Dear Torah Bowl Participant,

Welcome to the 2019 ATT Citywide Torah Bowl CHALLENGE! We are delighted that you have joined the CHALLENGE, a two-day event for students in grades 5 - 8 attending ATT schools. The CHALLENGE consists of two separate programs, one for boys and one for girls.

ATT Citywide Torah Bowl Dates*
Day 1 - Sunday, March 17th: Engaging Written Test (on 300+ study questions)
Day 2 – Sunday, March 24th: Exciting Game Day (on written test material plus an additional 70 Game Day questions)
*Dates are the same for both programs, boys and girls. Event times are different.

Here’s How It Works:
1. Register Join the Torah Bowl CHALLENGE by submitting a registration form as soon as possible. (See details on next page.)
2. Study Study the 300+ questions in the Torah Bowl Study Guide to prepare for the Written Test.
3. Written Test Take the Written Test on the 300+ study questions on Sunday, March 17th.
   • Guaranteed Giveaway for all students who take the Written Test.
   • Written Test Game Store with prizes for students who score 70% and above. (Game Store catalog & detail sheet are inserted at the back of the study booklet.)
4. Qualify for Game Day Be one of the 32 boys and 32 girls who qualify for the Torah Bowl CHALLENGE Game Day based upon your Written Test score.
   4a. Study Study the 300+ questions and the 70 additional Game Day questions to prepare for the Torah Bowl CHALLENGE Game Day.
   4b. Play the Game Participate in the Torah Bowl CHALLENGE Game Day (Sunday, March 24th), an exciting event with buzzers and an interactive game board display.
Watch your score grow as you answer questions correctly from different categories with different point values qualifying you for various prizes.

- All students play a minimum of three rounds.
- The Bowl ends with Round 4 where the final four play against each other for The Grand Prize!

4c. Game Rules (abridged)

- Players face a game board of 6 categories, each with 5 questions hidden underneath rectangles of different point values (30 questions in all).
- Players select categories and point values to indicate which questions the moderator will read aloud. (Questions will only be revealed on the game board display AFTER the moderator has finished reading the question in its entirety.)
- Players buzz-in to answer questions, accumulating or losing points for correct or incorrect answers.

Game Day Prizes

- Grand Prize for Torah Bowl Winners (1 boy & 1 girl): Trip for 2 anywhere in the continental United States!
- Chinese Auction with prizes ranging from bicycles to quadcopter drones with HD camera to Bluetooth headphones to gift cards for your favorite restaurants and stores, and more!

Drop off and Pickup for Torah Bowl CHALLENGE Written Test (March 17th) and Game Day (March 24th):

ATT Building
3531 Madison Street
Skokie, IL 60076

Torah Bowl CHALLENGE Times

Written Test, March 17th
Girls Program - Sign in at 1:00pm - Pickup at 2:00pm
Boys Program - Sign in at 2:45pm - Pickup at 3:45pm

Game Day, March 24th (tentative times)
Girls Program - Sign in at 9:45am - Pickup at 1:00pm
Boys Program - Sign in at 2:00pm - Pickup at 5:15pm

Registration

It is important that we know that you have joined the CHALLENGE! Registration is due Thursday, March 14th, 5:00pm. The registration form is on the next page.

There are five ways to submit your registration form:

Online: Visit www.att.org → For Students → 2019 ATT Citywide Torah Bowl Challenge

Mail: ATT Torah Bowl
c/o ATT
3531 Madison Street
Skokie, IL 60076

Fax: 773-973-6666 (Please call the ATT office at 773-973-2828 to confirm that your registration form has been received and is legible.)

Email: torahbowl@att.org (If registration form is emailed in, please be sure to include ALL information that is requested on the form.)

Phone: Call the ATT at 773-973-2828 (If registration is left via voicemail, please spell the student’s last name.)

Remember: The ATT Citywide Torah Bowl CHALLENGE begins with the Written Test on 300+ study questions, Sunday, March 17th, at the ATT Building, 3531 Madison Street, Skokie, IL 60076.

Glad that you are part of the 2019 ATT CITYWIDE TORAH BOWL CHALLENGE!
2019 ATT Citywide Torah Bowl CHALLENGE

Registration Form:

Registration is due no later than Thursday, March 14, 2019, by 5 pm.

Directions: Please use black ink and make sure all text is legible.

First Name: ______________________ Last Name: ________________
School: ___________________ Grade: _________ Circle one: Boy   Girl
Home Address: ____________________________
City/State: ______________________ Zip Code __________
Phone: ____________________________
Email Address: ____________________________

Parent/Guardian: Please read the line below and sign and date.
I allow my child to participate in the 2019 ATT Citywide Torah Bowl Challenge.
Parent/Guardian Signature: _______________________ Date: _______

There are five ways to submit your registration form:

