

Oral Law (Torah SheBe'al Peh)

Leket Mitzvot, Gemara - Masekhet Sukka, Mishna, Aggada, Responsa, Tefila KeMifgash

for Olim

Instructions

- א. Duration of exam: Three hours
- ב. Exam structure and breakdown of points:
- | | |
|--|------------------------|
| Part One – <i>Leket Mitzvot</i> | } – (6×12) – 72 points |
| or: | |
| Part Two – <i>Gemara Sukka</i> | |
| Part Three – <i>Torah SheBe'al Peh</i> | – (2×14) – 28 points |
| Total | – 100 points |
- ג. Material that may be used during the exam:
- A Hebrew–other language / other language–Hebrew dictionary
- Masekhet Sukka booklet with the exam number
- [The school will make copies of this booklet for students taking the Gemara exam.]
- 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.

תורה שבעל פה

לקט מצוות, גמרא מסכת סוכה, משנה, אגדה, מספרות השו"ת, תפילה כמפגש

לעולים

הוראות

- א. משך הבחינה: שלוש שעות.
- ב. מבנה השאלון ומפתח ההערכה:
- | | |
|-------------------------------|------------------------|
| פרק ראשון – לקט מצוות | { – (12×6) – 72 נקודות |
| או: | |
| פרק שני – גמרא סוכה | |
| פרק שלישי – תכני תורה שבעל פה | – (14×2) – 28 נקודות |
| סה"כ | – 100 נקודות |
- ג. חומר עזר מותר בשימוש:
- מילון עברי–לועזי / לועזי–עברי.
- חוברת דפים ממסכת סוכה ובה מספר השאלון.
- [בית הספר יצלם חוברת זו לנבחנים בגמרא]
- ד. הוראות מיוחדות: אין.

יש לכתוב במחברת הבחינה בלבד. יש לרשום "טייטש" בראש כל עמוד המשמש טייטה. כתיבת טייטה בדפים שאינם במחברת הבחינה עלולה לגרום לפסילת הבחינה.

Good Luck!

בהצלחה!

Answer questions from Part One or Part Two, according to the material you studied.

Questions

Part One – *Leket Mitzvot* (72 points)

If you choose this part, answer six of the questions 1–8 (each question – 12 points).

1. Not to break a bone of the Pesach offering [שלא לשבור עצם מן הפסח] (טז); the mitzva of sanctifying Shabbat orally [מצוות קידוש השבת בדברים] (לא)

- א. (1) Based on the *Sefer Hahinuch*, explain the connection between the prohibition of breaking a bone of the Pesach offering and remembering the exodus from Egypt.
- (2) "כל מי שיש לו מזוזה בפתחו וציצית בבגדו ותפילין בראשו – מובטח לו שלא יחטא" - [Anyone who has a *mezuzah* at his doorway, *tzitzit* on his garment and *tefillin* on his head is assured that he will not sin.] (Menahot 43b)
- According to the *Sefer Hahinuch*, what is so special about these mitzvot that a person who observes them is assured that he will not sin?

(6 points)

- ב. Is it possible to use bread instead of wine for *kiddush* and *havdala*?

- (1) What is the law regarding *kiddush*, and why?
- (2) What is the law regarding *havdala*, and why?

(6 points)

2. Honoring your father and mother [מצוות כיבוד אב ואם] (לג)

- א. List two examples given by the Sages of performing the mitzva of honoring your parents.
- (3 points)
- ב. (1) List two situations in which a son might have to spend money on honoring his parents.
- (2) What is the law in each of these situations?
- (4 points)
- ג. (1) When is a woman exempt from performing the mitzva of honoring her parents?
- (2) According to the *Sefer Hahinuch*, a person who transgresses this mitzva is punished severely ["עונשו גדול מאוד"]. Explain why.

