

Test #11
Track 1



בס"ד

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

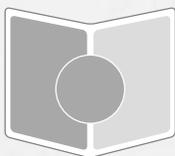
Please note the following:

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 (#12) will take place בעזהשי"ת
Sunday, March 20, ל' אדר ב'
משנה ברורה סימן צ' סעיף ח' עד תחילת סימן ק"ד
מוסר שמירת הלשון חלק א' שער התורה פרק ב' "רבי יוחנן" עד פרק ה' "ובאמת מה"

Test #11
Track 1



Dirshu
דף היומי
בהלכה
Daf HaYomi B'Halacha

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
 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. How far must one who is *davening* distance himself from excrement that is diagonally in front of him and he can see it without turning his head?
 - a. Four אמות from where the odor cannot be smelled.
 - b. Four אמות from the excrement.
 - c. As far as he can see.
 - d. There is a מחלוקת whether as far as he can see or four אמות.

2. If a small yard is completely open to a large yard and the large yard extends outward on both sides and there is excrement in one of them (which he cannot see) where may one say שמע קריאת?
 - a. If the excrement is in the large yard one may say שמע קריאת in the small yard. If the excrement is in the small yard one may say קריאת שמע in the large yard.
 - b. If the excrement is in the large yard one may say שמע קריאת in the small yard. If the excrement is in the small yard one may not say שמע קריאת in either yard.
 - c. If the excrement is in the small yard one may say שמע קריאת in the large yard (if there is no odor). If the excrement is in the large yard one may not say שמע קריאת in either yard unless he maintains enough distance.
 - d. One may not say שמע קריאת in either of them.

3. What is the דין of house-raised chickens' excrement regarding שמע קריאת?
 - a. It only has the forbidden status of excrement if they mainly eat the five species of grains.
 - b. Even if they mainly eat the five species of grains it does not have the forbidden status of excrement unless it is known to putrefy (not producing a smell).
 - c. Even if their main food is not the five species of grain it always has the forbidden status of excrement.
 - d. Even if it is actually rotting, emitting a bad smell, it does not have the forbidden status of excrement.

4. If one passes gas, may he say שמע קריאת or words of תורה before the odor dissipates?
 - a. Yes.
 - b. No.
 - c. He may say שמע קריאת. He may not say words of תורה.
 - d. He may not say שמע קריאת. He may say words of תורה.

5. Does one transgress the prohibition of “בל תשקצו” by restraining oneself from passing gas?
 - a. One may restrain oneself for as long as it takes to walk a מיל.
 - b. One may restrain oneself for as long as it takes to walk four אמות.
 - c. One may not restrain oneself even for a moment.
 - d. No, not even for a long time.

6. What should one do if he is *davening* in a place where there was reason to suspect the presence of excrement and he sees excrement before him and he cannot get it to be behind him?
 - a. He should go to where it will be four אמות off to the side and continue *davening* from where he left off.
 - b. He should go to where it will be four אמות off to the side and start שמונה עשרה again.
 - c. He should go to where it will be four אמות off to the side and continue *davening* from where he left off. Some say he should start שמונה עשרה again. The משנה ברורה is lenient.
 - d. If he is four אמות away he need not distance himself.

7. May one say קריאת שמע facing urine that is absorbed in the ground?
 - a. Yes.
 - b. If it can wet the hand he may not. Otherwise he may.
 - c. If it can wet something so that it can wet something else he may not. Otherwise he may.
 - d. If it can wet something enough to wet something else he may not. If it can wet the hand but not enough to wet something else, according to the שולחן ערוך he may not. According to the רמ"א he may.

8. Nowadays, how far must one be from a bathroom wall to say holy words?
 - a. It is not necessary at all.
 - b. Four אמות, both ahead of him or behind him.
 - c. Ahead of him, four אמות. Behind him, not at all.
 - d. Ahead of him, as far as he can see. Behind him, not at all.

9. If someone said, "This house shall be a bathroom," and then said about another house, "This one also," may one say קריאת שמע in either of them?
 - a. Yes, in both of them.
 - b. No, in neither of them.
 - c. Only in the second house.
 - d. Not in the first house. There is doubt regarding the second house.

10. May one say קריאת שמע and/or שמונה עשרה in the inner room of a bathhouse?
 - a. Yes.
 - b. Only if there are no naked people present.
 - c. No, never.
 - d. קריאת שמע may never be said. שמונה עשרה may be said if there are no naked people present.

