The Consortium of Jewish Day Schools is thankful to the following Jewish Day Schools and their staff members who participated in the development of JSAT Level 8:

Ahi Ezer Yeshiva
Akiva Academy of Calgary
Ashar
Atlanta Jewish Academy
Barkai Yeshiva
Ben Porat Yosef
Beth Tfiloh Dahan Community School
Bi-Cultural Day School
Brnos Malka Academy of Queens
Caskey Torah Academy
Columbus Torah Academy
Denver Academy of Torah
Derech Hatorah of Rochester
Eitz Chaim (Toronto, ON)
Emek Hebrew Academy
Har Torah
Harkham Hillel Hebrew Academy
Hasten Hebrew Academy
Hebrew Academy of Five Towns and Rockaway
Hebrew Academy of Long Beach
Hebrew Academy of Nassau County
Hillel Yeshiva (Deal, NJ)
Hyman Brand Hebrew Academy
JEC/Bruria
JEC/RTMA
Jewish Foundation School
Joseph Kushner Hebrew Academy
Katz Hillel Day School of Boca Raton
Kinneret Day School
Lubavitch on the Palisades
Maayan Torah Day School of Portland

Magen David Yeshivah
Maimonides School (Brooklyn, MA)
Manhattan Day School
Mazal Day School
Netivot Hatorah
Phoenix Hebrew Academy
Rabbi Alexander S. Gross Hebrew Academy
Rabbi Arthur Schneier Park East Day School
Rabbi Pesach Raymon Yeshiva
Rambam Day School (Savannah, GA)
Robert M. Beren Academy
Rosenbaum Yeshiva of North Jersey
SAR Academy
Shulamith of Brooklyn
Shulamith School for Girls (Cedarhurst, NY)
Silverstein Hebrew Academy
The Moriah School
The Shefa School
Torah Academy of Boca Raton
Torah Day School of Phoenix
Torah Day School of Seattle
Yavneh Academy
Yeshiva Derech HaTorah
Yeshiva Har Torah
Yeshiva Ktana of Waterbury
Yeshiva of Central Queens
Yeshiva of Flatbush
Yeshiva of South Shore
Yeshiva Shaarei Tzion
Yeshiva Torat Emun (Houston, TX)
Yeshivat Noar

CoJDS gratefully acknowledges the participation of the following High Schools and their staff members in the development of JSAT Level 8.

Bruria High School for Girls
Davis Renov Stahlner Yeshiva High School for Boys - HALB
Hebrew Academy of Nassau County
Hebrew Academy of the Five Towns and Rockaway
Rae Kushner Yeshiva High School
SAR High School
Shulamith High School for Girls (Cedarhurst, NY)

Stella K Abraham High School for Girls - HALB
The Frisch School
The Ramaz School
Yeshiva Derech HaTorah
Yeshiva of Flatbush
Yeshiva University High School for Boys Marsha Stern Talmudical Academy (MTA)
Yeshiva University High School for Girls (Central)

CoJDS expresses its special thanks to Rabbi Moshe Sokolow, of the Azrieli Graduate School of Jewish Education, for his continued support of this project.
The CoJDS JSAT Level 8 High School Placement Exam was developed with input from sixty-two Jewish Day schools and fifteen high schools located throughout North America. We are deeply grateful to the educators in these schools who shared their collective wisdom, gleaned from numerous years of experience in the field of Jewish education, to help guide the development of this exam.

JSAT Level 8 is designed for those students entering grade 8 who wish to continue their Jewish education at high school. A primary purpose of this exam is to provide high school educators with an independent and objective measure of Judaic Studies academic achievement. This exam – when considered together with other evidence such as report cards, student interviews, discussions with current staff members, etc. – will help high schools to place students in a classroom environment that best meets their needs.

Additionally, the exam offers middle schools and their students objective benchmarks to help guide student achievement. The overwhelming majority of standards assessed in JSAT Level 8 were approved by an extremely high percentage of respondents. These standards reflect a broad consensus of the minimal skills and knowledge all students should achieve after many years of a Jewish day school education. With the data obtained from the exam, schools will be in a better position to guide their students and help them reach this goal.

The JSAT Level 8 High School Placement Exam consists of nine sections comprising a total of 150 questions. There is also an optional Mishnah and Gemara section of twenty-five questions. The breakdown of the subject area and questions is as follows:

<table>
<thead>
<tr>
<th>Section</th>
<th># of Questions</th>
<th>Weight</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chumash Skills</td>
<td>35</td>
<td>23%</td>
</tr>
<tr>
<td>Chumash Vocabulary</td>
<td>10</td>
<td>7%</td>
</tr>
<tr>
<td>Chumash Knowledge (פָּרְשָׁה)</td>
<td>30</td>
<td>20%</td>
</tr>
<tr>
<td>Navi Knowledge</td>
<td>15</td>
<td>10%</td>
</tr>
<tr>
<td>Dinim/Yediot Klaliot</td>
<td>20</td>
<td>13%</td>
</tr>
<tr>
<td>Hebrew Language</td>
<td>25</td>
<td>17%</td>
</tr>
<tr>
<td>Tephilla</td>
<td>6</td>
<td>4%</td>
</tr>
<tr>
<td>Torah She’al Peh</td>
<td>3</td>
<td>2%</td>
</tr>
<tr>
<td>Critical Thinking</td>
<td>6</td>
<td>4%</td>
</tr>
<tr>
<td>Total:</td>
<td>150</td>
<td>100%</td>
</tr>
<tr>
<td>Mishnah and Gemara (Optional)</td>
<td>25</td>
<td></td>
</tr>
</tbody>
</table>

All questions on JSAT Level 8 are multiple choice and weighted equally. All questions are in English except for section 7 which is in Hebrew. Upon completion of the exam, students will receive a percentage and percentile score for the exam as a whole and for each individual section. The Mishnah and Gemara section does not count toward the overall score and students will receive a separate percentage and percentile score for that section.
The optional Gemara section will be partially based on a page of Gemara that will be made known in advance.

The core part of the exam is divided into two parts containing eighty questions each. Students will have one hour to complete each part. Students who take the optional Mishnah and Gemara section will have an additional twenty minutes to complete that portion of the exam.

The exam is intended to be an achievement test of the skills and knowledge students have acquired over their years of day school education. No special classes, materials, or study guides should be necessary.

Note: For the 2020-2021 school year, the JSAT Gemara exam will be based on the first ע"ב ממסכת מצות עד ל鸸. Students should understand the content of the Mishnah and Gemara as explained by Rashi. (Due to the various ways a teacher may choose to explain a passage of גמרא, please note we will consider the explanation of Artscroll as the standard explanation.)
Chumash Skills Standards

Decoding the Text / Standards 01-18

1. Student can identify the three letter שׁוּשָּׁר of a word.
2. Student can identify the three letter שׁוּשָּׁר of a word even when one letter of the שׁוּשָּׁר is absent.
3. Student can identify a noun as singular or plural.
4. Student can identify a singular noun as masculine or feminine.
5. Student can identify if a plural noun is masculine or feminine.
6. Student understands that the number and gender of a noun determines the number and gender of its adjective. (דוֹלָה גּאִשׁ / גָּדוֹל אִישׁ)
7. Student can translate the prefixes of וְכָלֵב מֹשֶׁה when they appear with nouns e.g. רַיִם מִצְלֶ.
8. Student can translate a combined or contracted prefix e.g. וְהָאִישׁ or (הַבַּיִ) בַּבַּיִת.
9. Student can translate two words that appear בִּסְמִיכוּת e.g. של הַבַּיִת = פרעה בֵּית עֹה.
10. Student can translate the suffixes of singular nouns that show possession, e.g. יָדֵי, יָד, יָדִי.
11. Student can translate the suffixes of plural nouns that show possession e.g. יָדַי.
12. Student can translate a word that has a הַהִפּוּו'.
13. Student can identify the הַמְּגַמָּה א' e.g. מִצְרַיָה = to Egypt.
14. Student can translate Hebrew numbers from 1-999,999 e.g. = וְשֶׁבַעﬠֶשְׂרִים מֵאָה 127.
15. Student can translate a פָּﬠַל/קַל verb in the past tense e.g. שָׁמַרְתִּי, שָׁמְרָה, שָׁמַר.
16. Student can translate a פָּﬠַל/קַל verb in the present tense e.g. שׁוֹמֵר.
17. Student can translate a פָּﬠַל/קַל verb in the future tense e.g. נִשְׁמַע, אֶשְׁמַע.
18. Student can recognize a command in פָּﬠַל e.g. שָׁמַר.

Understanding the Text / Standards 19-23

19. Student can identify the subjects and objects in a פָּסוּק.
20. Student can identify the correct translation of a Hebrew word using context clues.
21. Student can answer questions on the text using חֻמָּשׁ/י רַשִׁ.
22. Student can comprehend a פָּסוּק לְשׁוֹן not previously learned.
23. Student can apply חֻמָּשׁ/י רַשִׁ to real life experiences (הַשְׁקָפָה).

Skills / Standards 24-26

24. Student can identify letters and words in יִרְשָׁי (with and without נְקֻדּוֹת).
25. Student knows what a הַמַּתְחִיל דִּבּוּר in יִרְשָׁי is and can identify it.
26. Student can identify יִרְשָׁי.
Additional / Standards 27-30

27. Student can identify the גימטריה equivalent of Hebrew letters and words.
28. Student can locate a פסוק in חומש when given פerek, ספירה, and פסוק.
29. Student can correctly pronounce a גנוב פתח at end of word (e.g. כוח).
30. Student can identify עליות in חומש (e.g. שליש, שני etc.) and understands what they are used for.
Chumash Vocabulary Words

The Chumash Vocabulary section asks students to translate words (מילים). The vocabulary list below consists of words which appear 50 times or more in ספר בראשית, or at least ten times in ספר התנ”ך, however there may be other opinions regarding any given שורש.

**Please note:** Students are not required to know the שורשים or the parts of speech on the vocabulary section of the exam. The additional information is provided merely to help students gain a better understanding of a word. The list of שורשים is based on ספר בראשית, however there may be other opinions regarding any given שורש.

