatnez (a piece of clothing that has wool and linen in it)				

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

Unit	Mitzva	Mitzva Translation	Who?	Where?	When?	Punishment
104 מעשר עני		Give one-tenth of your crops to the poor in the third and sixth year of shmittah				
105 צדקה		The mitzvah of giving tzedakah				
		Do not hold back from giving a poor person what he needs				
106 תרומה		Give terumah from your produce to the כהן				
		A Levi must give one-tenth of the ma'aser that he receives to the כהן				
		Do not separate the terumah and ma'aser out of order				
107 האסורים לאכל תרומה		A non-Kohen may not eat terumah				
		A non-Kohen may not eat terumah, even if he works for the Kohen				
		Someone who has not had a bris milah may not eat terumah				
		A כהן who is tamei is not allowed to eat terumah				
		The daughter of a כהן who becomes a chalalah is not allowed to eat terumah or kodshim				

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

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

Unit	Mitzva	Mitzva Translation	Who?	Where?	When?	Punishment
116 שמיטת קרקעות		Giving up ownership of your land's produce every seventh year				
		Rest the land during the seventh year				
		Not planting anything during the shmittah year				
		Not pruning trees during the shmittah year				
		Not harvesting crops that grow during the shmittah year				
		Not harvesting fruits that grow during the shmittah year				
		Not working the land during the yovel year				
		Not harvesting crops that grow during the yovel year				
		Not harvesting fruits that grow during the yovel year				
117 שמיטת כספים		Do not claim a loan after a shmittah year has passed				
		The mitzvah to cancel all of your loans in the shmittah year				
		Do not hold back from giving a loan to a poor person before a shmittah year				

Unit	Mitzva	Mitzva Translation	Who?	Where?	When?	Punishment
118 יובל		The mitzvah of counting seven shmittah years				
		The mitzvah of sanctifying the yovel year				
		The mitzvah of blowing shofar on Yom Kippur of yovel				
119 גאולת הארץ		Not permanently selling a field in Eretz Yisrael				
		The mitzvah of returning land to its owner in the yovel year				
120 מכירת בתים בערי חומה		Buying and selling houses in walled cities				
121 ערי הלויים		שבט לוי not receiving a portion of land in Eretz Yisrael				
		שבט לוי not taking a portion of war spoils				
		The Mitzvah to give לויים cities				
		Not changing the landscaping of the open areas and fields that surround a city of לויים				

Unit	Mitzva	Mitzva Translation	Who?	Where?	When?	Punishment
122 בנין בית המקדש		Building a special house for Hashem				
123 יראת ושמירת המקדש		The mitzvah to revere the Beis Hamikdash				
		The mitzvah of guarding the Mikdash				
		Do not cancel the guarding of the Mikdash				
124 מזבח החיצון		Not building the Mizbeiach with stones cut with metal				
		Not taking large steps on the Mizbeiach				
125 מזבח הזהב		Not burning any incense or korban on the Mizbeiach Hazahav other than the ketores				
126 ארון הקודש		Carrying the Aron Kodesh on the shoulders				
		Not removing the poles from the Aron Kodesh				
127 כיור		Sanctifying the hands and feet for the avodah				

Unit	Mitzva	Mitzva Translation	Who?	Where?	When?	Punishment
128 מנורה		Organizing the lights in the Beis Hamikdash				
129 שולחן		Arranging the Lechem Hapanim and levonah				
130 שמן המשחה		Preparing the Shemen Hamishcha and using it to anoint the Kohanim Gedolim and kings				
		Do not place the Shemen Hamishcha onto any unapproved person				
		Do not copy the formula of the Shemen Hamishcha				
131 קטורת		The mitzvah of offering ketores				
		Do not copy the measurements and the formula of the ketores				
132 עבודת הלויים		The mitzvah of service of the Levi'im in the Beis Hamikdash				
133 שלא יעשה אחד מלאכת חברו במקדש		The Kohanim and Levi'im should not do each other's jobs				
		A non-Kohen should not do any service in the Beis Hamikdash				

Unit	Mitzva	Mitzva Translation	Who?	Where?	When?	Punishment
134 קדושת כהנים	(Has 2 subcategories, but is not two mitzvos)	a) Set aside the Kohanim and sanctify them; prepare them for the service of sacrificing korbanos b) Honor Kohanim				
135 משמרות במקדש		The Kohanim should have work shifts, and on Yamim Tovim, everyone should work together				
136 בגדי כהונה		The mitzvah of wearing the priestly garments				
		Not to tear the Me'il				
		The Choshen should not be detached from the Eifod				
137 ביאת המקדש		Not entering the area past the mizbeiach with hair that is too long				
		Not entering the area past the mizbeiach with torn clothes				
		a) Do not enter the area past the mizbeiach while drunk				
	(Has 2 subcategories, but is not two mitzvos)	b) Do not make halachic rulings while drunk				
		כהנים and strangers should not enter the Mikdash at any time				

Unit	Mitzva	Mitzva Translation	Who?	Where?	When?	Punishment
138 עזיבה באמצע עבודה		Kohanim shall not leave the Beis Hamikdash during the avodah				
139 איסור טמאים במקדש		The mitzvah of sending tamei people outside the Shechina camp				
		A tamei person shall not enter the entire Beis Hamikdash				
		A tamei person shall not enter the Levi camp				
140 עבודה בטהרה		A Kohen who is tamei may not do avodah				
		A Kohen who has immersed in the mikvah may not do the avodah until evening				
141 בעל מום בעבודה		A ba'al mum should not enter the Heichal				
		A כהן who has a mum should not perform avodah				
		A כהן who has a temporary mum should not perform avodah				

Unit	Mitzva	Mitzva Translation	Who?	Where?	When?	Punishment
142 הקדמה לקרבנות	There are no mitzvos in this unit					
143 מומי קרבנות		A korban must be umblemished				
		Not donating a blemished animal as a korban				
		Not shechting a blemished animal as a korban				
		Not sprinkling the blood of a blemished animal on the mizbeiach				
		Not burning the eimurim of a blemished animal on the mizbeiach				
		Not sacrificing an animal with a temporary mum				
		Not offering a blemished animal sent by a non-Jew				
		Redeeming kodshim that have become blemished				
		A korban must be at least eight days old				

Unit	Mitzva	Mitzva Translation	Who?	Where?	When?	Punishment
144 שלא לפסול קדשים		Not to make a mum in korbanos				
		Not to leave over the meat of the Korban Todah				
145 אתנן זונה ומחיר כלב		Not to bring a korban from an animal that was either payment for living as married with someone forbidden, or was received in exchange for a dog				
146 שלא להקריב שאור או דבש		Not to bring leaven or honey as an offering				
147 מליחת קרבנות		Do not offer a korban without salt				
		The mitzvah of salting every korban				
148 קרבן עולה		The mitzvah of the Korban Olah				
		Not eating the meat of a Korban Olah				

