

Test #27  
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.
7. Only the משנה ברורה on the page of that day's limud of ביאורים ומוספים are on the test, not the portions that are on a different page or at the end of the sefer. ביאורים ומוספים in parentheses are not included on the test.

***B'Hatzlacha!***

The next test (#28) will take place בעזהש"ת

Sunday, July 9th ט"ו תמוז

מסנה ברורה סימן רכ"ו עד סימן ר"מ סעיף י"א

מוסר: שם עולם פרק ט"ז "ודע דעצה" עד חתימת הספר "וצריך האדם לידע

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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 # \_\_\_\_\_

Kehilla \_\_\_\_\_

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

Married

Bochor over 18

Bochor under 18

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

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. If one said a ברכה over the perfumes in a perfumery, and then left the perfumery and returned, does he say another ברכה?
  - a. If he intended to return immediately, he does not. Otherwise, he does.
  - b. If he intended to return, even only much later, he does not. Otherwise, he does.
  - c. No, even if he did not intend to return.
  - d. Yes, even if he intended to return.
  
2. If one has no fragrant spices to sniff by הבדלה, may he say a ברכה over the aroma that remains in a vessel in which the spices were ground?
  - a. Yes, since the aroma originally comes from fragrant spices.
  - b. No, not even if some powder of the spices remains.
  - c. Only if some powder of the spices remains.
  - d. Only if the aroma can be smelled four cubits away.
  
3. Is a ברכה said over perfume used for a corpse or a bathroom?
  - a. Over bathroom perfume, yes. Not over corpse perfume.
  - b. Over corpse perfume, yes. Not over bathroom perfume.
  - c. No, but if one smells them from a distance, he does.
  - d. No, not even if he smells them from a distance.
  
4. How are the thirty days between sightings regarding saying a ברכה of praise (הודאה) counted?
  - a. The days of both sightings are counted.
  - b. The day of the previous sighting is counted, but not that of the current sighting.
  - c. Neither the day of the previous sighting nor that of the current sighting is counted.
  - d. The day of the current sighting is counted, but not that of the previous sighting.
  
5. Does one say a ברכה over a miracle that happened to his ancestor? (decision of the משנה ברורה)
  - a. A child does, even if he was born before the miracle. More distant descendants say a ברכה only if they were born after the miracle.
  - b. A child or grandchild does, even if he was born before the miracle. More distant descendants say a ברכה only if they were born after the miracle.
  - c. All descendants that were born before the miracle do. Those that were born after the miracle only say a ברכה if their parents were born after the miracle.
  - d. Only if he was born after the miracle.
  
6. Does one say the ברכה of "שעשה לי נס" where robbers who were likely to kill him came, and they ran away when he screamed for help?
  - a. Yes, since his life was saved.
  - b. No, since he was saved by natural means.
  - c. There is a מחלוקת. He should say the ברכה without the Name of ה'.
  - d. There is a מחלוקת. He should not say the ברכה.

7. If one is traveling in a desert or by sea and he stops in a safe place for the night, is he already obligated to say the ברכה of "הגומל"?
- Yes, since he was already saved from a dangerous place.
  - No, since he has not finished his trip through the dangerous place.
  - A sea traveler does. A desert traveler does not.
  - A desert traveler does. A sea traveler does not.
8. Must one stand while saying the ברכה of "הגומל"?
- Yes. If one sat, he has fulfilled his obligation.
  - Yes. If one sat, he has not fulfilled his obligation.
  - No, sitting is ideal.
  - Some hold that sitting is preferable. Some hold that standing is preferable. Therefore, one may do whichever he prefers.
9. What is the דין if one said the ברכה of "הגומל" without ten men present? Does the man who says the ברכה count as one of the ten?
- There is a מחלוקת whether he has fulfilled his obligation. It is good to say the ברכה again in the presence of ten men, without the Name of ה'. The man who says the ברכה counts as one of the ten.
  - There is a מחלוקת whether he has fulfilled his obligation. He should say the ברכה again in the presence of ten men, without the Name of ה'. The man who says the ברכה does not count as one of the ten.
  - Ideally, there should be ten men present. If there were not, he has still fulfilled his obligation. The man who says the ברכה counts as one of the ten.
  - Ideally, there should be ten men present. If there were not, he has still fulfilled his obligation. The man who says the ברכה does not count as one of the ten.
10. Over which individual's being saved may one, ideally, say the ברכה of "הגומל"?
- (משנה ברורה)
- Only one's father or רבי.
  - Also, one's relative or friend.
  - Any יהודי, if one is happy that he was saved.
  - Any יהודי, even if one does not feel happiness from his being saved.
11. Does one say the ברכה of "הגומל" if he was saved from robbers while traveling on a safe road?
- Yes, since his life was saved.
  - No, since the road is considered safe.
  - According to ספרד, yes. According to אשכנז, no.
  - Yes, but without the Name of ה'.

