

אגודת מוסדות לחינוך ישראלי
CONSORTIUM of
JEWISH DAY SCHOOLS

JSAT 8

JUDAIC STUDIES ACHIEVEMENT TEST

JSAT LEVEL 8
STANDARDS

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	Magen David Yeshiva
Akiva Academy of Calgary	Maimonides School (Brookline, MA)
Ashar	Manhattan Day School
Atlanta Jewish Academy	Mazal Day School
Barkai Yeshiva	Netivot Hatorah
Ben Porat Yosef	Phoenix Hebrew Academy
Beth Tfiloh Dahan Community School	Rabbi Alexander S. Gross Hebrew Academy
Bi-Cultural Day School	Rabbi Arthur Schneier Park East Day School
Bnos Malka Academy of Queens	Rabbi Pesach Raymon Yeshiva
Caskey Torah Academy	Rambam Day School (Savannah, GA)
Columbus Torah Academy	Robert M. Beren Academy
Denver Academy of Torah	Rosenbaum Yeshiva of North Jersey
Derech Hatorah of Rochester	SAR Academy
Eitz Chaim (Toronto, ON)	Shulamith of Brooklyn
Emek Hebrew Academy	Shulamith School for Girls (Cedarhurst, NY)
Har Torah	Silverstein Hebrew Academy
Harkham Hillel Hebrew Academy	The Moriah School
Hasten Hebrew Academy	The Shefa School
Hebrew Academy of Five Towns and Rockaway	Torah Academy of Boca Raton
Hebrew Academy of Long Beach	Torah Day School of Phoenix
Hebrew Academy of Nassau County	Torah Day School of Seattle
Hillel Yeshiva (Deal, NJ)	Yavneh Academy
Hyman Brand Hebrew Academy	Yeshiva Derech HaTorah
JEC/Bruria	Yeshiva Har Torah
JEC/RTMA	Yeshiva Ktana of Waterbury
Jewish Foundation School	Yeshiva of Central Queens
Joseph Kushner Hebrew Academy	Yeshiva of Flatbush
Katz Hillel Day School of Bocca Raton	Yeshiva of South Shore
Kinneret Day School	Yeshiva Shaarei Zion
Lubavitch on the Palisades	Yeshiva Torat Emet (Houston, TX)
Maayan Torah Day School of Portland	Yeshivat Noam

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Bruria High School for Girls	Shulamith of Brooklyn School for Girls
Davis Renov Stahler Yeshiva High School for Boys - HALB	Stella K Abraham High School for Girls - HALB
Hebrew Academy of Nassau County	The Frisch School
Hebrew Academy of the Five Towns and Rockaway	The Ramaz School
Rae Kushner Yeshiva High School	Yeshiva Derech HaTorah
SAR High School	Yeshiva of Flatbush
Shulamith High School for Girls (Cedarhurst, NY)	Yeshiva University High School for Boys Marsha Stern Talmudical Academy (MTA)
	Yeshiva University High School for Girls (Central)

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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:

Section	# of Questions	Weight
Chumash Skills	35	23%
Chumash Vocabulary	10	7%
Chumash Knowledge (פְּרָשָׁה)	30	20%
Navi Knowledge	15	10%
Dinim/Yediot Klalot	20	13%
Hebrew Language	25	17%
Tephilla	6	4%
Torah Sheb'al Peh	3	2%
Critical Thinking	6	4%
Total:	150	100%
Mishnah and Gemara (Optional)	25	

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

JSAT Level 8 Standards

section. The optional Gemara section will be partially based on a page of Gemara that will be made known in advance. (See below.)

The core part of the exam is divided into two parts containing eighty questions each. Students will have fifty minutes 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. However, there are several resources available on our website, including a sample test, Hebrew Language practice units, and interactive online questions for some portions of the exam. To access these resources, please visit:
<https://www.cojds.org/jsat-level-8/>

Note: Regarding the optional Gemara section, 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 Gemara, we will consider the explanation of Artscroll as standard.) Students who have not prepared for the optional Gemara section in advance should not take it. To find out which section of Gemara will be assessed, please visit the link in the previous paragraph.

Chumash Skills Standards

Chumash Skills Standards

Decoding the Text / Standards 01-18

1. Student can identify the three letter שרש of a word.
2. Student can identify the three letter שרש of a word even when one letter of the שרש 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 e.g. (איש גדול / אישה גדולה).
7. Student can translate the prefixes of משה וכלב when they appear with nouns e.g. ממצרים, למצרים.
8. Student can translate a combined or contracted prefix e.g. ויהאיש or (ב+ה = ה) בבית.
9. Student can translate two words that appear בסמיכות e.g. בית פרעה = הבית של פרעה.
10. Student can translate the suffixes of singular nouns that show possession, e.g. יד, ידך, ידו.
11. Student can translate the suffixes of plural nouns that show possession e.g. ידך.
12. Student can translate a word that has a הוהפיהו.
13. Student can identify the ה"א המגמה e.g. מצרימה = to Egypt.
14. Student can translate Hebrew numbers from 1-999,999 e.g. מאה עשרים ושבע = 127.
15. Student can translate a קל/פעל verb in the past tense e.g. שמר, שמרה, שמרתי.
16. Student can translate a קל/פעל verb in the present tense e.g. שומר.
17. Student can translate a קל/פעל verb in the future tense e.g. אשמע, נשמע.
18. Student can recognize a command in פעל e.g. שמר.

Understanding the Text / Standards 19-23

19. Student can identify the subjects and objects in a פסוק.
20. Student can identify the correct translation of a Hebrew word using context clues.
21. Student can answer questions on the text using הפסוק לשון.
22. Student can comprehend a פסוק not previously learned.
23. Student can apply חמש or רש"י to real life experiences (השקפה).

רש"י Skills / Standards 24-26

24. Student can identify letters and words in רש"י script (with and without נקודות).
25. Student knows what a רש"י is and can identify it.
26. Student can identify רש"י.

Chumash Skills Standards

Additional / Standards 27-30

27. Student can identify the גימטריקה equivalent of Hebrew letters and words.
28. Student can locate a פסוק in חמש when given פרק, ספר, and פסוק.
29. Student can correctly pronounce a פתח גנוכה at end of word (e.g. כח).
30. Student can identify עליות in חמש (e.g. שלישי, 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 חומש, or at least ten times in ספר בראשית.

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 הרד"ק, however there may be other opinions regarding any given שורש.

Part of Speech	Root	Definition	Word		
noun	שם עצם / זכר	א.ב.ה.	father	אָב	.1
noun	שם עצם / נקבה	א.ב.ג.	stone	אָבֶן	.2
noun	שם עצם / זכר	א.ד.ג.	lord / master	אָדוֹן	.3
noun	שם עצם / זכר	א.ד.מ.	man	אָדָם	.4
noun	שם עצם / נקבה	א.ד.מ.	ground / earth / land	אֲדָמָה	.5
verb	פעל-קל / עבר / נסתר	א.ה.ב.	loved	אָהַב	.6
noun	שם עצם / זכר	א.ה.ל.	tent	אֹהֶל	.7
conjunction	מילת חיבור	א.ו.	or	אוּ	.8
conjunction	מילת חיבור	א.ל.ה.	perhaps / maybe	אוּלַי	.9
direct object	מילת יחס	א.ת.	him	אוֹתוֹ	.10
noun	שם עצם / זכר	א.ח.ה.	brother	אָח	.11
adjective	שם מספר / זכר	א.ח.ד.	one	אֶחָד	.12
noun	שם עצם / נקבה	א.ח.ה.	sister	אָחוֹת	.13
adjective	תאר / זכר	א.ח.ר.	other	אֲחֵר	.14
preposition	מילת יחס	א.ח.ר.	after	אַחֵר	.15
noun	שם עצם / זכר	א.י.ב.	enemy	אֹיֵב	.16
noun	שם עצם / זכר	א.י.ל.	ram	אֵיל	.17
adverb	תאר הפועל	א.י.ג.	nothing / is not	אֵין	.18
noun	שם עצם / זכר	א.י.ש.	man	אִישׁ	.19
conjunction	מילת חיבור	א.כ.	only / however	אֶף	.20
verb	פעל-קל / עבר / נסתר	א.כ.ל.	ate	אָכַל	.21
preposition	מילת יחס	א.ל.ה.	to / toward	אֶל	.22
adverb	מילה שלילית	א.ל.	no / do not	אֵל	.23
pronoun	מילת גוף / רבים	א.ל.ה.	these	אֵלֶּה	.24
adjective	שם מספר / זכר ונקבה	א.ל.פ.	one thousand	אֶלֶף	.25
conjunction	מילת חיבור	א.מ.	if	אִם	.26
noun	שם עצם / נקבה	א.מ.	mother	אִם	.27
noun	שם עצם / נקבה	א.מ.ה.	cubit	אַמָּה	.28
verb	פעל-קל / עבר / נסתר	א.מ.ר.	said	אָמַר	.29
pronoun	מילת גוף / זכר ונקבה	א.נ.	I / myself	אֲנִי	.30
pronoun	מילת גוף / זכר ונקבה	א.נ.כ.	I	אֲנִכִּי	.31
noun	שם עצם / זכר / רבים	א.נ.ש.	men	אֲנָשִׁים	.32
verb	פעל-קל / עבר / נסתר	א.ס.פ.	gathered	אָסַף	.33
noun / conjunction	זכר / יחיד	א.פ.	nose / anger / also	אֵף	.34
adjective	שם מספר / נקבה	ר.ב.ע.	four	אַרְבַּע	.35
noun	שם עצם / נקבה	א.ר.צ.	land / earth	אֶרֶץ	.36

Chumash Vocabulary Words

noun	שם עצם / זכר ונקבה	א.ש.	fire	אֵשׁ	.37
noun	שם עצם / זכר	א.ש.	offering by fire	אֵשָׁה	.38
noun	שם עצם / נקבה	א.נ.ש.	woman / wife	אִשָּׁה	.39
particle (relative)	מילת חיבור / מילת גוף	א.ש.ר.	that	אֲשֶׁר	.40
pronoun	מילת גוף / זכר	א.ת.	you (a male)	אַתָּה	.41
preposition	מילת יחס	א.ת.	with him	אִתּוֹ	.42
pronoun	מילת גוף / זכר / רבים	א.ת.	you (a group of males)	אַתֶּם	.43
verb	פעל-קל / צווי / זכר	ב.ו.א.	come	בָּא	.44
noun	שם עצם / נקבה	ב.א.ר.	a well	בְּעַר	.45
noun	שם עצם / זכר	ב.ג.ד.	garment	בְּגָד	.46
noun	שם עצם / נקבה	ב.ה.מ.	animal	בְּהֵמָה	.47
preposition	מילת יחס	ב.י.נ.	between	בֵּין	.48
noun	שם עצם / זכר	ב.י.ת.	house	בַּיִת	.49
verb	פעל-קל / עבר / נסתר	ב.כ.ה.	cried	בָּכָה	.50
noun	שם עצם / זכר	ב.כ.ר.	firstborn	בְּכֹר	.51
noun	שם עצם / זכר	ב.נ.ה.	son	בֵּן	.52
noun	שם עצם / זכר	ע.ב.ר.	for the sake of	בְּעִבּוּר	.53
noun	שם עצם / זכר	ב.ק.ר.	cattle	בְּקָר	.54
noun	שם עצם / זכר	ב.ק.ר.	morning	בֹּקֶר	.55
verb	פעל-קל / עבר / נסתר	ב.ר.א.	created	בָּרָא	.56
noun	שם עצם / נקבה	ב.ר.ת.	treaty	בְּרִית	.57
verb	פעל-קל / עבר / נסתר	ב.ר.כ.	blessed	בֵּרַךְ	.58
noun	שם עצם / זכר	ב.ש.ר.	flesh	בָּשָׂר	.59
noun	שם עצם / נקבה	ב.נ.ה.	daughter	בַּת	.60
noun	שם עצם / זכר	ג.ב.ל.	border	גְּבוּל	.61
adjective	תאר / זכר	ג.ד.ל.	big / great	גָּדוֹל	.62
noun	שם עצם / זכר	ג.ו.י.	nation	גּוֹי	.63
conjunction	מילת חיבור	ג.מ.	also	גַּם	.64
noun	שם עצם / זכר	ג.מ.ל.	camel	גְּמַל	.65
noun	שם עצם / זכר	ג.נ.	garden	גֶּן	.66
verb	פעל-קל / עבר / נסתר	ג.נ.ב.	stole	גָּנַב	.67
noun	שם עצם / זכר	ג.ו.ר.	stranger / convert	גֵּר	.68
verb	פיעל / צווי / נסתר	ד.ב.ר.	speak	דִּבֶּר	.69
noun	שם עצם / זכר	ד.ב.ר.	thing	דָּבָר	.70
noun	שם עצם / זכר	ד.ו.ר.	generation	דּוֹר	.71
noun	שם עצם / זכר	ד.מ.	blood	דָּם	.72
noun	שם עצם / זכר ונקבה	ד.ר.כ.	way	דֶּרֶךְ	.73
verb	הפעיל / עבר / נסתר	נ.ג.ד.	told	הִגִּיד	.74
pronoun	מילת גוף / זכר	ה.ו.א.	he	הוּא	.75
pronoun	מילת גוף / נקבה	ה.י.א.	she	הִיא	.76
verb	פעל-קל / עבר / נסתר	ה.י.ה.	was	הָיָה	.77
particle (negative)	מילת שאלה	ל.ו.	is it not?	הֲלֹא	.78
verb	פעל-קל / עבר / נסתר	ה.ל.כ.	went	הִלָּךְ	.79
pronoun	מילת גוף / זכר / רבים	ה.מ.	they (a group of males)	הֵם	.80
pronoun	מילת גוף / נקבה / רבות	ה.נ.	they (a group of females)	הֵנּוּ	.81