Unit	Mitzva	Mitzva Translation	Who?	Where?	When?	Punishment
149 החטאת והאשם		The mitzvah of bringing the Korban Chatas				
		Not to eat from the meat of a Korban Chatas from which blood is brought into the Heichal				
		Not to separate the head from the body of a bird being offered as a Korban Chatas				
		The mitzvah of bringing the Korban Osham				
150 אכילת קדשים		Kohanim shall eat the meat of the korbanos				
		Not to eat the korbanos in the category of Kadshei Kadashim outside of the Azarah				
		A non-Kohen shall not eat the meat of Kadshei Kadashim				
151 שלמים		The mitzvah of offering the Korban Shlamim				
		Not to eat meat of Kadashim Kalim before zrikas damim				

Unit	Mitzva	Mitzva Translation	Who?	Where?	When?	Punishment
152 מנחות		The mitzvah of (offering) a Korban Minchah				
		Not to eat the Korban Minchah of a Kohen				
		Not to make chametz from the leftovers of the Korban Minchah				
		The mitzvah of eating the remainder of the Korban Minchah				
153 חביתי כהן גדול		The mitzvah of the Kohen Gadol's daily mincha				
154 שלא ליפות מנחת חוטא		Do not put oil on a sinner's Korban Minchah				
		Do not put levona on a sinner's Korban Minchah				
155 נדרים ונדבות		The mitzvah to offer all sacrifices, whether obligatory or voluntary, on the closest festival				
		Not delaying the fulfillment of vows and pledges				

Unit	Mitzva	Mitzva Translation	Who?	Where?	When?	Punishment
156 שחוטי חוץ		Offering all korbanos only in the Beis Hamikdash				
		Bringing pledged korbanos from outside Eretz Yisrael to the Beis Hamikdash				
		Not to shecht any korban outside the Azarah of the Beis Hamikdash				
		Not to offer korbanos outside the Beis Hamikdash				

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 100

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

a) שֶׁלֹּא לִזְרוֹעַ כִּלְאֵי זְרָעִים בָּאָרֶץ וְשֶׁלֹּא נִרְכִּיב אִילָן בְּשׁוּם מָקוֹם

b) שֶׁלֹּא לַזְרוֹעַ כִּלְאַיִם בְּכֶרֶם בָּאָרֶץ יִשְׂרָאֵל דְּאוֹרַיְתָא

c) שֶׁלֹּא לֶאֱכֹל כִּלְאֵי הַכֶּרֶם בְּאֶרֶץ יִשְׂרָאֵל

2. All the mitzvos in this unit apply?

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

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

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

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

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

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

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

6. Correct or incorrect:

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

7. It is אסור מדרבנן to:

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

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

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

9. כלאי הכרם refers to kilayim of:

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

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

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

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UNIT 101

1. The מצוה of שֶׁלֹּא לְהַרְבִּיעַ בְּהֵמָה עִם מִין בְּשֶׁאֵינוֹ מִנּוּ applies to:

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

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

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

3. Correct or incorrect:

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

4. Which of the following actions are אסור?

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

UNIT 102

1. The מצוה of שֶׁלֹּא לִלְבּוֹשׁ שַׁעַטְנֵז Min Hatorah, applies to:

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

2. טוי means:

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

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

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

UNIT 103

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

a) שֶׁלֹּא לָקֹחַתָּ שִׁבֳּלִים הַנּוֹפְלִים בִּשְׁעַת הַקָּצִיר
b) שֶׁלֹּא לִבְצֹר עוֹלֲלֹתֶיךָ הַכֶּרֶם
c) שֶׁלֹּא לִלְקוֹט פֶּרֶט הַכֶּרֶם
d) שֶׁלֹּא לָקַח עֹמֶר הַשִּׁכְחָה מִתְּבוּאָה אוֹ מֵאִילָנוֹת

2. **Which of the following statements is correct?**

   a) Min Hatorah one must leave a sixtieth of his field for **פאה**

   b) If the field is so tiny that a sixtieth is only a few pieces of produce, the Chachamim allow you to give less than a sixtieth

   c) If Hashem gives you more crops than usual, you should give more than a sixtieth for **פאה**

3. **Fig trees are an example of:**

   a) Produce that is not guarded

   b) Produce that doesn't ripen all at the same time

   c) Produce that can't be kept in storage

   d) Produce from which one has to leave **פאה**

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

   a) **לקט**

   b) **שכחה**

   c) **פרט**

   d) All of the above

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

   a) **לקט**

   b) **שכחה**

   c) **פאה**

6. **Correct or incorrect:**

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

UNIT 104

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

   a) Men

   b) Women

   c) A poor person

   d) None of the above

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

   a) In the field

   b) In the house

   c) In the storehouse

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

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



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UNIT 105

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

   __ giving before the **עני** asks

   __ the giver knows the receiver, but the receiver does not know the giver

   __ giving with a heavy heart

   __ the receiver knows the giver, but the giver does not know the receiver

   __ getting the **עני** a job to support himself

2. **Correct or incorrect:**

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

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

   __ Neighbor

   __ Brother

   __ Father in **אֶרֶץ יִשְׂרָאֵל**

UNIT 106

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

   a) It is enough to give even less than 1/60th

   b) We are not required to give the best produce

   c) We don't make a **ברכה**

   d) A and B

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

   a) One gave from one type of produce for another type of produce

   b) One appointed a shliach

   c) One gave his **תְּרוּמוֹת וּמַעֲשְׂרוֹת** in the wrong order

3. **מן התורה, how much should one separate as תרומה?**

   a) 1/60th

   b) 1/50th

   c) 1/40th

   d) No specific amount

UNIT 107

1. **What is the punishment for a כֹּהֵן טָמֵא who eats תְּרוּמָה טְמֵאָה?**

   a) **מלקות**

   b) **מִיתָה בִּידֵי שָׁמַיִם**

c) He must pay an additional 1/5th
d) None of the above

2. **What is the punishment for a זר who eats תְּרוּמָה בְּשׁוֹגֵג?**
   a) **מלקות**
   b) **מִיתָה בִּידֵי שָׁמַיִם**
   c) He must pay an additional 1/5th
   d) None of the above

3. **Correct or incorrect:**
   One cannot do one action and receive **מלקות** and be **חייב** to pay.

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

UNIT 108

1. **גְּמַר מְלָאכָה refers to:**
   a) Produce after its new year
   b) Produce harvested after it reached 1/3rd of its growth
   c) Produce that is prepared completely

2. **Correct or incorrect:**
   There are 3 ways of measuring how much is one tenth.