<table>
<thead>
<tr>
<th>Part of Speech</th>
<th>Root</th>
<th>Definition</th>
<th>Word</th>
</tr>
</thead>
<tbody>
<tr>
<td>noun</td>
<td>שָׁם צֵעֶם / זֶבֶר</td>
<td>father</td>
<td>אָבִי 1</td>
</tr>
<tr>
<td>noun</td>
<td>שָׁם צֵעֶם / כּוֹבָה</td>
<td>stone</td>
<td>אָבִים 2</td>
</tr>
<tr>
<td>noun</td>
<td>שָׁם צֵעֶם / זֶבֶר</td>
<td>lord / master</td>
<td>אָדוֹן 3</td>
</tr>
<tr>
<td>noun</td>
<td>שָׁם צֵעֶם / זֶבֶר</td>
<td>man</td>
<td>אֵל 4</td>
</tr>
<tr>
<td>noun</td>
<td>שָׁם צֵעֶם / כּוֹבָה</td>
<td>ground / earth / land</td>
<td>אָרֶץ 5</td>
</tr>
<tr>
<td>verb</td>
<td>פֶלֶק / כּוֹבָה / נָשָׁר</td>
<td>loved</td>
<td>אָבִים 6</td>
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<tr>
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<td>tent</td>
<td>אֵל 7</td>
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<td>מִלְתָּה חוֹת</td>
<td>or</td>
<td>או 8</td>
</tr>
<tr>
<td>conjunction</td>
<td>מִלְתָּה חוֹת</td>
<td>perhaps / maybe</td>
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</tr>
<tr>
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<td>מִלְתָּה חוֹת</td>
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<td>אָבִים 11</td>
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<tr>
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<tr>
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<td>שָׁם צֵעֶם / כּוֹבָה</td>
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<td>preposition</td>
<td>זָא / זֶבֶר</td>
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</tr>
<tr>
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<td>nothing / is not</td>
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<tr>
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<tr>
<td>verb</td>
<td>פֶלֶק / כּוֹבָה / נָשָׁר</td>
<td>ate</td>
<td>אוֹת 21</td>
</tr>
<tr>
<td>preposition</td>
<td>מִלְתָּה חוֹת</td>
<td>to / toward</td>
<td>אוֹת 22</td>
</tr>
<tr>
<td>adverb</td>
<td>מִלְתָּה חוֹת</td>
<td>no / do not</td>
<td>אוֹת 23</td>
</tr>
<tr>
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<td>אוֹת 24</td>
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<td>one thousand</td>
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<td>מִלְתָּה חוֹת</td>
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</tr>
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<td>שָׁם צֵעֶם / כּוֹבָה</td>
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<tr>
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<td>פֶלֶק / כּוֹבָה / נָשָׁר</td>
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<td>אוֹת 29</td>
</tr>
<tr>
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<td>I / myself</td>
<td>אוֹת 30</td>
</tr>
<tr>
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<td>אוֹת 31</td>
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<td>אוֹת 33</td>
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<td>זֶבֶר / זֶבֶר</td>
<td>nose / anger / also</td>
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<td>אוֹת 36</td>
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<tr>
<td>Chumash Vocabulary Words</td>
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<td></td>
<td></td>
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<tr>
<td>--------------------------</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td><strong>noun</strong></td>
<td><strong>a. שָׁם עִם</strong> / <strong>כּוֹר</strong></td>
<td><strong>fire</strong></td>
<td><strong>אש</strong></td>
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<td>Chumash Vocabulary Words</td>
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<td>--------------------------</td>
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<tr>
<td>interjection</td>
<td>מילת קראה / מילת תוס</td>
<td>behold</td>
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<td>שם עצם / כותר</td>
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</tr>
<tr>
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<td>פעל-קל / עבר / נסר</td>
<td>killed</td>
<td>.84</td>
</tr>
<tr>
<td>verb</td>
<td>פעל-קל / עבר / נסר</td>
<td>pregnant</td>
<td>.85</td>
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<tr>
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<td>התפצל / עבר / נסר</td>
<td>bow down</td>
<td>.86</td>
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<td>.91</td>
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<td>.92</td>
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<td>noun</td>
<td>שмысл / כותר</td>
<td>elder / old</td>
<td>.93</td>
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<tr>
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<td>שмысл / כותר</td>
<td>seed</td>
<td>.94</td>
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<td>.95</td>
</tr>
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<td>שmysłם / כותר</td>
<td>month</td>
<td>.96</td>
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<td>.97</td>
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<td>שмыслם / כותר</td>
<td>sin</td>
<td>.98</td>
</tr>
<tr>
<td>noun</td>
<td>שмыслם / קבحة</td>
<td>sin offering</td>
<td>.99</td>
</tr>
<tr>
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<td>תואר / כותר</td>
<td>living / alive / lived</td>
<td>.100</td>
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<tr>
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<td>שмыслם / כותר</td>
<td>wild animal</td>
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<td>noun</td>
<td>שмыслם / כותר</td>
<td>fats</td>
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<tr>
<td>verb</td>
<td>פעל-קל / עבר / נסר</td>
<td>dreamt</td>
<td>.103</td>
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<tr>
<td>noun</td>
<td>שмыслם / כותר</td>
<td>donkey</td>
<td>.104</td>
</tr>
<tr>
<td>adjective</td>
<td>תואר / כותר</td>
<td>five</td>
<td>.105</td>
</tr>
<tr>
<td>noun</td>
<td>שמשלם / כותר</td>
<td>favor</td>
<td>.106</td>
</tr>
<tr>
<td>verb</td>
<td>פעל-קל / עבר / נסר</td>
<td>camped</td>
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<tr>
<td>noun</td>
<td>שмыслם / כותר</td>
<td>kindness</td>
<td>.108</td>
</tr>
<tr>
<td>noun</td>
<td>שמשלם / כותר</td>
<td>law</td>
<td>.109</td>
</tr>
<tr>
<td>verb</td>
<td>פעל-קל / עבר / נסר</td>
<td>burned / flared / anger</td>
<td>.110</td>
</tr>
<tr>
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<td>מִלְּא תְוִיס</td>
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<td>.235</td>
</tr>
<tr>
<td>noun</td>
<td>מִלְּא תְוִיס</td>
<td>grave</td>
<td>.236</td>
</tr>
<tr>
<td>noun</td>
<td>מִלְּא תְוִיס</td>
<td>before / east</td>
<td>.237</td>
</tr>
<tr>
<td>noun</td>
<td>מִלְּא תְוִיס</td>
<td>holy</td>
<td>.238</td>
</tr>
<tr>
<td>noun</td>
<td>מִלְּא תְוִיס</td>
<td>voice</td>
<td>.239</td>
</tr>
<tr>
<td>verb</td>
<td>מִלְּא תְוִיס</td>
<td>arise / stand up</td>
<td>.240</td>
</tr>
<tr>
<td>adjective</td>
<td>מִלְּא תְוִיס</td>
<td>small</td>
<td>.241</td>
</tr>
<tr>
<td>verb</td>
<td>מִלְּא תְוִיס</td>
<td>called</td>
<td>.242</td>
</tr>
<tr>
<td>noun</td>
<td>מִלְּא תְוִיס</td>
<td>sacrifice</td>
<td>.243</td>
</tr>
<tr>
<td>adjective</td>
<td>מִלְּא תְוִיס</td>
<td>close</td>
<td>.244</td>
</tr>
<tr>
<td>verb</td>
<td>מִלְּא תְוִיס</td>
<td>saw</td>
<td>.245</td>
</tr>
<tr>
<td>noun</td>
<td>מִלְּא תְוִיס</td>
<td>head</td>
<td>.246</td>
</tr>
<tr>
<td>adjective</td>
<td>מִלְּא תְוִיס</td>
<td>first</td>
<td>.247</td>
</tr>
<tr>
<td>adjective</td>
<td>מִלְּא תְוִיס</td>
<td>many</td>
<td>.248</td>
</tr>
<tr>
<td>noun</td>
<td>מִלְּא תְוִיס</td>
<td>foot</td>
<td>.249</td>
</tr>
<tr>
<td>noun</td>
<td>מִלְּא תְוִיס</td>
<td>wind / spirit</td>
<td>.250</td>
</tr>
<tr>
<td>verb</td>
<td>מִלְּא תְוִיס</td>
<td>acquired / purchased</td>
<td>.251</td>
</tr>
<tr>
<td>noun</td>
<td>מִלְּא תְוִיס</td>
<td>friend / companion</td>
<td>.252</td>
</tr>
<tr>
<td>adjective</td>
<td>מִלְּא תְוִיס</td>
<td>bad / evil</td>
<td>.253</td>
</tr>
<tr>
<td>noun</td>
<td>מִלְּא תְוִיס</td>
<td>hunger</td>
<td>.254</td>
</tr>
<tr>
<td>conjunction</td>
<td>מִלְּא תְוִיס</td>
<td>only</td>
<td>.255</td>
</tr>
<tr>
<td>verb</td>
<td>מִלְּא תְוִיס</td>
<td>asked / borrowed</td>
<td>.256</td>
</tr>
<tr>
<td>adjective</td>
<td>מִלְּא תְוִיס</td>
<td>seven</td>
<td>.257</td>
</tr>
<tr>
<td>noun</td>
<td>מִלְּא תְוִיס</td>
<td>field</td>
<td>.258</td>
</tr>
<tr>
<td>Parts of Speech – Description</td>
<td>Corresponding Hebrew Term</td>
<td></td>
<td></td>
</tr>
<tr>
<td>------------------------------</td>
<td>---------------------------</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Adjective = A word that is used to modify a noun.</td>
<td>שמות מילазвание</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Adverb = A word used to modify a verb, an adjective, or another adverb.</td>
<td>פועל</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Conjunction = A word that connect words, phrases, sentences, or paragraphs.</td>
<td>מילת תוספת</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Direct Object = A word that precedes the direct object in a sentence, used especially in places where there might be confusion in the sentence (e.g. ויהיו).</td>
<td>מילה קריאה</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Interjection = A word that expresses strong emotion.</td>
<td>פולחן</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Noun = A word which describes a person, place, or thing.</td>
<td>שם עצם</td>
<td></td>
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<tr>
<td>Particle = A word that does not belong to any of the other parts of speech.</td>
<td>מילה</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Negative Particle = A particle that negates some part of a sentence.</td>
<td>מילה</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Relative Particle = A relative particles introduce clauses or phrases that usually describe nouns but can also sometimes describe adjectives and/or verbs. In English, relative particles are usually translated as “who,” “that,” “which,” “when,” or “where.”</td>
<td>מילה</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Preposition = A word that introduces a phrase that describes another word/concept within a sentence.</td>
<td>מילה תוספת</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pronoun = A word that stands in the place of a noun.</td>
<td>מילה נקבה</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Verb = A word that expresses action.</td>
<td>פועל</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>English Explanation</strong></td>
<td><strong>Hebrew Term</strong></td>
<td></td>
<td></td>
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<tr>
<td>----------------------------------------------------------------------------------------</td>
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<td></td>
</tr>
<tr>
<td>A verb in <strong>활동</strong> is a causative action e.g. <strong>המית = he killed</strong> (i.e. caused someone to die).</td>
<td><strong>활동</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>A verb in <strong>활동</strong> is a reflexive action e.g. <strong>תรณיש = he dressed himself and was thus dressed.</strong></td>
<td><strong>활동</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Masculine (generally singular if not indicated otherwise).</td>
<td><strong>זכר =</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Third person masculine (e.g. <strong>ס &gt;:: נ.speed</strong> or <strong>ואז :: א.פ</strong>). Note: <strong>נסתרר</strong> is used for feminine.</td>
<td><strong>נסתרר =</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>A verb in <strong>נפעל</strong> describes the passive receiving of an action e.g. <strong>נשבר = he/it became broken.</strong></td>
<td><strong>נפעל =</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Feminine (generally singular if not indicated otherwise).</td>
<td><strong>נקבה =</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Past tense = an action done in the past e.g. <strong>אמר = he said.</strong></td>
<td><strong>עבר =</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>A verb in <strong>פעל</strong> describes an intensified action e.g. <strong>שבר = he smashed.</strong></td>
<td>** עושר =**</td>
<td></td>
<td></td>
</tr>
<tr>
<td>A verb in <strong>פעל</strong> describes a simple action e.g. <strong>שבר = he broke.</strong></td>
<td>** עושר =**</td>
<td></td>
<td></td>
</tr>
<tr>
<td>A command e.g. <strong>יָּשָּׁר = get up.</strong></td>
<td>** ציווי =**</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Plural feminine</td>
<td><strong>רבים =</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Plural masculine</td>
<td><strong>רבים =</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>A number</td>
<td><strong>מספר =</strong></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
**Chumash Knowledge (פרשה)**