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Study Questions

Written Test
Sunday, March 17th

Girls Program
Sign in: 1:00 pm
Pickup: 2:00 pm

Boys Program
Sign in: 2:45 pm
Pickup: 3:45 pm
The Jewish Year

1. Name the months of the Hebrew calendar starting from תשרי.
   תשוי, חשו,сал,תבש, שבת, אדר,ניס,איר,סיו,תומא,אב, citt

2. Which Hebrew months have no chagim or fast days?
   אדר,חשו

3. Which Hebrew month has the most chagim or fast days?
   תשרי

4. In a Jewish leap year, which month is repeated?
   אדר

5. In which Hebrew month do we celebrate הסנה?
   כסול

6. In which Hebrew month do we celebrate פרס?
   אדר

7. In which Hebrew month do we celebrate לבעמר?
   יאיר

8. What is celebrated in ים טוב?
   פשת ניסוי

9. What is celebrated in ים טוב?
   שבועות ניסוי

10. On what days of תשרי do we celebrate ראש השנה?
    וב(1&2)

11. On what day of תשרי do we celebrate ים כפור?
    (10)

12. On what day of תשרי does סמחה begin?
    (15)

13. On what day of פשת ניסי begins?
    (15)

14. On what days of סחי do we celebrate שבועות?
    ו(6&7)

15. On what day of אדר do we celebrate פרים?
    (14)
16. On what day of the year do Passover seders begin? (25)
17. On what day of the year do Passover seders end? (25)
18. Which 7 mitzvos are performed on the first day of Passover?
19. Name 6 fast days.
20. On which of the fast days was the Temple destroyed?
21. When are the days of Pesah? from the 2nd night of Pesah to the 7th night of Pesah
22. What is the name of the day before Passover and the day after Passover (assuming they have in between)? Before Passover, after Passover
23. Name the 5 months of Chodesh.
24. When are the 5 months of Chodesh read? Sefer Haeinique, Sefer Hashirim, Sefer HaAkedot, Sefer HaKuzar
25. Which month is called Adar?
26. Which month is called Adar?
27. Which month is called Adar?
28. Which months are known as the months of Adar?
29. Which month is called Adar?
30. When are the 10 days of penitence? 10 days from Rosh Hashanah through Yom Kippur
31. What is another way of referring to the month of Pesah? The month of Pesah
32. What are the 5 mitzvos used on Shabbat? Kol Nidre, Kol Nidre, Kol Nidre, Kol Nidre, Kol Nidre
33. What are the 7 fasts? Av, Elul, Elul, Elul, Tishrei, Tishrei, Tishrei
34. What are the 4 mitzvos performed on the Sabbath? Kol Nidre, Kol Nidre, Kol Nidre, Kol Nidre
37. Which Jewish months are always 29 days? Cheshvan, Kislev, Kislev, Kislev, Kislev
38. Which Jewish months are always 30 days? Nisan, Nisan, Nisan, Nisan, Nisan
39. Which Jewish months are sometimes 29 days and sometimes 30 days? Cheshvan, Kislev, Kislev, Kislev, Kislev
40. How many days are there in a standard Jewish year? 354
41. What is the Hebrew date of the 1st of Tishrei? 1 Tishrei, 1 Tishrei, 1 Tishrei, 1 Tishrei, 1 Tishrei
42. What is the Hebrew date of the 1st of Cheshvan? 1 Cheshvan, 1 Cheshvan, 1 Cheshvan, 1 Cheshvan, 1 Cheshvan
43. What is the Hebrew date of the 1st of Kislev? 1 Kislev, 1 Kislev, 1 Kislev, 1 Kislev, 1 Kislev
44. What is the Hebrew date of Pesah Sheni?
45. What is the Hebrew date of Pesah Beomer?
46. When do מַכְוַיָּאָרֶבֶּהוּ (Makavey vehu) speed up?
47. When are the גָדוֹלִים (Gedolyim) of Pesah?
48. What special day is celebrated in the month of אָב (Av) as a day of great שֵׁמֶש (Shemesh)?
49. On which days of the week can the first day of Pesah NOT occur? Monday, Wednesday, Friday (בָּדָא’)
50. On which days of the week can the first day of Pesah NOT occur? Sunday, Wednesday, Friday (אַדָא’)
51. What are the six foods on the קְנוֹעֶה (Kunauh) (Seder Plate)? מִקְרֶא, פְּרָח, מַרְפָּא, נְרָה, חְזֵרָה
52. When is בָּדָא קְדִיסָה (Badakdesha) done?
53. What Aramaic pronunciation do we make to nullify the chometz and make it ownerless?
54. When are the 2 times that we nullify the chometz?
1) right after the בְּדִיקָה (Bekikah) which we don’t know about
2) on the morning of כָּרְבָּן פּוֹשָׁה (Karvan Pesah) after we burn the chometz (on ALL)
55. What do we say before doing בְּדִיקָה (Bekikah)? על ביטו חמי
56. What special poem do we recite before we read the Torah on the first day of Pesah?
57. When is שְׁבָעָה (Sheva) read? On the second day of Pesah (first day in Yom Sheva)
58. When is שְׁבָעָה (Sheva) read? On the second day of Pesah which falls on שבת or ספירת חומשי תשובה
59. When is שְׁבָעָה (Sheva) read? On the second day of Pesah if they fall on שבת or ספר חומשי תשובה
60. When is דָּרוֹת (Darot) read? On the night of Pesah
61. What are four names for אֲשֶׁר אָסָף לְךָ (Aser Asaf Lecha)? אֵלֶּה, אַבְרָם, יְהוָה, יָדָו
62. What are 3 names for שֶׁבֶט (Shevet)?
63. What are 4 names for כְּפַר (Khefar)? כְּפַר, כְּפַר, כְּפַר, כְּפַר
64. What are four names for שְׁבָעָה (Sheva)? אֲשֶׁר אָסָף לְךָ, אֲשֶׁר אָסָף לְךָ, אֲשֶׁר אָסָף לְךָ, אֲשֶׁר אָסָף לְךָ
65. Name four fast days which are associated with the destruction of the Bais HaMikdash?
66. From when until when do we add מַעַל (Maal) to our daily הָעִילָה (Alai)?
67. When is מַעַל מַעַל (Maal Maal) read? On the night of Maal Maal
68. What fast read before השבת, The first before מִשָּׁבֵעַ (Mishabea), the second שְׁבָעָה (Sheva) itself when we read וה שנים...
69. When is Parshat Shemot read? The start of Parshat Shemot is before Shabbat.

70. When is Parshat Haazinu read? The start of Parshat Haazinu is before Shabbat.

71. When is Parshat Haazinu read? The start of Parshat Haazinu is before Shabbat, and it is read on Shabbat itself when it is read on Shabbat.

72. What is read on Parshat Shemot?
   - The start of Parshat Shemot, which is the start of the Book of Exodus, is before Shabbat.

73. What is read on Parshat Haazinu?
   - The start of Parshat Haazinu, which is the end of the Book of Deuteronomy, is before Shabbat.

74. What is read on Parshat Haazinu?
   - The start of Parshat Haazinu, which is the start of the Book of Deuteronomy, is before Shabbat.

75. What is read on Parshat Haazinu?
   - The start of Parshat Haazinu, which is the end of the Book of Deuteronomy, is before Shabbat.

76. On which days do we read from 3 Sifrei Torah?
   - We start reading from each of the three books of the Torah on Tisha B'Av, and we read them through the end of the Book of Deuteronomy.

77. When is the start of Shavuot celebrated?
   - The start of Shavuot is celebrated on the 6th of Sivan.

78. What is the start of Shemot?
   - The start of Shemot is through Vayigash.

Brochos and Tefilos

1. What do we say when we see lightning? When we see lightning, we recite the blessings.

2. What do we say upon hearing thunder? Upon hearing thunder, we recite the blessings.

3. What do we say when we hear bad news? When we hear bad news, we say 'd'Mi Yisrael, Shomer Shalom.

4. What do we say on very special new items? When we receive a very special new item, we say 'd'Mi Yisrael, Shomer Shalom.

5. What do we say on special items which benefit both you and others? When we receive an item which benefits both you and others, we say 'd'Mi Yisrael, Shomer Shalom.


7. What do we say on the first day of Shavuot? We say 'd'Mi Yisrael, Shomer Shalom.

8. What do we say on the second day of Shavuot? We say 'd'Mi Yisrael, Shomer Shalom.

9. What do we say on the third day of Shavuot? We say 'd'Mi Yisrael, Shomer Shalom.

10. What do we say each night of Shacharit when lighting the candles? When lighting the candles, we say 'd'Mi Yisrael, Shomer Shalom.

11. What are said before reading Megillas Esther? Before reading Megilla, we recite the blessings.

12. When do we say the four questions? Each day of Pesach, we say the four questions.

13. When do we say the Amidah? On fast days and during the seven days before Shabbat (except for Tisha B'Av).

14. What is the name of the benediction that we say just at the start of Megillas Esther? The name of the benediction is 'd'Mi Yisrael, Shomer Shalom.
15. What do we call the last 7 times of a month?
16. What do we say 1, 3 and 7 times out loud at the very end of Shemot 1 time - Shemot 1-1 time? 1 time - Shemot 3 times - Shemot 7 times

17. When do we say "הנה הלל"?
18. In which brachot do we say "שמונה עשר"?
19. In which brachot do we say "שמונה עשר"?
20. In which brachot do we say "שמונה עשר"?
21. In which brachot do we say "שמונה עשר"?
22. When is the morning and evening said?
23. When is פסח said? First day of פסח
24. When is עץ said? First day of עץ
25. What is the first day that ותיק ברכה is said?
26. What is the first day that וחסב בהרivative is said?
27. On what days do we daven "משנה"?
28. What do we say when being saved from danger?
29. How does the person respond when hearing this?
30. What is said on the 1st of the month?
31. What is said on the 1st of putting up a new flag?
32. What is said on the 1st of a new month?
33. What is said on seeing a rainbow?
34. What is said on seeing the Atlantic or Pacific Oceans?
35. What can only be said once every 28 years?
36. What is the morning said? First day of brachot
37. What type of brachot are the first 3 brachot that is not שבעת ימים שבעתUNITY?
38. What type of brachot are the middle 13 brachot (in which we ask Hashem for something)
39. Each ברכה of שמות עשרה has a specific name:

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40 - 58. Main idea of each ברכה of שמות עשרה:
- recognizing Hashem and that the אבות we were first to teach the world about Hashem
- תורת המיתוס - נבורי
- קדושה והשם
- בית - asking Hashem for wisdom
- תשובה - asking Hashem to help us do what we have done
- שליחות - asking Hashem to forgive us once we have done wrong
-جدלא - asking Hashem to save us from our troubles

- דרפה - asking Hashem to heal the sick
- ברכה יעוץ - asking Hashem for parnasa
- קבוצת דלית - asking Hashem to end the גלות and bring us to Israel
- יד - asking Hashem to restore the Sanhedrin and to have society run by the laws of the תורה
- ברכה ימקין - asking Hashem that slanderers and kell ישראל רעשין
- וד㎞ס - asking Hashem to help us
- בני והשלים - asking Hashem to restore and bring to its full glory
- משלו - asking Hashem to send מלכות בית דוד
- תפילת הפיל - asking Hashem to accept all of our בitta המוקדש that service in the מקדש be restored
- הגדאות - thanking Hashem for all that he does for us
- שלמה - asking Hashem to cause there to be peace לכל ישראל

59. Which of the 19 שמות עשרה of ברכה was not one of the original 18 לmaalישמים/ברכת המיתוס? ברכה 18
60. In which שמות עשרה do we daven for? אבות גוזר/בית
61. In which שמות עשרה do we ask Hashem for forgiveness? שלם ולשלום
62. In which Shemones Esharoh do we daven to be saved from all of our troubles?