3. **What is the punishment for a woman who does not separate מַעֲשֵׂר רִאשׁוֹן from her produce?**
   a) **מלקות**
   b) **מַכַּת מַרדּוּת**
   c) No punishment

4. **Which of the following are פטור from מַעֲשֵׂר רִאשׁוֹן?**
   a) Produce that was harvested after it grew a third
   b) Produce that grew wild in **אֶרֶץ יִשְׂרָאֵל**
   c) Produce that was left over to the following year

5. **Correct or incorrect:**
   One may not mix apples that grew before **תשרי** א׳ with apples that grew after **תשרי** א׳, and give one **מעשר** from the combined crop.

UNIT 109

1. **One who eats מַעֲשֵׂר שֵׁנִי of grain, wine or oil (דגן, תירוש ויצהר), outside ירושלים only receives מלקות if....?**
   a) He is **טמא**, and the מַעֲשֵׂר שֵׁנִי was first inside **ירושלים**
   b) He is **טהור**, and the מַעֲשֵׂר שֵׁנִי was first inside **ירושלים**



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c) He is **טמא**, and the **מַעֲשֵׂר שֵׁנִי** was never brought to **ירושלים**

d) He is **טהור**, and the **מַעֲשֵׂר שֵׁנִי** was never brought to **ירושלים**

2. When would the ברכה of "עַל פְּדְיוֹן מַעֲשֵׂר שֵׁנִי" be recited?

a) When a non-Kohen eats **מַעֲשֵׂר שֵׁנִי**

b) When exchanging **מַעֲשֵׂר שֵׁנִי** produce for other produce

c) When exchanging **מַעֲשֵׂר שֵׁנִי** produce for money

3. מִן הַתּוֹרָה, where does the מצוה of giving מַעֲשֵׂר שֵׁנִי apply nowadays?

a) **אֶרֶץ יִשְׂרָאֵל, בבל, מצרים**

b) **אֶרֶץ יִשְׂרָאֵל**

c) None of the above

4. מדרבנן, where does the מצוה of giving מַעֲשֵׂר שֵׁנִי apply nowadays?

a) **אֶרֶץ יִשְׂרָאֵל, בבל, מצרים**

b) **אֶרֶץ יִשְׂרָאֵל**

c) None of the above

5. Correct or incorrect:

A male may only eat **מַעֲשֵׂר שֵׁנִי** if they have a **בְּרִית מִילָה**.

UNIT 110

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

a) An extra 10%

b) An extra 20%

c) An extra 25%

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

a) If the tree was planted **ר"ח אלול**

b) If the tree was planted **ר"ח אב**

3. Which of the following is correct?

a) **נטע רבעי** applies only in **אֶרֶץ יִשְׂרָאֵל**, and **ערלה** applies everywhere

b) They both apply only in **אֶרֶץ יִשְׂרָאֵל**

c) They both apply everywhere

4. Correct or incorrect:

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

UNIT 111

1. When is וִדּוּי מַעֲשֵׂר recited?

a) In the 3rd and 7th year of the **שמיטה** cycle

b) At **מנחה** time

c) On the 1st day of **פסח**

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

a) Separating all תרומות, מעשרות, ביכורים, נטע רבעי

b) Giving all תרומות, מעשרות, ביכורים, נטע רבעי

c) Being in the בֵּית הַמִּקְדָּשׁ

3. וְדוּי מַעֲשֵׂר is recited...?

a) Aloud

b) Quiet

c) Start off low and some aloud

d) Start off loud and some quiet

4. Correct or incorrect:

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

UNIT 112

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

a) The time one can bring ביכורים

b) The time one can say מִקְרָא בִּכּוּרִים

c) The חיוב to bring a קָרְבָּן שֶׁלַּמַּיִם

d) A and B

e) B and C

2. When can one say מִקְרָא בִּכּוּרִים?

a) From שבועות until חנוכה

b) From שבועות until סוכות

c) From סוכות until חנוכה

3. Who would waive the basket of ביכורים?

a) The כהן

b) The owner

c) Both

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

a) 1/40 th

b) 1/50th

c) 1/60th

d) No specific amount

5. ביכורים must be...?

a) Fresh fruit

b) Brought in a gold or silver basket

c) Separated by type in the basket

d) Brought nowadays

UNIT 113

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

a) 1

b) 2

c) 3

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

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

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

a) The challah
b) The Kohen
c) Both

4. Correct or incorrect:

The mitzvah of challah applies to men also.

UNIT 114

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

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

2. Which mitzvah applies to a Yisrael and Levi?

a) **מִצְוַת מַתָּנוֹת זְרוֹעַ לְחָיַיִם וְקֵבָה לַכֹּהֵן**
b) **מִצְוַת רֵאשִׁית הַגֵּז שֶׁנִּתַּן לַכֹּהֵן**
c) Both of the above

3. Correct or incorrect:

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

4. To be chayav in רֵאשִׁית הַגֵּז...

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

5. Correct or incorrect:

רֵאשִׁית הַגֵּז and **מַתָּנוֹת כְּהֻנָּה** may be given to a **בַּת כֹּהֵן** married to a Yisrael.

UNIT 115

1. When is there a chiyuv of פִּדְיוֹן הַבֵּן?

a) When the mother is not a bas Levi or a bas Kohen
b) When the son is the mother's first child
c) Both of the above

d) Both of the above, and he is the father's first son

2. Which of the following should be used for פִּדְיוֹן הַבֵּן?

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

3. One who does not want to redeem his פֶּטֶר חֲמוֹר must:

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

4. How many brachos are recited by a פִּדְיוֹן פֶּטֶר חֲמוֹר?

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

5. Correct or incorrect:

A **פֶּטֶר חֲמוֹר** and **בְּכוֹר אָדָם** are redeemed 30 days after birth, excluding the day of birth.

UNIT 116

1. תּוֹסָפוֹת שְׁבִיעִית

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

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

a) **אסור מִן הַתּוֹרָה**
b) **אָסוּר מִדְּרַבָּנָן**
c) **מותר**

3. Correct or incorrect:

שמיטה produce may never be destroyed.

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

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

5. Correct or incorrect:

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

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

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

UNIT 117

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

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

2. Correct or incorrect

שְׁמִטַּת כְּסָפִים only applies to individuals, not Beis Din.