**Note:** For the sake of being concise, the items listed below are only meant to be a general guide of the people, stories, or mitzvot that will be assessed as part of the Chumash Knowledge portion of the exam. Students are expected to be knowledgeable about the main points surrounding the items below, even if they are not explicitly spelled out below.

For example, under the general heading of “What השם created on each day”, in addition to knowing that השם created שמי וארץ on the first day, students should know that השם said “Let there be light” and proceeded to separate the light from the darkness on that day as well.

Explanations based on the מדרש are not assessed. Thus, a student would not be expected to know that the light of the first day was set aside for the righteous, or that the sun and moon were originally the same size.

<table>
<thead>
<tr>
<th>ספר בראשית</th>
<th>פרשנה בראשית</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>□ השמ Inhal created the world in six days.</td>
</tr>
<tr>
<td>2</td>
<td>□ What השמ Inhal created on each day (day 1 – שמי וארץ, day 2 – רקיע, day 3 – vegetation, day 4 – sun, moon and stars, day 5 – fish, crawling things, day 6, large animals and אדם ווהוה).</td>
</tr>
<tr>
<td>3</td>
<td>□ השמ Inhal rested on the seventh day (&quot;בנ&quot; keep sábado to testify to this).</td>
</tr>
<tr>
<td>4</td>
<td>□ How אדם and חוה were created (אדם = מהאדם והוה אדם ווהוה מהאדם).</td>
</tr>
<tr>
<td>5</td>
<td>□ Inhal named the animals.</td>
</tr>
<tr>
<td>6</td>
<td>□ Story of עץ.</td>
</tr>
<tr>
<td>7</td>
<td>□ Story of והבל קין.</td>
</tr>
<tr>
<td>8</td>
<td>□ חוה, אדם were the children of אדם and אדמתו.</td>
</tr>
<tr>
<td>9</td>
<td>□ נח had three children כהן, חם, שם.</td>
</tr>
<tr>
<td>10</td>
<td>□ The reason השמ Inhal decided to bring the flood was theft.</td>
</tr>
<tr>
<td>11</td>
<td>□ Seven pairs of kosher animals were brought into the ark but only one pair of non-kosher animals.</td>
</tr>
<tr>
<td>12</td>
<td>□ The additional kosher animals were meant to be brought as a sacrifice after the flood.</td>
</tr>
<tr>
<td>13</td>
<td>□ The flood lasted for forty days and forty nights.</td>
</tr>
<tr>
<td>14</td>
<td>□ נח sent a raven and dove to see if the waters descended and what happened.</td>
</tr>
<tr>
<td>15</td>
<td>□ The rainbow serves as a sign השמ Inhal will no longer bring a flood.</td>
</tr>
<tr>
<td>16</td>
<td>□ The seven Noahide laws (שבע מצוות בני נח).</td>
</tr>
</tbody>
</table>
Story of how נח got drunk and cursed חם when he awoke.

Story of בבל מגדל.

תרח was the father of אברם.

אברם and שרי were the original names of אברהם and שרה.

לון was the nephew of אברהם.

לך לך פרשת

השם instructed אברהם to leave his land but did not say specifically where he was to go.

השם promised that he would become a great nation, rich and a source of blessing.

said would bless those who blessed אברהם and curse those who cursed him.

had to leave the land of כנען due to a hunger and went to Egypt.

asked his wife שרי to say she is his sister so he could get presents and be allowed to live when they went to Egypt.

was taken by פרעה who was punished with a plague.

There was a fight between the shepherds of אברהם and the shepherds of לוט.

לט chose to go to סדום.

The people of סדום were wicked people.

promised that his children would be like the dust of the earth and the stars of heaven which cannot be counted.

Battle between the four kings and the five kings where לוט was captured.

refused to take anything from the king of סדום.

At the הבתרים בין brית, promised אברהם that his children would inherit the land of כנען.

When אברהם asked how he will know his children will inherit the land of כנען, the response from theשם was that his children would be strangers in a land that does not belong to them for four hundred years and will be pained, etc.

the maid of שרי ran away to escape suffering from נמר.

had a son from אברהם called יsetMaxא.

received his brית מילה at age 99, and his name was changed to אברהם, שרה renamed שרה.

was sitting at the entrance of his tent when השם appeared to him.

While was with השם he saw three angels (who looked like people), ran towards them and prepared for them a meal.

heard the angels say she would have a child, she laughed saying her husband was too old to have a child.
asked why שרה laughed and when doing so said שרה had laughed because she was too old to have a child.

The people of סדום surrounded the house of לוט when they found out לוט had guest etc.

The wife of לוט turned to a pillar of salt when she looked back.

The story of יצחק's Bris.

Sarah died at the age of 127.

Eber purchased the מצות מערת from for 400 silver שקל.

Eber asked his servant אליעזר to find a wife for יצחק.

The story of how אליעזר found רבקה for יצחק.

לבן was the brother of יצחק.

ראשת חיי פרשת

Sarah and יצחק were childless and prayed for a child.

The story of the birth of ישעיהו.

ינאשה was a hunter, and יצחק was a dweller of tents.

Sarah sold the הבɨר (rights of the firstborn) to ישעיהו.

Rabka went to אברים at a time of hunger, and אברים took$content1

The story of how ישעיהו got the blessings instead of ישעיהו.

ישעיהו left for ארם פדן until the anger of אברים would subside and also to find a wife.

The story of ישעיהו going to sleep and his dream.

ראשת תולדות

Sarah and לאה were childless and prayed for a child.

The story of the birth of לעאה.

ראה saw a group of shepherds at a well and then met ישעיהו.

ישעיהו worked for seven years and another seven years (after being given לעאה).

Rabka gave both לעאה and ולאה to לאה.

The story ofudioo marrying both לעאה and ולאה.
Who were the mothers of the שבטים? (לאה etc.).

Reuven is from לאה etc.

Jacob made a deal with בלע to get sheep (spotted etc.) for his wages.

Hech Caleb chased after עקיבא when he escaped.

Rachel took the תרפים in order to prevent her father from worshipping idols.

Frashta Shelah

Jacob sent messengers (מלאכים) to who was coming with 400 men.

Jacob prepared for his meeting withשאל by doing צדקה, תורה, ומשטרה.

לעה dealt with עקיבא.

The name of יسرائيل was changed to עקיבא.

Why "בNeill" cannot eat הנשה גיד.

Abu kissed עקיבא when they met.

Story of how שמעון and לוי wiped out the city of שכם after דינה was taken.

Rachael died in childbirth after giving birth to בנימין.

Yitzhak died at the age of 180.

Frashta Yisheb

Jacob loved עקיבא because he was a זקונים בן (son of his old age).

Caphe made for עקיבא a פסスーパמה עקיבא.

The two dreams of עקיבא and the resulting descent to Egypt.

עקיבא was purchased by an officer of פרעה עקיבא.

The story of עקיבא and the wife of פרעה which landed עקיבא in jail.

עקיבא interpreted the dreams of the המ扫一ים שר and המплавים שר.

Frashta Makot

The two dreams of פרעה and how עקיבא interpreted them.

עקיבא became second-in-command in Egypt after פרעה עקיבא.

עקיבא had two children in Egypt מני מי ועקיבא.

The brothers went down to Egypt during the hunger to look for עקיבא who accused them of being spies.

One brother was taken captive to ensure the other brothers would return with בנימין.

On the way home, the brothers found money in their sacks.

עקיבא refused to send יהודה בנימין until promised to bring him back.

עקיבא had the goblet placed in the sack of בנימין who was caught.

Frashta Rosh

Defended בנימין יהודה and offered to take the place of עקיבא.

And עקיבא revealed himself to brothers and said...
Chumash Knowledge (פרשת)

100  יוסף sent wagons to bring יעקב to him.
101  יעקב descended to Egypt and was there with his 70 descendants.
102  יעקב settled his family in גושן.

