

Test #12
Track 1



בס"ד

Welcome and thank you for participating in Dirshu's Daf HaYomi B'Halacha program!

Please note the following:

1. Ensure that all the requested personal information, including the code, is filled out on the cover sheet **and** on the answer form.
2. Talking or leaving the room during the test is not allowed. Cellphones should not be used at all.
3. Tests must be handed in by 10:00 pm in order to receive payment.
4. Answer keys are distributed on the day following the test. To receive the answers automatically, please fill out the proctor's form, or contact the office.
5. The test will not be returned. Results will be mailed to you.
6. Please be advised that this is a closed sefer test. No notebooks or notes allowed.

B'Hatzlacha!

The next test (#13) will take place בעזהשי"ת

Sunday, April 17, ט' ניסן

משנה ברורה סימן ק"ד עד סימן קט"ז

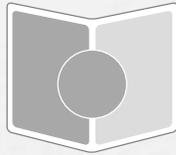
מוסר שמירת הלשון חלק א שער התורה פרק ה' "ובאמת מה" עד פרק י' "ובפרט"

דף היומי בהלכה מבחן מסכם #2

סימן ל"ט סעיף ז' עד סימן ק"ד

Test #12

Track 1



Daf HaYomi B'Halacha

Dirshu
דף היומי
בהלכה

בס"ד

Please make sure to fill out ALL the information both on this page AND on the answer fill-in form, so we can get the correct payment to you promptly.

Code # _____ OR I do not yet have a code
*Please complete the section at the bottom of the page.
 I'm not sure what my code is

Please check here if this is your first test in this program (even if you already have a code).

Name _____

Address _____

City _____ State / Prov _____ Zip / Postal _____

Phone # _____ Cell # _____

If any of your personal information has changed, please check here and circle what has changed.

Married

Bochur over 18

Bochur under 18

(If nothing is checked, we will assume that your status is "Bochur".)

Comments: _____

*** This section is for new participants ONLY**

1. Do you have semicha or are you in a semicha program (in Orach Chaim)? Yes No
2. Would you like the program schedule and details mailed to the address above? Yes No
 or sent via email to _____

Attention Yeshiva Bachurim:

Please send in an approval letter from your Rosh Yeshiva allowing your participation in this program. We cannot send your mark or stipend without this letter.

1. Is it preferable to *daven* in a *shul* without a מנין or at home with a מנין?
 - a. Better with a מנין.
 - b. Better in a *shul*.
 - c. Both are equally good. One may *daven* wherever he prefers.
 - d. If he will be able to answer to קדיש and קדושה afterwards, he should *daven* in a *shul*. Otherwise he should *daven* with a מנין.

2. If one must *daven* without a מנין, is it preferable to at least *daven* in a *shul*?
 - a. There is no such preference.
 - b. If a מנין *davened* in that *shul* that day it is preferable to *daven* there.
 - c. It is still preferable to *daven* in a *shul*. If he is a תלמיד חכם and people seeing that he arrived after *davening* may cause a הילול he should *daven* at home.
 - d. Even a תלמיד חכם should *daven* in a *shul* in all circumstances.

3. How far must one walk from his home in order to *daven* שחרית with a מנין?
 - a. Up to one מיל.
 - b. Up to four מיל.
 - c. Up to ten פרסאות.
 - d. If the *shul* is in the direction of ירושלים up to four מיל. If it is any other direction up to one מיל.

4. Must one honor a greater person by allowing him to enter a *shul* first?
 - a. No.
 - b. Only if the *shul* doorway has a מזוזה.
 - c. Yes, even if the doorway does not have a מזוזה, but only if by doing so he will not miss being one of the first ten men in *shul*.
 - d. Yes, even if the doorway does not have a מזוזה and even if by doing so he will miss being one of the first ten men in *shul*.