63. In which Shemones Esharoh do we daven for people who are sick?

64. In which Shemones Esharoh do we daven for the other people?

65. In which Shemones Esharoh is said the silent Shemones Esharoh during the silent?

66. In which Shemones Esharoh is added on during the silent Shemones Esharoh during the silent?

67. In which Shemones Esharoh is added on fast days, during the silent Shemones Esharoh during the silent?

68. What are the 4 additions to Shemones Esharoh during the silent Shemones Esharoh during the silent, and to which mentioned?

69. In which Shemones Esharoh can one daven for all of his/her needs, including things not covered in the other Shemones Esharoh?

70. In which Shemones Esharoh do we focus on thanking Hashem?

71. How many are there in Shemones Esharoh Shemones Esharoh and days?

72. How many are there in Shemones Esharoh Shemones Esharoh days?

73. What are the middle 3 called of Shemones Esharoh Shemones Esharoh?

74. Not counting, how many are there on the following days:

1. Shemones Esharoh
2. Shemones Esharoh
3. Shemones Esharoh
4. Shemones Esharoh
5. Shemones Esharoh

Seferim

1. What are the 3 mentioned?
2. List the.
3. List the.
4. List the.
5. List the.

Seferim

1. What are the 3 mentioned?

2. List the.

3. List the.

4. List the.

5. List the.
6. List the books of Torah in their order.

7. What are the names of the books of the Torah?

8. In what part of Deuteronomy is the meaning of "Torah"?

9. In what part of the Torah is the meaning of "Torah"?

10. In what part of the Torah is the meaning of "Torah"?

11. What are the laws that deal with agricultural practices?

12. Which of the books that deal with agricultural practices???

13. Which of the books that deal with agricultural practices???

14. Which of the books that deal with agricultural practices???

15. Which of the books that deal with agricultural practices???

16. Which of the books that deal with agricultural practices???

17. Which of the books that deal with agricultural practices???

18. List the books of the Torah in their order.

19. List the books of the Torah in their order.

20. List the books of the Torah in their order.

21. What are the names of the books of the Torah that deal with agriculture?

22. What are the names of the books of the Torah that deal with agriculture?

23. In part, what do each of the 4 books discuss?

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24. Who wrote the book of Exodus?

25. Who wrote the book of Leviticus?

26. Who wrote the book of Numbers?

27. Who wrote the book of Deuteronomy?

28. Who wrote the book of Joshua?
In what מפרש is:

1. The נון?ocab מי
2. The change of names from אברכים to שיר אברים and and כך? שיר
3. The כך? הפרת בנ הפרת
4. The birth of ויהי? חכם acompaña
5. The destruction of ויהי? המרד סדום and and כך? המרד
6. The ויהי? אברכים אביוני מלקאמה
7. ויהי? העדות חכם
8. The ויהי? העדות המכסף והשניים
9. The marriage of ויהי? סכם אביוני ויהי
10. The birth of ויהי? ויהי העדות אביוני and and כך? ויהי העדות
11. The receiving the ויהי? (instead ויהי?) the ויהי?
12. The ויהי? העדות אביוני
13. The marriage of ויהי? לא אמן ויהי העדות אביוני and and כך? ויהי
14. The birth of the ויהי? עם and and כך? עמן
15. The fight between ויהי? מלקא氩 and and כך? העדות אביוני
16. The change of names from ויהי? ישראל to ויהי העדות אביוני
17. The death of ויהי? רחל אמן ויהי
18. The sale of ויסק הדידי
19. The dreams of ויסק הדידי
20. The revealing himself to his brothers? ויהי
21. The the ויהי? אפרים bribery and and כך? ויהי
22. The ויהי? העדות אביוני
23. The the ויהי?
24. The the ויהי?
25. The the ויהי?
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30. The the ויהי?
31. The the ויהי?
32. The the ויהי?
33. The the ויהי?
34. The the ויהי?
35. The the ויהי?
36. The the ויהי?
37. The story of the third punishment (when punished and told for the FIRST time that he wasn’t going to go into Eretz Yisrael) (יאירא יسرائيل)
38. The story of the initial story of killing (בכל בני ישראל)
39. The initial story of settlement in (בעיר עיר חדש וновו כל זה)
40. The second story of settlement in (ועבר הים והים נופל ומיש מים)
41. The third story of settlement in (אם ירצה ה’, יראה)
42. The story of the third story of settlement in (רבנו של עולם)
43. The story of the fourth story of settlement in (בניהנק ביהנמנ)
44. The story of the fifth story of settlement in (וחול)
45. The story of the sixth story of settlement in (בני ישראל)
46. The story of the seventh story of settlement in (בסיועו של שמים)
47. The story of the eighth story of settlement in (ביצורים)
48. The story of the ninth story of settlement in (גמילוס חסדים)
49. The story of the tenth story of settlement in (שקדוב ברוך הוא)
50. The story of the eleventh story of settlement in (וג ו/or)
51. The story of the twelfth story of settlement in (אידע)
52. The story of the thirteenth story of settlement in (זכר פזק לברכה)
53. The story of the fourteenth story of settlement in (הכמון זיכרונים לברכה)
54. The story of the fifteenth story of settlement in (חל הממעד)
55. The story of the sixteenth story of settlement in (חרים)
56. The story of the seventeenth story of settlement in (ויזרא)

Know the abbreviation and what it means:
1. א"ה - After this
2. א"ע - Even though
3. א"ירא - Eretz Yisrael
4. י"א - If Hashem wills it
5. ר"ש - Hashem
6. ב"ק - ביאר
7. ו"ל - Bais Hamikdosh
8. ב"נ - Bnei Yisroel
9. ב"ש" - With Hashem’s help
10. ב"ע" - With Hashem’s help
11. ג"ד - Gemilus Chassadim
12. ח"ו - Hashem
13. ח"ו - Et cetera
14. ז"ל - A tzaddik should be remembered for brocha
15. ח"ו - Our sages of blessed memory
16. חו"מ - Chol Hamoed
<table>
<thead>
<tr>
<th></th>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>17</td>
<td>يرم يو توب</td>
<td>Yom Tov</td>
</tr>
<tr>
<td>18</td>
<td>يرم يو inicio</td>
<td>Yom Kippur</td>
</tr>
<tr>
<td>19</td>
<td>يرم سفر ثور، تفليين، ومزوح</td>
<td>Sefer Torah, tefillin and mezuzah</td>
</tr>
<tr>
<td>20</td>
<td>يرم عدل يا</td>
<td>The World to Come</td>
</tr>
<tr>
<td>21</td>
<td>يرم عدل يا</td>
<td>This world</td>
</tr>
<tr>
<td>22</td>
<td>يرم عشرات يمي تشوبه</td>
<td>The Aseres Yemei Teshuva</td>
</tr>
<tr>
<td>23</td>
<td>يرم تعمرش</td>
<td>תי מאי והשימש שניה May he live to be 120 years old</td>
</tr>
<tr>
<td>24</td>
<td>يرم כ&quot;ח</td>
<td>ק&quot;ח V'Chomer - how much more so</td>
</tr>
<tr>
<td>25</td>
<td>يرم ראש השנה</td>
<td>Rosh HaShana</td>
</tr>
<tr>
<td>26</td>
<td>י럼 שיחות לימים טובים וארוכות</td>
<td>May he live a long and good life</td>
</tr>
<tr>
<td>27</td>
<td>י럼 שליח צבואר</td>
<td>The chazzan (who davens on behalf of the מפיים)</td>
</tr>
<tr>
<td>28</td>
<td>י럼 שמונה עשרה</td>
<td>Shemona Esrei</td>
</tr>
<tr>
<td>29</td>
<td>יremium תוריה, נביאים,כסובים</td>
<td>Torah, Neviim and Kesuvim</td>
</tr>
</tbody>
</table>

**The 7 Nations that Populated עמקים**

After 40 years in the המרכז, the המזר were told to enter and conquer it from the 7 nations living there. After the conquest, the ארץ Israel became ארץ כנוע.

