

Oral Torah

Home, Education and Family
— Exam for *Olim*

תורה שבעל פה

בית, חינוך ומשפחה — שאלון לעולים חדשים

Instructions for examinees

- א. Duration of exam: One and a half hours
- ב. Exam structure and breakdown of points:
This exam has three parts.
- | | | | | | | |
|------------|---|-----------------|-----------------|----|--------|--------|
| Part One | — | (4×16) | — | 64 | points | |
| Part Two | } | — | (3×12) | — | 36 | points |
| or : | | | | | | |
| Part Three | | | | | | |
| Total | | | | — | 100 | points |
- ג. Material that may be used during the exam:
Hebrew-other language / other language-
Hebrew dictionary
- ד. Special instructions: none

Write in the answer booklet only. Write "טייטש" at the top of each draft page. If you use draft paper outside the answer booklet, your exam may be disqualified.

הוראות לנבחן

- א. משך הבחינה: שעה וחצי.
- ב. מבנה השאלון ומפתח ההערכה:
בשאלון זה שלושה פרקים.
- | | | | | | | |
|-----------|---|-----------------|-----------------|----|--------|--------|
| פרק ראשון | — | (16×4) | — | 64 | נקודות | |
| פרק שני | } | — | (12×3) | — | 36 | נקודות |
| או: | | | | | | |
| פרק שלישי | | | | | | |
| סך הכול | | | | — | 100 | נקודות |
- ג. חומר עזר מותר בשימוש:
מילון עברי-לועזי / לועזי-עברי.
- ד. הוראות מיוחדות: אין.

כתוב במחברת הבחינה בלבד. רשום "טייטש" בראש כל עמוד המשמש טיוטה. כתיבת טיוטה בדפים שאינם במחברת הבחינה עלולה לגרום לפסילת הבחינה.

Good Luck!

בהצלחה!

Questions

Part One (64 points)

Answer four of the questions 1-5 (each question – 16 points).

1. Human Inclinations and Creation [יצר ויצירה]

א. (1) Rabbi Yosef Zvi Rimon writes:

"שימוש במגע... עם נשים אחרות – פרט לכך שיש בו קשר לא נכון ולא מתאים... הרי שיש בכך הפסד... של דבר חשוב כל כך"

["Touchingother women, apart from being an incorrect and inappropriate way of connecting...means that something so important...is lost."] (צבא כהלכה, עמ' 260)

What loss is this quotation referring to? (6 points)

ב. (1) What is the prohibition of *yihud* [ייחוד]?

(2) In the following three cases *yihud* is permitted: "פתח פתוח", "בעלה בעיר", "שומר".

Explain two of these cases, and write why *yihud* is permitted in each of the cases you explained.

(10 points)

2. When Should a Person Get Married [מתי להינשא]?

א. The Mishna says: "בן שמונה עשרה לחופה" ["At 18 one should marry"] (אבות, פרק ה', משנה כ"א).

Explain one reason why the age of marriage is postponed nowadays. (4 points)

ב. (1) "הרהורי עבירה קשין מעבירה" ["Thoughts of transgression are worse than transgression"] (יומא, כט, ע"א)

Give one reason why this is the case.

(2) Explain how "הרהורי עבירה" affect the decision about when to get married. (6 points)

ג. Rabbi Elyakim Levanon uses a metaphor of trees to explain the appropriate age for marriage. Explain the metaphor [המשל] and what it represents [הנמשל]. (6 points)

3. Kiddushin and Nissuin [קידושין ונישואין]

א. (1) What is a *huppah* [חופה]? Give one explanation.

(2) There are several customs that commemorate Yerushalayim at the *huppah* ceremony. List two of them.

(7 points)

ב. (1) Write what the "חדר ייחוד" is according to the Ashkenzi custom, and note at what stage of the wedding the bride and groom go to this room.

(2) List the two conditions required to recite "שבע ברכות" [the "seven blessings"] during the seven days of celebration following the wedding.