פרשת רווח

103  יעקב lived in Egypt for 17 years.
104  יעקב requested that he be buried in ארץ כנען in the מצורת המכסף.
105  יעקב blessed the blessing of מלאך הגואל מ//=בראש אפרים.
106  יעקב crossed his hands when blessing the children of יוסף.
107  יעקב blessed his children before he died.
108  יעקב died at the age of 147 and יוסף at 110.
109. were fruitful and multiplied in Egypt.
110. The new king made the children of Israel to work hard by building Pharaoh's brick and doing all types of hard work in the field... however בְּנֵי יִשְׂרָאֵל only increased in number.
111. told the midwives to kill the newborn boys – they refused.
112. instructed all newborn boys should be thrown into the Nile.
113. was placed in the Nile after he was born when he could no longer be hidden.
114. was found by the daughter ofaraoh.
115. the sister of brought his mother (rose) to nurse him.
116. The daughter of named him because she took him out of the water.
117. went out to see the toils of his brothers and saw an Egyptian killing a Jew. then killed the Egyptian.
118. On the next day saw two Jews fighting and instructed them to stop. They asked if he intended to kill them like he killed the Egyptian?
119. was forced to run away from Egypt after found out that killed an Egyptian.
120. sat by a well and helped the daughters of from the shepherds who were harassing them.
121. married the daughter of.
122. had a child and named him that because he was a stranger in a foreign land.
123. Story of the burning bush.
124. gave three signs, stick turns to a snake, hands becomes full of leprosy and water turns to blood.
125. returned to Egypt and was nearly killed by an angel (in the form of a snake) but was saved when circumcised the child.
126. told to free the Jews but he refused, said he doesn’t know who was.
127. refused to give the Jews straw, but they still needed to make the same amount of bricks as before.
128. The Jewish officers were beaten when could not produce the required amount of bricks. said they were lazy.
129. complained to that things had only gotten worse since he came to and had not saved the nation.
The four expressions of redemption …

He could not speak because he has stuffed lips.

The Jews did not listen to the message of brought by due to their shortness of breath and hard word.

He turned a stick into a snake in front of and his warlocks who were able to imitate it, but then the stick of swallowed their snakes/sticks.

was 80 and 83 when they stood before .

The plagues of .

is the first month.

slaughtered on 14th eaten on 15th by night.

male, sheep or goat, up to one year old, no blemish.

eaten with and.

cannot be eaten raw or cooked, must be roasted.

in Egypt, they placed blood on the door as a sign their houses should be passed over.

The word means “passed over.” passed over the houses of the Jews when He killed the firstborn of Egypt.

There is a first night of (through seven days).

It is forbidden to eat on .

occurred exactly at midnight.

600,000 Jews left Egypt.

The non-Jews who converted and joined were called the .

The Jews baked their dough as because it did not have time to rise and become .

The firstborn of animals and people need to be redeemed since they were saved in Egypt by .

He did not want to lead the Jews out of Egypt through the land of the and instead led them in a roundabout way through the desert.

took the bones of with him because he had made swear they would do so.

went before by day and the by night.
155 ☐ פרעה chased after因为他们 because he thought they were confused as they wandered in the desert.

156 ☐ hardened the heart ofמשה and he chased after the Jews with 600 chariots and their riders.

157 ☐ The Jews said toמשה “Was there a lack of graves in Egypt that you needed to bring us into the desert?”

158 ☐ stretched his hand while holding his stick and a strong wind came and split the sea.

159 ☐ led the Jews in song at the because as they said "אוי יresponsers as

160 ☐ Miriam led the women in

161 ☐ traveled for three days without water – the story ofמ-rays.

162 ☐ Story ofמנ = a double portion of poids fell on Friday and nothing on שבת.

163 ☐ One was not allowed to leave poids overnight for the next day.

164 ☐ Some people saved the poids overnight, andמשה got angry at them – it turned wormy.

165 ☐ told to hit the rock in order to produce water.

166 ☐ Story ofב"ו, ת husks attacking.

פרשת יוהור

167 ☐ came to greet with his wife and two sons משיח.

168 ☐ was not happy thatמשיח was judging the people by himself and suggested that should delegate parts of the job to others.

169 ☐ took place during the third month ofסוכות.

170 ☐ took place atסיני.

171 ☐ Before there were three days of preparation (שהשיח יresponsers ומשיח המרומש את המרט

172 ☐ During the sound ofשופר could be heard, and there were thunder and lighting.

173 ☐ gave ten commandments (עשרת Harness).

174 ☐ What the عشرת Harness are.

175 ☐ The Jews didn’t want to speak to them because they were afraid they would die so they askedמשיח to speak to משיח instead, andמשיח would speak to them.

פרשת משפטים

176 ☐ = place someone who killed by accident runs to and needs to remain until the death of the המור. If the close relative of the victim המור žyngaz (the reward to him) find the killer outside the מפקח (before the death of the המור), he can kill him without consequence.

177 ☐ = do not tell a lie.
There is a מצוה to help your enemy unload his donkey which is struggling to carry its load.

Every seventh year is שמחת and fields must be left fallow (i.e. not planted).

 Beit haMelek (שבות המלכים) are brought to בשור בחלקה (לא בחלקה) = do not cook or eat milk and meat together.

решה הוא שלם = פשת סוכה, שבות.

One is supposed to be שלוח רגיל (ביית המקדש) on the three רגלים.

After יבנ עשׁוּ בya head the ביכורים שבעת המינים are brought to המקדש בית.

('וכו תבשל לא בחלב בשר = do not cook or eat milk and meat together.

שבועות, סוכות, פסח = רגלים שלש.

One is supposed to be רגל עולה (הזן המקדש בית) on the three רגלים.

י ותנוה said at the הר סיני.

The vessels of the המשכן.

The purpose of the vessels (e.g., the חולות הפרחים that held the הפרחים לחם).

The placement of the vessels (e.g., the ארון was placed in הקדשים הקודש).

Clothing of the גדול כהן.

Clothing of הדיוט כהן.

שהנים are descendants of אהרן.

women launched needed מנהרות.

ומחה ההובאה.

The Jews were counted via the השקל מחצית.

הלוחות ושבירת העגל חטא.

There are רחמים של מעלות ג"י.

The שם spoke to משה from the מועד אוהל.

The משכן was the place where the קרבנות were brought.

A תודה קרבן was brought to give thanks to השם after being saved from danger.

The prohibition of eating blood.
Chumash Knowledge (פַּרְשָׁה)

202 and the sons of אהרן died when bringing קטורת without permission on the day the מסכן was established.

203 responded with silence upon hearing about the death of his two sons.

204 Kosher animals need to have split hooves and chew their cud to be considered a kosher species. Fish need fins and scales.

פרשת תורין

205 can come upon a person, clothing or a house, and can only be diagnosed by a כהן.

206 A needed to live outside the camp.

207 is associated with the sin of לשון הרע.

פרשת אחורית המות

208 entered the הקדשים on כיפור.

209 wore white clothing on כיפור.

210 burned in the הקדשים on כיפור.

פרשת קדושים

211 need to be holy because is holy.

212 There is a to fear one’s parent (i.e. do not sit in their place, do not interrupt them when they are talking and do not directly contradict what they are saying).

213 = leaving over a corner of the field for the poor to collect its produce.

214 = not to wear wool and linen together.

215 = not to eat the fruits of a tree from the first three years after they were planted.

216 = do not curse even someone who is deaf.

217 = before a blind person do not place a stumbling block, i.e., do not give someone bad advice.

218 = do not speak to a deaf person.

219 = do not stand by idly when someone else is being killed, injured or robbed and you are in a position to help.

220 = do not hate your brother in your heart.

221 = do not take revenge or hold a grudge (e.g. do not refuse to lend someone your ax because they did not lend you theirs or even if you do lend it to them, don’t say “See, I am not like you.”).

222 = give honor to someone who is old (i.e. stand up before them).
The prohibition against charging interest on a loan.

The tribe of לוי was counted separately from one month of age and older.

The total number of Jews (bet 20-60) was approximately 600,000.

It was the job of לויים to transport the משכן.

A נזיר is forbidden to drink wine, cut his hair, or become טמא to a dead person.

There were seventy elders (זקנים).

Mרים spoke הרע לשון against משה and was punished with צערת.
The story of the spies (מרגלים).

The Jews were punished to wander in the desert for forty years until all those over the age of twenty died out.

The קרה.

The מצוה of ציצית.

The story of קרה.

The stick of אהרן blossomed as a sign not to argue about the כהונה.

A firstborn is redeemed for five silver שקל at the age of one month.

Aחוק is a מצוה whose reason is unknown.

When מרים died there was no water for יי"א בנין to drink.

Aharon hit the rock instead of speaking to it, his punishment was that he and אהרן could not enter the land of Israel.

Aharon died at הר הר.

Adom refused to allow יי"א בנין to pass through their land.

The donkey of בלעם talked and rebuked him.

Bluim ended up blessing יי"א בנין.

The Jews sinned with the daughters of מואב.

Pincas killed זמרי along with the כזבי a princess from מדין.

Pincas was rewarded for his zealously by becoming a כהן.

The land of Israel was divided by a lottery.

Moshi was selected as the leader to replace משה.

The tribes of ראובן and גד took their portion on the eastern side of the Jordan river (הירדן עבר).
Blessings and curses were to be given on the other side of the Jordan.

On there was a to gather at the and hear the king read from the Torah. This was incumbent on men, women, and children.

was given the opportunity to go on a mountain and see the land of Israel before he died.

was blessed before he died.

was 120 years old when he died.

Nobody knows where exactly was buried.

There never was or will be a prophet greater than .
Navi Knowledge

Guidelines for the נביא portion of the exam:

This section of the exam assesses if students understand the ‘big picture’ surrounding the major personalities, places and events in נביא. Students should be familiar with the events that occurred in the פרקים listed below. The “main event” listed next to each פרק is meant to be a short summary of what the פרק discusses and not an absolute list of all major people, events or places mentioned in the פרק.