Chumash Vocabulary Words

interjection	מילת קריאה / מילת יחס	ה.ג.	behold	הִנֵּה	.82
noun	שם עצם / זכר	ה.ר.ר.	mountain	הַר	.83
verb	פעל-קל / עבר / נסתר	ה.ר.ג.	killed	הָרַג	.84
verb	פעל-קל / עבר / נסתר	ה.ר.ה.	pregnant	הָרָה	.85
verb	התפעל / עבר / נסתר	ש.ח.ה.	bow down	הִשְׁתַּחֲוָה	.86
pronoun	מילת גוף / נקבה	ז.א.ת.	this	זֹאת	.87
noun	שם עצם / זכר	ז.ב.ח.	sacrifice	זָבַח	.88
pronoun	מילת גוף / זכר	ז.ה.	this	זֶה	.89
noun	שם עצם / זכר	ז.ה.ב.	gold	זָהָב	.90
verb	פעל-קל / עבר / נסתר	ז.כ.ר.	remembered	זָכַר	.91
noun	שם עצם / זכר	ז.כ.ר.	male	זָכָר	.92
noun	שם עצם / זכר	ז.ק.ג.	elder / old	זָקֵן	.93
noun	שם עצם / זכר	ז.ר.ע.	seed / offspring	זָרַע	.94
adjective	תאר / זכר	ח.ד.ש.	new	חָדָשׁ	.95
noun	שם עצם / זכר	ח.ד.ש.	month	חֹדֶשׁ	.96
noun	שם עצם / זכר	ח.ו.צ.	outside	חוּץ	.97
noun	שם עצם / זכר	ח.ט.א.	sin	חַטָּא	.98
noun	שם עצם / נקבה	ח.ט.א.	sin offering	חַטָּאת	.99
adjective / verb	תאר / זכר	ח.י.י.	living / alive / lived	חַי	.100
noun	שם עצם / נקבה	ח.י.ה.	wild animal	חַיָּה	.101
noun	שם עצם / זכר	ח.ל.ב.	fats	חֵלֶב	.102
verb	פעל-קל / עבר / נסתר	ח.ל.מ.	dreamt	חָלַם	.103
noun	שם עצם / זכר	ח.מ.ר.	donkey	חֲמוֹר	.104
adjective	שם מספר / נקבה	ח.מ.ש.	five	חֲמִישׁ	.105
noun	שם עצם / זכר	ח.נ.ג.	favor	חֵן	.106
verb	פעל-קל / עבר / נסתר	ח.נ.ה.	camped	חָנָה	.107
noun	שם עצם / זכר	ח.ס.ד.	kindness	חֶסֶד	.108
noun	שם עצם / נקבה	ח.ק.ק.	law	חֻקָּה	.109
verb	פעל-קל / עבר / נסתר	ח.ר.ה.	burned / flared / anger	חָרָה	.110
adjective	תאר / זכר	ט.ה.ר.	clean / pure	טָהוֹר	.111
adjective	תאר / זכר	ט.ו.ב.	good	טוֹב	.112
adjective	תאר / זכר	ט.מ.א.	unclean / impure	טָמֵא	.113
adverb	תאר הפועל	ט.ר.מ.	before	טָרָם	.114
noun	שם עצם / נקבה	י.ד.	hand	יָד	.115
verb	פעל-קל / עבר / נסתר	י.ד.ע.	knew	יָדַע	.116
noun	שם עצם / זכר	י.ו.מ.	day	יוֹם	.117
noun	שם עצם / זכר	י.י.ג.	wine	יַיִן	.118
verb	פעל-קל / עבר / נסתר	י.כ.ל.	able	יָכַל	.119
verb	פעל-קל / עבר / נסתר	י.ל.ד.	gave birth / bore	יָלַד	.120
noun	שם עצם / זכר	י.מ.	sea	יָם	.121
verb	פעל-קל / עבר / נסתר	י.ס.פ.	added	יָסַף	.122
verb	פעל-קל / עבר / נסתר	י.צ.א.	went out	יָצָא	.123
verb	פעל-קל / עבר / נסתר	י.ר.א.	afraid	יָרָא	.124
verb	פעל-קל / עבר / נסתר	י.ר.ד.	went down	יָרַד	.125
verb	פעל-קל / עבר / נסתר	י.ר.ש.	possessed / inherited	יָרַשׁ	.126

Chumash Vocabulary Words

adverb	תאר הפועל	י.ש.ה.	there is	יש	.127
verb	פעל-קל / עבר / נסתר	י.ש.ב.	sat / remained	ישב	.128
noun	שם עצם / זכר	כ.ב.ש.	lamb	כבש	.129
adverb	תאר הפועל	כ.ה.	so	כה	.130
noun	שם עצם / זכר	כ.ה.נ.	priest	כהן	.131
conjunction	מילת חיבור	כ.י.	because / when / that	כי	.132
noun	שם עצם / זכר	כ.ל.ל.	all	כל	.133
verb	פעל-קל / עבר / נסתר	כ.ל.ה.	finished	כלה	.134
noun	שם עצם / זכר	כ.ל.ה.	utensil / weapon	כלי	.135
adverb	תאר הפועל	כ.נ.	so / thus	כן	.136
noun	שם עצם / זכר	כ.ס.פ.	silver / money	כסף	.137
noun	שם עצם / נקבה	כ.פ.ה.	palm / spoon	כף	.138
verb	פיעל / ציווי / נסתר	כ.פ.ר.	atone	כפר	.139
verb	פעל-קל / עבר / נסתר	כ.ר.ת.	cut off	כרת	.140
particle (neg)	מילת שלילה	ל.ו.	no	לא	.141
noun	שם עצם / זכר	ל.ב.ב.	heart	לב	.142
noun	שם עצם / זכר	ב.ד.ד.	alone	לבד	.143
noun	שם עצם / זכר	ל.ח.מ.	bread	לחם	.144
noun	שם עצם / זכר	ל.י.ל.	night	לילה	.145
conjunction	מילת חיבור	מ.ע.נ.	because of / in order / for the sake of	למען	.146
preposition	מילת יחס	פ.נ.ה.	before	לפני	.147
verb	פעל-קל / עבר / נסתר	ל.ק.ח.	took	לקח	.148
preposition	מילת יחס	ק.ר.א.	toward	לקראת	.149
adverb	תאר הפועל	מ.א.ד.	very	מאד	.150
adjective	שם מספר / נקבה	מ.א.ה.	one hundred	מאה	.151
noun	שם עצם / זכר	ד.ב.ר.	desert / wilderness	מדבר	.152
preposition	מילת שאלה	מ.ה.	what?	מה	.153
noun	שם עצם / זכר	ו.ע.ד.	appointed time or place	מועד	.154
noun	שם עצם / זכר	מ.ו.ת.	death	מות	.155
noun	שם עצם / זכר	ז.ב.ח.	altar	מזבח	.156
noun	שם עצם / זכר	ח.נ.ה.	camp	מחנה	.157
noun	שם עצם / זכר	נ.ט.ה.	tribe / staff / stick	מטה	.158
pronoun	מילת שאלה / מילת גוף	מ.י.	who?	מי	.159
noun	שם עצם / זכר	מ.י.	water	מים	.160
noun	שם עצם / זכר	מ.י.נ.	species	מין	.161
noun	שם עצם / נקבה	נ.כ.ה.	hit / plague	מכה	.162
verb	פעל-קל / עבר / נסתר	מ.כ.ר.	sold	מכר	.163
noun	שם עצם / זכר	מ.ל.א.	full	מלא	.164
noun	שם עצם / נקבה	ל.א.כ.	work	מלאכה	.165
noun	שם עצם / זכר	מ.ל.כ.	king	מלך	.166
noun	שם עצם / נקבה	מ.נ.ח.	offering	מנחה	.167
adjective	תאר / זכר	מ.ע.ט.	few	מעט	.168
adverb	תאר הפועל	ע.ל.ה.	from above	מעל	.169
noun	שם עצם / נקבה	מ.ע.ר.	cave	מערה	.170