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

a) Is **עובר** a **לאו**
b) Gets malkus
c) Both of the above

UNIT 118

1. Which mitzvah is not only for the Sanhedrin?

a) **מִצְוַת סְפִירַת שֶׁבַע שַׁבָּתוֹת שָׁנִים**
b) **מִצְוַת קִדּוּשׁ שְׁנַת יוֹבֵל**
c) **מִצְוַת תְּקִיעַת שׁוֹפָר בְּיוֹם הַכִּפּוּרִים שֶׁל יוֹבֵל**

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

____Counting of the 49 years
____Being **מקדש** (sanctifying) the 50th year
____Blowing the shofar of the 50th year
____The slaves stopped working

3. Who would count the 49 years?

a) **סנהדרין**
b) All **אידן**
c) **סנהדרין** and afterwards all **אידן** in **אֶרֶץ יִשְׂרָאֵל**

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

a) **סנהדרין**
b) All **אידן**
c) **סנהדרין** and afterwards all **אידן** in **אֶרֶץ יִשְׂרָאֵל**

UNIT 119

1. When can a seller buy back his field?

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

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

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

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

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

UNIT 120

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

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

2. בָּתֵּי עָרֵי חוֹמָה refers to:

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

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

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

4. What was Hillel Hazaken's תקנה?

a) If the buyer is not around at the end of the year, the seller may leave the money in בית דין
b) That relatives may redeem a house in a walled city

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c) Even in a leap year, the sale of a house in a walled city is final after 12 months

5. A house in a walled city:

a) The original owner has only 1 year to buy it back

b) May be redeemed by the original owner's relatives

c) Goes back to the original owner by **יובל**

UNIT 121

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

a) 1,000

b) 2,000

c) 3,000

2. The cities of the לוים needed to be:

a) A big city

b) A small city

c) Near water

d) Sparsely populated (very little people living there)

3. Which of the following would be chayov מלקות?

a) A **לוי** who took inheritance besides for the **לוים** cities

b) A **לוי** who took spoils from a war inside of **אֶרֶץ יִשְׂרָאֵל**

c) A **לוי** who took spoils from a war outside of **אֶרֶץ יִשְׂרָאֵל**

d) One who built a house within 3,000 **אמות** of a **לוים** city

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

a) 6

b) 9

c) 42

d) 48

UNIT 122

1. Everything described here about the בֵּית הַמִּקְדָּשׁ , is regarding which בֵּית הַמִּקְדָּשׁ?

a) 1st

b) 2nd

c) 3rd

d) All 3

2. The הַר הַבַּיִת:

a) Was 500 x 500 **אמות**

b) Was 3,000 x 3,000 **אמות**

c) Was surrounded on all 4 sides by walls of equal height

d) Had 1 gate on each side

3. Correct or incorrect:

The הַר הַבַּיִת had 5 gates and the עזרה had 7.

4. Where was the בית המטבחיים?

a) הַר הַבַּיִת
b) עֶזְרַת נָשִׁים
c) עזרה
d) היכל

5. Where was the כיור?

a) עֶזְרַת יִשְׂרָאֵל
b) In between the מזבח and שער ניקנור
c) In between the מזבח and the היכל
d) In the בית המוקד

6. How many chambers were in the בית המוקד?

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

7. In the בית המוקד:

a) The elder Kohanim slept on stone steps
b) The younger Kohanim slept on the floor
c) There was a fire to warm the Kohanim
d) All of the above

8. What separated between the Kodesh and the Kodesh Hakadashim?

a) A wall
b) Curtains
c) In the 1st בֵּית הַמִּקְדָּשׁ a wall, in the 2nd בֵּית הַמִּקְדָּשׁ curtains
d) In the 1st בֵּית הַמִּקְדָּשׁ curtains, in the 2nd בֵּית הַמִּקְדָּשׁ a wall

9. How many כלים were in the קודש?

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

UNIT 123

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

a) מִצְוַת הֲיִרְאָה מִן הַמִּקְדָּשׁ
b) מִצְוַת שְׁמִירַת הַמִּקְדָּשׁ
c) שֶׁלֹּא לְבַטֵּל שְׁמִירַת הַמִּקְדָּשׁ

2. In how many stations did the לוים guard?

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

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

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

UNIT 124

1. רבובה refers to:

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

2. Which part of the מזבח מחיצון was hollow?

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

3. Correct or Incorrect:

The **יסוד** surrounded all four sides of the **מזבח**.

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

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

5. What was offered on the מִזְבַּח הַחִיצוֹן?

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

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

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

7. Correct or incorrect

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

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

a) כְּלֵי שָׁרֵת
b) Limbs of the animals
c) Both of the above
d) There was no marble table there

UNIT 125

1. **Which of the following doesn't belong?**

   a) **מִזְבַּח הַפְּנִימִי**
   b) **מִזְבַּח הַקְּטֹרֶת**
   c) **מִזְבַּח הַנְּחֹשֶׁת**
   d) **מִזְבַּח הַזָּהָב**

2. **What was the מִזְבַּח הַפְּנִימִי made of?**

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

3. **How many poles did the מִזְבַּח הַפְּנִימִי have?**

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

4. **What was offered on the מִזְבַּח הַפְּנִימִי?**

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

UNIT 126

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

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

2. **How thick was the כפרת?**

   a) 1 **טפח**
   b) 1½ **אמות**
   c) 2 ½ **אמות**

3. **Correct or incorrect:**

   Directly in front of the **ארון** was the **אֶבֶן הַשְּׁתִיָּה**.

4. **Correct or incorrect:**

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

UNIT 127

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

   a) **מלקות**
   b) **סקילה**
   c) **מִיתָה בִּידֵי שָׁמַיִם**
   d) None of the above

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

   a) 4
   b) 8



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c) 12
d) 14

3. Correct or incorrect:

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

UNIT 128

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

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

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

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

3. Correct or incorrect

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

UNIT 129

1. How was the לֶחֶם הַפָּנִים arranged on the שלחן?

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

2. What was done with לֶחֶם הַפָּנִים after it was removed?

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

3. What was done with the לבונה after it was removed?

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

UNIT 130

1. **Which of the following would not be anointed with שמן המשחה?**
   a) A new Kohen Gadol, the son of a Kohen Gadol
   b) A new king from Malchus Beis Dovid, the son of a king from Malchus Beis Dovid, and his (the son's) position was unchallenged
   c) A new king from Malchus Beis Dovid, the son of a king from Malchus Beis Dovid, and his (the son's) position was challenged
   d) A **משוח מלחמה**

2. **Correct or incorrect:**
   The only anointing done on the forehead was for a king.

3. **How were the כלים anointed?**
   a) Vessels used for fluids on the inside and outside, vessels used for solids only on the inside
   b) Vessels used for fluids on the inside and outside, vessels used for solids only on the outside
   c) Vessels used for solids on the inside and outside, vessels used for fluids only on the inside
   d) Vessels used for solids on the inside and outside, vessels used for fluids only on the outside

UNIT 131

1. **Which punishment(s) can one receive by doing something wrong in connection with the קטרת?**
   a) **מלקות**
   b) **מיתה בידי שמים**
   c) **כרת**
   d) A and B
   e) B and C

2. **Which of the following is הֲלָכָה לְמֹשֶׁה מִסִּינַי?**
   a) The specific measurement for the ingredients of the **קטרת**
   b) All of the ingredients of the **קטרת**
   c) The specific amount of **קטרת** to be offered every day
   d) The prohibition of mixing honey into the **קטרת**

3. **What had to be emptied of people for the burning of the קטרת?**
   a) Only the Kodesh
   b) The Kodesh and also the area between the מִזְבֵּחַ and the Ulam
   c) On Yom Kippur, only the Kodesh. The rest of the year, the Kodesh and also the area between the מִזְבֵּחַ and the Ulam

d) On Yom Kippur, the Kodesh and also the area between the מִזְבֵּחַ and the Ulam. The rest of the year, only the Kodesh

4. Correct or incorrect:

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

5. Correct or incorrect:

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

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

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

UNIT 132

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

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

2. What did the לוים sing during the Shabbos קָרְבָּן מוּסָף?

a) **פָּרַשְׂתָּ הָאֱזִינוּ**
b) **אָז יָשִׁיר**
c) **שִׁירַת הַבְּאֵר**
d) A different perek of Tehillim every week

3. For how many years did the לוים train?

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

4. Correct or incorrect:

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

UNIT 133

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

a) **מלקות**
b) **מִיתָה בִּידֵי שָׁמַיִם**
c) **כרת**
d) None of the above

2. Correct or incorrect:

Korbanos needed to be shechted by a Kohen.