Of the 7 nations, one-рошいますが - fled.

<table>
<thead>
<tr>
<th>עמקים</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. קעדin</td>
</tr>
<tr>
<td>2. חתים</td>
</tr>
<tr>
<td>3. חיות</td>
</tr>
<tr>
<td>4. עמורים</td>
</tr>
<tr>
<td>5. פריר</td>
</tr>
<tr>
<td>6. גבעות</td>
</tr>
<tr>
<td>7. זגרים</td>
</tr>
</tbody>
</table>

**Knowledge**

**The 39 שבת of אבות מלכאות** - There are 39 main categories of שלשה מלאכת which can’t be done on שבת. These שלשה מלאכת were utilized in the building of the שלמה.

These 39 שבת can be grouped into 4 categories:

<table>
<thead>
<tr>
<th>סדרות</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>סדר מת</td>
<td>Work done in the process of making bread</td>
</tr>
<tr>
<td>סדר תמר</td>
<td>Work done in the process of making wool</td>
</tr>
<tr>
<td>סדר תבנית</td>
<td>Work done in the process of making leather</td>
</tr>
<tr>
<td>סדר משכם</td>
<td>Work done while setting up and taking down the שלמה</td>
</tr>
</tbody>
</table>
### Six Things We Always Have a Mitzva to Remember

1. **Remembering that Hashem took us out of מצרים מצרים**
2. **Remembering the giving of מצוה מצוה at הר סיני**
3. **Remembering that מצוה מצוה waged war against מצוה מצוה, and the the mitzvah to destroy מצוה מצוה**
4. **Remembering the episode of מצוה מצוה**
5. **Remembering the story of מצוה מצוה improperly about משחuben משחuben**
6. **Remembering שבת שבת to make it holy**

### Jewish Concepts

1. **When you have 2 מצאות מצאות תרדף, תרדף kıdów: 1**
   - Kısa kıdów
   - In matters of מצאות מצאות, which are only done at מצאות מצאות, which is also מצאות מצאות, we go up, not down. This is one of the reasons why, on מצאות מצאות, we light one the first night and add a new one each night, instead of doing the reverse.

2. **In matters of מצאות מצאות ויאמומライト, we go up, not down. This is one of the reasons why, on מצאות מצאות, we light one the first night and add a new one each night, instead of doing the reverse.**

### Table: The 39 Mitzvot

<table>
<thead>
<tr>
<th>English</th>
<th>Hebrew</th>
</tr>
</thead>
<tbody>
<tr>
<td>tying a knot</td>
<td>קשר</td>
</tr>
<tr>
<td>untying a knot</td>
<td>פרט</td>
</tr>
<tr>
<td>sewing</td>
<td>חפירה</td>
</tr>
<tr>
<td>tearing</td>
<td>כורה</td>
</tr>
<tr>
<td>slaughtering</td>
<td>חטיפת</td>
</tr>
<tr>
<td>skinning</td>
<td>פיתוש</td>
</tr>
<tr>
<td>tanning leather</td>
<td>קעור</td>
</tr>
<tr>
<td>scoring lines in leather</td>
<td>קסטרט</td>
</tr>
<tr>
<td>smoothing</td>
<td>לקוסמה</td>
</tr>
<tr>
<td>cutting to shape</td>
<td>מתוח</td>
</tr>
<tr>
<td>writing</td>
<td>כתוב</td>
</tr>
<tr>
<td>erasing</td>
<td>ממחק</td>
</tr>
<tr>
<td>building</td>
<td>בונה</td>
</tr>
<tr>
<td>demolishing</td>
<td>קבישה</td>
</tr>
<tr>
<td>extinguishing</td>
<td>קפה</td>
</tr>
<tr>
<td>lighting a fire</td>
<td>מציע</td>
</tr>
<tr>
<td>adding finishing touches</td>
<td>רקפת בפשיטה</td>
</tr>
<tr>
<td>carrying</td>
<td>رجיעה</td>
</tr>
<tr>
<td>undoing weaving</td>
<td>פוביע (separating into threads)</td>
</tr>
</tbody>
</table>
Ethics

This section is designed to challenge you to think more deeply.
The Written Test will include some questions based upon this section -
asking for short answers. (They will not be multiple choice.)
The Game Day may also include questions based upon this section.

I. Truth - אמת (pages 25-29)
II. Not Taking Revenge or Bearing a Grudge - קימה (pages 29-32)
IV. Welcoming Guests - חכמת אורות (pages 35-39)
V. Charity - צדקה (pages 40-44)

 amat

The Torah tells us that truth is an important foundation to our
lives as Jews.

As Rabbi Chanina said (adapted from Aish.com), "HaKadosh Baruch Hu’s seal is
truth."

And the Chumash says:

ומברצך שקר וה fred_yo ידויו על כל אפואים כי לא א.AlertDialog
Keep far from a false matter.

Here is a story about the importance and also the struggle to tell
the truth:  (adapted from Aish.com)

I always thought of myself as a truthful person - and I am - but
what happened the other day gave me a bit of a shock and made
me realize there’s more to telling the truth than meets the eye.

I was about to spend a fun weekend with my older sister Shira.
Motzai Shabbos, we were going to a concert of one of our favorite
Jewish singers, and then the next day, we were just going to spend
time together, part of which included going to the store to return a
broken FitBit I had gotten for my bas mitzvah. As we were about
to head out to the concert, Shira, who is pretty competitive (or

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maybe just wanted to teach me a life lesson), challenged me and said, "I'll bet you a week's worth of clearing the table that you can't even go 24 hours without saying something not true. Pay close attention to your day, and let's see how you do!"

"Lying is wrong!" I said. "This should be easy."

"You're right that it's wrong," Shira replied, "but it's also one of the hardest things not to do. Almost everybody trips up on things they don't even realize."

I probably should have just kept quiet, but instead I piped up. "Well I, for one, do NOT lie."

We rushed out to the concert and made it just in time. I opened up my wallet to buy a ticket.

"Child or adult?" the person behind the ticket counter asked.

At this concert, kids under 12 could get tickets for half price. Now even though I was 'officially' twelve already, being a little on the small side, I could easily pass for ten and knew the ticket seller wouldn't even blink an eye if I asked for the cheaper ticket.

I was about to say 'child', and then I remembered my challenge from Shira. But this wasn't really a lie, was it? I mean just one measly week ago I was under 12, and I even knew about a kid who was 14 and still getting in on the children's discount. Still, I had to admit it wasn't true... The ticket seller was looking at me impatiently. "Um, adult," I said, and grudgingly peeled an extra ten dollars out of my wallet. We really enjoyed the concert, and I felt great about myself that I kept to the truth, even though it cost me more money.

The next day, we got to the electronics store to return my broken FitBit, and the salesperson greeted us with a cheery smile. "How can I help you today?" she asked. I took out the FitBit and explained that it didn't work and I wanted my money back. "No problem," she said, still smiling. She took out a return form and started filling it out. Name... Address... She got to a line called 'defect description.' "Now this didn't work from the time you got it, right?" she asked.

Actually, it was defective from the time I dropped it in the sink with the soapy dishes, but I knew that if I told her that, not only would I not get my money back, but I would probably even lose the warranty. I started to fidget. I mean a ten dollar concert ticket was one thing, but this was a lot of money. I knew these big chain stores took things like this back all the time. They expected returns like this and weren't going to go bankrupt from my one little FitBit. "Um, yeah, that's right," I nodded. She handed me the cash and wished me a nice day.