12. What are the rules of "הטבת חלום" (rectifying a dream)?
- Those who perform it should be his friends, it is good to do it in the morning so as to hurry to do a מצוה, there is no reason to remember the dream while performing it, it may not be performed on שבת.
  - Those who perform it should be his friends, it is good to do it in the morning so as to hurry to do a מצוה, one should remember the dream while performing it, it may be performed on שבת, it is a מצוה to be present when it is performed.
  - Those who perform it should be his friends, it should be performed a day after the dream, there is no reason to remember the dream while performing it, it may not be performed on שבת.
  - It does not matter who performs it, it is good to do it in the morning so as to hurry to do a מצוה, it may be performed on שבת, there is no reason to be present when it is performed.
13. According to the רמ"א, why is it not customary nowadays to say the ברכה over rain?  
(משנה ברורה)
- Because most people do not have fields, they do not rejoice when rain falls, and they are not distressed when it does not.
  - Because in our countries, rain is fairly steady and drought is uncommon. In case of drought in which people were distressed, the ברכה should be said.
  - Since seawater can be desalinated and used for irrigation, drought is not so significant and people are not distressed.
  - Since travel is very common and food can be imported, the effect of drought on crops is insignificant.
14. Does one say a ברכה if he saw the Nile River when it was small and now it has risen?
- Only if he has a field and benefits from the water of the Nile. If he does not benefit from it, he does not say a ברכה, even if he has a field.
  - Only if he has a field, even if he does not benefit from the water of the Nile.
  - Yes, even if he does not have a field, since he enjoys seeing it, but not if he sees it every day, even if he sees that it has risen.
  - Yes, even if he does not have a field, since he enjoys seeing it, even if he sees it every day, so long as he sees that it has risen.
15. Does one say a ברכה if something good happened but he is afraid that bad will come from it, or if something bad happened, but good may come from it?
- Yes, since these things may not come to pass.
  - No, because neither the good nor the bad is complete.
  - Over the good thing that happened, no. Over the bad thing that happened, yes.
  - Over the good thing that happened, yes. Over the bad thing that happened, no.

16. For which people does one say the ברכה of "דיין האמת", if they passed away? (decision of the משנה ברורה)
- Only for one's father or wife. For one's mother, other relative or anyone else, one says it without the Name of 'ה.
  - Only for one's parent or wife. For any other relative or anyone else, one says it without the Name of 'ה.
  - For any relative for whom one must mourn. For anyone else, even a תלמיד חכם whose passing causes him distress, one says it without the Name of 'ה.
  - For any relative for whom one must mourn, or for a תלמיד חכם whose passing should cause him distress. For any other upstanding person, the common custom is to say it without the Name of 'ה. The משנה ברורה writes that this is incorrect and should be said with the Name of 'ה.
17. Does one say the ברכה of "שהחיינו" for rebuilding a house? (decision of the משנה ברורה)
- Only if it had burned down. Not if he had demolished it, even if he built it higher.
  - If he changed the house's form, even if he did not increase the area, yes.
  - If it had burned down, yes. If he had demolished it, there is a מחלוקת, so he does not say it, unless he built it higher, in which case all agree that he says a ברכה.
  - No, not even if he built it higher.
18. For which new utensils does one say the ברכה of "שהחיינו"?
- Only if he bought a new utensil. Not if he bought one that is similar to one that he has at home.
  - For any new utensil, even if it had been his and he sold it and bought it back, because the joy comes from using it.
  - Only if he has no utensil like it at home.
  - For utensils that are important for him and he rejoices over them, but only if they were never his.
19. What ברכה does one say if he received a gift and only he benefits from it?
- If one received utensils, some say הטוב והמטיב because the giver also has enjoyment. Some say שהחיינו, and this is what one should do. If one received money, he does not say a ברכה.
  - If one received utensils, some say שהחיינו. Some say הטוב והמטיב because the giver also has enjoyment, and this is what one should do. If one received money, he does not say a ברכה.
  - If one received utensils, all agree that he says שהחיינו. If one received money, some say הטוב והמטיב because the giver also has enjoyment. Some say שהחיינו, and this is what one should do.
  - If one received utensils, all agree that he says הטוב והמטיב. If one received money, some say הטוב והמטיב because the giver also has enjoyment. Some say שהחיינו, and this is what one should do.