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

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

UNIT 134

1. **A Kohen Gadol:**

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

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

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

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

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

UNIT 135

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

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

2. **The lottery was made**

a) For all korbanos
b) Before dawn
c) While the Kohanim were wearing **בִּגְדֵי כְהֻנָּה**
d) While the Kohanim were standing a line

3. **The Kohen who won the first lottery would**



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a) Also bring a fire-pan of coals from the **מִזְבַּח הַחִיצוֹן** to the **מִזְבַּח הַפְּנִימִי**

b) Offer the **קטרת**

c) Clean out the Menorah

d) Pour the salt on the **מזבח**

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

a) Shabbos morning, after the **קרבן תמיד**

b) Shabbos afternoon, after the **קרבן מוסף**

c) Shabbos, after the preceding **משמר** ate the **לֶחֶם הַפָּנִים**

d) Sunday morning

5. How many משמרות were there?

a) 6

b) 7

c) 24

d) 48

UNIT 136

1. Number the order that the כֹּהֵן גָּדוֹל got dressed:

__ **כתנת**

__ **מכנסיים**

__ **ציץ**

__ **מעיל**

__ **מצנפת**

__ **אפוד**

__ **חושן**

__ **אבנט**

2. To which of the בגדי כֹּהֵן גָּדוֹל does each of the following apply?

_____ made entirely of **תכלת**

_____ had 4 gold rings

_____ made of **שעטנז**

_____ reached the Kohen's knees

_____ woven from thick strings

_____ worn on top of the **כתונת** and under the **אפוד**

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

a) **חשב האפוד**

b) **כתפות האפוד**

c) **אבני מילואים**

d) **אבני שהם**

4. How was the חשן attached to the אפוד?

a) Golden chains

b) Strings of **תכלת**

c) The top was connected with golden chains, the bottom with **תכלת**

d) The top was connected with **תכלת** chains, the bottom with gold chains

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

a) Gold

b) Wool

c) Linen

d) All of the above materials were used

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

a) **תכלת**

b) Purple wool

c) Red wool

d) Off-white linen

7. Correct or Incorrect:

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

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

a) 32

b) 36

c) 72

d) 144

9. Correct or Incorrect

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

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

a) is **חַיָּב מִיתָה בִּידֵי שָׁמַיִם** and the **עבודה** is **פסול**

b) is **חַיָּב מִיתָה בִּידֵי שָׁמַיִם** and the **עבודה** is **כשר**

c) is **חַיָּב מַלְקוּת** and the **עבודה** is **פסול**

d) is **חַיָּב מַלְקוּת** and the **עבודה** is **כשר**

11. Which mitzvah applies only to Kohanim?

a) **מצות לבישת בגדי הכהנים**

b) **שלא יקרע המעיל**

c) **שלא יזח החשן מעל האפוד**

d) All of the above

UNIT 137

1. In regards to what is there a difference between שתוי יין and פרוע ראש וקרוע בגדים?

a) Receiving **מלקות** for going past the **מְזִבֵּחַ הַחִיצוֹן**

b) Being **חַיָּב מִיתָה בִּידֵי שָׁמַיִם** for doing the **עבודה**

c) If the avodah is **פסול**

d) None of the above

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2. **A קָרוּעַ בְּבָגָדִים:**
   a) Who does an **עבודה** is **חַיָּב מַלְקוּת**
   b) Who does an **עבודה**; the **עבודה** is **פסול**
   c) Is only punished if the tear in his clothes is a **טפח** long
   d) All of the above

3. **A Kohen who drinks more than a רביעית of wine:**
   a) Cannot rid himself from the effect of the wine by sleeping a little
   b) Is **חייב** even if he drank one sip at a time
   c) Both of the above
   d) Option C, and cannot rid himself from the effect of the wine by walking a **מיל**

4. **For a Kohen to be חייב for שתוי יין, he must drink a רביעית of wine:**
   a) Which is undiluted
   b) That was fermented for 40 days
   c) All at once
   d) All of the above

5. **If a Kohen became intoxicated from beer, and then entered the area beyond the מזבח and did an עבודה:**
   a) He is **חַיָּב מַלְקוּת**
   b) He is **חַיָּב מִיתָה בִּידֵי שָׁמַיִם**
   c) The **עבודה** must be repeated
   d) All of the above

6. **How many times would the כֹּהֵן גָּדוֹל enter the קדש קדשים on Yom Kippur?**
   a) Once
   b) Twice
   c) 4 times
   d) 5 times

7. **Which of the following is חַיָּב מִיתָה בִּידֵי שָׁמַיִם?**
   a) A **כֹּהֵן גָּדוֹל** that enters the **קדש קדשים**, besides for the required entries
   b) A Kohen who enters the **קדש** with intent to do an **עבודה**
   c) A Rav who paskens in **עניני איסור והיתר**, while he is intoxicated
   d) All of the above

UNIT 138

1. **Which of the following עבודות are not included in שֶׁלֹּא יָצְאוּ הַכֹּהֲנִים מִן הַמִּקְדָּשׁ בְּשָׁעַת עֲבוֹדָה?**
   a) **שחיטה**
   b) **קבלה**
   c) **הולכה**
   d) **זריקה**

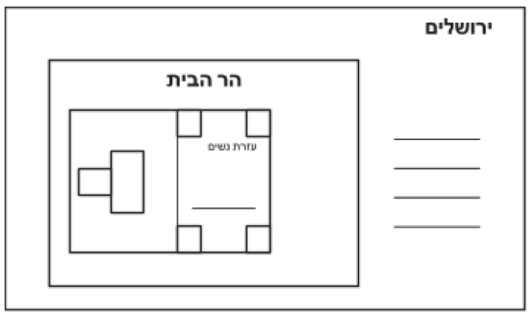
2. **Which if the following is not עובר on שלא יצאו הכהנים מן המקדש בשעת עבודה?**

a) A Kohen that stops in the middle of an avodah, but does not leave

b) A Kohen that leaves the **בֵּית הַמִּקְדָּשׁ** in between **עבודות**

c) Both of the above

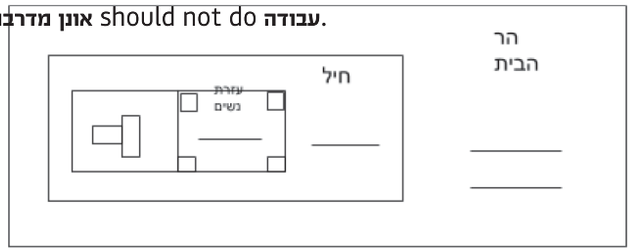
d) Option c, and a Kohen that stops in the middle of an avodah because his daughter dies



מצורע

3. **Correct or Incorrect:**

An **אונן מדרבנן** should not do **עבודה**.