ספר יהושע

Main Event – יא ויא

יהושע becomes the leader of יבנorum / borders of the land
The (spies) and יריחו
ירודג cross the
The capture of יריחו
ירודג violates the ban and takes from the spoils of יריחו
The make a treaty with יבנorum using trickery

ספר שופטים

Main Event – קינ

The war against סיסרא
פלשתים and the שמשון

ספר שמואל

Main Event – קין

The birth of שמואל to חנה and אלקנה
פינחס – the sons of עלי
ארור return the ארון
ארון ask for a kin
שאול is selected to be king
דוד is selected to be king / שאול is smitten with a bad spirit
The battle of דוד and גilih
דוד and his relationship with שאול and his family (ירוחם, מצור)
דוד goes to נב in and then to the king of גה
דוד destroys נב based on the testimony of שאואו
דוד has the opportunity to kill שאואו in a cave but does not do so
שאול visits a woman sorcer from אוב
The death of שאואו on the mountain of גלבוע

26
Main Event – אירואים

The death of שאול / דוד
The battle at the pool of גבעון
The death of שאול and is then killed by יואב
The rebellion of אבשלום against דוד
The death of אבשלום

Other ספרים נ"ך

All מגילת אסתר
All מגילת רות
All ספר יוהשע

Approximate number of questions per ספר:

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1. Know the names of the Jewish months in their correct order.
2. In a leap year, an extra month of אדר is added (אדר אדר).
3. Know the dates of Jewish holidays (e.g., ראש השנה is on the first and second day of תשרי, etc.).
4. This acronym (which means I am to My Beloved and My Beloved is to me) hints to the month of אלול when לדווי Reid eagerly awaits our closeness and.
5. During the month of אלול we recite ורשעי מגמר 'הלודידי' twice a day.
6. ראש השנה is the day the world was created (i.e. was created on that day, thus completing creation).
7. ראש השנה is a day of judgment where השם remembers all the actions of mankind which took place during the year.
8. Three books are opened on ראש השנה. One for צדיקים and one for רשעים and one for בינונים. צדיקים are immediately inscribed for life, רשעים for death and בינונים are left hanging until יום כיפור with their fate depending on ורשעי.
9. There are for names for ראש השנה a) The Day of Judgment (for on this day השם judges His creations) b) The Day of Remembrance for on this day השם remembers all the actions of mankind c) A Day of Blowing for on this day we blow the שופר d) ראש השנה – because it is the start of the year.
10. The שבת (constellation) for the month of תשרי is "מאוזנים ("scales) which alludes to the fact that all our actions of the previous year are judged during this month.
11. ראש השנה is a two-day holiday both in ישראל ארץ and לארץ חוץ. The טוב יום takes place on א-תשרי.
12. One the first night of ראש השנה it is customary to wish people "לשלום וברכה"לשנה may you be written and sealed for a good year.
13. It is customary to eat "סימנים - special foods which symbolize we should have a good year.
14. It is customary to eat a portion of meat from a ram’s head or the head of a fish and say "לזנב ולא ל הראש". We should be a head and not a tail.
15. The sounds of the שופר are called "תקיעה", "שקירה", "תרועה".
16. The תקיעה is one long sound. ש커 = three short sounds. תרועה = nine very short sounds.
17. A שופר is generally made from the horn of a ram as a reminder of the ram of עקדת יצחק.
18. One reason for blowing the שופר is to inspire people to do תשובה on this day which is a יום הדר.
19. Another reason for blowing the שופר is to proclaim השם as our king.
20. It is customary to blow one hundred sounds with the סטר on ראש השנה.
21. When ראש השנה falls out on שבת we do not blow the סטר.

22. The ten days starting the first day of ראש השנה through כיפור are known as the עשרת ימי תשובה.
23. After[name of holiday] it is customary to go to a place that has water and fish and recite the prayer of "תשליך".
24. The שבת between ראש השנה and כיפור is known as שובה שבת.
25. Only helps for sins that are "למקום אדם ביניו (between man and God), however for sins that are "לחבירו אדם ביניו (between man and his friend) his sins are not forgiven if he does not ask his friend for forgiveness.
26. On כיפור יום it is customary to do "כפרות" by using a chicken, money, or a fish.
27. The לערבים começa on the night of the tenth of .
28. On כיפור יום it is forbidden to a) eat and drink b) anoint with oil c) wearing leather shoes d) washing e) marital relations.
29. Any מלאכה (work) that is forbidden to do on שבת is forbidden on כיפור as well.
30. On the night of כיפור it is customary to begin the סוכות with the recital of "כפרה".
31. We sit in a סוכה as a reminder that placed when leaving מצרים.
32. A סוכה needs to have at least three walls to be כשר.
33. The סוכה needs to be covered with סכך to beרכש.
34. The סוכה needs to be under the open sky to be כשר and not under anything else.
35. One is supposed to eat, drink, and sleep in the סוכה.
36. The festival of סוכות begins on the fifteenth day of .
37. The festival of סוכות is a seven-day holiday inארץ ישראל and eight days in לארץ חוץ.
38. The first day of סוכות (inארץ ישראל) is holy one and may not do any work which is forbidden on טוב יום. The other days are called "העולם המ.vaadin". סוכות
39. Other names for the festival of סוכות are a) "האסיף חג" b) "שמחינו זמן".
40. We sit in a סוכה as a reminder that placed when leaving מצרים.
46. For all the days of סוכה one is supposed to make their סוכה their “permanent” residence and their house their “temporary” dwelling.

47. Anything that can be done in the סוכה should preferably be done there (except for something which is not respectable for it to be done in a סוכה).

48. Before eating in the סוכה one recites the blessing of "לישב הסוכה".

49. On the first day of סוכות men are obligated to eat at least a כזית (olive-sized portion) of bread even if it is raining.

50. On סוכות we take one אתרוג, one לולב, three הדסים and two ערבות.

51. The הדסים are placed on the right side of the לולב and the ערבות on the left.

52. Before shaking the לולב one recites the blessing of "לולב נטילת על". The first time the 'ד מינים (four species) are taken on סוכות the blessing of סוכה is recited as well.

53. The Rabbis said the מינים should not be done on שבת out of a concern that people might carry them on שבת in a place that lacks an עירוב.

54. It is customary to perform seven "הקפות" where the תורה ספרי are taken out of the קדוש ארון and the people dance with the תורה.

55. חנוכה begins on the 25th day of the month of כסלו.

56. Before lighting the חנוכה candles, three blessings are recited a) "להדליק נר של חנוכה" b) "спешה נטילת נר" c) "שתحياו נפשי".

57. After lighting the חנוכה candles, it is customary to recite "נת⛑ים המכסים" after lighting the candles.

58. It is customary to sing "עזרת המגילה" after lighting the חנוכה candles.

59. The candles need to remain lit until at least a half-hour after " ATF " (when three medium stars come out).

60. Many women have a custom not do work during the first half hour the חנוכה candles are lit because of their involvement in the miracle of חנוכה.

61. One who lights חנוכה candles by the door should light on the left side (opposite the מזוזה which is on the right) to be surrounded by תומצו.

62. One should not light חנוכה candles twenty אמות or more above the street (as people walking on the street cannot see it).

63. One is not allowed to derive benefit from the light of the חנוכה candles, and therefore it is customary to light a שמש (so that if one benefits from the light, they will have benefited from the light of the שמש).

64. All fuels are כשר for חנוכה lights; however, שמיר זית (olive oil) is preferable (as it burns very clearly and that was the oil used in the המקדש בית).

65. All חנוכה candles need to be arranged in one straight line.

66. The festival of חנוכה was primarily established "ולהלל והודות ("to give thanks and praise) to the military battle and the miracle of the lights.

67. The sides of the ספירה (dreidel) stand for "שבר ויהי והיה הוא" (and in ארץ ישראל it stands for "יצחק נבון הוא")

68. The enemies of the Jews during the time of חנוכה were the יוונים.
69. The Jews who the were known as the יוונים " or "חשمونאים ".
70. The word "מכבים" stands for "ימה שלם ח" ו" McCabe.
71. the son of was the head of the family of the השמונאים who fought against the יוונים.
72. The did not allow the Jews to fulfill the תומצו of a) שבת b) חודש c) מילה d) כשרות.
73. The 15th שבט (בשבט וט) is for the trees.
74. השמונאים was blessed with the המינים השבעת (seven species) which are גפן, שעורה, חטיה, זיתים, רימון, תאנה, ותמרים.

ב') פרשת

75. On שכרת פרשת שבת we read about the donations of the "משכן" (the half שקל) that was given to the המשכן.
76. On זיכרון פרשת שבת we read about the smothing עמלק after they left מצרים.
77. The were the first nation to attack בֵּנֵי יִשְׂרָאֵל after they left מצרים.
78. On פורים we read about the עמלקית.
79. The reason for reading about the עמלקית on this שבת is because in the times of the בית המקדש they wanted to remind the people to purify themselves from any טומאה in order to eat the פסח קרבן.

פורים

80. השטוחות אסתר.
81. אסתר falls on the 13th of אדר.
82. אסתר falls on the 14th day of אדר.
83. אסתר falls on the 15th day of אדר.
84. אסתר is on the 14th day of אדר because the Jews fought their enemies on the 13th of אדר and rested on the 14th. Thus, it was decided that the 14th of אדר would be a day of celebration for all generations to remember the miracle.
85. The Jews of שושן fought on the 13th and 14th of אדר and first rested on the 15th.
86. Since the Jews of שושן first rested on the 15th of אדר therefore and any other city which was surrounded by a wall from the times of the ירושלים (e.g., ירושלים celebrates מצות on the 15th of אדר as their day to fulfill the פורים מצות פורים.
87. There are four primary מצות on one needs to fulfill on פורים a) קריאת התורה (once by day and once by night) b) סעודה (the rest three are only done by day).
88. To fulfill the מצות on one needs to give at least two (ready to eat) food items to one person.
89. To fulfill the מצות לאבוניים one needs to give at least two presents to two poor people (each person gets one present).
90. It is better to increase giving of מצות לאבוניים than to increase giving.
91. Before reading the Megillah three blessings are recited a) "משה נברא" b) "על המקרא מנגילה" c) "_Rowdy hands"

92. It is customary to make noise at the reading of the name of Haman during the Megillah.

93. One needs to hear every word being read from a kosher Megillah.

94. On Purim one is obligated to get drunk until they do not know the difference between "ָ кто (cursed be Haman) and "морדכי" (blessed be Mordecai).

95. In a leap year, Purim falls in Аדר שני (and not in אדר ט pedest).

96. The Seder before Passover is known as "שבת הנורה".

97. Hamentaschen is flour and water that were combined and began to rise.

98. It is customary to sell the Haman (via a Rabbi) to a non-Jew before Passover this is known as "מכירת חמי".

99. On the night of the 14th of Nisan there is a מצוה to search for חמצ, this is known as "בדיקת חמצ".

100. When searching for חמצ one should use a candle with a single wick (for if the candle had more wicks there is a concern people will be reluctant to search their house properly out of fear of burning their house down).

101. One is obligated to search for חמצ everywhere חמצ is brought.

102. Before searching for חמצ the blessing of "על הפרים חמי" is recited.

103. After חמצ one does "כיבוש חמי". "כיבוש חמי" is the act of proclaiming all חמצ in one’s possession null and void, like dust and ownerless. It is something he does not wish to have at all. (This is another form of destroying חמצ, it takes place in the heart.)