(9 points)

4. Building the Home [בניית הבית]

- א. (1) "A person must always be careful about his wife's dignity..." [לעולם יהא אדם זהיר בכבוד אשתו...] (בבא מציעא, נט, ע"א)

The Gemara then gives a reason for this. What is this reason?

- (2) "דריש רבי עקיבא: איש ואישה, זכּן – שכינה ביניהן" (סוטה, יז, ע"א)

Give one explanation of the word "זכּן".

(8 points)

- ב. List two types of violence that may occur between partners, apart from physical violence.

Give one example of each of the types of violence you listed (a total of two examples).

(8 points)

5. Obligations in the Parent-Child Relationship [חובות ביחסי הורים וילדים]

- א. (1) Give one example of כיבוד אב ואם and one example of מורא אב ואם.

- (2) Give one reason for the commandment of כיבוד אב ואם.

(7 points)

- ב. Rabbi Haim David Halevi wrote:

"The main component of educating children is not just words, or buying them a *lulav*, *tallit* and *tefillin*" [עיקר חינוך הבנים אינו בדברים בלבד או בזה שירכוש להם לולב, טלית ותפילין]

(קיצור שולחן ערוך, מקור חיים).

If so, what does he consider the main component of education?

(3 points)

- ג. The chief rabbis opposed a certain method of education practiced by some parents.

- (1) What educational method is this?

- (2) What is the correct method of education, according to the chief rabbis?

(6 points)

**Answer questions in either Part Two or Part Three,
according to the material you studied.**

Part Two (36 points)

If you studied **Chapters 1-11 of the booklet**, answer three of the questions 6-10 (each question – 12 points).

6. Obligations between Husband and Wife [מחויבויות בין איש לאשתו]

- א. What is the reason for writing a *ketubah*? (3 points)
- ב. (1) What sum of money is specified in the *ketubah* of a virgin [בתולה], and what sum of money is specified in the *ketubah* of a widow?
(2) What is the reason for this difference in the sum of money specified?
(7 points)
- ג. Nowadays, how do rabbinical courts usually handle the division of property between a couple getting divorced? (2 points)

7. Onah [מצוות עונה]

- א. (1) What is the commandment of *onah* and why is it called by this name?
(2) Explain the importance of this commandment.
(8 points)
- ב. Give one difference between the male-female relationship among animals and the relationship between a man and wife. (4 points)

8. Tumah and Taharah [טומאה וטהרה]

- א. The Gemara states: "אמר רבי זירא: בנות ישראל החמירו על עצמן..." [Rabbi Zeira said: "The daughters of Israel adopted a stringency..."].
Explain what this stringency is, and give the reason for it. (5 points)
- ב. What are the "שבעה נקיים" ['seven clean days'], and what does a woman have to do on these days? (4 points)
- ג. When a couple has a halachic question ["שאלת רב"] about marital relations, why is important to consult a rabbi who knows the couple? (3 points)

9. Hair Covering [כיסוי ראש]

- א. (1) What is "דת משה", and what is "דת יהודית"?
(2) What type of hair covering is required according to "דת משה", and what type of hair covering is required according to "דת יהודית"?
(9 points)
- ב. In some places, married women do not wear hair covering in public.
If a married woman is in such a place, what is the law regarding the obligation of covering her hair? (3 points)

10. Short Questions

Answer two of the items א to ג in brief (each item – 6 points).

- א. Note what Eliezer, Avraham's servant, wanted to find out about Rivka, and explain what this teaches us about the process of choosing a partner.
- ב. (1) According to the halacha, it is forbidden to harass and shame another person, even in a non-sexual context.
To what grave transgression did Rabbi Yehuda the Hassid compare the act of shaming another person?
- (2) According to the author of *Sefer Hahinuch*, in the verse "איש אל אשת רעהו יצהלו" (ירמיהו, ה', ח') ["Every one neighed after his neighbor's wife"], the prophet Yirmiyahu is reprimanding his contemporaries for engaging in behaviors with sexual overtones. Based on the *Sefer Hahinuch*, note one such behavior that the prophet Yirmiyahu's contemporaries engaged in.
- ג. What is the name of the first examination that a woman does in her purification process [טהרה], and what is the purpose of this examination?