4. **Correct or Incorrect:**

A **כֹּהֵן גָּדוֹל** who becomes an **אונן** should not do **עבודה**.

5. **Correct or Incorrect:**

One does not become an **אונן** for a grandfather.

6. **Correct or Incorrect**

A Kohen who leaves in middle of an **עבודה** is **חייב כרת** and **מלקות**.

UNIT 139

1. **Write which type of טמא person may go until where, מִן הַתּוֹרָה. (There is already one filled out, as an example.):**

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

3. **Where is a טמא מת forbidden to enter?**

a) **מִן הַתּוֹרָה הר הבית, מדרבנן עזרת ישראל**

b) **מִן הַתּוֹרָה הר הבית, מדרבנן עזרת נשים**

c) **מִן הַתּוֹרָה עזרת ישראל, מדרבנן חיל**

d) **מִן הַתּוֹרָה עזרת ישראל, מדרבנן עזרת נשים**



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PRACTICE QUESTIONS

4. A מצורע may enter:

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

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

a) A **גוי**
b) A **מחוסר כפרה**
c) A **טָבוּל יוֹם**
d) A and B

6. מדרבנן a מחוסר כפרה may not enter the:

a) **הַר הַבַּיִת**
b) **עֶזְרַת נָשִׁים**
c) **עֶזְרַת יִשְׂרָאֵל**
d) **עֶזְרַת כֹּהֲנִים**

7. A טמא מת who purposefully enters the עֶזְרַת יִשְׂרָאֵל receives:

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

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

a) If it was on purpose **כרת**, if it was by mistake **קָרְבָּן עוֹלָה וְיוֹרֵד**
b) If it was on purpose **מלקות**, if it was by mistake **מכת מרדות**
c) If it was on purpose **מלקות**, if it was by mistake **קָרְבָּן עוֹלָה וְיוֹרֵד**
d) If it was on purpose 2 sets of **מלקות**, if it was by mistake **קָרְבָּן עוֹלָה וְיוֹרֵד**

UNIT 140

1. When is the avodah מחולל?

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

2. When will a Kohen be punished?

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

3. הותרה בצבור applies

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

4. **Correct or Incorrect:**

הותרה בצבור will apply if the **כלי שרת** are **טמא**.

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

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

6. **Correct or Incorrect**

The **ציץ** only brings atonement if it is being worn by the **כֹּהֵן גָּדוֹל** at the time of the **עבודה**.

UNIT 141

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

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

2. **How many visible מומים are there?**

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

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

a) The avodah is passul
b) Receives two set of **מלקות**
c) Both of the above
d) A, and is **חַיָּב מִיתָה בִּידֵי שָׁמַיִם**

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

a) Enter the **בֵּית הַמִּקְדָּשׁ**
b) Do the avodah
c) Both of the above
d) None of the above

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

a) **מלקות**
b) **מִיתָה בִּידֵי שָׁמַיִם**
c) **כרת**
d) Nothing

UNIT 142

1. **Correct or Incorrect:**

A **קרבן ציבור** cannot be a **קרבן נדבה**.



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PRACTICE QUESTIONS

2. Correct or Incorrect:

קרבנות צבור are paid for with the **מַחֲצִית הַשֶּׁקֶל**.

3. Who can only bring a קרבן עולה?

a) A yid who serves **עֶבוֹדָה זָרָה**
b) A woman
c) A **גוי**
d) A and B

4. Correct or Incorrect

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

5. A קרבן עולה is brought for:

a) Not fulfilling a **מִצְוַת עֲשֵׂה**
b) Transgressing a **לֹא תַעֲשֶׂה** that is not punishable with **מלקות**
c) Both of the above
d) Option C, and can be brought by a **גוי** as a **נדבה**

6. סמיכה is done:

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

7. Which animal cannot be brought as a korban?

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

8. Where were קדשי קדשים shechted?

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

9. Which avodah may be done by a זר?

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

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

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

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

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

12. **אימורים are:**

a) The parts of the animal that are eaten by the Kohen

b) The parts of the animal that are eaten by the owner

c) The parts of the animal that are burned on the **מזבח**

d) The parts of the animal that are burned outside **ירושלים**

13. **קדשי קדשים:**

a) Must be eaten in the **עזרת כהנים**

b) May be eaten by only male Kohanim

c) Both of the above

d) Option C, and its hides are given to the Kohanim

14. **Correct or Incorrect:**

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

UNIT 143

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

a) It must be redeemed

b) It may be redeemed

c) We should wait until it heals, and then redeem it

d) We should wait until it heals, and then bring it as a **קרבן**

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

a) 23

b) 50

c) 73

d) 96

3. **Which of the following are chayav מלקות?**

a) One who designates an animal with a **מום קבוע** as a **קרבן**

b) One who sprinkles the blood of an animal with a **מום עובר**

c) Both of the above

d) Option C, and one who offers an animal that is less than 8 days old

4. **Who evaluates an animal that must be redeemed?**

a) The owner

b) A professional

c) A Kohen

d) **בֵּית דִּין**

5. **Correct or Incorrect**

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

6. **Correct or Incorrect**

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

UNIT 144



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PRACTICE QUESTIONS

1. Which of the following are chayav מלקות?

a) One who makes a **מום** on a **קרבן**

b) One who thinks the wrong thoughts while offering a **קרבן**, thus causing it to become passul

c) One who leaves over meat from a **קרבן**, past the time it is supposed to be eaten

d) None of the above

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

a) If the Kohen had in mind that it was a different type of **קרבן**

b) If the Kohen had in mind that he was bringing the **קרבן** on behalf of the wrong person

c) Both of the above

d) None of the above

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

a) **שינוי השם**

b) **חוץ למקומם**

c) **פיגול**

d) **נותר**

4. Correct or Incorrect:

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

5. Correct or Incorrect:

קמיצה is only done by **מנחת העומר**.

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

a) The **קרבן** is passul

b) The **קרבן** is kosher

c) The **קרבן** is kosher, but the person for whom it was brought would have to bring a new one

d) In certain cases it may be able to be redone

7. What is done only in the עזרה?

a) **זְרִיקַת הַדָּם**

b) **קמיצה**

c) Both of the above

d) None of the above

8. Correct or Incorrect:

זְרִיקַת הַדָּם must be done by day.