104. It is customary for the firstborn sons to fast on Purim ערב (as they were saved during בכורות מכת when all the firstborn of the Egyptians were killed) unless one partakes of a מצוה סעודת such as a מסכת סיום.

105. The custom to burn חמצ on Purim ערב is known as "חרישח חמי".

106. Even though חירישח חמי was done at night, it is does again by day after Purim ערב since it includes even חמי that a person knew about.

107. When Purim falls on Thursday and Friday one needs to make an "ערוב תבשילין" to be able to cook on Friday for שבת.

108. In addition to "פסח" the festival is also known as a) "המצות" b) "האביב חג" c) "זמן חירותינו"

109. In the land of Israel, ספסח is celebrated for seven days. In לארץ, it is celebrated for eight days.

110. Know the סדר סדרות.

111. Know the explanation of the סדרות, i.e., what needs to be done by each one of them.

112. The names of the food on the קערת (Seder plate) a).Rowit – shank bone b) ביצה – egg c) ביצה – egg d) חרמש – bitter herbs e) כרפס – horseradish.

113. The Rowit is placed on the קערת to remember that HASHEM took us out of Egypt with a "Rowit נטייה" (outstretched arm).
114. The זרוע is a roasted as a reminder of the פסח קרבן, which could only be eaten roasted.
115. The ביצה (egg) is a reminder of the חגיגה קרבן, that was brought with the קרבן סחפ.
116. On the night we drink four cups of wine.
117. The four cups of wine correspond to the four expressions of גאולה.
118. The four expressions of גאולה are, "והוצאתי", "והצלי", "וגאלתי", and "ולקחתי".
119. The reason for reclining on the night of the סדר is to show we are like free people on this night.
120. One should recline on the left side and not the right side so the food should not go down the windpipe, which is dangerous.
121. We wash for כפרס but do not recite the blessing of ידים נטילת על.
122. For כפרס one should use a vegetable whose blessing is האדמה פרי בורא except for מرار if there are other vegetables.
123. On the night of the סדר there is a מצוה for a father to tell their child about מצרים יציאת.
124. Know the questions of the נשתנה מה.
125. ב "באח ש עד" 'דצ' is an acronym for the ten plagues.
126. Know the names of all the plagues and what happened during each one.
127. The הר הפסח קרבן סחפ during the times of the המקדש בית. This is known as כוכב.
128. We eat מצה to remember the affliction of Egypt and how quickly 'י בנ' left.
129. We eat bitter herbs to remember the bitterness of Egypt when we were enslaved there.
130. We dip מرار into כפרס as a reminder of the cement that 'י בנ' worked with in Egypt.
131. After eating the מرار נצגה מפיו and מرار מפיו together to remember how how מلال ale the קרבן פסח during the times of the המקדש בית. This is known as כוכב.
132. In the times of the המקדש בית they would eat the פסח קרבן at the end of the פסח meal. Nowadays, we eat מצה פסח אפיקומן as a reminder of the קרבן פסח סחפ.
133. One should not eat or drink after eating אפיקומן until the next day (except for water) so that the taste of the מצה should remain in his mouth until the morning.
134. On the first day of פסח we stop saying הגשם ומוריד הרוח משיב (and and מטר כותן is no longer said from this point onward as well).
135. On the second night of פסח we begin to count "ספירת העומר".
136. On פסח המועד חול שבת it is customary to read "משלי וחג ושבת".
137. On the seventh day of פסח we read "ישיר אז" since on this day 'י בנ' crossed the סוףים when they left Egypt.
138. The days of פסח are also days of mourning for during this time the students of עקיבא רבי because they did not treat each other with proper respect.
139. It is customary not to take a haircut, get married, or listen to musical instruments as a sign of mourning during 33 days of the פסח ספירה. There are various customs regarding on which days of the פסח ספירה one acts in this manner.
140. On בעומר it is customary not to practice the customs of mourning associated with for on that day the students of עקיבא רבי עקיבא did not (or stopped) dying.

141. It is customary not to practice the customs of mourning associated with הרumerator פסח שני and were not able to bring the הרumerator פסח שני.

142. For on that day the students of עקיבא רבי עקיבא did not (or stopped) dying.

144. In the land of Israel, the festival of שבות is only for one day (יומא). Many people have a custom to remain awake on the first night of שבות and to study זוהר or learn שמות הימים שלשת.

146. It is customary to each dairy products on שבות.

147. It is customary to decorate the house and镶嵌 with flowers and plants on שבות.

148. It is customary to recite "א直辖市ות" on שבות.

149. We read "有助" on שבות and "牢记使命".

150. Other names for the festival of שבות include, "וירוס" , "יום הכרחי" , "יום יחדדה" , "יום מחנה" , "יום תשובה" , "יום להمياه".

151. There are four fast days that were established to mourn the destruction of the בית המקדש. These fast days take place on a) תשנ', b) יום רביעי, c) יום שלישי, and d) יום שני. The 10th of טבת is a public fast (צרוב) because in the times of first בית המקדש, Nebuchadnezzar the king of בבל laid a siege around the walls of the city of ירושלים.

153. The 17th day of תמוז is a public fast day because on this day the enemies of the Jews broke through the walls of ירושלים.

154. According to the אשכנז custom, the three weeks between the 17th day of תמוז and ו' באב are a time of mourning for the destruction of the בית המקדש and we do not take haircuts, get married or listen to music. The tradition is to follow these customs during the week in which באב falls (שבת שחל שבוע). The 2nd of באב is a day of mourning and fasting because both the first and second בית המקדש were burnt down and destroyed.

156. The second באב was destroyed on account of needless hatred.

157. On the night of באב it is customary to recite "מגילה א르ה".

158. On the night of באב and again until midday of the next day it is customary to sit on the floor and recite כיון.

159. The 3rd of שישי – the day after השנה. It is a public fast day because the last Jewish governor after the destruction of the בית המקדש was killed.
Dinim / Yediot Klaliot

160. "יהודי העצמות" celebrates the proclamation of the establishment of the State of Israel on ה' אייר תש''י, May 14th, 1948.

161. "מלאת שנה וחודש" (The War of Independence) started in 1948 against several Arab states.

162. "מלאת שנה וחודש" (The Six Day War) occurred in 1967. It was in this war that Israel captured the old city of Jerusalem including the קהל המערבי which has been in possession of Jordan until that point. During this war, Israel captured the Golan Heights from Syria.

163. "מלאת שנה וחודש" (The Yom Kippur War) occurred in 1973 against several Arab states.

164. "מודה אני" is the first prayer one says in the morning, and it is said immediately upon rising even before washing one’s hands and reciting .

165. When one wakes up in the morning, they are supposed to wash each hand three times in an alternating manner starting from the right hand and then recite the blessing of על נטילת יד.

166. After one uses the restroom, they wash their hands and recite the blessing of אשר יצר תפילה.

167. There is a מצוה to recite the "שמע" twice a day.

168. Nowadays, we have nineteen blessings in the weekday weekday עשרה שמות פורים was added to the daily שמות פורים.

169. The קראת המ✍ה וברך cannot be recited without a "เลขין" of at least ten men over the age of מצוה.

170. It is forbidden to have pleasure from this world without a blessing.

171. If someone ate without reciting a blessing first, it is as if they have stolen from השם.

172. Know the correct ראשונה ברכה which is recited before eating various foods.

173. If one has a mixed dish which contains foods that require various blessings, they recite a blessing on the primary food in the mixture, and this exempts the rest of the foods from a required blessingהטפל את ופוטר главное.

174. Know the correct אחרונה ברכה for various foods.

175. One does not recite a ברכה אחרונה when eating less than a מחתחת (an olive-sized portion) of food or if one drinks less than a רביעית of liquids.

176. One does not recite a ברכה אחרונה on foods that don’t have a taste (e.g., non-flavored medicines).

177. The first time a season one eats a fruit, the blessing of שמחין is recited.
Dinim / Yediot Klaliot

178. On every בות יום the blessing of "שהחיינו" is recited by קדוש ובו, and also before doing the of the день for the first time (e.g. when shaking a לולב for the first time).

ברכות המראות

179. When one hears thunder the blessing of "וננה וננה" ונה is recited.
180. When one sees lightening the blessing of "משה מ(rule)" is recited.
181. When one sees a rainbow, the blessing of "הברת זכר" is recited.

דייני סעודה

182. Before eating bread, one washes their hands and recites the blessing of על עלות ידים.
183. When washing before eating bread, the water must be poured on the entire hand until the wrists at least two times.
184. One is not allowed to talk after washing their hands until after eating the bread of המצות.
185. המצות refers to the water used to wash ones hands prior to הפרשת המצות.
186. When washing מים אתולים one does not need to wash their whole hand like they do for על עלות ידים.

דייני מ_Width

187. A kosher species of animals needs to chew its cud and have split hooves.
188. A kosher species of fish needs to have fins and scales.
189. It is forbidden to eat milk and meat together.
190. It is forbidden to cook milk and meat together (even without eating it).

דייני שבת

191. There are "מלאכות" (39 forms of work) which are forbidden on שבת.
192. The "מלאכות" are learned from the "מלאכות" that were needed for the החבש.
193. An object which the Rabbis forbade to be carried (even inside a house) on שבת in known as "_veçza" (set aside).
194. Carrying from one domain to another is forbidden on שבת without a kosher "עירוב" (usually a string which goes around all properties within the which makes them considered like one).
195. On היל שבת (Shabbat eve) as well as Shabbat morning we recite "קדוש" on wine.
196. During the והת of the table are covered.
197. One should recite the blessing of "לחם" over two loaves. This is known as "לחם" מהנה.
198. "לחם" commemorates the double portion of "מן" which fell on Friday for the Jews in the desert as the "מן" did not come down on שבת.
199. There is a מצווה to eat three meals on שבת.
200. One is not allowed to eat on שבת מוצאי before hearing המצות recited over a cup of wine.
201. During we recite the blessing of "תבשילין" on spices and "מאורי בורא" on a candle that contains at least two wicks.

202. One who did not recite "הבדלה" in the standing or sitting (by saying "הבדלה" is needed to say "בורא דברוי המסנה בר קורש להוד" before doing any work (unless they already heard "הבדלה" recited over a cup of wine).

203. After a meal is eaten which is known as "מלשה מלחה" (one accompanies the queen, i.e., "מלשה" as it departs).

204. On one is allowed to cook food.

205. On one is allowed to transfer a burning flame to another source of fuel (e.g., another candle that is not currently lit).