I was halfway out the store when my stomach started to hurt. No matter how much I wanted to justify it, the truth was that I, 'the kid who never lied,' had just lied. I could have easily just kept going. After all, I had now lost Shira's challenge, so at least I could keep the money, right? Wrong. I knew there was no way I could keep both the money and my self-respect.

I went back into the store. "Forgot something, honey?" asked the salesperson.

I took out the money. This was going to hurt. "Well, um, I didn't mention that the FitBit I returned really only broke after I bought it, and it was even my fault..."

It wasn't as bad as I thought. The salesperson didn't get mad. In fact, she even complimented me on my honesty.

We got back home, and after lunch, Shira starting clearing the dishes. She hadn't said a word. I turned to her and said, "Let me clear the table," as I rolled up my sleeves and took the dirty plate from her hand. "Shira, I can honestly say that it's harder to be honest than I thought. But it sure does feel good."

**Rising to the challenge of being honest may sometimes be difficult, but the reward is great!**

**And yet...there also seem to be some exceptions to the rule...**

The gemara in Kesuvos (117b) says:

How should you dance before a bride? (i.e. What praises should you say in her presence?)

Beis Shammai says: The bride “as she is”. (i.e. Praise her only based on her actual beauty and stature [יִנְורָה])

Beis Hillel says: How beautiful and kind the bride is!
Beis Shammai said to Beis Hillel: What if she is lame (can’t walk properly) or blind? Are you going to say, “How beautiful and kind the bride is?” Doesn’t the Torah say, “Keep far from a false matter” [משם כי], [מקובב ישקר ותרס]?

Beis Hillel said to Beis Shammai: [Even] according to you, if someone makes a bad purchase at the store (and there’s no possibility of returning it or fixing it), should you praise it to the buyer, or speak bad about it? [Even you, Beis Shammai, would agree that] you should praise (the purchase) to the buyer.

From here, Chazal learn (the concept that) “a person should always be sensitive to others.”

From the gemara of Rabbi Chanina and the pasuk in Chumash earlier, it is clear that one should be sure to tell the truth. Yet, from the gemara in Kesuvos, we see that there are exceptions to the rule - there are times when you should take other people’s feelings and dignity into consideration - even if it means not openly saying the entire “truth.”

Sample Questions:

Please Note: There is more than one correct answer to the questions below - depending on different circumstances. The main point is to see how YOU justify YOUR answers and YOUR thought processes, based upon the above material. (This applies to all sample questions throughout the Ethics section.)

1. While at a baseball game, you see a stray ball hitting a parked car and breaking the side view mirror. The owner returns to the car and is upset to see the damage. He asks you if you know what happened. What should you tell him?
   A. Tell him that you don’t know what happened.
   B. Say you do know what happened, but you can’t tell him who did it.
   C. Tell him who did it.

Justify your answer based upon the above information. If you have a different answer, please provide it, along with your justification.

2. You have a friend who bought a gift for you (and he thought it was terrific), but you think this gift is a silly gift. How should you respond?
   A. Tell your friend that she shouldn’t have wasted her money on such a silly gift, but you appreciate her thinking of you.
   B. Just say thank you, and leave it at that.
   C. Tell your friend thank you, and that you really like the gift!

Justify your answer based upon the above information. If you have a different answer, please provide it, along with your justification.

Not Taking Revenge or Bearing a Grudge - נכימת ונטרעה

The Torah says:

לארקיע ולאאתרעה אתאバリינ אמהב אתאכי לארקיע אמה קי נרה

Don’t take revenge, and don’t bear a grudge (against) the children of your nation; You should love your neighbor like yourself. I am Hashem.

Rashi on that pasuk gives an example of “taking revenge” and “bearing a grudge.”

Rashi’s example of “taking revenge” is when Reuven says to Shimon, “Lend me your scythe.”

Shimon says, “No.” The next day, Shimon says to Reuven, “Lend me your axe.”

Reuven responds, “I will not lend you my axe just like you did not lend me [your scythe].”

“Taking revenge” is when someone DOES something to “get back” at another person who previously wronged him in his eyes.

Rashi’s example of “bearing a grudge” is when Reuven says to Shimon, “Lend me your axe.”

Shimon says, “No.” The next day, Shimon says to Reuven, “Lend me your scythe.”
Reuven responds, “Here it is. I am not like you who didn’t lend me [your axe].”

“Bearing a grudge” is when someone doesn’t DO anything to “get back” at the other person, but he keeps hatred in his heart AND TELLS the person that he is treating him well even though that’s not what was done to him.

Both “Taking Revenge” and “Bearing a Grudge” are explicit prohibitions from the Torah.

Here is a story about the importance and also the struggle to not take revenge and not bear a grudge: (adapted from Aish.com)

Chaim sat stuffing the invitations into their matching envelopes for his upcoming bar mitzvah. As Chaim went down the rather lengthy invitation list of friends, he suddenly felt a lump in his throat. He had purposely left off his classmate, Shmuel.

Chaim had always thought that he was friendly with Shmuel, but earlier in the year, Chaim felt really hurt when he hadn’t been invited to Shmuel’s bar mitzvah celebration. For months, Chaim had been thinking about this, and now, with his own bar mitzvah on the horizon, he was even partially looking forward to teaching a lesson to Shmuel and leaving him off his invite list. Chaim thought that this would be a great way to show Shmuel how truly hurt he was – and by leaving him off his invite list – he would really get the message.

But now that the moment had come and he was getting ready to send out the invitations, something just didn’t feel right. “What will I gain by hurting Shmuel this way?” he asked himself. If revenge was supposed to taste sweet, why did the thought leave such a bad taste in his mouth?

No, he just couldn’t do it. Chaim quickly grabbed an extra invitation and hastily scribbled Shmuel’s name and address on the front of it. But just then, an idea came to his mind...

"Of course I’ll invite him, but at least I can use this as an opportunity to make a point," he thought. He took out his pen and wrote underneath the invitation, "Because I' would never hurt anyone the way ‘YOU’ hurt me."

Chaim sealed the envelope, the last of his invitations, and set out for the mailbox across the street. He slid the invitations one-by-one through the mail slot. He had just about finished, but as he reached out for the last invitation - the one for Shmuel - his hand suddenly seemed heavy, as if it didn’t want to move. Something about Shmuel’s invitation was bothering him. Did Chaim regret inviting Shmuel after all? No, that wasn’t it. Then he realized, “Why should I rub salt on a wound by reminding Shmuel about what he did to me? Isn’t that also hurtful?” Chaim tried to dismiss that thought in his head and mail the invitation anyways, but his hand just wouldn’t let him.

"Okay, you win," he said to his hand, as he ran back into his house. Chaim tore up the invitation in his hand and wrote out a new one, but this time, with a different note that simply said, "Please come!" He sealed the envelope and mailed it, feeling like a huge rock had been lifted from his chest. Chaim felt as if he had truly forgiven Shmuel, and that was a grown-up, bar mitzvah decision really worth celebrating!

**Sample Questions:**

1. Since third grade, your classmate has done very hurtful things to you. She has embarrassed you and has spread bad rumors about you in order to ruin you socially - and make others not want to be around you. In eighth grade, you are now preparing for a major test, and she has asked you if you would share your notes with her. What should you do?

   A. Refuse her request without any explanation or with an excuse that isn’t true.
   
   B. Tell her that you would help her, but you won’t until she changes her ways and stops ruining your life.
   
   C. Give her the notes because the Torah says you have to.

   Justify your answer based upon the above information. If you have a different answer, please provide it, along with your justification.

2. You heard that your classmate (who you thought was one of your close friends) invited five friends to go to a carnival. You were not included in this group of invitees and you felt insulted. A few weeks later, your parents told you that you could choose three of your friends to go with you.

   A. Refuse to go at all.
   
   B. Take the friend you are closest to and go alone.
   
   C. Take the two friends who were included in the carnival and one of your new friends.

   Justify your answer based upon the above information. If you have a different answer, please provide it, along with your justification.
friends to come along on a family outing. You are reminded of the classmate who did not include you earlier that month. What should you do?