UNIT 145

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

a) Nothing

b) **מלקות**

c) **כרת**

d) **מִיתָה בִּידֵי שָׁמַיִם**

2. **What is a מחיר כלב?**

a) An animal used as payment for living, as married, with someone who the Torah forbids one to marry

b) A dog used as payment for living, as married, with someone who the Torah forbids one to marry

c) A dog received in exchange for another animal

d) An animal received in exchange for a dog

3. **Correct or Incorrect:**

An actual **אתנן זונה** itself may be used for the **בֵּית הַמִּקְדָּשׁ**.

4. **Correct or Incorrect:**

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

5. **שֶׁלֹּא לְהַקְרִיב אֶתְנַן זוֹנָה וּמְחִיר כֶּלֶב applies:**

a) To all people

b) At all times

c) In all places

d) None of the above

UNIT 146

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

a) If it is brought alone

b) If it is mixed into something else

c) Both of the above

d) Both of the above, and if it comes from a bee

2. **When is honey brought on the מזבח?**

a) **קָרְבָּן הָעֹמֶר**

b) **מִנְחַת סוֹטָה**

c) **שְׁתֵּי הַלֶּחֶם**

d) None of the above

3. **When is leaven brought on the מזבח?**

a) **קָרְבָּן הָעֹמֶר**

b) **מִנְחַת סוֹטָה**

c) **שְׁתֵּי הַלֶּחֶם**

d) None of the above

4. **Correct or Incorrect**

One who offers honey and leaven receives **מלקות** and **כרת**.

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

a) As soon as he begins to bring it up the ramp of the **מזבח**

b) Once he brings it on top of the **מזבח**

c) Once he pours it on the **מזבח**

d) Once it starts burning

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

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

UNIT 147

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

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

2. Where were the hides of the קדשים salted?

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

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

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

4. The meat of a קרבן should be salted:

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

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

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

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

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

UNIT 148

1. Who needs to bring a קרבן עולה?

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

2. What is הולכה?

a) Carrying the blood
b) Carrying the **אברים** to the ramp of the **מזבח**

c) Putting the אברים from the ramp onto the מזבח

d) All of the above

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

a) Sheep

b) Goat

c) Ram

d) עוֹלַת יָחִיד

4. **When was a קָרְבָּן עוֹלָה salted?**

a) Before it was skinned

b) Before it was cut up

c) Before it was brought to the ramp of the מזבח

d) Before it was put into the fire on the מזבח

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

a) Skin

b) Neck

c) Guts

d) Feathers

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

a) Squeezing the blood from the head on the wall of the מזבח

b) Throwing the head into the fire on the מזבח

c) Collecting the blood in a vessel

d) A and B

UNIT 149

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

a) Thrown onto the מזבח

b) Eaten by the Kohanim in the עזרה

c) Eaten by the Kohanim in ירושלים

d) A and B

2. **What is a קרבן צבור?**

a) If it is brought for more than 1 person

b) If it is brought for 10 people

c) If it is brought for a שבט

d) If it is brought for all אידן

3. **A bird חטאת:**

a) Is shechted with the thumb nail

b) Has its head completely disconnected from the body

c) Is shechted on the north side of the עזרה

d) Is completely burnt on the מזבח

4. **Correct or Incorrect:**

פר כהן המשיח was brought by the Kohen Gadol.

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UNIT 150

1. **Who received a portion in the korbanos?**
   a) Kohen Gadol
   b) The wife of a Kohen
   c) A **כהן טמא**
   d) A **בעל מום**
   e) All of the above

2. **Correct or Incorrect:**
   A **זר** who eats **קדשי קדשים** outside the **עזרה** does not receive **מלקות**.

3. **Correct or Incorrect:**
   קדשי קדשים which are eaten anywhere in **ירושלים** is still acceptable.

4. **A regular קרבן which was brought on Wednesday afternoon, מדרבנן must be eaten before:**
   a) Wednesday midnight
   b) Thursday midday
   c) Thursday midnight
   d) Friday midday

5. **Correct or Incorrect:**
   A Kohen who did not receive a **ברית** may not eat from **קדשים**.

UNIT 151

1. **Which קרבן שלמים is brought with bread?**
   a) **שלמי נדר**
   b) **שלמי נדבה**
   c) **איל נזיר**
   d) All of the above

2. **Which of the following are קדשי קדשים?**
   a) **שלמי חגיגה** offered on Yom Tov
   b) **שלמי שמחה** offered on Yom Tov
   c) 2 lambs offered on **שבועות**
   d) All of the above

3. **A קרבן שלמים:**
   a) May be a female sheep
   b) May be a bird
   c) Must be at least 30 days old
   d) All of the above

4. **Which part of a קרבן שלמים is given to the Kohanim, according to all opinions?**
   a) The front, left thigh
   b) The front, right thigh
   c) The back, right leg
   d) The front, left foot

5. **Before זְרִיקַת הַדָּם of a קָרְבַּן שְׁלָמִים:**
   a) The Kohanim may not eat from the **קרבן**
   b) The person who brought the **קרבן** may not eat from the **קרבן**

c) One who eats from the **קרבן** is **חַיָּב מַלְקוּת**

d) All of the above

6. Deep fried loaves are:

a) **חמץ**

b) **מאפה תנור**

c) **רקיקין**

d) **מרבכת**

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

a) **מאפה תנור**

b) **רקיקין**

c) Both of the above

d) Option C, and **מרבכת**

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

a) 40

b) 30

c) 20

d) 10

9. Which loaf had the most flour?

a) **חמץ**

b) **מאפה תנור**

c) **רקיקין**

d) **מרבכת**

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

a) 1

b) 2

c) 3

d) 4

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

a) **חצות** of Monday night

b) **שקיעה** of Tuesday

c) **חצות** of Tuesday night

d) **שקיעה** of Wednesday

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

a) 1

b) 2

c) 3

d) 4

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

a) 1

b) 2

c) 3

d) 4

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

___ **חזה ושוק**

___ owners hands

___ bread

___ kohen's hands

___ kidneys and part of the liver

___ fats of the **אימורים**

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15. Correct or Incorrect:

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

UNIT 152

1. Which of the following applies in all places?

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

2. Correct or Incorrect:

One who brings 3 **עשרון סולת** as a **קָרְבָּן מִנְחָה**, would bring 3 **לוגים** of wine together with it.