Chumash Vocabulary Words

noun	שם עצם / זכר	ע.ש.ה.	work	מעֲשֶׂה	171.
verb	פעל-קל / עבר / נסתר	מ.צ.א.	found	מָצָא	172.
noun	שם עצם / נקבה	צ.ו.ה.	commandment	מִצְוָה	173.
noun	שם עצם / זכר	ק.ו.מ.	place	מָקוֹם	174.
noun	שם עצם / זכר	ק.נ.ה.	cattle / livestock	מִקְנֵה	175.
noun	שם עצם / זכר	ש.כ.נ.	tabernacle / dwelling	מִשְׁכָּן	176.
noun	שם עצם / נקבה	ש.פ.ח.	family	מִשְׁפָּחָה	177.
noun	שם עצם / זכר	ש.פ.ט.	judgment	מִשְׁפָּט	178.
interjection	מילת שאלה	נ.א.	please / now	נָא	179.
noun	שם עצם / זכר	נ.ג.ע.	plague	נֶגַע	180.
verb	פעל-קל / עבר / נסתר	נ.ג.ש.	came close	נִגַּשׁ	181.
noun	שם עצם / נקבה	נ.ח.ל.	inheritance / possession	נַחֲלָה	182.
verb	פעל-קל / עבר / נסתר	נ.ט.ה.	stretched out	נָטָה	183.
verb	פעל-קל / עבר / נסתר	נ.ס.ע.	traveled	נָסַע	184.
noun	שם עצם / זכר	נ.ע.ר.	young child / attendant	נֶעֱר	185.
verb	פעל-קל / עבר / נסתר	נ.פ.ל.	fell	נָפַל	186.
noun	שם עצם / זכר ונקבה	נ.פ.ש.	soul	נֶפֶשׁ	187.
verb	פעל-קל / עבר / נסתר	נ.ש.א.	carried	נָשָׂא	188.
verb	נפעל / עבר / נסתר	ש.ב.ע.	swore	נִשְׁבַּע	189.
noun	שם עצם / זכר	נ.ש.א.	leader / prince	נָשִׂיא	190.
verb	פעל-קל / עבר / נסתר	נ.ש.ק.	kissed	נָשַׁק	191.
verb	פעל-קל / עבר / נסתר	נ.ת.נ.	gave	נָתַן	192.
adverb	תאר הפועל	ס.ב.ב.	around	סָבִיב	193.
verb	פעל-קל / עבר / נסתר	ס.ו.ר.	turn aside	סוּר	194.
noun	שם עצם / זכר	ע.ב.ד.	servant / slave	עֶבֶד	195.
verb	פעל-קל / עבר / נסתר	ע.ב.ד.	worked	עָבַד	196.
noun	שם עצם / נקבה	ע.ב.ד.	service / work	עֲבֹדָה	197.
verb	פעל-קל / עבר / נסתר	ע.ב.ר.	passed	עָבַר	198.
preposition	מילת יחס	ע.ד.	until	עַד	199.
noun	שם עצם / נקבה	י.ע.ד.	congregation	עֵדָה	200.
adverb	תאר הפועל	ע.ו.ד.	longer / again / still	עוֹד	201.
noun	שם עצם / זכר	ע.ל.מ.	forever / everlasting	עוֹלָם	202.
noun	שם עצם / זכר	ע.ו.פ.	bird	עוֹף	203.
noun	שם עצם / זכר	ע.ו.ר.	skin	עוֹר	204.
noun	שם עצם / נקבה	ע.ז.ז.	goat	עֵז	205.
verb	פעל-קל / עבר / נסתר	ע.ז.ב.	left / went away	עָזַב	206.
noun	שם עצם / נקבה	ע.י.נ.	eye	עֵין	207.
noun	שם עצם / נקבה	ע.י.ר.	city	עִיר	208.
preposition	מילת יחס	ע.ל.ה.	on	עַל	209.
verb	פעל-קל / עבר / נסתר	ע.ל.ה.	went up	עָלָה	210.
noun	שם עצם / נקבה	ע.ל.ה.	burnt offering	עֹלָה	211.
preposition	מילת יחס	ע.מ.	with	עִם	212.
noun	שם עצם / זכר	ע.מ.מ.	nation / people	עַם	213.
verb	פעל-קל / עבר / נסתר	ע.מ.ד.	stood	עָמַד	214.
verb	פעל-קל / עבר / נסתר	ע.נ.ה.	answered	עָנָה	215.

Chumash Vocabulary Words

noun	שם עצם / זכר	ע.ג.ג.	cloud	עָנָן	.216
noun	שם עצם / זכר	ע.צ.	tree	עֵץ	.217
noun	שם עצם / זכר	ע.ר.ב.	evening	עָרֵב	.218
verb	פעל-קל / עבר / נסתר	ע.ש.ה.	did / made	עָשָׂה	.219
adjective	שם מספר / נקבה	ע.ש.ר.	ten	עָשָׂר	.220
adjective	שם מספר / זכר ונקבה	ע.ש.ר.	twenty	עָשְׂרִים	.221
noun	שם עצם / זכר ונקבה	ע.ו.ת.	time	עֵת	.222
adverb	תאר הפועל	ע.ו.ת.	now	עַתָּה	.223
noun	שם עצם / זכר	פ.ה.	mouth	פֶּה	.224
conjunction	מילת יחס	פ.ג.	lest	פֶּן	.225
noun	שם עצם / זכר ונקבה / רבים	פ.ג.ה.	face	פָּנִים	.226
noun	שם עצם / נקבה	פ.ע.מ.	(one) time	פֶּעַם	.227
verb	פעל-קל / עבר / נסתר	פ.ק.ד.	remembered / counted / instructed	פָּקַד	.228
noun	שם עצם / זכר	פ.ר.	bull	פָּר	.229
noun	שם עצם / נקבה	פ.ר.	cow	פָּרָה	.230
noun	שם עצם / זכר	פ.ת.ה.	opening / doorway / entrance	פֶּתַח	.231
noun	שם עצם / זכר ונקבה / רבים	צ.א.ג.	sheep	צֹאן	.232
noun	שם עצם / זכר	צ.ב.א.	host / army / legion	צָבָא	.233
noun	שם עצם / זכר	צ.ד.ק.	righteous person	צַדִּיק	.234
verb	פיעל / עבר / נסתר	צ.ו.ה.	commanded	צִוָּה	.235
noun	שם עצם / זכר	ק.ב.ר.	grave	קֶבֶר	.236
noun	שם עצם / זכר	ק.ד.מ.	before / east	קִדְּמָה	.237
noun	שם עצם / זכר	ק.ד.ש.	holy	קֹדֶשׁ	.238
noun	שם עצם / זכר	ק.ו.ל.	voice	קוֹל	.239
verb	פעל-קל / צווי / זכר	ק.ו.מ.	arise / stand up	קוּם	.240
adjective	תאר / זכר	ק.ט.ג.	small	קָטָן	.241
verb	פעל-קל / עבר / נסתר	ק.ר.א.	called / read (aloud)	קָרָא	.242
noun	שם עצם / זכר	ק.ר.ב.	sacrifice	קָרְבָּן	.243
adjective	תאר / זכר	ק.ר.ב.	close	קָרוֹב	.244
verb	פעל-קל / עבר / נסתר	ר.א.ה.	saw	רָאָה	.245
noun	שם עצם / זכר	ר.א.ש.	head	רֹאשׁ	.246
adjective	תאר / זכר	ר.א.ש.	first	רִאשׁוֹן	.247
adjective	תאר / זכר	ר.ב.ב.	many	רַב	.248
noun	שם עצם / נקבה	ר.ג.ל.	foot	רֶגֶל	.249
noun	שם עצם / זכר ונקבה	ר.ו.ח.	wind / spirit	רוּחַ	.250
verb	פעל-קל / עבר / נסתר	ר.כ.ש.	acquired / purchased	רָכַשׁ	.251
noun	שם עצם / זכר	ר.ע.ה.	friend / companion	רֵעַ	.252
adjective	תאר / זכר	ר.ו.ע.	bad / evil	רַע	.253
noun	שם עצם / זכר	ר.ע.ב.	hunger	רָעֵב	.254
conjunction	מילת חיבור	ר.ק.	only	רַק	.255
verb	פעל-קל / עבר / נסתר	ש.א.ל.	asked / borrowed	שָׁאַל	.256
adjective	שם מספר / נקבה	ש.ב.ע.	seven	שֶׁבַע	.257
noun	שם עצם / זכר	ש.ד.ה.	field	שָׂדֶה	.258

Chumash Vocabulary Words

verb	פעל-קל / צווי / זכר	ש.ו.ב.	return	שוב	.259
noun	שם עצם / זכר	ש.ו.ר.	ox	שור	.260
verb	פעל-קל / צווי / זכר	ש.י.מ.	put / set / place	שים	.261
verb	פעל-קל / עבר / נסתר	ש.כ.ב.	lie down	שָׁכַב	.262
verb	פעל-קל / עבר / נסתר	ש.ל.ח.	sent	שָׁלַח	.263
adjective	תאר / זכר	ש.ל.מ.	complete	שָׁלֵם	.264
adjective	שם מספר / נקבה	ש.ל.ש.	three	שָׁלֹשׁ	.265
noun	שם עצם / זכר	ש.מ.	name	שֵׁם	.266
noun	שם עצם / זכר	ש.מ.	there	שָׁם	.267
noun	שם עצם / זכר / רבים	ש.מ.	heaven	שָׁמַיִם	.268
noun	שם עצם / זכר	ש.מ.נ.	oil	שָׁמֶן	.269
verb	פעל-קל / עבר / נסתר	ש.מ.ע.	heard	שָׁמַע	.270
verb	פעל-קל / עבר / נסתר	ש.מ.ר.	guarded / watched	שָׁמַר	.271
noun	שם עצם / נקבה	ש.נ.ה.	year	שָׁנָה	.272
adjective	שם מספר / נקבה	ש.נ.ה.	two	שְׁנַיִם	.273
noun	שם עצם / זכר	ש.ע.ר.	gate	שַׁעַר	.274
noun	שם עצם / נקבה	ש.פ.ח.	maid	שַׁפְּחָה	.275
noun	שם עצם / זכר	ש.ר.ר.	prince / chief / officer	שָׂר	.276
adjective	שם מספר / נקבה	ש.ש.ה.	six	שֵׁשׁ	.277
verb	פעל-קל / עבר / נסתר	ש.ת.ה.	drank	שָׁתָה	.278
noun	שם עצם / זכר	ת.ו.כ.	midst / middle	תְּנוּךְ	.279
noun	שם עצם / נקבה	י.ר.ה.	set of laws	תּוֹרָה	.280
preposition	מילת יחס	ת.ה.ת.	under / instead of	תַּחַת	.281

Explanation of English Parts of Speech – Corresponding Hebrew Terms

Parts of Speech – Description	Corresponding Hebrew Term
Adjective = A word that is used to modify a noun.	תאר
Adverb = A word used to modify a verb, an adjective, or another adverb.	תאר הפועל
Conjunction = A word that connect words, phrases, sentences, or paragraphs.	מילת חיבור
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. אָת).	מילה
Interjection = A word that expresses strong emotion.	מילת קריאה
Noun = A word which describes a person, place, or thing.	שם עצם
Particle = A word that does not belong to any of the other parts of speech.	מילה
Negative Particle = A particle that negates some part of a sentence.	מילה שלילית
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.”	מילה
Preposition = A word that introduces a phrase that describes another word/concept within a sentence.	מילת יחס
Pronoun = A word that stands in the place of a noun.	מילת גוף
Verb = A word that expresses action.	פעל

Chumash Vocabulary Words

Hebrew Terms Not Described Above

English Explanation	Hebrew Term
A verb in בנין הפעיל is a causative action e.g. הָמִית = he killed (i.e. caused someone to die).	= הפעיל
A verb in בנין התפעל is a reflexive action e.g. הִתְלַבֵּשׁ he dressed himself and was thus dressed.	= התפעל
Masculine (generally singular if not indicated otherwise).	= זכר
Third person masculine (e.g. הוּא אָמַר or יַעֲקֹב אָמַר). Note: נִסְתַּרְת is used for feminine.	= נסתר
A verb in בנין נפעל describes the passive receiving of an action e.g. נִשְׁבַּר = he/it became broken.	= נפעל
Feminine (generally singular if not indicated otherwise).	= נקבה
Past tense = an action done in the past e.g. אָמַר = he said.	= עבר
A verb in בנין פיעל describes an intensified action e.g. שִׁיבַר = he smashed.	= פיעל
A verb in בנין קל describes a simple action e.g. שָׁבַר = he broke.	= פעל-קל
A command e.g. קוּם = get up.	= ציווי
Plural feminine	= רבות
Plural masculine	= רבים
A number	= שם מספר

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 מצוות 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 שמים 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.

ספר בראשית

פרשת בראשית

- 1 השם created the world in six days.
- 2 What השם created on each day (day 1 – שמים וארץ, day 2 – רקיע, day 3 – vegetation, day 4 – sun, moon and stars, day 5 – fish, crawling things, day 6, large animals and אדם וחוה).
- 3 השם rested on the seventh day (keep בני"י שבת to testify to this).
- 4 How אדם and חוה were created (אדם = מהאדמה, חוה from the rib of אדם).
- 5 אדם named the animals.
- 6 Story of עץ הדעת.
- 7 Story of קין והבל.
- 8 חוה and אדם were the children of הבל, שת.

פרשת נח

- 9 שם, חם, ויפת had three children נח.
- 10 The reason השם decided to bring the flood was theft.
- 11 Seven pairs of kosher animals were brought into the ark but only one pair of non-kosher animals.
- 12 The additional kosher animals were meant to be brought as a sacrifice after the flood.
- 13 The flood lasted for forty days and forty nights.
- 14 נח sent a raven and dove to see if the waters descended and what happened.
- 15 The rainbow serves as a sign השם will no longer bring a flood.
- 16 The seven Noahide laws (שבע מצוות בני נח).