206. One is not allowed to create a fire on (e.g., strike a match).

207. When falls on one is not allowed to cook on for שבת.

208. The days between the first and last days of סוכות and the first day of סוכות are known as "מלשה מלחה".

209. On one is allowed to carry even where there is no עירוב.

210. Ideally, one should not write on מועד chol.

211. One does not take a haircut or cut their nails on מועד chol.

212. In ארץ ישראל, there is a mitzvah to set aside "תרומה" (1/50th of the produce) which is meant to be given to a כahn. One is not allowed to eat produce in which "תרומה" has not been set aside.

213. Another form of "תרומה" is "חלה". This is where a portion of dough is set aside to be given to a כahn. It is forbidden to eat from a dough when "חלה" has not been set aside.

214. Nowadays, it is customary to burn "חלה" that is separated from a dough as it is forbidden to be eaten, and we have no כהנים who are pure to eat it.

215. In ארץ ישראל, after setting aside "תרומה", one needs to set aside an additional ten percent of the remaining produce which is given to a לוי. This is known as "ראשון מעשר".

216. During years 1,2,4,5 of the שמחה cycle, an additional ten percent is set aside and eaten in ירושלים. This is known as "שני מעשר". During years 3,6 this additional ten percent is given to a poor person and does not need to be brought to ירושלים. This is known as "עני מעשר".

217. The seventh year of the cycle is known as "שמחה".

218. During the שמחה all produce of the field is considered ownerless, and anyone can take and eat them.

219. After seven שמחה cycles, the fiftieth year is known as יובל.

220. The first three years after a tree is planted, its produce is forbidden. This is known as the "עט" of "עילא".
221. Know the עשרת הדברות (idolatry, adultery, murder, “blessing” (i.e., cursing), stealing, eating a limb from a live animal, establish court systems for justice.

222. Now the נח בני מצות (i.e., blessing) is redeeming a captive and hostah א السودان is the נח to return a lost object to its rightful owner.

223. Know the names of the garments of the כהן גדול and כהן הדיוט as well as what they looked like.

224. Know the names of the vessels of the משכן and be able to identify them.

225. The holiest place in the משכן and מקדש was the קדשים קודש.

226. A מילה ברית is done on the eighth day after a boy is born.

227. "פִּדְיוֹן הַשְּׁבָויִים" is to redeem a firstborn son by giving five silver שְׁקֵלִים to the כהן.

228. A מזוזה needs to be placed on the right side of the doorway (from the direction one enters) on all the rooms of the house (excluding a bathroom).

229. Inside the מזוזה is a piece of parchment which contains the פרשיות of שמע and אםolah which is handwritten by a סופר (a Jewish scribe).

230. There are 24 books ofך תנ"ך.

231. The five books חומש are: דברים, במדבר, ויקרא, שמות.

232. בראשית, שמואל, ויקרא, בראשית, ודروس.

233. אמות, קהלת, ספרトン, ספרトン, אמות = עותמר.
Hebrew Language (Safa)

Reading Comprehension Standards

Students will be presented with two reading passages. The first will be presented with two passages of about 250 words or less. Each passage will be followed by 7-8 multiple choice questions.

Students should be able to:

1. Identify an appropriate title for the passage.
2. Identify the main character(s) in the passage.
3. Identify the proper sequence of events in the passage.
4. Identify the most accurate Hebrew translation of sentences in the passage.
5. Identify factually correct statements about events or characters in the passage.
6. Accurately identify the mood of characters in the passage, e.g. happy, sad, concerned, excited.
7. Identify logical conclusions that may be drawn from the passage.

Hebrew Grammar Skills

Students will be presented with a series of ten sentences for analyses and in addition to the standards enumerated under Chumash Skills in Decoding Standards (1-18) they should be able to:

1. Identify verbs in the שלמים form in all בנינים
2. Identify numbers in the masculine and feminine form
3. Identify the numerical value of Hebrew letters
4. Properly sequence letters of the Hebrew alphabet
5. Identify the masculine and feminine form of nouns and pronouns.
6. Identify simple contractions.

Note: These ten sentences will either be in Hebrew with answer choices in English or in English with answer choices in Hebrew.
Torah Sheb’al Peh

Students should:

1. Understand that the Torah שֶׁבְּﬠַל תּוֹרָה is a detailed explanation שֶׁבִּכְתָב תּוֹרָה of הָרְשִׁיָּה רִבְבָּה פֵּה, פֶּה שֶׁבְּﬠַל תּוֹרָה.
2. Understand that the Torah was transmitted orally from רַבֵּנוּ מֹשֶׁה at סִינַי הַר until it was written down.
3. Understand that מִשְׁנָה is part of פֶּה שֶׁבְּﬠַל תּוֹרָה.
4. Know that the תנאים lived after the נְבִיאִים but before the אֲמוֹרָאִים.
5. Know that the primary editor of the מִשְׁנָיוֹת was רַבִּי הַנָּשִׂיא.
6. Know that Rabbis mentioned in the מִשְׁנָה are known as תַּנָּאִים.
7. Know that Rabbis mentioned in the גְּמָרָא are known as אֲמוֹרָאִים.
8. Know that the word שָׁשֶׁת (ש"ס) שַׁשָּׁה stands for סְדָרִים.
9. Be able to name the six books of מִשְׁנָה.
10. Understand that the primary purpose of the גְּמָרָא is to explain the rulings of מִשְׁנָה.
11. Know that the גְּמָרָא is written primarily in Aramaic
12. Know that יְרוּשָׁלִּים תַּלְמוּד refers to גְּמָרָא developed in יִשְׂרָאֵל אֶרֶץ.
13. Understand that after the period of the אֲמוֹרָאִים came the סַבֹּרָאִים רַבָּנָן who further edited the מֻדְלָא.
14. Understand that שֻׁלְחָן עָרוּ הוא the code of Jewish law and is the conclusions of the גְּמָרָא as explained by the רָאוּשְׁנוּים.
Mitzvot Averim Tefillat Ajlo?

1. morning – שחרית
2. afternoon – מנחה
3. evening – תรביית
4. morning / noon (בمعنى ומתון), וראות תודש
5. הלל – ראש וודש, ש sukra, וראות (בمعنى ומתון)
6. על הנсим – שמחה, ופורים
7. אביכי מלכין – עשרת ימי השובבות ומשיכות צבורי
8. לודד הוא והישוע – מאלאל דע שמחין עזרת

Hebrah Meilekh Shel Tefillat Borokh

(Given a piece of text the student can identify from which part of the tefilla it is from, e.g. given the text ofפסוקי דומייה student can say it is fromדזמרה ופשוקי)

.9 שמונה
.10 ברוך קוריאת שמונה
.11 תפילת umpiydah / שפעת עשרה
.12 עלינו
.13 ברכת הממעון
.14 על הממעון

Hebrah Unetnui Tefillat

(Given a piece of text the student can correctly identify the main idea or theme of the following prayers.)

.15 מקודשiei
.16 אשר יזר
.17 ברכת הרואשה של ברכת התורה
.18 ברכת שיגרה של ברכת התורה
.19 המשך של פשעת אחריד באשריר
.20 אתן
.21 שמך ישדלא ולאלקוי על אדסה
.22 בורוכו של בבר מלבנה לפעל ווד
.23 אתבתו והאלוקים על בבר מלבנה מוסר מוסר
.24 המנה של השמירה / שפעת עשרה
.25 ברכת הממעון
.26 על הממעון
.27 בברא פשעת
Tephilla

28. During the ש蟄ית, if one forgot to say one of the special prayers recited in the ש蟄ית (e.g. לחיים etc.) they do not need to repeat the ש悴ית.

29. However, if one said "הקדוש המלך הקדוש" instead of "הקדוש המלך הקדוש" and started the next blessing (or did not fix their mistake right away before starting the next blessing), they need to repeat the ש悴ית.

30. If one forgot to say עלייה רביה in the ש悴ית and realized their mistake before finishing their prayer, they must return to עלייה רביה and say עלייה רביה again. However, if they finished their prayer, the ש悴ית needs to be repeated. Exception: If one forgot to say עלייה רביה on the night(s) of ראש חודש, the ש悴ית does not need to be repeated.

31. If one forgot to say הניסים עליה הנכוה in the ש悴ית, the prayer does not need to be repeated.

32. We start saying "הגשם מוריד הרוח משיב" on עצרת שמיני and stop on the first day of פסח by מוסף מפוריש. If during this time, one forgot to say "הגשם מוריד הרוח משיב" (and also did not say מוסף מפוריש) they need to repeat the ש悴ית if they started the next blessing.

33. During the winter, if one forgot to say וברך עלינו ברכה עלינו ברכה, they can still insert it in קולינו. However, if they did not insert it when saying קולינו, they need to return to עלינו ברכה. If they did not realize their mistake until their prayer was completed, they need to repeat the ש悴ית.

34. After פסח, if one said וברך עלינו ברכה וברך עלינו ברכה and continued to the next blessing, they need to start the ש悴ית again. If one said וברך עלינו ברכה after פסח and continued to the next blessing, they need to return to עלינו ברכה. If they completed their prayer, they need to repeat the ש悴ית.

36. If somebody forgot to count ספירת העומר at night, they can count the next day without a blessing and then they may continue counting the next night with a blessing.

37. If somebody did not count ספירת העומר at night and the following day, they can no longer count with a blessing.
Critical Thinking

Students will be given some background information about a subject of which it is assumed they have no prior knowledge. The questions will seek to determine if students can critically read and apply that knowledge. Here is a sample. There would be two such sets of questions on the exam.

Please note the following terms:

מִצְוָה - A positive מִצְוָה. This is the type of מִצְוָה where the תּוֹרָה says to do something (e.g. wear ציצית, eat מצה).

מִצְוָה ולא מִצְוָה - A negative מִצְוָה. This is the type of מִצְוָה where the תּוֹרָה says not to do something (e.g. do not steal, do not kill).

מִצְוָה של תורה - A מִצְוָה for which the תורה defines a specific time for when a מִצְוָה needs to be done (e.g. on a holiday, by day, by night etc.). An example of such a מִצְוָה would be the מִצְוָה of שופר which is only done at a specific time of the year (ראש השנה).

As a rule, women are exempt from a מִצְוָה של תורה unless the תורה specifically obligates them to do it. However, women are obligated to keep all מִצְוָות לא מִצְוָות, unless the Torah specifically exempts them from doing it.

The prohibition of eating חמצ on פסח is a מִצְוָה לא מִצְוָה. However, the תורה specifically states that whoever is prohibited from eating חמצ is also obliged to eat מצה.