20. In what cases do some hold that one does not say "תבלה ותתחדש" ("May you wear them out and buy new ones") over leather shoes?
- Only if they are made from a kosher animal, but if they are made from a non-kosher species, one does say it.
  - Only if they are made from a non-kosher species, but if they are made from a kosher animal that was slaughtered for eating, one does say it.
  - Only if the whole shoe is made of leather. If it is made of another material with leather sewn underneath it, one does say it.
  - One never says it over leather shoes.
21. Over which gentile sage does one say the ברכה of "שנתן מחכמתו לבשר ודם"?
- Over an expert in the seven branches of wisdom, one says the ברכה with the Name of ה'. Over an expert of religion, one says the ברכה without the Name of ה'.
  - Over an expert in the seven branches of wisdom, one says the ברכה with the Name of ה'. Over an expert of religion, one does not say any ברכה.
  - Over an expert in the seven branches of wisdom, one says the ברכה without the Name of ה'. Over an expert of religion, one says the ברכה with the Name of ה'.
  - Over either an expert in the seven branches of wisdom or an expert of religion, one says the ברכה with the Name of ה'.
22. Does one say a ברכה for seeing a friend after twelve months in a leap-year if ראש השנה and יום כיפור have not passed?
- Yes, one says the ברכה of מחיה המתים.
  - No, because the דין is in doubt.
  - Yes, one says the ברכה of שהחיינו.
  - Yes, one says whichever ברכה one pleases.
23. Does one say a ברכה the first time he sees someone with whom he became friends through written correspondence?
- Yes, one says the ברכה of מחיה המתים.
  - Yes, one says the ברכה of שהחיינו.
  - No.
  - Yes. If he loves him very much, he says the ברכה of מחיה המתים. If he does not love him so much, he says the ברכה of שהחיינו.
24. Over what kind of fruit does one say שהחיינו?
- Any fruit that he has not eaten for half a year.
  - Only if it has a specific growing season and only grows once a year.
  - Only if it has a specific growing season, even if it grows twice a year.
  - Even if it has no specific growing season and even if grows twice a year.

25. Does one say a ברכה upon seeing a cripple from birth thirty days after he saw another cripple from birth? (conclusion of the משנה ברורה)

- a. Yes, without the Name of ה'.
- b. No.
- c. Yes, with the Name of ה'.
- d. Upon seeing a cripple from birth, yes, with the Name of ה'. Not upon seeing someone who became crippled afterwards.

26. Optional question: Does a father fulfill his obligation to say the ברכה of “הגומל” by hearing his son say “ברוך וכו' אשר גמלך כל טוב”?

- a. Yes, if he heard the whole ברכה, answered אמן and had in mind to fulfill his obligation.
- b. Yes, if he heard even part of the ברכה and had in mind to fulfill his obligation, even if he did not answer אמן.
- c. Yes, if he heard the whole ברכה and had in mind to fulfill his obligation, even if he did not answer אמן, or if he heard part of the ברכה and answered אמן.
- d. No, he must say the ברכה himself.

## שם עולם

1. Does one fulfill the מצוה of loving 'ה' by just saying "'ואהבת את ה'" in קריאת שמע?
  - a. No.
  - b. Yes.
  - c. מחלוקת.
2. Must an itinerant beggar set aside fixed times for learning תורה?
  - a. No.
  - b. Yes.
  - c. Only if he is single. Not if he has a wife and children.
3. Which of the following refers to someone who learned and taught תורה, and was able to financially support תורה learning, but did not?
  - a. כי דבר ה' בזה.
  - b. זו מידת סדום.
  - c. ארור אשר לא יקים את דברי התורה.
4. Does one who supports תורה scholars fulfill an actual מצוה?
  - a. Only the מצוה of צדקה.
  - b. Yes, the מצוה of clinging to 'ה'.
  - c. The Rabbinic מצוה of clinging to 'ה', to which they found an allusion in a פסוק.
5. What do the Sages say about someone who puts merchandise into the pocket of a תלמיד חכם?
  - a. He merits long life.
  - b. He merits sitting in the celestial ישיבה.
  - c. He merits remembering what he has learned.