Chumash Knowledge (פרשה)

- 17 Story of how נח got drunk and cursed חם when he awoke.
- 18 Story of מגדל בבל.
- 19 אברהם was the father of תרה.
- 20 אברהם and שרי were the original names of אברהם and שרה.
- 21 לוט was the nephew of אברהם.

פרשת לך לך

- 22 השם instructed אברהם to leave his land but did say specifically where he was to go.
- 23 השם promised אברהם that he would become a great nation, rich and a source of blessing.
- 24 השם said would bless those who blessed אברהם and curse those who cursed him.
- 25 אברהם had to leave the land of כנען due to a hunger and went to Egypt.
- 26 אברהם 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.
- 27 שרה was taken by פרעה who was punished with a plague.
- 28 There was a fight between the shepherds of אברהם and the shepherds of לוט.
- 29 לוט chose to go to סדום.
- 30 The people of סדום were wicked people.
- 31 השם promised אברהם that his children would be like the dust of the earth and the stars of heaven which cannot be counted.
- 32 Battle between the four kings and the five kings where לוט was captured.
- 33 אברהם refused to take anything from the king of סדום.
- 34 At the בתרים בין הבתרים, השם promised אברהם that his children would inherit the land of כנען.
- 35 When אברהם asked how he will know his children will inherit the land of כנען, the response from השם 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.
- 36 הגר the maid of שרי ran away to escape suffering from שרי.
- 37 אברהם had a son from הגר called ישמעאל.
- 38 שרי received his ברית מילה at age 99, and his name was changed to אברהם, שרי was renamed שרה.

פרשת וירא

- 39 אברהם was sitting at the entrance of his tent when השם appeared to him.
- 40 While השם was with אברהם he saw three angels (who looked like people), ran towards them and prepared for them a meal.
- 41 When שרה heard the angels say she would have a child, she laughed saying her husband was too old to have a child.

Chumash Knowledge (פרשה)

- 42 asked אברהם why שרה laughed and when doing so said שרה had laughed because she was too old to have a child.
- 43 prayed to השם to save the people of סדום, hoping to find at least ten righteous people.
- 44 The people of סדום surrounded the house of לוט when they found out לוט had guest etc.
- 45 The wife of לוט turned to a pillar of salt when she looked back.
- 46 אבימלך tried to take שרה as his wife.
- 47 שרה had a child at the age of ninety and אברהם her husband was 100.
- 48 The child of אברהם from שרה was named יצחק.
- 49 יצחק had a ברית מילה when he was eight days old.
- 50 שרה chased away הגר and ישמעאל.
- 51 The story of יצחק.

פרשת חיי שרה

- 52 שרה died at the age of 127.
- 53 אברהם purchased the מערת המכפלה from עפרון for 400 silver שקל.
- 54 אברהם asked his servant אליעזר to find a wife for יצחק.
- 55 Story of how אליעזר found רבקה for יצחק.
- 56 רבקה was the brother of לבן.
- 57 רבקה fell off her camel when she saw יצחק and covered her face.
- 58 אברהם died at the age of 175.

פרשת תולדות

- 59 רבקה and יצחק were childless and prayed for a child.
- 60 Story of the birth of יעקב and עשו.
- 61 עשו was a hunter, and יעקב was a יושב אהלים – a dweller of tents.
- 62 עשו sold the בכורה (rights of the firstborn) to יעקב.
- 63 יצחק went to אבימלך at a time of hunger, and רבקה took אבימלך.
- 64 Story of how יעקב got the blessings instead of עשו.
- 65 יעקב left for ארם until the anger of עשו would subside and also to find a wife.

פרשת ויצא

- 66 Story of יעקב going to sleep and his dream.
- 67 יעקב saw a group of shepherds at a well and then met רחל.
- 68 יעקב worked for רחל seven years and then another seven years (after being given לאה).
- 69 רחל gave לבן זלפה and בלהה to זלפה.
- 70 יעקב married בלהה and זלפה.

Chumash Knowledge (פרשה)

- 71 Who were the mothers of the שבטים (ראובן is from לאה etc.).
- 72 יעקב made a deal with לבן to get sheep (spotted etc.) for his wages.
- 73 לבן chased after יעקב when he escaped.
- 74 רחל took the תרפים in order to prevent her father from worshipping idols.

פרשת וישלח

- 75 יעקב sent messengers (מלאכים) עשו who was coming with 400 men.
- 76 יעקב prepared for his meeting with עשו by doing מלחמה, דורון, תפילה, דורון, ומלחמה.
- 77 יעקב fought with the angel of עשו.
- 78 The name of יעקב was changed to ישראל.
- 79 Why בג"י cannot eat הנשה.
- 80 עשו kissed יעקב when they met.
- 81 Story of how שמעון and לוי wiped out the city of שכם after דינה was taken.
- 82 רחל died in childbirth after giving birth to בנימין.
- 83 יצחק died at the age of 180.

פרשת וישב

- 84 יעקב loved יוסף because he was a בן זקונים (son of his old age).
- 85 יעקב made for יוסף a כתונת פסים.
- 86 The two dreams of יוסף and the resulting descent to Egypt.
- 87 יוסף was purchased by פוטיפר an officer of פרעה.
- 88 The story of יוסף and the wife of פוטיפר which landed יוסף in jail.
- 89 יוסף interpreted the dreams of the שר האופים and שר המשקים.

פרשת מקץ

- 90 The two dreams of פרעה and how יוסף interpreted them.
- 91 יוסף became second-in-command in Egypt after פרעה.
- 92 יוסף had two children in Egypt ואפרים.
- 93 The brothers went down to Egypt during the hunger to look for יוסף who accused them of being spies.
- 94 One brother was taken captive to ensure the other brothers would return with בנימין.
- 95 On the way home, the brothers found money in their sacks.
- 96 יעקב refused to send בנימין until יהודה promised to bring him back.
- 97 יוסף had the goblet placed in the sack of בנימין who was caught.

פרשת ויגש

- 98 יהודה defended בנימין to יוסף and offered to take the place of בנימין.
- 99 יוסף revealed himself to brothers and said... אני יוסף העוד אבי חי.

Chumash Knowledge (פרשה)

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

פרשת ויחי

- 103 יעקב lived in Egypt for 17 years.
104 יעקב requested that he be buried in ארץ כנען in the מערת המכפלה.
105 יעקב blessed the blessing of הגואל ואפרים.
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.

ספר שמות

פרשת שמות

- 109 בני were fruitful and multiplied in Egypt.
- 110 The new king made בני work hard by building ורמסס and doing all types of hard work in the field...however בני only increased in number.
- 111 פרעה told the midwives to kill the newborn boys – they refused.
- 112 פרעה instructed all newborn boys should be thrown into the Nile.
- 113 משה was placed in the Nile after he was born when he could no longer be hidden.
- 114 משה was found by the daughter of פרעה.
- 115 מרים the sister of משה brought his mother (יוכבד) to nurse him.
- 116 The daughter of פרעה named him משה because she took him out of the water.
- 117 משה went out to see the toils of his brothers and saw an Egyptian killing a Jew. משה then killed the Egyptian.
- 118 On the next day משה saw two Jews fighting and instructed them to stop. They asked משה if he intended to kill them like he killed the Egyptian?
- 119 משה was forced to run away from Egypt after פרעה found out that משה killed an Egyptian. משה escaped to מדין.
- 120 In מדין, משה sat by a well and helped the daughters of רעואל (יתרו) from the shepherds who were harassing them.
- 121 משה married ציפורה the daughter of יתרו.
- 122 משה had a child גרשם and named him that because he was a stranger in a foreign land.
- 123 Story of the burning bush.
- 124 השם gave משה three signs, stick turns to a snake, hands becomes full of צרעת and water turns to blood.
- 125 משה returned to Egypt and was nearly killed by an angel (in the form of a snake) but was saved when ציפורה circumcised the child.
- 126 פרעה told משה to free the Jews but he refused, said he doesn't know who השם was.
- 127 פרעה 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 בני could not produce the required amount of bricks. פרעה said they were lazy.
- 129 משה complained to השם that things had only gotten worse since he came to פרעה and השם had not saved the nation.

Chumash Knowledge (פרשה)

פרשת וארא

- 130 The four expressions of redemption ... והצאתי והצלתי וכו'.
- 131 משה told השם he could not speak because he has stuffed lips.
- 132 משה gave אהרן as an interpreter/speaker.
- 133 The Jews did not listen to the message of brought by משה due to their shortness of breath and hard word (קוצר רוח ועבודה קשה).
- 134 משה turned a stick into a snake in front of פרעה and his warlocks who were able to imitate it, but then the stick of אהרן swallowed their snakes/sticks.
- 135 משה was 80 and אהרן 83 when they stood before פרעה.
- 136 The plagues of דם-ברד.

פרשת בא

- 137 Plagues of ארבה-בכורות.
- 138 ניסן is the first month.
- 139 מצות קרבן פסח – slaughtered on 14th eaten on 15th by night.
- 140 מצות קרבן פסח – male, sheep or goat, up to one year old, no blemish.
- 141 מצות קרבן פסח – eaten with מצה and מרור.
- 142 מצות קרבן פסח – cannot be eaten raw or cooked, must be roasted.
- 143 מצות קרבן פסח – in Egypt, they placed blood on the door as a sign their houses should be passed over.
- 144 The word פסח means “passed over.” השם passed over the houses of the Jews when He killed the firstborn of Egypt.
- 145 There is a מצוה to eat מצה first night of פסח (through seven days).
- 146 It is forbidden to eat חמץ on פסח.
- 147 מכת בכורות occurred exactly at midnight.
- 148 600,000 Jews left Egypt.
- 149 The non-Jews who converted and joined בני"י were called the עַרְבֵי רַב.
- 150 The Jews baked their dough as מצה because it did not have time to rise and become חמץ.
- 151 The firstborn of animals and people need to be redeemed since they were saved in Egypt by מכת בכורות.

פרשת בשלה

- 152 השם did not want to lead the Jews out of Egypt through the land of the פלשתים and instead led them in a roundabout way through the desert.
- 153 משה took the bones of יוסף with him because יוסף had made בני"י swear they would do so.
- 154 The עמוד אש went before בני"י by day and the עמוד ענן by night.

Chumash Knowledge (פרשה)

- 155 פרעה chased after בני"י because he thought they were confused as they wandered in the desert.
- 156 פרעה hardened the heart of השם and he chased after the Jews with 600 chariots and their riders.
- 157 The Jews said to משה "Was there a lack of graves in Egypt that you needed to bring us into the desert?"
- 158 משה stretched his hand while holding his stick and a strong wind came and split the sea.
- 159 משה led the Jews in song at the ים סוף as they said "אז ישיר".
- 160 Miriam led the women in שירה at the ים סוף.
- 161 בני"י traveled for three days without water – the story of מרה.
- 162 Story of מן and שלו – a double portion of מן fell on Friday and nothing on שבת.
- 163 One was not allowed to leave מן overnight for the next day.
- 164 Some people saved the מן overnight, and משה got angry at them – it turned wormy.
- 165 השם told משה to hit the rock in order to produce water.
- 166 Story of עמלק attacking בני"י.

פרשת יתרו

- 167 גרשום ואליעזר came to greet משה with his wife and two sons.
- 168 יתרו was not happy that משה was judging the people by himself and suggested that משה should delegate parts of the job to others.
- 169 סיון took place during the third month of מתן תורה.
- 170 הר סיני took place at מתן תורה.
- 171 Before מתן תורה there were three days of preparation (שלשת ימי הגבלה).
- 172 During מתן תורה the sound of שופר could be heard, and there were thunder and lighting.
- 173 השם gave בני"י ten commandments (עשרת הדברות).
- 174 What the עשרת הדברות are.
- 175 The Jews didn't want השם to speak to them because they were afraid they would die so they asked משה to speak to השם instead, and משה would speak to them.