(5 points)

3. Not to delay paying a worker's wage [שלא לאחר שכר שכיר] (רל)

- א. (1) What is the reason for this mitzva?
- (2) Why may payment be delayed by "יום אחד ולא יותר" [one day and no more]?
- (6 points)
- ב. Yoav worked for David and claimed that David did not pay him. David claimed that he did pay him. The halakha is that Yoav should swear that he did not receive his wages, and then David should pay him.
- Why do we believe Yoav (after he has sworn) and not David?
- ג. Give one case in which a person who did not pay his worker on time did not transgress this mitzva.
- (6 points)

4. Love for fellow Jews [מצוות אהבת ישראל] (רמג)

- א. "ואהבת לרעך כמוך" ... אמר רבי עקיבא זה כלל גדול בתורה. [and you shall love your fellow as yourself ... Rabbi Akiva said: This is a major principle of the Torah.]

According to the *Sefer Hahinuch*, explain why the mitzva of Ahavat Yisrael is a "כלל גדול בתורה".

(4 points)

- ב. Explain the reason [שורש] for the mitzva of Ahavat Yisrael.

(4 points)

- ג. One example of observing this mitzva is "לא יתכבד בקלונו [של חברו]" [not to derive honor from another person's disgrace]. Explain this example.

(4 points)

5. Sanctifying G-d [מצוות קידוש השם] (רצו)

- א. There is a mitzva in the Torah to sanctify G-d. The Torah also says: "וחי בהם" [and live by them] (Vayikra 22:35).

(1) What is the contradiction between the mitzva of sanctifying G-d and the verse "וחי בהם"?

(2) Based on the *Sefer Hahinuch*, explain how this conflict can be resolved.

(6 points)

- ב. The *Sefer Hahinuch* states "ובשעת השמד, אפילו בצנעא ואפילו להנאתו ואפילו על מצוה קלה — ייהרג ואל יעבור" [and at a time of religious persecution, even in private and even for gain and even for a minor mitzva, one should be killed rather than transgress].

Explain two of the underlined terms in the context of the mitzva of sanctifying G-d.

(6 points)

6. Not to harm another Jew by one's speech [שלא להונות אחד מישראל בדברים] (שלח)

- א. What is the reason [שורש] for the mitzva "שלא להונות אחד מישראל בדברים"?

(4 points)

- ב. Explain why the prohibition of harming another Jew by one's speech is a "לאו שאין בו מעשה" [a negative command that does not involve an action].

(4 points)

- ג. Tova spoke to Rina in a way that hurt her.

In your opinion, how should Rina respond? Explain your answer based on what you learned in the *Sefer Hahinuch*.

(4 points)

7. Learning and Teaching the Torah [ללמוד תורה וללמדה] (טיט)

- א. The Sages derived the mitzva of Talmud Torah from the words "ושננתם לבניך" (Devarim 6:7)

(1) According to the Sages, who are "בניך"?

(2) According to the Sages, what is the meaning of the word "ושננתם"?

(5 points)

- ב. The Sages said that a person should divide the time he spends learning into three parts. What are these three parts?

(3 points)

- ג. Why is a woman not obliged to teach her son Torah?

(4 points)

8. Reciting the Shema twice a day [לקרוא שמע פעמיים בכל יום] (תכ)

- א. It is a mitzva to recite the Shema twice a day.

What are the two times of day at which it is a mitzva to recite the Shema?

(3 points)

- ב. (1) What must one recite in order to fulfill the positive mitzva of reciting the Shema as commanded by the Written Law [מהתורה]?
- (2) What must one recite in order to fulfill the positive mitzva of reciting the Shema as commanded by the Sages [מדרבנן]?

(6 points)

- ג. Why are women exempt from the mitzva of reciting the Shema?

(3 points)

Answer questions from Part One or Part Two, according to the material you studied.

Part Two – Gemara Masekhet Sukka (72 points)

If you choose this part, answer six of the questions 9–16 (each question – 12 points).