Answer questions in either Part Two or Part Three, according to the material you studied.

Part Three (36 points)

If you studied **Chapters 1-6, 10-14 of the booklet**, answer three of the questions 11-15 (each question – 12 points).

11. Obligations between Husband and Wife [מחויבויות בין איש לאשתו]

- א. What is the reason for writing a *ketubah*? (3 points)
- ב. (1) What sum of money is specified in the *ketubah* of a virgin [בתולה], and what sum of money is specified in the *ketubah* of a widow?
(2) What is the reason for this difference in the sum of money specified?
(7 points)
- ג. Nowadays, how do rabbinical courts usually handle the division of property between a couple getting divorced? (2 points)

12. Family Conduct [התנהלותה של משפחה]

- א. (1) "בן סורר ומורה לא היה ולא עתיד להיות" ["There has never been a stubborn and rebellious son and there will never be one in the future..."] – explain why.
(2) Rabbi S. R. Hirsch learned from the words "איננו שמע בקול אביו ובקול אִמּוֹ" ["he does not obey his father and his mother"] (דברים, כ"א, י"ח) that several conditions must be met for a person to be considered a stubborn and rebellious son. List two of these conditions.
(9 points)
- ב. Explain what the obligation "לקבוע עיתים לתורה" [lit: "to set times for Torah"] is. (3 points)

13. Intimacy between a Man and Woman [קרבה בין האיש לאישה]

- א. (1) What is the commandment of *onah* and why is it called by this name?
(2) Explain the importance of this commandment.
(8 points)
- ב. Give one difference between the male-female relationship among animals and the relationship between a man and wife. (4 points)

14. "A Fence of Lilies" – Intimacy and Distance in Married Life

[סוגה בשושנים – קרבה וריחוק בחיי הזוגיות]

- א. The Gemara states: "אמר רבי זירא: בנות ישראל החמירו על עצמן..." [Rabbi Zeira said: "The daughters of Israel adopted a stringency..."].
Explain what this stringency is, and give the reason for it. (5 points)
- ב. "וְאִשָּׁה כִּי יִזְבּ זֶבַח דָּמָה יָמִים רַבִּים" ["And a woman whose flow of blood flows for many days"] (ויקרא, ט"ו, כ"ה)
The Midrash asks why the verse says "many days" when it means only seven days.
How does the Midrash answer this question? (3 points)
- ג. What are the "שבעה נקיים" ['seven clean days'], and what does a woman need to do on these days? (4 points)

15. Short Questions

Answer two of the items א to ג in brief (each item – 6 points).

- א. Note what Eliezer, Avraham's servant, wanted to find out about Rivka, and explain what this teaches us about the process of choosing a partner.
- ב. (1) According to the halacha, it is forbidden to harass and shame another person, even in a non-sexual context.
To what grave transgression did Rabbi Yehuda the Hassid compare the act of shaming another person?
- (2) According to the author of *Sefer Hahinuch*, in the verse "איש אל אשת רעהו יצהלו" (ירמיהו, ה', ח'), the prophet Yirmiyahu is reprimanding his contemporaries for engaging in behaviors with sexual overtones. Based on the *Sefer Hahinuch*, note one such behavior that the prophet Yirmiyahu's contemporaries engaged in.
- ג. What is the name of the first examination that a woman does in her purification process [טהרה], and what is the purpose of this examination?

Good Luck!

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בהצלחה!

זכות היוצרים שמורה למדינת ישראל
אין להעתיק או לפרסם אלא ברשות משרד החינוך