A. Choose three friends and specifically exclude the friend who did not include you.
B. Choose three friends including the friend who did not include you earlier. However, make a point to let that friend know that you are not bearing a grudge even though you were insulted when you were not included.
C. Choose three friends including the friend who did not include you earlier. Make no mention of how you felt and consider that perhaps there was a reason you were excluded earlier in the month.

Justify your answer based upon the above information. If you have a different answer, please provide it, along with your justification.

Sticking Up for Someone Who Is Being Harmed (even when the harm is not physical)

**Being an Upstander, not a Bystander**

The mishna in Pirkei Avos (א':א) quotes Rebbi Eliezer saying:

יוחי כבוד חובר מקיבلق פועל

*The honor of your friend should be as beloved to you as your own honor.*

The Midrash Shmuel (a student of the Arizal) explains this mishna as referring to a situation where you see someone embarassing another person or cursing them/calling them names. He says that the mishna is teaching you not to stay quiet, but rather to stick up for the person being (emotionally) harmed or bullied.

We see an example of this with Moshe Rabbenu. When Moshe was in Midyan, he saw Yisro’s daughters get pushed away from a well. Moshe “got up and saved them.”

The Seforno says that Moshe Rabbenu’s whole purpose was to help the people he saw were being oppressed.

Here is a story about the importance of sticking up for someone else who is being harmed (even when the harm is not physical): (adapted from Aish.com)

Down the block from his house, Meir stood, looking out over the white, snowy horizon. The unexpected snowfall had turned his ‘regular’ looking neighborhood into something spectacular – kids pulling each other on sleds, hanging icicles, and a whole bunch of snowmen.

Suddenly, as he was taking it all in, he was almost knocked over by the commotion as a large dog blustered by, kicking up snow with all four legs, until ... boom! The dog ran smack into a snowman, knocking it over onto its back.

Meir chuckled at the comical scene, but suddenly, he heard someone yelling from behind.

"I should bury you in the snow for doing that!"

"But I didn't t-t-touch your snowman! I p-p-promise," Meir heard a young voice quiver.

Meir turned to see one of the neighborhood big kids, standing over Moshe, a smaller boy, and waving the snow shovel he had in his hand like a club.

"I'm going to teach you a lesson for knocking over my snowman that you're never gonna forget!"

Beginning to walk back home, Meir started to leave the scene that could be turning quite ugly at any moment. Meir felt sorry for that younger kid, Moshe, and he knew that he was innocent - but 'not getting involved' was something Meir always figured was the best policy, and there was no reason to change that policy now...

Or was there?

Turning back towards the scene, Meir let out the words, "Um, excuse me," hardly believing the sounds were coming from his mouth.

"Huh? Yeah?" the menacing-looking older boy said as he turned in Meir’s direction.

"Um, I was watching the whole thing, and I saw that younger kid," he pointed to the trembling Moshe. "He really didn't break your snowman."

"Yeah, right. You're just trying to get him off the hook," the big kid bellowed.
Meir, seeing that this wasn’t going to be easy, took a deep breath and courageously said, “I saw the whole thing. I saw what happened. Do you see that big, black dog down the block? That dog smashed your snowman.”

“What? That’s my dog!” “Charlie,” calling the dog by its name, “come here!”

Charlie, the big, black dog ran over to its big, tall owner... chewing on a carrot!

“And you see? That carrot is even the nose from your ex-snowman!” Meir said.

“I can’t believe it. Betrayed by my own dog! Hey, sorry, kid,” he said to Moshe, the younger boy, who was now free to go back on his way. “I can’t believe my own Charlie did that to me!”

As everyone now turned to go back home, Meir started to feel a warm feeling build up in his heart - knowing that he was no longer afraid to speak up and help someone else in trouble.

Sample Questions:

1. You have a classmate who likes to play practical jokes on others. He places chewing gum on one of the upholstered chairs at a friend’s Bar Mitzva hoping that one of the boys will sit on it. The prank succeeds and one of the boys gets gum on his suit, costing him time and money to get it removed professionally. What should you do?
   A. Stay out of it; it was just a joke.
   B. Tell the prankster he needs to admit that he did it and pay.
   C. Tell the victim what happened and who did it.

Justify your answer based upon the above information. If you have a different answer, please provide it, along with your justification.

Acts of Kindness - מעולות תסדימים

As descendants of Avraham Avinu, it is an essential characteristic of our Jewish being to treat people with kindness.

The gemara (בומיית עת) says, “There are three characteristics (which distinguish) this (Jewish) nation: they are merciful, bashful, and performers of acts of kindness.” Kindness is one of the ways we fulfill the commandment to emulate Hashem, “walking in His ways.” The midrash (ספר מדרש דברי איסכים) explains this as follows: “Just as He is merciful and gracious, so too you should be merciful and gracious.”

Here we will take a closer look at two of the many areas of Gemilus Chassadim (ways of kindness):

Welcoming Guests - הכניסת אורחים

Another area of life in which Avraham Avinu and Sara Imanu showed us the way to act is in how to welcome guests into one’s home. The way they welcomed the three travelers at the beginning of parshas Vayera (only later did they discover that they were angels) is a great example (בראשית פי’ כה):

A. Stay out of it; it is not your business.
B. Tell the careless classmate that she needs to admit that she carelessly knocked into the project and should offer to help reassemble the project in time for the fair.
C. Tell the victim what happened and who did it.

Justify your answer based upon the above information. If you have a different answer, please provide it, along with your justification.
1. And Hashem appeared to him in the plains of Mamre; and he was sitting at the opening of [his] tent in the heat of the day; 2. And he lifted up his eyes and looked, and behold, three men were standing by him; and [when] he saw [them], he ran to meet them from the opening of [his] tent and bowed to the ground; 3. And he said, my masters, if now I have found favor in your eyes, please do not go away from your servant; 4. Take, now, a little bit of water and wash your feet; and rest yourselves under the tree; 5. And I will get [for you] a portion of bread, and satisfy your hearts; After that, you can pass on; because for this reason, you have come to your servant. And they said, thus you should do, as you have said. 6. And Avraham hurried to the tent, to Sarah, and he said, quickly [prepare] three measures of fine flour, knead it, and make rolls. 7. And Avraham ran to the cattle and took a soft and good calf; and gave it to the young man; and he hurried to prepare it. 8. And he took butter, and milk, and the calf which he had prepared, and set it before them; and he stood by them under the tree, and they ate.

Rabbenu Yona (ספרו יונה) writes some examples of how we should treat our guests:
1. Welcome guests with a pleasant smile.
2. Immediately, when guests come in, happily give them some food and drink - even if they don't ask (because they might be embarrassed to ask).
3. Even if someone else would get the guests the food or drink, you should do it yourself instead.
4. If the guests are sleeping over, you should be willing to let them sleep in your bed if it will be more comfortable for them.
5. When the guests leave, you should walk them out of your house (or at the very least, all the way to the door).

And mitzvah conflicts could also arise. If Avraham Avinu interrupted a conversation with Hashem to greet guests, should we interrupt learning Torah or davening to greet guests? Rav Yochanan said: 'Showing guests hospitality is as important as rising early in the morning to go to the Beis Midrash.’ Rav Dimi from Nehardea said that it is even more important.' ( adapté from Aish.com)

Should one make sure they do all the welcoming and hosting themselves, or can you have your family or others help you? In Bava Metzia (20), it says that Avraham lost some schar mitzvah for not doing all the cooking himself!

There are many other considerations as well. Should you invite guests over if someone in your house is sick? Are there limits to how much time or money you should spend to help a guest in need?

One thing is clear, though. Hachnasas Orchim (properly welcoming guests into one’s home) is a tremendous mitzvah! As guests in HaKodesh Baruch Hu’s world, the Torah wants us to be good hosts and share “our world” (our homes) with others.

Here is a story about the importance and also the struggle in welcoming guests (הكسرת אורות סדר): (adapted from Aish.com)

With great intensity, Shayna was deeply immersed in her new book when the doorbell rang. She’d usually wait for her mother to answer the door, but she knew that her mother was sleeping late this Sunday, after an especially hectic week at work.