9. "A person engaged in a mitzva is exempt from a mitzva" ["עוסק במצווה פטור מן המצווה"]

- א. The Gemara derives the principle of "עוסק במצווה פטור מן המצווה" from two verses.

What is the topic of each of these verses?

(4 points)

- ב. Explain why we need each of these verses to derive the principle of "עוסק במצווה פטור מן המצווה".

(6 points)

- ג. A person is very preoccupied because his ship has sunk. Why is he not exempt from reciting the Shema?

(2 points)

10. Those exempt from sukka [הפטורים מן הסוכה]

- א. The Gemara asks "וליעבדו חופה בסוכה" [and what about letting them have a *huppa* in the sukka?].

(1) Explain Abaye's answer and Rava's answer to this question.

(2) In what case will there be a halakhic difference [נפקא מינה] between the two answers?

(3) In the case you described in Sub-Item (2), what is the law according to Abaye and what is the law according to Rava? Explain your answers.

(12 points)

11. Garden and orchard guards' obligation regarding sukka [שומרי גנות ופרדסים – חייבם בסוכה]

- א. "שומרי גנות ופרדסים פטורים בין ביום ובין בלילה." [Garden and orchard guards are exempt both during the day and at night.]

(1) Regarding this law, the Gemara asks: "וליעבדו סוכה התם וליתבו" [let them build a sukka and then reside there]? Explain the Gemara's question in your own words.

(2) Explain the answer given by either Abaye or Rava to the Gemara's question.

(6 points)

- ב. If the guard is guarding "כריא דפירי" [a pile of fruits], what is the law according to Abaye and what is the law according to Rava? Explain your answers.

(6 points)

12. Having a short sleep [שנת ארעין]

- א. The Gemara asks why it is forbidden to have a short sleep outside the sukka.

List the answers to this question given by Rav Ashi and by Rava.

(4 points)

- ב. "תניא ישן אדם שנת עראי בתפילין אבל לא שנת קבע" [One may have a short sleep wearing tefillin, but not a substantial sleep]

(1) Why is it forbidden to have a substantial sleep wearing tefillin on one's head?

(2) Based on this Baraita (quoted at the beginning of Item ב), Abaye raises an objection to Rav Ashi's opinion, which you gave in Item א. Explain this objection.

(3) According to the Gemara's conclusion, what is the answer to Abaye's objection?

(8 points)

13. Number of meals in the sukka [מספר הסעודות בסוכה]

- א. In the Mishna, Rabbi Eliezer and the Sages disagree regarding the number of meals one is obliged to eat in the sukka.

(1) According to the Gemara, how does Rabbi Eliezer interpret the statement "תשבו כעין תדורו" [dwell in the sukka as you would live in your house], and how do the Sages interpret this statement "תשבו כעין תדורו"?

(2) Even according to the Sages, one is obliged to eat in the sukka on the first night of Sukkot. Explain how they learn this law.

(7 points)

- ב. What is the law regarding a person who did not eat in the sukka on the first night of Sukkot? Answer according to the Sages' opinion and according to Rabbi Eliezer's opinion (Rabbi Eliezer's opinion as given in the Gemara's conclusion).

(5 points)

14. Mitzva of sukka according to Rabbi Eliezer [מצוות סוכה על פי רבי אליעזר]

- א. "תניא רבי אליעזר אומר: אין יוצאין מסוכה לסוכה, ואין עושין סוכה בחולו של מועד." [It is taught that Rabbi Eliezer says: One may not depart from one sukka to another sukka, and one may not build a sukka during Hol Hamoed.]

Based on Rashi, explain these two laws in your own words.

(5 points)

- ב. "והאמר רבי יצחק מניין שחייב אדם לקבל פני רבו ברגל..." [Did Rabbi Yitzhak not say: From where is it derived that one is obligated to visit his teacher on the Festival...?]

(1) Explain how Rabbi Yitzhak derived that one is obligated to visit his teacher on the Festival.