פרשת משפטים

- 176 עיר מקלט = place someone who killed by accident runs to and needs to remain until the death of the גדול. If the close relative of the victim (גואל הדם) find the killer outside the עיר מקלט (before the death of the גדול), he can kill him without consequence.
- 177 מדבר שקר תרחק = do not tell a lie.

Chumash Knowledge (פרשה)

- 178 There is a מצוה to help your enemy unload his donkey which is struggling to carry its load.
- 179 Every seventh year is שמיטה and fields must be left fallow (i.e. not planted).
- 180 ביכורים (the first fruits of the שבעת המינים) are brought to בית המקדש.
- 181 בשר בחלב (לא תבשל וכו') = do not cook or eat milk and meat together.
- 182 שלש רגלים = פסח, סוכות, שבועות.
- 183 One is supposed to be עולה רגל (go to בית המקדש) on the three רגלים.
- 184 After בני ישראל head the עשרת הדברות from השם, משה spent 40 days and 40 nights on הר סיני.
- 185 הר סיני at נעשה ונשמע בני ישראל said.

פרשת תרומה

- 186 The vessels of the משכן.
- 187 The purpose of the vessels (e.g., the שלחן held the לחם הפנים).
- 188 The placement of the vessels (e.g., the ארון was placed in קודש הקדשים).

פרשת תצוה

- 189 Clothing of the כהן גדול.
- 190 Clothing of הדיוט.
- 191 אהרן are descendants of כהנים.
- 192 שמן זית זך needed מנורה.
- 193 אורים ותומים.
- 194 מזבח הזהב.

פרשת כי תשא

- 195 The Jews were counted via the שקל השקל.
- 196 חטא העגל ושבירת הלוחות.
- 197 There are י"ג מידות של רחמים.

ספר ויקרא

פרשת ויקרא

- 198 אוהל מועד spoke to משה from the השם.
- 199 The משכן was the place where the קרבנות were brought.

פרשת צו

- 200 A קרבן תודה was brought to give thanks to השם after being saved from danger.
- 201 The prohibition of eating blood.

Chumash Knowledge (פרשה)

פרשת שמיני

- 202 אהרן and אביהו the sons of אהרן died when bringing קטורת without permission on the day the משכן was established.
- 203 אהרן 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 תזריע

- 205 צרעת can come upon a person, clothing or a house, and can only be diagnosed by a כהן.
- 206 מצורע needed to live outside the camp.
- 207 צרעת is associated with the sin of הרע לשון.

פרשת אחרי מות

- 208 כהן גדול entered the קודש הקדשים on יום כיפור.
- 209 כהן גדול wore white clothing on יום כיפור.
- 210 כהן גדול burned קטורת in the קודש הקדשים on יום כיפור.

פרשת קדושים

- 211 בני need to be holy because השם is holy.
- 212 מצות איש אמו ואביו תיראו = There is a מצוה 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 מצות פאה = leaving over a corner of the field for the poor to collect its produce.
- 214 מצות שעטנז = not to wear wool and linen together.
- 215 מצות ערלה = not to eat the fruits of a tree from the first three years after they were planted.
- 216 מצות לא תקלל חרש = do not curse even someone who is deaf.
- 217 מצות לפני עור לא תתן מכשול = before a blind person do not place a stumbling block, i.e., do not give someone bad advice.
- 218 מצות לא תלך רכיל בעמך = do not speak הרע לשון.
- 219 מצות לא תעמוד על דם רעך = do not stand by idly when someone else is being killed, injured or robbed and you are in a position to help.
- 220 מצות לא תשנא את אחיך בלבבך = do not hate your brother in your heart.
- 221 מצות לא תקום ולא תטור = 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 מצות והדרת פני זקן = give honor to someone who is old (i.e. stand up before them).

Chumash Knowledge (פרשה)

- 223 The מצוה to maintain accurate weights.

פרשת אמור

- 224 The relatives of a כהן for whom he can become טמא (father, mother, brother, unmarried sister, son, daughter and wife).

- 225 The dates of all the festivals and their מצוות.

פרשת בהר

- 226 מצות שמיטה = not to work the field in the seventh year, all that grows is ownerless and may be taken by anyone.

- 227 מצות יובל = After seven שמיטה cycles, the 50th year is יובל, where all fields return to their original owner. It is also forbidden to work the field like שמיטה.

- 228 The prohibition against charging interest on a loan.

ספר במדבר

פרשת במדבר

- 229 The Jews were counted from the age of twenty and above.

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

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

- 232 The לויים were chosen instead of the בכורים.

פרשת נשא

- 233 It was the job the of לויים to transport the משכן.

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

- 235 ברכת כהנים.

פרשת בהעלותך

- 236 מצות פסח שני = if somebody was טמא or too far from the המקדש בית to bring the פסח in קרבן ניסן they bring it on אייר.

- 237 There were seventy elders (זקנים).

- 238 בני בני ישראל complained for meat and got the quail (שָׁלוּ).

- 239 מרים spoke הרע לשון against משה and was punished with צרעת.

Chumash Knowledge (פרשה)

פרשת שלח

- 240 The story of the spies (מרגלים).
- 241 The Jews were punished to wander in the desert for forty years until all those over the age of twenty died out.
- 242 The חלה of מצוה.
- 243 The ציצית of מצוה.

פרשת קרח

- 244 The story of קרח.
- 245 The stick of אהרן blossomed as a sign not to argue about the כהונה.
- 246 A firstborn is redeemed for five silver שקל at the age of one month.

פרשת חקת

- 247 מצות פרה אדומה.
- 248 A חוק is a מצוה whose reason is unknown.
- 249 When מרים died there was no water for בני" to drink.
- 250 אהרן hit the rock instead of speaking to it, his punishment was that he and אהרן could not enter the land of Israel.
- 251 אהרן died at הר ההר.
- 252 בני" refused to allow אדום to pass through their land.

פרשת בלק

- 253 Story of בלק and בלעם.
- 254 The donkey of בלעם talked and rebuked him.
- 255 בני" ended up blessing בלעם.
- 256 The Jews sinned with the daughters of מואב.
- 257 בני" killed זמרי along with the כזבי a princess from מדין.

פרשת פינחס

- 258 פינחס was rewarded for his zealously by becoming a כהן.
- 259 The land of Israel was divided by a lottery.
- 260 יהושע was selected as the leader to replace משה.

פרשת מטות

- 261 The tribes of ראובן and גד took their portion on the eastern side of the Jordan river (עבר הירדן).

Chumash Knowledge (פרשה)

ספר דברים

פרשת כי תבא

- 262 Blessings and curses were to be given on הר גריזים והר עיבל on the other side of the ירדן.

פרשת וילך

- 263 מצות הקהל = On מוצאי שמיטה there was a מצוה to gather at the בית המקדש and hear the king read from the תורה. This מצוה was incumbent on men, women, and children.

פרשת האזינו

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

פרשת וזאת הברכה

- 265 משה blessed בני"י before he died.
 266 משה was 120 years old when he died.
 267 Nobody knows where exactly משה was buried.
 268 There never was or will be a prophet greater than משה.

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 ג'נ. 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 – אירוע	פרקים
בני גד וראובן / borders of the land / בני יהושע becomes the leader of בני"י	פרק א'
יריחו (spies) and מרגלים The	פרק ב'
ירדן cross the בני"י	פרקים ג'-ד'
יריחו The capture of	פרק ו'
עכן violates the ban and takes from the spoils of יריחו	פרק ז'
בני"י using trickery make a treaty with גבעונים The	פרק ט'

ספר שופטים

Main Event – אירוע	פרקים
סיסרא The war against	פרק ד'
פלשתים and the שמשון	פרקים י"ג-ט"ז

ספר שמואל א'

Main Event – אירוע	פרקים
אלקנה and חנה to שמואל The birth of	פרק א'
עלי the sons of – הפני ופינחס	פרק ג'
ארון capture the פלשתים The	פרק ד'
ארון are plagued due to the capture of the פלשתים The	פרק ה'
ארון return the פלשתים The	פרק ו'
בני"י ask for a king	פרק ח'
שאול and שמואל meet	פרק ט'
שאול is selected to be king	פרק י'
שאול is smitten with a bad spirit / דוד is selected to be king	פרק ט"ז
דוד and גלית The battle of	פרק י"ז
שאול and his family (יהונתן, מיכל) and his relationship with דוד	פרק י"ח
גת the king of אכיש and then to נוב in אחימלך דוד goes to	פרק כ"א
שאול destroys נוב based on the testimony of דואג האדומי	פרק כ"ב
שאול in a cave but does not do so has the opportunity to kill	פרק כ"ד
אוב (בעלת אוב) שאול visits a woman sorcer from	פרק כ"ח
גלבוע on the mountain of שאול The death of	פרק ל"א

Navi Knowledge

ספר שמואל ב'

אירוע – Main Event

The death of שאול / דוד / קינת דוד
 The battle at the pool of גבעון
 יואב transfers the kingdom to דוד and is then killed by אבנר
 דוד and שבע / בת שבע
 דוד rebukes נתן הנביא
 תמר kills אבנר on account of what he did to אבשלום
 דוד rebels against אבשלום
 The death of אבשלום

פרקים

פרק א'
 פרק ב'
 פרק ג'
 פרק י"א
 פרק י"ב
 פרק י"ג
 פרק ט"ו
 פרק י"ה

Other ספרי ג"ך:

All
 All
 All

מגילת אסתר
 מגילת רות
 ספר יונה

Approximate number of questions per ספר:

2	ספר יהושע
1	ספר שופטים
5	ספר שמואל א'
4	ספר שמואל ב'
1	מגילת אסתר
1	מגילת רות
1	ספר יונה

לוח השנה

1. Know the names of the Jewish months in their correct order.
2. In a leap year, an extra month of אדר is added (שני אדר).
3. Know the dates of Jewish holidays (e.g., ראש השנה is on the first and second day of תשרי, etc.).

אלול

4. אני לדודי ודודי לי – This acronym (which means I am to My Beloved and My Beloved is to me) hints to the month of אלול when השם eagerly awaits our closeness and תשובה.
5. During the month of אלול we recite לודו ה' אורי וישעי twice a day.

ליל ראש השנה

6. ראש השנה is the day the world was created (i.e. אדם and חוה were created on that day, thus completing creation).
7. ראש השנה is a day of judgment where השם sees 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. בינונים are immediately inscribed for life, רשעים for death and בינונים the final judgement of בינונים is suspended until יום כיפור with their fate depending on תשובה.
9. There are for names for ראש השנה a) יום הדין – The Day of Judgment (for on this day השם judges His creations) b) יום הזכרון – The Day of Remembrance for on this day השם sees all the actions of mankind c) יום תרועה – A Day of Blowing for on this day we blow the shofar d) ראש השנה – because it is the start of the year.
10. The מזל (constellation) for the month of תשרי is "מאזניים" (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 ארץ ישראל and ארץ לארץ. The יום טוב takes place on א'-ב' תשרי.
12. One the first night of ראש השנה it is customary to wish people "לשנה טובה תכתב ותחתם" (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 "שנהיה לראש ולא לזנב". (We should be a head and not a tail.)

תקיעת שופר

15. The sounds of the שופר are called "תקיעה", "שברים" and "תרועה".
16. The תקיעה is one long sound. שברים = 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 יצחק during the עקידה.
18. One reason for blowing the שופר is to inspire people to do תשובה on this day which is a יום הדין.
19. Another reason for blowing the שופר is to proclaim השם as our king.

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20. It is customary to blow one hundred sounds with the שופר on ראש השנה.
21. When ראש השנה falls out on שבת we do not blow the שופר.