5. What is considered an improper separation (הציצה) between one who is *davening* שמונה עשרה and the wall in front of him? (within four אמות)
 - a. Only something that is ten טפחים high, four טפחים wide, is not needed for *davening* and is not there permanently. Some hold that even something smaller is a separation.
 - b. Anything ten טפחים high, even if it is there permanently.
 - c. Anything that is not ten טפחים high.
 - d. Only a person or animal.

6. What is best to do if while one is *davening* שמונה עשרה a child urinates in *shul*?
 - a. He should continue *davening*.
 - b. He should wait until water is poured on the urine.
 - c. It is better to go elsewhere so as not to risk waiting long enough to complete the שמונה עשרה, and to continue *davening* there.
 - d. He should turn around so that the urine is behind him and continue *davening*, even if it is within four אמות from him.

7. Is putting a hand on one's head considered covering it?
 - a. No.
 - b. Only someone else's hand.
 - c. Only one's own hand.
 - d. Only a right hand.

8. Must one interrupt one's דרשה or teaching תורה in public if he feels the need to relieve himself?
- Yes.
 - No.
 - Only to urinate, not to defecate.
 - Only to defecate, not to urinate.
9. If one washed one's hands in the morning and stopped thinking about their cleanliness, must he wash them again before *davening* שחרית? (if he has water)
- No.
 - Only if he knows that they became dirty.
 - He must wash them without a ברכה even if he does not know that they are dirty.
 - He must wash them with a ברכה even if he does not know that they are dirty.
10. When by *davening* is it good to give צדקה?
- During the reading of the תורה. Some have the custom to give upon reaching the פסוק of ואתה מושל בכל.
 - While קדיש is being said.
 - Before ברכת כהנים (the priestly blessing).
 - Before *davening*. Some have the custom to give upon reaching the פסוק of ואתה מושל בכל.
11. If one was busy with communal needs during the entire time when שחרית may be said and could not *daven*, must he make it up? (the opinion of the משנה ברורה)
- After the fact, he should *daven* שחרית at noontime.
 - He should *daven* עשרה שמונה twice by מנחה.
 - He should have in mind by שחרית the next day that it is for שחרית of both days.
 - No. (It is proper to *daven* a voluntary עשרה שמונה, adding something new.)
12. In a *shul* where they should ideally *daven* towards the east but they were only able to put the ארון קודש on the south side, in which direction should they *daven*?
- Towards the east.
 - Towards the ארון קודש.
 - The חזן should *daven* towards the east. The others should *daven* towards the ארון קודש.
 - They should cast lots to decide.
13. What should one do about *davening* if he is riding on a donkey (and it is hard for him to delay on his trip)?
- He is exempt from *davening*.
 - He must get off the donkey and *daven*.
 - He should *daven* while riding. Some require that he stop during the first ברכה of עשרה שמונה. At the end of עשרה שמונה he should have the donkey back up three steps.
 - He should *daven* while riding. He is exempt from the endings at the end of עשרה שמונה.

14. Ideally, may one lean on a post or on another person during שמונה עשרה?
- Yes.
 - No. (In case of pressing need one may lean if he would not fall if the object were removed.)
 - Only on a post – not on a person.
 - Only on a person – not on a post.
15. If one must leave shortly before evening on an all-night car trip and will not be able to stand for שמונה עשרה, when is it best to *daven*?
- He should daven while standing, after פלג המנחה.
 - He should daven while sitting, at night.
 - He should say the first ברכה while standing, get into the car and continue while sitting.
 - He may do whichever he prefers.
16. If one is in a non-Jewish hotel and there are idols hanging on the eastern wall, towards which direction should he *daven*?
- Towards the east.
 - Towards another direction.
 - Preferably he should not *daven*.
 - He should daven towards the east looking towards the ground.
17. May one hold a ספר in one's hand while saying קריאת שמע and שמונה עשרה?
- No. (except for the סידור from which he is *davening*.)
 - Yes.
 - During שמונה עשרה he may not (except for the סידור from which he is *davening*). During קריאת שמע and פסוקי דזמרה one may.
 - During שמונה עשרה and קריאת שמע he may not (except for the סידור from which he is *davening*). During פסוקי דזמרה one may hold anything.
18. What should one do if he is carrying a burden on his shoulders and it is time to *daven*?
- He should *daven* while carrying the burden provided that he concentrates.
 - If it is less than four קבין he should let it hang behind him and *daven*. If it is four קבין or more he should put it down and *daven*.
 - If it is less than four קבין he should just daven. If it is four קבין or more he should let it hang behind him and *daven*.
 - In all cases he should put it down and *daven*.
19. May one *daven* on top of something that separates him from the ground?
- Yes.
 - If it is less than four טפחים high he may. If it is more than four טפחים high there is a מחלוקת.
 - If it is more than three טפחים high he may not. If it is less than three טפחים high there is a מחלוקת. (One may never *daven* on a pillow or cushion. One may *daven* on something that is not considered separate from the ground.)
 - No.
20. In what cases may one who drank a רביעית of wine (not during a meal) *daven* ideally?
- If he is used to drinking a lot.
 - If he drank it in two parts or if he diluted it with a little water.
 - Only if he drank it in at least three parts or diluted it with a רביעית of water.
 - Never.