(2) According to the Gemara's conclusion, in what case is one obligated to visit his teacher on the Festival?

(7 points)

15. Women and minors in the sukka [נשים וקטנים בסוכה]

- א. The Gemara learns from a הלכתא (a law given to Moshe at Sinai) that women are exempt from the mitzva of sukka.
- (1) The Gemara asks why the הלכתא was necessary in order to learn this. Explain the Gemara's question.
- (2) Explain Abaye's answer to this question and Rava's answer to this question.
(9 points)
- ב. According to the Gemara's conclusion, what minor is obligated to fulfill the mitzva of sukka and what minor is exempt from fulfilling the mitzva of sukka?
(3 points)

16. Dwelling in the sukka [ישיבה בסוכה]

"תנו רבנן כל שבעת הימים אדם עושה סוכתו קבע וביתו עראי" [For the entire seven days, a person should consider the sukka to be his permanent home and his house to be a temporary place]

- א. The Gemara asks: "והאמר רבא מקרא ומתנא במטללתא ותנוויי בר ממטללתא" [Didn't Rava say: You may study Bible and Mishna in the sukka, but analyzing the Mishna must be done outside the sukka]
- (1) Explain the Gemara's question.
- (2) Explain the Gemara's answer to this question.
(6 points)
- ב. "משלו משל למה הדבר דומה לעבד שבא למזוג כוס לרבו ושפך לו קיתון על פניו" [The [Sages] illustrate this by a parable: To what is this matter comparable? To a servant who comes to pour wine for his master, and he pours a jug of water on his face.]
- The Gemara asks about this parable: Who poured on whom?
- (1) Explain the two possible ways to understand "who poured on whom".
- (2) Based on one of the possibilities that you explained in Sub-Item (1), write what pouring the jug refers to [נמשל].
(6 points)

Part Three – Torah SheBe'al Peh [תכני תורה שבעל פה] (28 points)

Answer two of the questions 17– 28 (each question – 14 points).

Mishna

17. Masekhet Shabbat [מסכת שבת]

- א. (1) "המוציא בין בימינו בין בשמאלו, בתוך חיקו...חייב" [One who carries out either in his right hand or in his left hand, or in his lap...is liable.] (chapter 10, mishna 3)
What is the reason for this law, according to Rabbenu Ovadia MiBartenura?
- (2) "המוציא...על כתפו חייב" [One who carries out... on his shoulder is liable.] (ibid.)
What is the reason for this law, according to what the Mishna states later?
(6 points)
- ב. "המוציא...כלאחר ידו... ובפונדתו ופיה למטה... פטור" [One who carries out...in a backhanded manner...or with a belt whose opening faces downward...is exempt.] (ibid.)
What is the reason for this law, according to what the Mishna states later?
(3 points)
- ג. "המוציא כיכר לרשות הרבים חייב. הוציאוהו שניים פטורין..." [One who carries a load of bread out to the public domain is liable. If two carried it out together, they are exempt.] (ibid., mishna 5)
(1) "...הוציאוהו שניים פטורין" – explain why they are exempt.
(2) According to what the Mishna states later, in what case would two people who carried an object out into the public domain be liable?
(5 points)

18. Masekhet Shabbat [מסכת שבת]

- א. "המנכש והמקרסם והמזרד...חייב" [One who plows..., one who weeds, and one who removes dry branches...is liable.] (chapter 12, mishna 2)
(1) In your own words, explain two of the types of labor [מלאכות] mentioned in the quotation above.
(2) What amount [שיעור] makes one liable if one performs these types of labor?
(6 points)
- ב. "הכותב שתי אותיות בהעלם אחד" [One who writes two letters of the alphabet during one lapse...is liable.] (ibid., mishna 4)
Explain the expression "בהעלם אחד".
(3 points)
- ג. "כתב במשקין, במי פירות, באבק דרכים..." [If one wrote with liquids, fruit juice, road dust...] (ibid., mishna 5)
What is the law in these cases, and why?
(5 points)