עשרת ימי תשובה

22. The ten days starting the first day of ראש השנה through יום כיפור are known as the "עשרת ימי תשובה".
23. After מנחה on the first day of ראש השנה (or during the עשרת ימי תשובה) 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 יום כיפור is known as שבת טובה.
25. תשובה by itself only helps for sins that are "בין אדם למקום" (between man and השם), however for sins that are "בין אדם לחבירו" (between man and his friend) his sins are not forgiven if he does not ask his friend for forgiveness.
26. On יום כיפור it is customary to do "כפרות" by using a chicken, money, or a fish.

יום כיפור

27. תשרי יום כיפור begins on the night of the tenth of תשרי.
28. On יום כיפור 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 יום כיפור as well.
30. On the night of יום כיפור it is customary to begin the תפילות with the recital of "כל נדרי".
31. On יום כיפור we say "ברוך שם כבוד מלכותו לעולם ועד" aloud during the recital of שמע ישראל.
32. On יום כיפור there are five prayers a) ערבית b) שחרית c) מוסף d) מנחה and e) נעילה.
33. On יום כיפור we read the story of יונה at the הפטורה of מנחה to show people the power of תשובה.
34. The final prayer of יום כיפור is called "נעילה" because a) at this time they would close the doors of the המקדש b) at this time the gates of heaven are closing.
35. On יום כיפור מוצאי יום כיפור is customary to start building the סוכה in order to go straight to doing a מצוה.

סוכות / שמיני עצרת / שמחת תורה

36. The festival of סוכות begins on the fifteenth day of תשרי.
37. The first day of סוכות (in ארץ ישראל and the first two days in ארץ חוץ לארץ) is holy and one may not do any work which is forbidden on יום טוב. The other days of the festival are called "חול המועד".
38. Other names for the festival of סוכות include a) "חג האסיף" b) "זמן שמחתינו".
39. In ארץ ישראל, ארץ חוץ לארץ, and שמיני עצרת are celebrated as a one day holiday on the eighth day from the start of סוכות. In ארץ חוץ לארץ, ארץ חוץ לארץ, and שמיני עצרת are celebrated on two different days. שמיני עצרת is celebrated on the eighth day from the start of סוכות, and שמחת תורה is celebrated the next day.

הסוכה

40. We sit in a סוכה as a reminder that השם placed in בני"י in סוכות when leaving מצרים.
41. One opinion is that the סוכות that השם placed in בני"י were literal סוכות and another view is that it refers to the ענני הכבוד (clouds of glory).
42. A סוכה needs to have at least three walls to be כשר.
43. The סוכה needs to be covered with "סכך" to be כשר.
44. The סוכה needs to be under the open sky to be כשר and not under anything else.
45. One is supposed to eat, drink, and sleep in the סוכה.
46. For all the days of סוכות 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 בסוכה".
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.

מצות ד' מינים

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 "על נטילת לולב". The first time the ד' מינים (four species) are taken on סוכות the blessing of שהחיינו is recited as well.
53. The Rabbis said the מצוה of ד' 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. On סוכות it is customary to perform seven "הקפות" where the ספרי תורה are taken out of the ארון הקדוש and the people dance with the תורה.

חנוכה

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) "שהחיינו" c) "שעשה נסים".
57. After lighting the חנוכה candles, it is customary to recite "הנרות הללו".
58. It is customary to sing "מעוז צור" after lighting the חנוכה candles.
59. The חנוכה candles need to remain lit until at least a half-hour after "צאת הכוכבים" (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 מצוות.
62. One should not light חנוכה candles twenty אמות or more above the street (as people walking on the street cannot see it).

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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, שמן זית (olive oil) is preferable (as it burns very clearly and that was the oil used in the בית המקדש).
65. All חנוכה candles need to be arranged in one straight line.
66. The festival of חנוכה was primarily established "להודות ולהלל" (to give thanks and praise) to השם for the military battle and the miracle of the lights.
67. The sides of the סביבון (dreidel) stand for "נס גדול היה שם" (and in ארץ ישראל it stands for "נס גדולה היה פה").
68. The enemies of the Jews during the time of חנוכה were the יוונים.
69. The Jews who fought the יוונים were known as the "חשמונאים" or "מכבים".
70. The word "מכבי" stands for "מי כמוך באלים ה'".
71. יוחנן כהן גדול היה מתתיהו was the head of the family of the חשמונאים who fought against the יוונים.
72. The יוונים did not allow the Jews to fulfill the מצוות of a) שבת b) ראש חודש c) ברית מילה and d) כשרות.

שבט

73. The 15th שבט (ט"ו בשבט) is ראש השנה for the trees.
74. ארץ ישראל was blessed with the שבעת המינים (seven species) which are חטה, שעורה, גפן, תאנה, רימון, זיתים, ותמרים (wheat, barley, grapes, figs, pomegranates, olives and dates).

ד' פרשיות

75. On שבת פרשת שקלים we read about the donations of the "מחצית השקל" (the half שקל) that was given to the משכן (as this was the time of the year when they were brought).
76. On שבת פרשת זכור we read about the מצוה to remember how עמלק attacked בני ישראל shortly after left Egypt and to therefore eradicate them. (We read this before פורים because המן descended from עמלק.)
77. The מצרים were the first nation to attack בני ישראל after they left מצרים.
78. On שבת פרשת פרה we read about the פרה אדומה.
79. The reason for reading about the פרה אדומה 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.
80. On שבת החודש we read about the מצוה of ראש חודש and how בני ישראל were commanded to celebrate פסח.

פורים

81. אסתר falls on the 13th of אדר.
82. פורים falls on the 14th day of אדר.
83. אסתר שושן פורים falls on the 15th day of אדר.
84. המן threw lots to destroy the Jews on the 13th day of אדר.

85. פורים 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 send the miracle.
86. The Jews of שושן fought on the 13th and 14th of אדר and first rested on the 15th.
87. Since the Jews of שושן first rested on the 15th of אדר therefore שושן and any other city which was surrounded by a wall from the times of יהושע בן נון (e.g., ירושלים) celebrates פורים on the 15th of אדר as their day to fulfill the מצוות of פורים.
88. There are four primary מצוות one needs to fulfill on פורים a) קריאת המגילה (once by day and once by night) b) משלוח מנות c) מתנות לאביונים d) סעודה (the last three are only done by day).
89. To fulfill the מצוה of משלוח מנות one needs to give at least two (ready to eat) food items to one person.
90. To fulfill the מצוה of מתנות לאביונים one needs to give at least two presents to two poor people (each עני gets one present).
91. It is better to increase giving of מתנות לאביונים than to increase giving מנות משלוח.
92. Before reading the מגילה three blessings are recited a) "על מקרא מגילה" b) "שעשה נסים" c) "שהחיינו".
93. It is customary to make noise at the reading of the name of המן during the מגילה.
94. One needs to hear every word being read from a kosher מגילה.
95. On פורים one is obligated to get drunk until they do not know the difference between "מרדכי" (blessed be מרדכי) and "ארור המן" (cursed be המן).
96. In a leap year, פורים falls in שני אדר (and not in ראשון אדר).

פסח

97. The שבת before פסח is known as "שבת הגדול".
98. חמץ is flour and water that were combined and began to rise.
99. It is customary to sell the חמץ (via a Rabbi) to a non-Jew before פסח this is known as "מכירת חמץ".
100. On the night of the 14th of ניסן there is a מצוה to search for חמץ, this is known as "בדיקת חמץ".
101. When searching for חמץ 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).
102. One is obligated to search for חמץ everywhere חמץ is brought.
103. Before searching for חמץ the blessing of "על ביעור חמץ" is recited.
104. After בדיקת חמץ one does "ביטול חמץ". ביטול חמץ is the act of proclaiming all חמץ 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 חמץ, it takes place in the heart.)
105. It is customary for the firstborn sons to fast on ערב פסח (as they were saved during בכורות when all the firstborn of the Egyptians were killed) unless one partakes of a סיום מסכת such as סעודת מצוה.
106. The custom to burn חמץ on ערב פסח is known as "שריפת חמץ".

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107. Even though ביטול חמץ was done at night, it is done again by day after שריפת חמץ as this time it includes even חמץ that a person knew about.
108. When יום טוב falls on Thursday and Friday one needs to make an "עירוב תבשילין" to be able to cook on Friday for שבת.
109. In addition to "פסח" the festival is also known as a) "חג המצות" b) "חג האביב" c) "זמן חירותינו".
110. In the land of Israel, פסח is celebrated for seven days. In חוץ לארץ, it is celebrated for eight days.

ליל הסדר

111. Know the סימנים of the סדר.
112. Know the explanation of the סימנים, i.e., what needs to be done by each one of them
113. The names of the food on the קערה (סדר plate) a) זרוע – shank bone b) ביצה – egg c) חזרת – horseradish d) מרור – bitter herbs e) חרוסת f) כרפס.
114. The זרוע is placed on the קערה to send that השם took us out of Egypt with a "זרוע נטויה" (outstretched arm).
115. The זרוע is roasted as a reminder of the קרבן פסח which could only be eaten roasted.
116. The ביצה (egg) is a reminder of the קרבן חגיגה that was brought with the פסח.
117. On the night we drink four cups of wine.
118. The four cups of wine correspond to the four expressions of גאולה (redemption).
119. The four expressions of גאולה are, "והוצאתי", "והצלתי", "וגאלתי" and "ולקחתני".
120. The reason for reclining on the night of the סדר is to show we are like free people on this night.
121. One should recline on the left side and not the right side so the food should not go down the windpipe, which is dangerous.
122. We wash for כרפס but do not recite the blessing of ידים על נטילת ידים.
123. For כרפס one should use a vegetable whose blessing is בורא פרי האדמה (except for מרור if there are other vegetables).
124. On the night of the סדר there is a מצוה for a father to tell their child about יציאת מצרים.
125. Know the questions of the מה נשתנה.
126. דצ"ך עד"ש באה"ב is an acronym for the ten plagues.
127. Know the names of all the plagues and what happened during each one.
128. The קרבן פסח is a reminder that השם "passed over" the houses of בני" and did not kill their firstborn during מכת בכורות.
129. We eat מצה to remember the affliction of Egypt and how quickly בני" left.
130. We eat bitter herbs to remember the bitterness of Egypt when we were enslaved there.
131. We dip מרור into חרוסת as a reminder of the cement that בני" worked with in Egypt.
132. After eating the מרור we eat מצה and מרור together to send how הלל ate the פסח קרבן during the times of the בית המקדש. This is known as כורך.
133. In the times of the בית המקדש they would eat the קרבן פסח at the end of the פסח meal. Nowadays, we eat מצה for "אפיקומן" as a reminder of the קרבן פסח.

134. 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.

התפילות בהג הפסח

135. On the first day of פסח by מוסף we stop saying הגשם ומוריד הרוח (and ותן טל ומטר is no longer said from this point onward as well).
136. On the second night of פסח we begin to count "ספירת העומר".
137. On שבת חול המועד פסח it is customary to read "מגילת שיר השירים".
138. On the seventh day of פסח we read "אז ישיר" since on this day בני crossed the ים סוף when they left Egypt.

ציונות - יום השואה, יום ירושלים, יום הזכרון, יום העצמאות, ומלחמות ישראל

139. "יום השואה" is observed on כ"ז ניסן, the day of the Warsaw Ghetto uprising. On this day Israel remembers the six million Jewish people who were killed in the Holocaust by the Nazis and their collaborators.
140. "יום ירושלים" is celebrated on כ"ה אייר. The day celebrates the reunification of ירושלים (including the כותל המערבי) after it was brought under Israeli control. Israel captured the old city from the Jordanians during the Six Day War in 1967.
141. "יום הזיכרון" (Israeli Memorial Day) is generally observed the day before יום העצמאות. On this day Israel remembers all the soldiers who gave their life for the State of Israel as well as those who were killed by acts of terror.
142. "יום העצמאות" celebrates the proclamation of the establishment of the State of Israel on / ה' אייר תש"ח / May 14th, 1948
143. "מלחמת השחרור" (The War of Independence) started in 1948 against several Arab states
144. "מלחמת ששת הימים" (The Six Day War) occurred in 1967. It was in this war that Israel captured the old city of Jerusalem including the כותל המערבי which has been in possession of Jordan until that point. During this war, Israel captured the Golan Heights from Syria.
145. "מלחמת יום כיפור" (The Yom Kippur War) occurred in 1973 against several Arab states.