21. Which תפילות should one ideally practice beforehand or read from a סידור? (according to the משנה ברורה)
- The תפילות of יום טוב, ראש חודש, מוסף, and על הנסים.
 - The תפילות of שבת and יום טוב, but not the תפילות of ראש חודש and חנוכה.
 - ראש חודש and the תפילות of יום טוב, but not יעלה ויבא and על הנסים.
 - The תפילות of ראש חודש and יום טוב, but not על הנסים and חנוכה.
22. In what language can one *daven* for an ill person who is present?
- Only in הקודש לשון.
 - In any language.
 - In any language except Aramaic.
 - Only in a language that the ill person understands.
23. May one who is listening to שמונה עשרה sit next to someone who is *davening* חזרת הש"ץ?
- If he pays close attention it is like *davening* עשרה עשרה and he may sit.
 - Yes, even if he does not pay close attention.
 - No.
 - Only if he does not answer אמן loudly, so as not to disturb too much.
24. Must a רב and his students who are sitting and learning stand up if ten men stand behind them to *daven* עשרה עשרה?
- Yes.
 - No, but it is noble (מדת חסידות) to do so.
 - No, nor is it noble to do so.
 - The רב should stand, but not the students.
25. May one *daven* or say words of תורה if someone near him flatulated and the odor has not yet dissipated?
- He may *daven*. He may not say words of תורה.
 - He may say words of תורה. He may not *daven*.
 - Both are prohibited.
 - Both are permitted.
26. Optional question: While saying שמונה עשרה, may one pick up a ספר that has fallen?
- He must pick it up immediately.
 - If he cannot concentrate because of it he may pick it up between ברכות. If he can concentrate he may not pick it up.
 - Only when he bows for מודים.
 - No.

שמירת הלשון

1. What do חז"ל say about anyone who occupies himself with תורה learning?
 - a. All his sins are forgiven.
 - b. Suffering distances itself from him.
 - c. Both a. and b. are correct.
2. Does learning תורה save someone who has incurred the Heavenly death penalty (מיתה) (בידי שמים)?
 - a. No.
 - b. Sometimes.
 - c. Only public learning.
3. חז"ל say that whoever accepts the yoke of תורה upon himself is freed from the yoke of royal service and the yoke of earning a livelihood. For when does this work?
 - a. Only for the yokes that would have come from now on.
 - b. Even for the yokes that are already upon him.
 - c. Only for the yokes that are already upon him.
4. What does separating oneself from words of תורה cause to his children?
 - a. That they will die in childhood.
 - b. That they will be stricken with צרעת (leprosy) but they will not die.
 - c. That they will be poor but they will not die.
5. Who is obligated to support תורה learning?
 - a. Only one who does not learn תורה.
 - b. Even a תלמיד חכם. However if he does not he is not cursed.
 - c. Even a תלמיד חכם. If he does not he is cursed.