19. Masekhet Sanhedrin [מסכת סנהדרין]

- א. "דיני הטומאות והטהרות מתחילין מן הגדול" [In the case of laws of ritual impurity and purity one begins from the greatest...] (chapter 4, mishna 2)
Explain the law in the quotation above.
(4 points)
- ב. "דיני נפשות מתחילין מן הצד" [In the case of criminal law... one begins from the side.] (ibid.)
(1) Explain the law in the quotation above.
(2) What is the reason for this law?
(7 points)
- ג. "הכל כשרין לדון דיני ממונות" [All are fit to judge monetary law]
According to Rabbenu Ovadia MiBartenura, whom does the Mishna include in the word "הכול"?
(3 points)

Aggada

20. Destruction and Redemption [חורבן וגאולה]

- א. The Gemara in Masekhet Sanhedrin (98a) relates how Rabbi Yehoshua ben Levi encounters Eliyahu Hanavi and then the Messiah.
(1) In his encounter with Eliyahu Hanavi, Rabbi Yehoshua ben Levi asks Eliyahu several questions about the Messiah.
Write one of these questions and write the answer that Eliyahu gave to this question.
(2) Describe the conversation that took place in the encounter with the Messiah.
(5 points)
- ב. (1) After the encounter with the Messiah, Rabbi Yehoshua ben Levi told Eliyahu Hanavi that the Messiah had lied to him.
Why did Rabbi Yehoshua ben Levi think that the Messiah had lied to him?
(2) Eliyahu Hanavi answered Rabbi Yehoshua ben Levi that the Messiah meant "היום אם בקולו תשמעו" [Today if you listen to him].
Explain Eliyahu Hanavi's answer.
(6 points)
- ג. According to the Maharal, why is the Messiah poor and sick?
(3 points)

21. Prayer [תפילה]

- א. According to the Midrash (Tanchuma, Miketz, siman 9), Antoninus asked Rabbi (Rabbi Yehuda Hanasi, Rabbenu Hakadosh) if it is permissible to pray all day.
(1) What answer did Rabbi give Antoninus, and what reason did he give?
(2) Antoninus did not accept Rabbi's answer.
What did Rabbi do to prove to Antoninus that he [Rabbi] was right?
(7 points)

Note: This question continues on the next page.

- ב. Rabbi Yohanan said: If only a person could pray all day.
Rav Hai Gaon (cited by the Rosh) writes that it is permissible to pray all day according to Rabbi Yohanan, but on one condition.
Explain this condition.
(3 points)
- ג. The Gemara relates that Rav Nahman could not get to a synagogue to pray.
List the two pieces of advice that Rabbi Yitzhak gave to Rav Nahman so that he would be able to pray with the community [להתפלל עם הציבור] anyway.
(4 points)

22. Hillel the Elder [הלל הזקן]

- א. The Gemara in Masekhet Shabbat (31a) tells about three non-Jews who asked Shammai to convert them. Shammai turned them away, so they went to Hillel.
- (1) One of them declared that he only believed in the Written Law [תורה שבכתב].
Explain how Hillel taught him the importance of the Oral Law [תורה שבעל פה].
- (2) One of them asked to be converted on condition that he would be taught the entire Torah while he was standing on one leg. What did Hillel teach him?
(6 points)
- ב. Beit Shammai and Beit Hillel held different opinions with regard to what a person should do if he buys or receives some special, high-quality food during the week.
- (1) Give Beit Shammai's opinion and Beit Hillel's opinion in this dispute.
- (2) Based on Rav Shlomo Zalman Auerbach, explain the reasoning behind either Beit Shammai's opinion or Beit Hillel's opinion in this dispute.
(8 points)

Responsa [מספרות השו"ת]