11. What should one do if he is saying קריאת שמע and he reaches filthy streets?
- He continues saying קריאת שמע.
 - He should put his hand over his mouth and continue saying קריאת שמע.
 - According to the שולחן ערוך he must stop saying קריאת שמע. According to the רמ"א he may continue saying קריאת שמע.
 - He must immediately stop saying קריאת שמע.
12. What may one think about in a bathroom or bathhouse?
- Even about תורה.
 - Not about תורה but one may think about noun forms of לשון הקודש.
 - Not even about noun forms of לשון הקודש or man's lowliness.
 - Not about תורה or noun forms of לשון הקודש but one may think about man's lowliness.
13. In order to say קריאת שמע, must one distance himself from water that is putrid from soaking flax or hemp in it?
- No.
 - Not from flax-water. Hemp-water is like excrement.
 - Not from hemp-water. Flax-water is like excrement.
 - Yes. Both are like excrement.
14. Must one distance himself from an as yet unused bedpan in order to say קריאת שמע?
- If it is earthenware it is like excrement and one must distance oneself. If it is glass it is not like excrement and one need not distance oneself.
 - If it is glass it is like excrement and one must distance oneself. If it is earthenware it is not like excrement and one need not distance oneself.
 - Both earthenware and glass are like excrement and one must distance oneself.
 - Neither earthenware nor glass is like excrement and one need not distance oneself.
15. If one inverts a bedpan or chamber pot (and no foul odor emanates from them) must one distance oneself in order to say holy words?
- No.
 - Yes. Some say no.
 - Not if they are cleaned daily.
 - Not if they are cleaned weekly.

16. From when is the ideal time to say עשרה שמונה of שחרית?
- Dawn.
 - When the eastern horizon is light.
 - Shortly before sunrise.
 - Sunrise.
17. Until when may one say עשרה שמונה of שחרית in a worst-case situation? (the decision of the משנה ברורה)
- Until פלג המנחה.
 - If his not saying שחרית was unintentional, until פלג המנחה. If it was deliberate, until midday.
 - Until one hour after midday.
 - Whether his not saying שחרית was intentional or not, until midday. (If it was deliberate it is good to say it as a voluntary prayer.)
18. How much may one eat before *davening* שחרית?
- Only tasting is allowed.
 - A כזית.
 - A כביצה.
 - Even tasting is not allowed.
19. May one drink a sugared beverage before שחרית?
- Yes, even if he can drink it without sugar.
 - Up to a רביעיית.
 - No. If one puts a piece of sugar in one's mouth so that he will be able to drink it and his purpose is to be able to concentrate during davening it is permitted. (Nowadays, the פוסקים permit drinking a sugared beverage.)
20. No, not in any case. (Nowadays, the פוסקים permit drinking a sugared beverage.)
If one began drinking before dawn, must he stop when dawn comes if he has not yet *davened*?
- Yes.
 - No.
 - There is a מחלוקת. The prevailing opinion is that he must stop.
 - There is a מחלוקת. The prevailing opinion is that he need not stop.
21. May one bathe in a bathhouse or get a haircut before dawn?
- No.
 - One may not get a haircut. One may bathe.
 - One may get a haircut. One may not bathe.
 - Yes.

22. How should one *daven* if he is traveling and the caravan will not wait for him and he is afraid that he will miss the time limit for שחרית?
- He should *daven* while traveling, whether walking or sitting.
 - He must stop on the side and *daven*.
 - He must *daven* standing.
 - He should think the words of *davening*.
23. May one *daven* עשרה עמונה while standing on pillows or cushions?
- Yes.
 - Yes, if they are less than three טפחים high.
 - No.
 - Only on ראש השנה and יום כיפור.
24. May a tree owner who is working up in his tree *daven* there?
- Yes.
 - Not שחרית. He may *daven* מעריב there.
 - Only on an olive or fig tree. Not on other types of trees.
 - No.
25. May one *daven* in an open area, such as a field?
- Yes.
 - Only מעריב. (Some are lenient on the side of a road. A traveler may *daven* in a field, preferably between trees.)
 - Only מנחה and מעריב.
 - No. (Some are lenient on the side of a road. A traveler may *daven* in a field, preferably between trees.)
26. Optional question: Must there be windows facing ירושלים in the place where one *davens*?
- No.
 - Only in a *shul*. Not if one *davens* in a house.
 - Only in a house. In a *shul* there is no need at all.
 - In a house, yes. It is proper to be careful about this even in a *shul* where one *davens* with a ציבור.

שמירת הלשון

1. Does one who is arrogant transgress a תורה prohibition?
 - a. No.
 - b. There is a מחלוקת.
 - c. Yes.
2. Does one who sits with a group of mockers but does not mock along with them transgress a prohibition and/or receive the same punishment that they do?
 - a. He transgresses a prohibition but does not receive the same punishment that they do.
 - b. He transgresses a prohibition and receives the same punishment that they do.
 - c. He does not transgress a prohibition but he receives the same punishment that they do.
3. The גמרא says that one's sons and daughters die in childhood if he does a certain sin. Which sin?
 - a. לשון הרע.
 - b. חילול שבת.
 - c. שנאת חנם.
4. בית הקב"ה asked אברהם אבינו why his descendants were exiled among the nations. What did the הקב"ה answer?
 - a. Because they were idolatrous.
 - b. Because they rejoiced in each other's downfall
 - c. Both answers a. and b. are correct.
5. If for a beneficial purpose one spoke ill of someone else for speaking לשון הרע and subsequently transgressed the prohibition of לשון הרע, will he be punished also for speaking ill the first time which was permitted?
 - a. No.
 - b. Yes.
 - c. Only if both were said on the same day.