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

a) **מנחת הסולת**
b) **מנחת המרחשת**
c) **חלות**
d) **רקיקין**

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

a) **מנחת הסולת**
b) **מנחת המרחשת**
c) **חלות**
d) **רקיקין**

5. Which קרבן מנחה had no water mixed in?

a) **מנחת הסולת**
b) **מנחת המרחשת**
c) **חלות**
d) **רקיקין**

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

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

7. Which קרבן מנחה was baked?

a) **מנחת הסולת**
b) **מנחת המחבת**
c) **מנחת המרחשת**
d) **רקיקין**

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

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

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

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

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

a) Putting some **לבונה** on the **קמיצה**

b) Putting salt on the **קמיצה**

c) Both of the above

d) Both of the above, and putting the **קמיצה** on the **מזבח**

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

a) If it must be eaten specifically by a Kohen

b) If **קמיצה** is done

c) If **לבונה** is placed on it

d) If it is allowed to become **חמץ**

12. Correct or Incorrect:

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

UNIT 153

1. A Kohen Gadol who is a בעל מום:

a) Must still bring the **חביתין**

b) Can still bring the **חביתין**

c) Must pay for the **חביתין**

d) Can pay for the **חביתין**

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

a) 1

b) 3

c) 12

d) 24

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

a) 3

b) 6

c) 12

d) 24

4. The morning חביתין were:

a) Put in the fire on the **מזבח** before the **אימורים** of the **קרבן תמיד**

b) Put in the fire on the **מזבח** with a **קומץ** of **לבונה**

c) Completely burnt on the **מזבח**

d) All of the above

5. Correct or Incorrect

The **חביתין** were fried on a **מחבת**.

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

a) 1

b) 2

c) 5

d) 10



Study Guide

PRACTICE QUESTIONS

UNIT 154

1. **Which of the following does not bring a מנחת חוטא?**
   a) One who has mistakenly sworn falsely
   b) A **טמא** person who has eaten **קדשים**, unknowingly
   c) One who unknowingly ate from **קדשים** that were **טמא**
   d) A **טמא** person who entered the **בֵּית הַמִּקְדָּשׁ**, unknowingly

2. **It is forbidden to place oil on the flour:**
   a) Of the **קומץ**
   b) Of the remaining flour, after the **קומץ** is taken
   c) Both of the above
   d) Both of the above, and after 1 **עשרון** is measured

3. **When is a מנחת חוטא passul?**
   a) Any time **לבונה** is placed on it
   b) If **לבונה**, which was ground very finely, is placed on it and it is impossible to remove it
   c) If one removed the flour, with the **לבונה** in it, and replaced it with new flour
   d) All of the above

4. **One drop of oil is enough to:**
   a) Make a **כזית** of flour passul
   b) Cause one to be **חַיָּב מַלְקוּת**, if mixed with a **כזית** of flour
   c) Cause one to be **חַיָּב מַלְקוּת**, if mixed with a **כביצה** of flour
   d) A and B

5. **What is the minimum שיעור to make a מנחת חוטא passul?**
   a) By putting a drop of **לבונה** on a drop of flour
   b) By putting a drop of **לבונה** on a **כזית** of flour
   c) By putting a **כזית** of **לבונה** on a drop of flour
   d) By putting a **כזית** of **לבונה** on a **כזית** of flour

6. **שלא יתן לבונה במנחת חוטא applies:**
   a) In all places
   b) It all times
   c) To all people
   d) None of the above

UNIT 155

1. **One who delays bringing a קרבן נדבה past 2 ימים טובים has transgressed:**
   a) 1 **עשה**
   b) 1 **לא תעשה**
   c) 1 **עשה** and 1 **לא תעשה**
   d) None of the above

2. **One who delays bringing a קרבן נדבה past 3 ימים טובים has transgressed:**
   a) 1 **עשה**
   b) 1 **לא תעשה**
   c) 1 **עשה** and 1 **לא תעשה**
   d) None of the above

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

a) The animal should be redeemed, and the money donated to the **בֵּית הַמִּקְדָּשׁ**

b) The animal should be left to roam

c) The animal should be offered anyway

d) The animal should be redeemed for another animal

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

a) Nothing

b) **מלקות**

c) **כרת**

d) It depends how many **ימים טובים** passed

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

a) If 1 **יום טוב** passes

b) If 3 **ימים טובים** pass

c) If the person states clearly that he will not bring his **קרבן**

d) Only if he didn't set aside a **קרבן** (not if he set it aside, but just didn't bring it)

UNIT 156

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

a) If the animal's body was outside the **עזרה**

b) If he shechts **קדשים**, not having in mind to bring that specific animal as a **קרבן**

c) Both of the above

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

2. **When is one not חייב for offering a קרבן outside the בֵּית הַמִּקְדָּשׁ?**

a) If he offered **לֶחֶם הַפָּנִים**

b) If he offered at night

c) Both of the above

d) Both of the above, and if he offers the **קרבן** not having in mind that it's for Hashem

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

a) **מִיתָה בִּידֵי שָׁמַיִם**

b) **כרת**

c) **מלקות**

d) **קרבן חטאת**

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

a) 1 **עשה**

b) 2 **עשה**

c) 3 **עשה**

d) 4 **עשה**

5. **Correct or Incorrect:**

שלא להעלות קדשים בחוץ applies also to women.

חידון ספר המצוות
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ANSWER KEY

Answer Key

100

1. A
2. D
3. B
4. B
5. B
6. Correct
7. C
8. D
9. C
10) Details
    A) B
    B) D
    C) A
    D) D
    E) D
    F) A
    G) D
    H) C
    I) B
    J) D

101

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

102

1. D
2. C
3. D

103

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

104

1. D
2. B
3. פה
   פא
   עח

105

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

106

1. D
2. A
3. D

107

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

108

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

109

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

110

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

111

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

112

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

113

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

114

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

115

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

116

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

117

1. C
2. C
3. A

118

1. C
2. A. ר
   B. י
   C. י
   D. ר
3. A
4. C

119

1. B
2. A
3. C

120

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

121

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

122

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

123

1. A
2. B
3. D

124

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

125

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

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ANSWER KEY



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ANSWER KEY

126

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

127

1. C
2. C
3. Incorrect

128

1. C
2. C
3. Incorrect

129

1. C
2. C
3. A

130

1. B
2. Correct
3. A

131

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

132

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

133

1. A
2. Incorrect
3. D

134

1. C
2. D
3. A

135

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

136

1. 2,1,8,4,7,5,6,3
2. A. מעיל
   B. אפוד וחושן
   C. אבנט וחושן ואיפוד
   D. מכנסיים
   E. אפוד וחושן
   F. מעיל
3. B
4. C
5. D
6. D
7. Incorrect
8. D
9. Correct
10. A
11. A

137

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

138

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



Study Guide

ANSWER KEY

139

1. Yerushalayim

זב, זבה, נדה, יולדת

Ezras Noshim

טמא מת

2. Har Habayis

טמא מת, גוי

Cheil

טָבוּל יוֹם

Ezras Noshim

מחוסר כפרה

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

140

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

141

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

142

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

143

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

144

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

145

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

146

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

147

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

148

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

149

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



Study Guide

ANSWER KEY

150

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

151

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

152

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

153

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

154

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

155

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

156

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