_____________________________

1) According to the תורה, which of the following מִצְוֹת are women obligated to keep?

a) לָרֶגֶל – Visit the בית המקדש on the שָׁיֶרֶל (three festivals)

b) הַבֵּן פִּדְיוֹן – Redeem their first-born child on the thirtieth day of his birth (if the father died)

c) שְׁקִירַת מַע – Recite the שְׁקִירַת מַע once in the morning and once in the evening

d) מְזוּזָה – To place a מְזוּזָה on the doors of the house
2) According to the Torah, which of the following mitzvot are women NOT obligated to keep?

a) Return a lost object they found
b) Sit in a sukka on the holiday of Sukkot

c) Bring a kesef atonement (after committing an accidental sin)

d) Set aside teruma (food normally given to a Cohen) before eating

3) Why is a woman obligated to eat matzah on Pesach?

a) It is a mitzvah shetarumah perkat
b) It is a mitzvah shetarumah kehunah

c) It is a mitzvot lo minimah

d) The Torah specifically obligates them
**Gemara Standards for The Specific Text Selected for Study**

When given a specific section of גְּמָרָא to study in advance, students should be able to:

1. Identify a selected text as being a statement, question, answer, proof, or rejection of a proof.
2. Demonstrate understanding of a selected statement, question, answer, or proof.
3. Translate all parts of the text (including תֵּבֹת רָאשֵׁי).
4. Identify where common punctuation marks are appropriate (e.g. question mark, comma, period etc.).
5. Identify the סֵיפָא/רֵישָׁא of a נָהְמָא or בָּרַיְתָא.
6. Identify who is speaking in a given text and, if relevant whom they are speaking to.
7. Identify a selected text as being part of a בָּרַיְתָא, מִשְׁנָה, or a discussion of מוֹרָאִים.
8. Differentiate between the understanding of the גְּמָרָא in the אָמִינָא והוֹא and the קָנָאְמַס.
9. Understand the conclusion of the גְּמָרָא and any relevant logical or halachic outcomes of the יָאְסוּג.

**General Mishnah Standards**

1. When given a page of מִשְׁנָיוֹת students can identify מַסָכֶת, פֶּרֶק and מִשְׁנָה number.
2. Students can identify the following as names of תַּנָּאִים.

   1. הִלֵּל
   2. שַׁמַּאי
   3.ﬠֲקִיבָא
   4. רַבִּי
   5. מֵאִיר
   6. יְהוּדָה

3. Students can translate, explain or apply with understanding the following terms:

   - The first opinion in a מִשְׁנָה or בְּרַייתָא
   - The first part of a מִשְׁנָה or בְּרַיְתָא
   - The last part of a מִשְׁנָה or בְּרַיְתָא
   - A disagreement
   - Not obligated / exempt
   - Forbidden
   - Obligated / Not exempt
General Standards

1. When given a page of גמרא (Vilna) student can identify the שומד, דף, פסק, and פקודה shown.
2. Student can identify where והפあたり ת'רוי and הפקודות are located on a page.
3. Student can identify where a פסק is located in הפקודות using הפקודות.
4. Student understands the teachings of הכהנים are teachings of מנהיגים which are not mentioned in המנהיגים.
5. Student understands an אומר cannot argue on a תנן unless they have another תנן who supports them.

6. Student can translate, explain or apply with understanding the following terms:
   A type of logic (if x is true then y is certainly true) 1. קל וחומר
   A positive commandment (the need to act and do something) 2. מצוות עשה
   A negative commandment (a prohibition against doing something) 3. מצוות לא עשה
   A law given to Moses at סיני 4. המצוות של משה מטרין
   A custom 5.

7. Student can decipher and translate the following לארשי מכת.

   afterward 1. אחריך = אחריך
   if so 2. אחר = אחר כל
   he said to him 3. אמר לו
   even though 4. אמר הוא על זה
   even though 5. אמרו הוא על זה
   Rabbi (so and so) said 6. אמר רבי / רב
   from where are these words? 7. מהו = מהם מילים
   he indeed teaches us 8. מימינו = מאשמיעים כל
   we hear from this 9. שמעו = מעどこ מקוד
   hear from this 10. חלה = קולמד ביתר
   the Rabbis taught 11. thereof = טב רбот
   come (here and) listen 12. חל שמעת

8. Student understands the meaning of these words commonly used in the discussion of גמרא.

   after the fact / after it was done 1. עדירה
   a page (of גמרא) 2. דף
   the initial thought of the גמרא 3.观念 של מנהיגים
   ideally 4. קולמדת
   the one who says / the one who holds 5. פא לאמר
   a disagreement 6. מחלה
   the one who is strict 7. מחפר
   the one who is lenient 8. מחבר
Students can translate the following words and identify them as a statement, question, answer, or proof.

<table>
<thead>
<tr>
<th>Category</th>
<th>Hebrew Translation</th>
<th>English Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>a statement</td>
<td>אל תימר</td>
<td>it was stated</td>
</tr>
<tr>
<td>statement</td>
<td>אמר ר'</td>
<td>Rabbi (so and so) said</td>
</tr>
<tr>
<td>statement</td>
<td>נגפא</td>
<td>the statement itself (which was previously quoted in part)</td>
</tr>
<tr>
<td>statement</td>
<td>תניא</td>
<td>the Rabbis taught (in a תרייתא)</td>
</tr>
<tr>
<td>statement</td>
<td>תניא</td>
<td>it is taught (in a מישנה)</td>
</tr>
<tr>
<td>question</td>
<td>אם כן</td>
<td>if so</td>
</tr>
<tr>
<td>question</td>
<td>איבעיא</td>
<td>they asked / it was asked of them</td>
</tr>
<tr>
<td>question</td>
<td>אמר ר'</td>
<td>he replied to him / he refuted him</td>
</tr>
<tr>
<td>question</td>
<td>בא מנה</td>
<td>they asked him</td>
</tr>
<tr>
<td>question</td>
<td>מהו</td>
<td>how? what is the case?</td>
</tr>
<tr>
<td>question</td>
<td>כיון היכי</td>
<td>but throw them (against each other)</td>
</tr>
<tr>
<td>question</td>
<td>מהו</td>
<td>what is the reason?</td>
</tr>
<tr>
<td>question</td>
<td>מהו</td>
<td>what is it?</td>
</tr>
<tr>
<td>question</td>
<td>מתקיף</td>
<td>he attacked / pointed out a difficulty</td>
</tr>
<tr>
<td>answer</td>
<td>אלא</td>
<td>rather / except for / but</td>
</tr>
<tr>
<td>answer</td>
<td>רב שנים ימי</td>
<td>here with what (situation) are we involved with</td>
</tr>
<tr>
<td>proof</td>
<td>דאנה</td>
<td>for it was taught (in a מישנה)</td>
</tr>
<tr>
<td>proof</td>
<td>דאנה</td>
<td>for it was taught (in a מישנה)</td>
</tr>
<tr>
<td>proof</td>
<td>תוקנה</td>
<td>come (here and) listen (to a proof, solution or difficulty)</td>
</tr>
</tbody>
</table>

9. Students can translate the following words and identify them as a statement, question, answer, or proof.
10. Students can translate the following vocabulary words.

<table>
<thead>
<tr>
<th>English</th>
<th>Hebrew</th>
</tr>
</thead>
<tbody>
<tr>
<td>No! It is needed</td>
<td>לא זכאי</td>
</tr>
<tr>
<td>it was not taught</td>
<td>לא שמעו</td>
</tr>
<tr>
<td>there isn’t</td>
<td>לא קしております</td>
</tr>
<tr>
<td>let us say</td>
<td>מאשר</td>
</tr>
<tr>
<td>in front of us / later on</td>
<td>במינו</td>
</tr>
<tr>
<td>what is (the difference) between them?</td>
<td>מאי ביןיה</td>
</tr>
<tr>
<td>what is the reason?</td>
<td>מאי ס甪מא</td>
</tr>
<tr>
<td>what is the difference?</td>
<td>מאי ס甪מא</td>
</tr>
<tr>
<td>I would have thought</td>
<td>מחר דיתמא</td>
</tr>
<tr>
<td>objecting / asking</td>
<td>מיתיבי</td>
</tr>
<tr>
<td>from where are these words?</td>
<td>ממה מיל</td>
</tr>
<tr>
<td>from where do we know it?</td>
<td>מכל</td>
</tr>
<tr>
<td>as well</td>
<td>גמי</td>
</tr>
<tr>
<td>a difference</td>
<td>נמק מנייה</td>
</tr>
<tr>
<td>(logical) reason</td>
<td>סברא</td>
</tr>
<tr>
<td>it might have “arisen” (on your mind) that</td>
<td>סלקא דועך אפיאנה</td>
</tr>
<tr>
<td>I would say a doubt</td>
<td>ספקא</td>
</tr>
<tr>
<td>it is needed</td>
<td>זכאי</td>
</tr>
<tr>
<td>he teaches us</td>
<td>זכרת</td>
</tr>
<tr>
<td>it is difficult</td>
<td>קשיא</td>
</tr>
<tr>
<td>hear from this</td>
<td>שמיע</td>
</tr>
<tr>
<td>(it is) a refutation</td>
<td>הוראת</td>
</tr>
<tr>
<td>let it stand (unresolved)</td>
<td>תקיע</td>
</tr>
<tr>
<td>it (the פסוק) teaches us</td>
<td>תלמוד להמר</td>
</tr>
<tr>
<td>we also learned like this</td>
<td>תינא נמי זכר</td>
</tr>
</tbody>
</table>
| (in a בְּרַייתָא) | }

However / but: אבל
it is well if you say: אם אמרת בלשמה
it is not possible: אם אפשר
if so: אם אPCI
or else: אם נמי
there is (a difference) between them: לא איכא ביןיה
there are those who say: איכא דאמר
if we say: אם אמרת
say the end: סיפא
say the beginning: אימא
when: אמרת / אמרה
it was needed: איצטריך
why?: אם אמי
Said Rabbi...: אמר ר...%
about what do they disagree: במא קמפפלג
he asks: אמי
all is well: בלשמה
of Torah origin: דאורייתא
for it is written: דכתיב
perhaps / maybe: ודמא
I would have said / thought: לן קמשמע
here: קמא
so: נמי
so he says: כי קאמר
(when were) these words (said): עד מימי
now: משאת
there: זמכ
reason: סבר
the whole world: כלא תלמה
מלשנה א (Optional section)