23. Termination of pregnancy [הפסקת הריון]

- א. (1) According to Rav Eliezer Waldenberg (*Tzitz Eliezer*), if a fetus has Tay-Sachs disease, an abortion is allowed up to the seventh month of pregnancy. List two reasons.
- (2) According to Rav Eliezer Waldenberg (*Tzitz Eliezer*), why is it forbidden to perform an abortion after the seventh month of pregnancy?
(8 points)
- ב. Rav Shlomo Aviner advised older women to do tests during pregnancy to see whether their fetus has any defects.
List two reasons for this recommendation.
(6 points)

24. Animal suffering [צער בעלי חיים]

- א. (1) Give one reason for permitting hunting.
 (2) Give one reason for forbidding hunting.
 (5 points)
- ב. (1) Rav Moshe Feinstein ruled that it is forbidden to fatten animals to improve their appearance. Explain why he ruled that it is forbidden.
 (2) Rav Ovadia Yosef was opposed to goose fattening. What was the reason for his opposition (apart from animal suffering)?
 (3) Rav Shlomo Aviner wrote three reasons why pest control [להדביר מזיקים] is permissible. Explain one reason he gave.
 (9 points)

25. Forced medical treatment [כפיית טיפול רפואי]

- א. "ורפא ירפא" (שמות כא, יט) – מכאן שניתנה רשות לרופא לרפאות
 healed' (Shemot 21:19) – from here we learn that a doctor is permitted to heal] (Bava Kama 85a)
 Explain this statement of the Sages in your own words.
 (4 points)
- ב. (1) A sick person is refusing to take life-saving medication, because he does not trust his doctors. How should one behave in such a situation? List two possibilities.
 (2) A sick person is refusing treatment that will save one of his limbs or organs, because the treatment is painful. List two situations in which he should not be forced to undergo the treatment.
 (10 points)

Prayer as an encounter [תפילה כמפגש]**26. Reciting the Shema [קריאת שמע]**

- א. In the Mishna, Masekhet Berakhot (chapter 2, mishna 2), Rabbi Yehoshua ben Korha explains the order of the sections of the Shema.
 (1) According to Rabbi Yehoshua ben Korha, why is the section beginning with "שְׁמַע" recited before the section beginning with "וְהָיָה אִם שְׁמַע"?
 (2) According to Rabbi Yehoshua ben Korha, why is the section beginning with "וְהָיָה אִם שְׁמַע" recited before the section beginning with "וְיֵאמָר"?
 (5 points)
- ב. (1) What do we learn from the fact that it is a mitzva to recite the Shema twice a day, in the morning and evening?
 (2) A person did not concentrate fully on the meaning of each word of the first verse of the Shema. What intention [כוונה] while reciting the Shema would be considered sufficient for him to have fulfilled his obligation [יצא ידי חובה] anyway [בדיעבד]?
 (6 points)
- ג. Give one example of a law (הלכה) that shows the importance of reciting the Shema.
 (3 points)

27. Amida; the Hazan's repetition [תפילת העמידה; חזרת הש"ץ]

- א. The middle blessings of the Amida (תפילת שמונה עשרה) contain two types of requests.
(1) List these two types of requests.
(2) Write one blessing of each type.
(6 points)
- ב. The middle blessings of the Amida are written in the plural [for example: "רפאנו"-"Heal us"].
What can we learn from the fact that they are in the plural?
(3 points)
- ג. Why does the Hazan [שליח ציבור] repeat the Amida?
List two reasons.
(5 points)

28. Stepping forwards and backwards, and bowing in the Amida [פסיעות וכריעות בתפילת העמידה]

- א. (1) Why is it customary to take three steps forward before the Amida (תפילת שמונה עשרה)?
(2) Why is it customary to take three steps backward at the end of the Amida?
(6 points)
- ב. What are the four places during the Amida at which we bow?
(4 points)
- ג. Why is the Amida recited quietly [בלחש]?
Give one reason.
(4 points)

Good Luck!

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בהצלחה!

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