ימי ספירת העומר / ל"ג בעומר וכו'

146. The days of ספירת העומר are also days of mourning for during this time the students of רבי עקיבא because they did not treat each other with proper respect.
147. 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 ספירה. There are various customs regarding on which days of the ספירה one acts in this manner.
148. On ל"ג בעומר it is customary not to practice the customs of mourning associated with ספירת העומר for on that day the students of רבי עקיבא did not (or stopped) dying.
149. פסח שני was established to accommodate people who were טמא or far away from the מקדש and were not able to bring the פסח ערב פסח סבית המקדש.

שבועות

150. The three days before שבועות are known as the "שלשת ימי הגבלה" as before מתן תורה the Jews were prohibited from approaching הר סיני.
151. שבועות falls out on the sixth and seventh day of סיון.
152. In the land of Israel, the festival of שבועות is only for one day (ו' סיון).
153. Many people have a custom to remain awake on the first night of שבועות and to study תורה the entire night.
154. It is customary to eat dairy products on שבועות.
155. It is customary to decorate the house and בית כנסת with flowers and plants on שבועות.
156. It is customary to recite "אקדמות" on שבועות.
157. We read "מגילת רות" on שבועות.
158. Other names for the festival of שבועות include, "זמן מתן תורתינו", "הג הקציר", "יום", "עצרת" and "הביכורים".

ד' צומות / בין המצרים

159. There are four fast days that were established to mourn the destruction of the בית המקדש. These fasts days take place on a) עשרה בטבת b) עשרה בתמוז c) שבעה עשר בתמוז d) ט' באב.
160. The 10th of טבת is a public fast (תענית ציבור) because in the times of first בית המקדש, the king of בבל laid a siege around the walls of the city of ירושלים.
161. 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.
162. According to the אשכנזי custom, the three weeks between the 17th day of תמוז and ט' 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 ספרדי tradition is to follow these customs during the week in which ט' באב falls (שבוע שחל בו).
163. ט' באב is a day of mourning and fasting because both the first and second בית המקדש were burnt down and destroyed.
164. The second בית המקדש was destroyed on account of חנם שנאת (needless hatred).
165. On the night of ט' באב it is customary to recite "מגילת איכה".
166. On the night of ט' באב and again until midday of the next day it is customary to sit on the floor and recite of קינות.
167. צום גדליה falls on the third of תשרי – the day after ראש השנה. It is a public fast day because the last Jewish governor after the destruction of the בית המקדש was killed.

הלכות השכמה בבוקר

168. "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 על נטילת ידיים.
169. 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 ידיים.

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

עניני תפילה

171. There is a מצוה to recite the "שמע" twice a day.
 172. Nowadays, we have nineteen blessings in the weekday עמידה after the blessing of "ולמלשינים" was added to the daily עשרה.
 173. קריאת התורה and קדיש, ברכו, קדושה cannot be recited without a "מנין" of at least ten men over the age of מצוה בר מצוה.

ברכות השבח

174. The first time a season one eats a fruit, the blessing of שהחיינו is recited.
 175. On every יום טוב the blessing of שהחיינו is recited by קידוש, and also before doing the מצוה of the חג for the first time (e.g. when shaking a לולב for the first time).

ברכות הראייה

176. When one hears thunder the blessing of "שכחו וגבורתו מלא עולם" is recited.
 177. When one sees lightening the blessing of "עושה מעשה בראשית" is recited.
 178. When one sees a rainbow, the blessing of "זוכר הברית" is recited.

ברכות הנהנין

179. It is forbidden to have pleasure from this world without a blessing.
 180. If someone ate without reciting a blessing first, it is as if they have stolen from השם.
 181. Know the correct ברכה ראשונה which is recited before eating various foods.
 182. 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 blessing (עיקר וטפל מברך על העיקר ופוטר את הטפל)).
 183. One does not recite a ברכה ראשונה on foods that don't have a taste (e.g., non-flavored medicines).
 184. Know the correct ברכה אחרונה for various foods.
 185. One does not recite a ברכה אחרונה when eating less than a כזית (an olive-sized portion) of food or if one drinks less than a רביעית of liquids.

דיני סעודה

186. Before eating bread, one washes their hands and recites the blessing of על נטילת ידים.
 187. When washing before eating bread, the water must be poured on the entire hand until the wrists at least two times.
 188. One is not allowed to talk after washing their hands until after eating the bread of המוציא.
 189. ברכת המזון refers to the water used to wash ones hands prior to המזון.
 190. When washing מים אחרונים one does not need to wash their whole hand like they do for על נטילת ידים.

דיני כשרות

- 191. A kosher species of animals needs to chew its cud and have split hooves.
- 192. A kosher species of fish needs to have fins and scales.
- 193. It is forbidden to eat milk and meat together.
- 194. It is forbidden to cook milk and meat together (even without eating it).

דיני שבת

- 195. There are 39 (ל"ט מלאכות) forms of work which are forbidden on שבת.
- 196. The 39 (ל"ט מלאכות) are learned from the מלאכות that were needed for the משכן.
- 197. An object which the Rabbis forbade to be carried (even inside a house) on שבת in known as "מוקצה" (set aside).
- 198. Carrying from one domain to another is forbidden on שבת without a kosher "עירוב" (usually a string which goes around all properties within the עירוב which makes them considered like one).
- 199. On שבת ליל (Shabbat eve) as well as Shabbat morning we recite "קידוש" on wine.
- 200. During קידוש the חלות on the table are covered.
- 201. One should recite the blessing of "המוציא" over two loaves. This is known as " לחם משנה".
- 202. לחם משנה 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.
- 203. There is a מצוה to eat three meals on שבת.
- 204. One is not allowed to eat on שבת מוצאי before hearing the הבדלה recited over a cup of wine.
- 205. During הבדלה we recite the blessing of "בורא מיני בשמים" on spices and " בורא מאורי " on a candle that contains at least two wicks.
- 206. One who did not recite הבדלה in the עמידה of שבת מוצאי (by saying אתה חוננתנו) needs to say "ברוך המבדיל בין קודש לחול" before doing any work (unless they already heard הבדלה recited over a cup of wine).
- 207. After שבת a meal is eaten which is known as "מלכה מלוה" (one accompanies the queen, i.e., שבת as it departs).

דיני יום טוב וחול המועד

- 208. On יום טוב one is allowed to cook food.
- 209. On יום טוב one is allowed to transfer a burning flame to another source of fuel (e.g., another candle that is not currently lit).
- 210. On יום טוב one is not allowed to create a fire on יום טוב (e.g., strike a match).
- 211. When יום טוב falls on שבת ערב (Friday), we make an "עירוב תבשילין" which allows one to cook on יום טוב for שבת.
- 212. The days between the first and last days of פסח and the first day of סוכות and שמיני עצרת are known as "חול המועד".
- 213. On יום טוב one is allowed to carry even where there is no עירוב.

214. Ideally, one should not write on חול המועד.
 215. One does not take a haircut or cut their nails on חול המועד.

מצוות התלויות בארץ

216. In ארץ ישראל, there is a מצוה to set aside "תרומה" (1/50th of the produce) which is meant to be given to a כהן. One is not allowed to eat produce in ארץ ישראל from which תרומה has not been set aside.
 217. Another form of תרומה is "חלה". This is where a portion of dough is set aside to be given to a כהן. It is forbidden to eat from a dough when "חלה" has not been set aside.
 218. 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.
 219. 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 "מעשר ראשון".
 220. A לוי needs to give 10% of his מעשר ראשון to a כהן, this is known as "תרומת מעשר".
 221. During years 1,2,4,5 of the שמיטה cycle, an additional ten percent is set aside and eaten in ירושלים. This is known as מעשר שני. 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 "מעשר עני".
 222. The seventh year of the cycle is known as "שמיטה".
 223. During the שמיטה all produce of the field is considered ownerless, and anyone can take and eat them.
 224. After seven שמיטה cycles, the fiftieth year is known as יובל.
 225. The first three years after a tree is planted, its produce is forbidden. This is known as the מצוה of "ערלה".

שונות

226. Know the עשרת הדברות.
 227. Now the שבע מצוות בני נח (idolatry, adultery, murder, "blessing" (i.e., cursing), stealing, eating a limb from a live animal, establish court systems for justice).
 228. The מצוה of "ביקור חולים" – means to visit the sick and take care of their needs, "פדיון שבויים" is redeeming a captive and "השבת אבידה" is the מצוה to return a lost object to its rightful owner.
 229. Know the names of the garments of the כהן גדול and כהן הדיוט as well as what they looked like.
 230. Know the names of the vessels of the משכן and be able to identify them.
 231. The holiest place in the משכן and בית המקדש was the קודש הקדשים.
 232. A ברית מילה is done on the eighth day after a boy is born.
 233. "פדיון הבן" is the מצוה to redeem a firstborn son by giving five silver שקלים to the כהן.
 234. Recognize Hebrew script letters (e.g. א, ב, ג, ד, ה etc.).
 235. 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).
 236. Inside the מזוזה is a piece of parchment which contains the פרשיות of שמע and והיה אם שמוע which is handwritten by a סופר (a Jewish scribe).

Dinim / Yediot Klaliot

237. There are 24 books of תנ"ך.
238. "תורה", "נביאים", "כתובים" = תנ"ך.
239. The five books חומש are: שמות, ויקרא, במדבר, דברים.
240. יהושע, שופטים, שמואל, מלכים = נביאים ראשונים.
241. אסתר, רות, קהלת, שיר השירים, איכה = חמש מגילות.

Hebrew Language (Safa)

For the Hebrew Language Reading Comprehension portion of the exam, students will be presented with a passage to read and asked questions that are aligned to the following standards.

Reading Comprehension

1. Student can identify the main idea or select an appropriate title for the passage.
2. Student can identify factually correct statements about events or characters in the passage.
3. Student can identify explicit details from the passage.
4. Student can rewrite or summarize sentences or ideas from the passage.
5. Student can identify the sequence of events in the passage.
6. Student can identify the objects of pronouns (על מי מְדַבֵּר).
7. Student can use contextual clues to translate words from the passage.
8. Student can identify implied details from the passage.
9. Student can infer moral lessons from the passage.
10. Student can identify the type of text of the passage.
11. Student can identify the most accurate Hebrew translation of sentences in the passage.
12. Student can draw conclusions based on details from the passage.

Grammar

13. Student can translate commonly used Hebrew words.
14. Student can identify the root letters of Hebrew words.
15. Student recognizes the correct gender of words.
16. Student can identify the correct tense or aspect of a verb.
17. Student can recognize correct gender agreement usage for words.
18. Student can recognize correct gender agreement usage for numbers.
19. Student can conjugate/break down conjugated nouns or verbs.
20. Student can select an appropriate connecting word for use in a sentence (מילות קשור).
21. Student can identify the correct spelling of homophones.
22. Student can alphabetically sequence Hebrew letters and words.
23. Student can correctly apply a פְּתִיגָה (expression or saying) to a given situation.