The doorbell rang again, and with a sigh and the placing of her bookmark, Shayna reluctantly dragged herself to the door.

“Hi! Can I come over now?” It was Bracha, the girl from down the block, who Shayna vaguely remembered inviting last week to come by today.
Shayna shrugged and pointed with her finger to the living room where she’d been sitting. Bracha followed her and sat down next to her on the couch as Shayna promptly ignored her and went back to reading.

After a minute or so, Bracha cleared her throat. "Aren’t we going to play something?"

"Yeah, yeah ... in a few minutes," Shayna waved her off, annoyed at getting her concentration disturbed again.

With a frown, Bracha got up, distractedly looked at some of the books on the shelf and then walked back to the couch. "It’s really hot outside. Can I have some water or something?"

“Ooookay,” Shayna mumbled, closing her book with obvious irritation and plodding off to the kitchen.

The last thing she expected in the kitchen was the flurry of activity she saw there. Her mother was up and already dressed in her good clothes and was busily setting plates of yummy looking snacks and drinks on nice serving trays.

“I thought you were sleeping in today, Mommy. What’s going on?” Shayna asked.

"I thought so, too," her mother smiled, "but it seems I’m having a guest."

"A guest...?" Shayna thought it must be someone very important from out of town for her mother to get up early on her day off and prepare things so nicely. "Who?"

"Mrs. Cohen called and said she wanted to come by this morning and show me pictures of her new grandson."

"Mrs. Cohen? You mean the lady who lives up the street?"

"Yes."

"If it’s just a neighbor coming over, why are you making such a big deal out of it?"

"Well, it IS a big deal," Shayna’s mother answered. "When someone comes to visit - whoever it is - that person becomes a guest in our home, and it’s a great chance to do a big act of kindness by treating her right and making her feel at home.”  "By the way," she asked, "didn’t I hear the doorbell ring?"

Shayna gulped. She’d forgotten all about Bracha!

“Um, Mommy, do you think I could take out a few of those snacks and a couple of drinks? I have an important guest waiting in the living room, who I want to make sure feels at home."

Sample Questions:

1. You have invited your friend to spend Shabbos with you because her parents are going out of town. What should you do to make her feel welcome?
   A. When your friend comes over, show her where she’ll be staying and let her settle in for half an hour or so.
   B. Before your friend comes over, ask her what kinds of foods and snacks she really likes, as well as how she spends Shabbos in her home. Use this information to make her feel welcome in your home.
   C. Go out of your way to make your classmate feel at home. Help her settle in and ask her how she wants to spend the time. Be prepared to devote special time to her, even knowing that your own personal time might be minimized.
   D. You need your own space too. Make sure your friend has what she needs and only respond to her as needed. Ask your siblings to help out.

Justify your answer based upon the above information. If you have a different answer, please provide it, along with your justification.

2. Your friend tells you that his cousin would like to visit for a few days but there is no room in his house for the cousin to stay. Should you help, and if so, how?
   A. Tell your classmate that you are sorry about that and walk away. It doesn’t have anything to do with you.
   B. Tell your friend that his cousin can stay at your house.
   C. Ask your parents if it is ok with them if you invite your friend’s cousin to stay at your house. If it is ok with them, inform your friend and see if this will be a help.

Justify your answer based upon the above information. If you have a different answer, please provide it, along with your justification.
Charity - צדקה

One aspect of kindness is giving tzedaka to the needy, whether they are family, friends, or the larger community. Since you can’t always give to everybody, sometimes you have to choose to whom to give, and how much. Here is what the Rambam taught about who has priority:

[1] A poor person who is one’s relative receives the highest priority.

[2] The poor of one’s household receive priority over the poor of one’s city.

[3] The poor of one’s city receives priority over the poor of another city.

In addition, the Rambam also spells out a prioritized list of how to give in the best way, followed by all of the “lower” ways of giving:

[1] The greatest level, above which there is no greater, is to support a fellow Jew by giving him a way to make a living without depending upon others.

[2] The next level below this is to give in a way where the giver doesn’t know who is receiving, and the recipient doesn’t know who is giving.

[3] The next level is where the giver knows who is receiving, but the recipient does not know who is giving.

[4] The next level is the opposite; the recipient knows who the giver is, but the giver does not know who received the tzedaka.

[5] A “lesser” level than this is when one gives to the poor person directly into his hand, but gives before being asked.

[6] A “lesser” level than this is when one gives to the poor person after being asked.

[7] A “lesser” level than this is when one gives inadequately, but gives gladly and with a smile.

[8] A “lesser” level than this is when one gives unwillingly.

This usually provides a good guide about the levels of how to give.

Here is a story about the importance and also the struggle in giving tzedaka: (adapted from Aish.com)

"Hey Avi - hurry up! Don’t you know that stopping for ten seconds means ten places further back in line?"

Avi knew. The Camp Mitzvah canteen was the most crowded and popular store and snack bar around. That’s because it was the only store and snack bar around - at least the only one the campers could get to. During evening break, tons of kids would rush, in a mad dash, to get there before the checkout lines got too long. Avi was focused on getting in line too, but something about the picture on the metal canister nailed to the light pole caught his eye.

"You go ahead, Aharon. I’ll catch up." His friend gave him a confused shrug and went on his way.

"YOUR SMALL CHANGE CAN MAKE A BIG CHANGE IN HIS LIFE," said the caption beneath the picture of a sad-looking little kid holding a blanket. Avi figured out that it was a tzedaka box for an orphanage in the next town. It said how kids without parents lived very lonely lives and how giving tzedaka to the orphanage would let them buy the kids nicer stuff and help them feel better.

"Wow," he thought, as he fished through his pocket, pulled out a quarter and dropped it in the box. “Those poor kids must need this much more than I do.” Just then, he saw a couple of his friends, Yaakov and Yitz, jogging by.

"Hey guys, check this out."

Hesitantly, they slowed down. "What’s up, Avi? We’re in a rush to get to the canteen."

"Yeah, I know. But this is important. This is a tzedaka box for kids without parents. How about each of you popping in a coin or two?"


The same scene happened with all the kids Avi tried to get to give tzedaka, and after a while, he gave up and headed towards the canteen himself.
On the way, he ran into his friends again. Yaakov was licking a triple-dip, monster ice cream cone, and Yitz was straw-sipping a super-size slushy, their arms also fully loaded with other snacks for later.

"Hey, didn't you guys say you were broke?" Avi asked, annoyed.

"Huh?"

"When I asked you to give tzedaka, you said you didn't have any money; But that stuff you bought at the canteen must have cost a ton."

"Oh ... um, yeah ... I meant I didn't have any tzedaka money, you know," Yitz stammered, as the two of them quickly walked off.

Avi got in line and sighed as he watched all those kids who wouldn't put a dime in the tzedaka box, spending dollar after dollar on stuff they didn't even really need.

It looked like those poor orphan kids weren't going to have a better life because of THIS camp. It seemed that the only thing the kids here liked doing less than giving tzedaka was waiting in the huge canteen line.

Suddenly, Avi got an idea. He turned to the last kid in line.

"Some line tonight, eh Tzvi?"

"Yeah - a big waste of time," Tzvi frowned. "But what can I do - I'm addicted to raspberry-lime slushies."

"Listen, Tzvi - how would you like me to wait in line and get it for you? You could just go relax back at the bunk, and I'll bring it to you. I promise not to even have a sip."

Tzvi's eyes lit up. "Yeah? You'd do that for me? Why?"

"Because it's a good deed to do favors, that's why." "But," Avi smiled, "it's also a good deed to give tzedaka. There's a tzedaka box hanging outside - for orphans. They really need money. Sooo...I'm willing to wait in line and get your stuff for you, if you give me ten cents to put in the tzedaka box for every dollar's worth of food you buy. What do you say?"

Tzvi looked puzzled - but interested. "Well, if that's the deal - I mean if you're really going to give the money to tzedaka, I guess I'm into it. Tzedaka's a big mitzvah, especially if it can get me out of this line." He reached into his wallet. "Okay, the slushies are a dollar. I'll take two of them. That's two dollars, right? And two dimes for tzedaka." He handed Avi $2.20 and went on his way.