Hebrew Language (Safa)

Students should:

1. Understand תורה שבעל פה is a detailed explanation תורה שבכתב
2. Understand תורה שבעל פה was transmitted orally from הר סיני at משה רבנו until it was written down
3. Understand that תורה שבעל פה is part of משנה
4. Know that the תנאים lived after the נביאים but before the אמוראים
5. Know that the primary editor of the משניות was רבי יהודה הנשיא
6. Know that Rabbis mentioned in the משנה are known as תנאים
7. Know that Rabbis mentioned in the גמרא are known as אמוראים
8. Know that the word Shas (ש"ס) stands for ששה סדרים
9. Be able to name the six books of משנה
10. Understand that the primary purpose of the גמרא is to explain the rulings of the משנה
11. Know that the גמרא is written primarily in Aramaic
12. Know that ארץ ישראל refers to גמרא developed in תלמוד ירושלמי
13. Understand that after the period of the אמוראים came the סבוראי who further edited the תלמוד
14. Understand that שלחן ערוך is the code of Jewish law and is the conclusions of the גמרא as explained by the ראשונים

Tephilla

מתי אומרים תפילות אלו?

1. שחרית – morning
2. מנחה – afternoon
3. ערבית – evening
4. מוסף – שבת, יום טוב (גם בחול המועד), וראש חודש
5. הלל – ראש חודש, חנוכה, יום טוב (גם בחול המועד)
6. על הניסים – חנוכה, ופורים
7. אבינו מלכינו – עשרת ימי תשובה ותעניות ציבור
8. לדוד ה' אורי וישעי – מאלול עד שמיני עצרת

הכרת המילים של תפילה וברכות

(Given a piece of text the student can identify from which part of the תפילה it is from, e.g. given the text of דוד ויברך student can say it is from דזמרה)

9. שמע
10. ברכות קריאת שמע
11. תפילת העמידה / שמונה עשרה
12. עלינו
13. ברכת המזון
14. על המחיה

הכרת עניני תפילה

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

15. מודה אני
16. אשר יצר
17. ברכה הראשונה של ברכת התורה
18. ברכה שניה של ברכת התורה
19. הפסוק של פותח את ידך באשרי
20. אמן
21. שמע ישראל ה' אלוקינו ה' אחד
22. ברוך שם כבוד מלכותו לעולם ועד
23. ואהבת את ה' אלוקך בכל לבבך ובכל נפשך ובכל מאודך
24. הברכות של העמידה / שמונה עשרה
25. ברכת המזון
26. על המחיה
27. בורא נפשות

Tephilla

הלכות תפילה

עשרת ימי תשובה

28. □ During the עשרת ימי תשובה, if one forgot to say one of the special prayers recited in the עמידה (e.g. זכרינו לחיים etc.) they do not need to repeat the עמידה.

29. □ However, if one said "הקל הקדוש" instead of 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 עמידה.

יעלה ויבוא

30. □ If one forgot to say יעלה ויבוא in the עמידה and realized their mistake before finishing their prayer, they must return to רצה and say יעלה ויבוא. However, if they finished their prayer, the עמידה needs to be repeated. Exception: If one forgot to say יעלה ויבוא on the night(s) of ראש חודש, the עמידה does not need to be repeated.

על הניסים

31. □ If one forgot to say על הניסים on חנוכה or פורים in the עמידה, the prayer does not need to be repeated.

משיב הרוח ומוריד הגשם / ותן טל ומטר

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

33. □ During the winter, if one forgot to say ותן טל ומטר in ברכך עלינו, they can still insert it in שמע קולינו. However, if they did not insert it when saying שמע קולינו, they need to return to ברכך עלינו. If they did not realize their mistake until their prayer was completed, they need to repeat the עמידה.

34. □ After פסח, if one said משיב הרוח ומוריד הגשם and continued to the next blessing, they need to start the עמידה again. If one said ותן טל ומטר after פסח and continued to the next blessing, they need to return to ברכך עלינו. If they completed their prayer, they need to repeat the עמידה.

ספירת העומר

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:

מצוות עשה – A positive מצוה. This is the type of מצוה where the תורה says to do something (e.g. wear ציצית, eat מצה).

מצוות לא תעשה – A negative מצוה. This is the type of מצוה where the תורה says not to do something (e.g. do not steal, do not kill).

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

As a rule, women are exempt from a מצוות עשה שהזמן גרמא unless the תורה specifically obligates them to do it. However, women are obligated to keep all מצוות עשה שאין הזמן גרמא and all מצוות לא תעשה, unless the תורה specifically exempts them from doing it.

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

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

- a) עליה לרגל – Visit the המקדש on the שלש רגלים (three festivals)
- b) פדיון הבן – Redeem their first-born child on the thirtieth day of his birth (if the father died)
- c) קריאת שמע – Recite the שמע once in the morning and once in the evening
- d) מזוזה – To place a מזוזה on the doors of the house

Critical Thinking

2) According to the תורה, which of the following מצוות עשה are women NOT obligated to keep?

- a) Return a lost object they found
- b) Sit in a סֵכָה on the holiday of סוכות
- c) Bring a קרבן חטאת (after committing an accidental sin)
- d) Set aside תְּרוּמָה (food normally given to a כֹּהֵן) before eating

3) Why is a woman obligated to eat מצה on פסח?

- a) It is a מצוות עשה שהזמן גרמא
- b) It is a מצוות עשה שאין הזמן גרמא
- c) It is a מצוות לא תעשה
- d) The תורה specifically obligates them

גמרא (Optional section)

Gemara Standards for The Specific Text Selected for Study

When given a specific section of גמרא 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 תבואת ראישי).
4. Identify where common punctuation marks are appropriate (e.g. question mark, comma, period etc.).
5. Identify the רישא/סיפא of a משנה or ברייתא.
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 ברייתא, משנה, or a discussion of אמוראים.
8. Differentiate between the understanding of the גמרא in the תורה אמינה and the מסקנה.
9. Understand the conclusion of the גמרא and any relevant logical or halachic outcomes of the סוגיא.

General Mishnah Standards

1. When given a page of משניות students can identify מסכת, פרק, and משנה number.
2. Students can identify the following as names of תנאים.

- | | |
|--------------|--------------------|
| 1. הלל | 4. רבי יהודה הנשיא |
| 2. שמאי | 5. רבי מאיר |
| 3. רבי עקיבא | 6. רבי יהודה |

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

- | | |
|---------------------------------------|------------|
| The first opinion in a משנה or ברייתא | 1. תנא קמא |
| The first part of a משנה or ברייתא | 2. רישא |
| The last part of a משנה or ברייתא | 3. סיפא |
| A disagreement | 4. מחלוקת |
| Not obligated / exempt | 5. פטור |
| Forbidden | 6. אסור |
| Obligated / Not exempt | 7. חיב |

גמרא (Optional section)

General גמרא Standards

1. When given a page of גמרא (Vilna) student can identify the מסכת, פרק, דף, פסוק, מקום and עמוד shown.
2. Student can identify where רש"י and תוספות are located on a page.
3. Student can identify where a פסוק is located in המש"ס using מסכת הש"ס.
4. Student understands the תנאים are teachings of תנאים which are not mentioned in המשנה.
5. Student understands an אומר cannot argue on a תנא unless they have another תנא 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 וחמר
A positive commandment (the need to act and do something)	2. מצוות עשה
A negative commandment (a prohibition against doing something)	3. מצוות לא תעשה
A law given to משה at סיני	4. הלכה למשה מסיני
A custom	5. מנהג

7. Student can decipher and translate the following תבנות רש"י.

afterward	1. אח"כ = אחר כך
if so	2. א"כ = אם כן
he said to him	3. א"ל = אמר ליה
even though	4. אע"ג = אף על גב
even though	5. אע"פ = אף על פי
Rabbi (so and so) said	6. א"ר = אמר רבי / רב
from where are these words?	7. מנה"מ = מנא הני מילי
he indeed teaches us	8. קמ"ל = קא משמע לן
we hear from this	9. ש"מ = שמע מנה
hear from this	10. ת"ל = תלמוד לומר
the Rabbis taught	11. ת"ר = תנו רבנן
come (here and) listen	12. ת"ש = תא שמע

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

after the fact / after it was done	1. בדיעבד
a page (of גמרא)	2. דף
the initial thought of the גמרא	3. הוא אמינא
ideally	4. לכתחלה
the one who says / the one who holds	5. מאן דאמר
a disagreement	6. מחלוקת
the one who is strict	7. מתמיר
the one who is lenient	8. מקל

גמרא (Optional section)

a book of גמרא	מסכת	.9
the conclusion	מסקנה	.10
a difference (between two opinions or rulings)	נפקא מנה	.11
a (logical) thought, reason or explanation	סברה	.12
a discussion	סוגיא	.13
a doubt	ספק	.14
a side of a page of גמרא	עמוד (עמוד א' / עמוד ב')	.15
a chapter	פרק	.16
an explanation	פשוט	.17
a difficulty	קשיא	.18
a proof	ראיה	.19
an answer	תרוץ	.20
a Torah scholar	תלמיד חכם	.21

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

statement	it was stated	.22 איתמר
statement	Rabbi (so and so) said	.23 אמר ר'...
statement	the statement itself (which was previously quoted in part)	.24 גופא
statement	the Rabbis taught (in a ברייתא)	.25 תנו רבנן
statement	it is taught (in a ברייתא)	.26 תניא
statement	it is taught (in a משנה)	.27 תנן
question	if so	.28 אי הכי
question	they asked / it was asked of them	.29 איבעיא להו
question	he replied to him / he refuted him	.30 איתביה
question	on what? / for what? / why?	.31 אמאי
question	they asked him	.32 בעא מיניה
question	how? what is the case?	.33 היכי דמי
question	but throw them (against each other)	.34 ורמינהו
question	what is the reason?	.35 מאי טעמא
question	what is it?	.36 מהו
question	he attacked / pointed out a difficulty	.37 מתקיף
answer	rather / except for / but	.38 אלא
answer	here with what (situation) are we involved with	.39 הכא במאי עסקינן
proof	for it was taught (in a ברייתא)	.40 דתניא
proof	for it was taught (in a משנה)	.41 דתנן
proof	come (here and) listen (to a proof, solution or difficulty)	.42 תא שמע

משנה וְגַמְרָא (Optional section)

10. Students can translate the following vocabulary words.

No! It is needed	.30 לא צריכא	however / but	1. אבל
it was not taught	.31 לא שנו	it is well if you say	2. אי אמרת בשלמא
there isn't	.32 ליכא	it is not possible	3. אי אפשר
let us say	.33 לימא	if so	4. אי הכי
in front of us / later on	.34 לקמן	or else	5. אי נמי
what is (the difference) between them?	.35 מאי בינייהו	there is (a difference) between them	6. איכא בינייהו
what is the reason?	.36 מאי טעמא	there are those who say	7. איכא דאמרי
what is he teaching us?	.37 מאי קמשמע לן	if we say	8. אילימא
what is the difference?	.38 מאי שנא	say the end	9. אימא סיפא
I would have thought	.39 מהו דתימא	say the beginning	10. אימא רישא
objecting / asking	.40 מיתבי	when	11. אימת / אימתי
from where are these words?	.41 מנא הני מילי	it was needed	12. איצטריך
from where do we know it?	.42 מנלן	why?	13. אמאי
as well	.43 נמי	Said Rabbi...	14. אמר ר'...
a difference	.44 נפקא מינה	about what do they disagree	15. במאי קמפלגי
(logical) reason	.45 סברא	he asks	16. בעי
it might have "arisen (on) your mind" that I would say	.46 סלקא דעתך אמינא	all is well	17. בשלמא
a doubt	.47 ספיקא	of Torah origin	18. דאורייתא
it is needed	.48 צריכא	for it is written	19. דכתיב
he teaches us	.49 קא משמע לן	perhaps / maybe	20. דלמא
it is difficult	.50 קשיא	I would have said / thought	21. הוא אמינא
hear from this	.51 שמע מינה	here	22. הכא
(it is) a refutation	.52 תיובתא	so	23. הכי
let it stand (unresolved)	.53 תיקו	so he says	24. הכי קאמר
it (the פְּסוּק) teaches us	.54 תלמוד לומר	(when were) these words (said)	25. הני מילי
we also learned like this (in a בְּרִייתָא)	.55 תניא נמי הכי	now	26. השתא
		there	27. התם
		reason	28. טעמא
		the whole world	29. כולא עלמא