Avi, smiling, took the money with one hand and tapped the next kid in line to offer him the same deal...And then the next kid...and the next kid...

Within a couple of days, thanks to Avi's plan, the canteen line at Camp Mitzvah was much shorter, the tzedaka box was much fuller, and Avi was much happier. But Avi didn't stop there. He was a real leader. He decided to tell his friends that the deal is now up. Everyone will have to wait in line for themselves. He wanted to see what would happen.

The next day, sure enough, the canteen line was as long as it was in the beginning. Yaakov and Yitz were there, once again, waiting in line for their triple-dip, monster ice cream cone and super-size slushy. But this time, not only did they notice the metal canister nailed to the light pole, they also both reached into their pockets and dropped a coin into the tzedaka box with a smile. Sure enough, Tzvi and most others did the same as well thanks to Avi's great example.

At Camp Mitzvah, while they all now spent time in line for the canteen, they all also felt really good, knowing that tzedaka was being lined up for something really important.

Sample Questions:

1. According to the Rambam, which of these organizations should you be giving your tzedaka money to first?
   A. A local food pantry/chesed fund
   B. A trauma center in Africa
   C. A hospital in Israel
   D. A local newspaper recycling plant

   Justify your answer based upon the above information.

2. Your cousin has called you to share some tragic news. Apparently, another member of the family (another cousin) was in a terrible accident and the family is having severe parnassa problems. What should you do?
A. Explain how sorry you are about this but there is nothing that you can do.

B. Make this a tzedaka priority for you and for your family - get the word out and try to raise money for your cousin who is in need.

C. Refer them to the local chesed fund. Since you give money to the local chesed fund, you will have fulfilled your obligation.

Justify your answer based upon the above information. If you have a different answer, please provide it, along with your justification.

Additional Game Day Questions

Game Day *

Sunday, March 24th

Girls Program
Sign in: 9:45 am
Pickup: 1:00 pm

Boys Program
Sign in: 2:00 pm
Pickup: 5:15 pm

*Remember: Game Day questions also include pages 1-44.
Yedios Tanach - מי אמר אל מי?
1.خش RaisePropertyChanged (בראשית ד:ז)
    אף אל ד
2. ה caut ראתם את מיכאך (בראשית ד:ז)
    אל כה ד
3. מי נש בלב הקדשים י EVP ג Scrolls (בראשית ח:ח)
    אל בעבוד
4. ארבע פאצ' מכילך כיונית מיכאך (בראשית כ:ג:ז)
    עובדאלAbrar
5. מות, ישנה מערכת (בראשית כ:ד:ז)
    לב ונתואל אל אליעזר
6. אנכי עשו בקח (בראשית כ:ג:ז)
    תפוקעאלעמק
7. לא יושב והמקותמצל עב מותModificar לheck בקבוק (בראשית כ:ג:ז)
    לבאלמקוק
8. מפעלו צדקה את, זה (בראשת כ:ט:ל:ז)
    להא (בליעד יוחנה)
9. פי במקלל ערבון אמם קבוק זה (בראשית ל:ב:ז)
    תפוקעאלד
10. שמיעאקותולומ קה שעיר הקליטנה (בראשית ל:ז:ז)
    יוספאלشهر
11. מוה בקצין כי עדה את אצוי יבשם ואת דם (ל:ח:ז)
    יסודאלשד
12. קולה לאולומ פורי יסרה י ל (בראשית מ:ז)
    יוספאלשר המחעים והש קהיפים

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After the Babylonian Empire was overthrown, the Jews lived under the rule of Persia and Medea.

During the second exile, the Syrian-Greeks ruled over the Jews in Eretz Yisrael and much of Asia.

This is the exile we are in today. It started with the destruction of the first Temple, and will end with the coming of the Messiah.
Another way of saying it...

1. מַן הָהֳדָר — מְדַרְשָׁיו
2. הָרְאָב — הָרָא
3. עַל הָהֳדָר — בָּרְךָ מִזְצַת שָׁלוֹשָׁה
4. בָּרְךָ חַסִּינָה — עַלְּהָ לְדוֹרָה — כְּשֵׁאָה כַּפָּה
5. מֹדֶבֶת הַהוֹדָר — מֹדֶבֶת הַפְּנֵימִי — מֹדֶבֶת הַשּׁוֹרְזָה
6. מֹדֶבֶת הַהוֹדָר — מֹדֶבֶת הַחַזִּינָה — מֹדֶבֶת הַעֲוֹלָה
7. סְפֶר יָדוֹר — יָדוֹר קָנָה
8. סְפֶר בָּנְדִיבָה — בָּנְדִיבָה תּוֹךְדִי
9. סְפֶר דְּבָרִים — דְּבָרִים הַנְּדוֹר
10. בֵּית הַקָּבָרָה — בֵּית הָרָחִים

Times in Halacha

1. כֹּתֶל הַקָּפָה — שָׁמֶשׁ לַעֲשׂוֹת
2. קֹתֶל — מִיתֵּר
3. יַלְדוֹת הַקָּפָה — שָׁמֶשׂ לַעֲשׂוֹת, הָיָה נוּמֵם לַמִּיתֵּר הַנְּדוֹר
4. שָׁקָה — שָׁעָה
5. לְאָבָת הַקָּפָה — מֵאוֹת הַקָּפָה
6. בֵּית הַקָּפָה — מֵאוֹת בֵּית הַקָּפָה
7. לְאָבָת הַקָּפָה — מֵאוֹת לְאָבָת הַקָּפָה

The Bigdei Kehuna are a set of garments worn by the בּוֹדֶי קְהֻנָּה (Priests) as they perform their daily tasks in the בֵּית הָהֳדָר. A Kohen is forbidden to work in the בית המדקש unless he is wearing all of the הָהֳדָר בּוֹדֶי קְהֻנָּה, and if he does wear without the כַּפָּה כְּפֵר, he cannot wear his בית המדקש בּוֹדֶי קְהֻנָּה outside of the הָהֳדָר.

A. A regular קָרָה כְּפָר would wear a set of four garments:

אֲסָפְתוֹנָה (tunic), מְכֹבֶּס (trousers), כְּפֶר (hat), and the אֵסְבָּנָה (belt).

B. The כָּרָה הַיָּרְדָה (high priest) wore eight garments called the כָּרָה הַיָּרְדָה כְּפֶר (although the hat of the high priest is called a כָּרָה כְּפֶר, it has slightly different design) plus four additional garments:

הוֹשָׁנָה מִשְׁפָּט, אֵפָרָה (smock/robe), אָפָרָה (similar to an apron), מַעְלָה (breastplate), and the לְיָרְדָה (crown/forehead band).

C. On קָרָה כֶּבֶר - these were only the four garments - that contained כְּפֶר (tunic), מְכֹבֶּס (trousers), כְּפֶר (hat), and the אֵסְבָּנָה (belt). They were made of לְיָרְדָה - white linen.

Special features of some of the כּוֹנָה

1. On קָרָה כֶּבֶר were written the words, קָרָה כֶּבֶר.

2. The כְּפֶר contained 12 stones lined up in 3 columns and 4 rows.
3. The המפרשים, which was the המפרשים on a parchment inserted in the fold of the hem של הפרק.

4. The hem of the המפרשים had 36 golden bells and 36 decorative המפרשים. Rashi, Rambam, and Rashbam say they were arranged in an alternate pattern and Ramban says the bells were contained within the המפרשים.

5. According to the פסוק, the bells announced the presence of the כהר. Chazal derive from here that it is דוד אורים to announce oneself before entering a private space.

Why is the information on the בֵּנוֹדֶת קַרְבּוּרָה written next to the chapter on בֵּנוֹדֶת קַרְבּוּרָה in the קַרְבּוּרָה? To teach us that בֵּנוֹדֶת קַרְבּוּרָה together with בֵּנוֹדֶת קַרְבּוּרָה lead to forgiveness by just as בֵּנוֹדֶת קַרְבּוּרָה do.