

Oral Torah (Torah Shebe'al Peh)
Home, Education, and Family
— for Olim

תורה שבעל פה
בית, חינוך ומשפחה
לעולים

Instructions

- א. Duration of exam: One hour and forty-five minutes
- ב. Exam structure and breakdown of points:
This exam has one part.
- | | | | | |
|---------------------|---|----------|---|------------------|
| Required question | — | (1 × 15) | — | 15 points |
| Choice of questions | — | (5 × 17) | — | <u>85 points</u> |
| Total | — | | | 100 points |
- ג. Material that may be used during the exam:
Hebrew — other language / other language — Hebrew dictionary
- ד. Special instructions: none

הוראות

- א. משך הבחינה: שעה וארבעים וחמש דקות
- ב. מבנה השאלון ומפתח ההערכה:
בשאלון זה פרק אחד
- | | | | | |
|-------------|---|--------|---|------------------|
| שאלת חובה | — | (15×1) | — | 15 נקודות |
| שאלות בחירה | — | (17×5) | — | <u>85 נקודות</u> |
| סה"כ | — | | | 100 נקודות |
- ג. חומר עזר מותר בשימוש:
מילון עברי—לועזי / לועזי—עברי.
- ד. הוראות מיוחדות: אין

Write in the answer booklet only. Write "טיוטה" at the top of each draft page. If you use draft paper that is not in the answer booklet, your exam may be disqualified.

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

Good Luck!

בהצלחה!

Questions

Answer six questions: Question 1 (required question – 15 points)
and five of the questions 2–10 (each question – 17 points).

Question 1 – required question

Answer two of the items א–ג (each item – 7.5 points).

1. Kiddushin and Nissu'in [קידושין ונישואין]

- א. (1) What is the difference between the role of the witnesses at the kiddushin ceremony and the usual role of witnesses in other situations?
(2) What do the witnesses need to see at the kiddushin?
(3) What do the witnesses need to hear at the kiddushin?
- ב. (1) During the huppa [חופה], when is the ketuba [כתובה] read?
(2) Explain why the ketuba is read at that specific moment during the huppa.
(3) What can we learn from the fact that a legal document (the ketuba) is read at the high point of the nissu'in ceremony?
- ג. (1) When do we recite "sheva brachot" [seven blessings – שבע ברכות], in addition to the sheva brachot recited at the huppa?
(2) What are the two conditions necessary for sheva brachot to be recited?

Answer five of the questions 2–10.

2. "Two is better than one" [טובים השניים מן האחד]

- א. When the girls of Yerushalayim used to go out to the vineyards on Tu be'Av and Yom Kippur, they wore borrowed clothes.
(1) According to the Mishna, why were their clothes borrowed?
(2) What else was special about the clothes the girls of Yerushalayim wore, other than the fact that they were borrowed?
(6 points)
- ב. (1) According to the Mishna, what would the girls of Yerushalayim say to the boys when they danced in the vineyards?
(2) Based on what you learned, suggest something else (apart from what the Mishna says) that should be checked out when choosing a life partner.
(6 points)
- ג. According to Rav Dessler, what must a couple be careful about so that their love lasts?
(5 points)

3. Human Inclinations and Creation [יצר ויצירה]

- א. What is the prohibition of yihud [יחוד]?
(3 points)
- ב. (1) Sometimes, a workplace arranges a recreational activity at which men and women work colleagues go out together.
What is the fear regarding this type of activity, according to Rav Yaakov Ariel?
- (2) In what case would it be permitted to participate in this type of activity, according to Rav Yaakov Ariel?
(5 points)
- ג. "כִּי שֶׁבַע יִפֹּל צַדִּיק וְקָם" [For a righteous man can fall seven times and rise] (Mishlei 24:16)
According to Rav Yitzhak Hutner, this verse is sometimes interpreted incorrectly.
- (1) What interpretation does Rav Hutner consider incorrect?
- (2) What is the correct interpretation of this verse, according to Rav Hutner?
- (3) What is the correct way to discuss great rabbinical figures, according to Rav Hutner?
(9 points)

4. Obligations between a Man and his Wife [מחוייבויות בין איש ואשתו]

- א. "אסור לו לאדם שישהא את אשתו אפילו שעה אחת בלא כתובה." [It is forbidden for a man to remain with his wife for even one hour without a marriage contract.] (Bava Kama 89a)
What reason does the Gemara then give for this law?
(3 points)
- ב. The bridegroom [חתן] takes on a monetary commitment of a certain sum, known as "ikkar ketuba" [lit. the main part of the ketuba].
- (1) How much money does he commit himself to in the ikkar ketuba?
- (2) Why was this specific amount chosen?
(7 points)
- ג. At a later stage, it was decided that the bridegroom must take on an additional monetary commitment in the ketuba.
- (1) What is this additional sum of money called?
- (2) Why was it decided that the bridegroom must take on an additional monetary commitment?
(7 points)

5. Building the Home [בניית הבית]

- א. Explain why lighting Shabbat candles brings peace to the home [שלום בית].
(4 points)
- ב. (1) When a boy and girl are at the early stages of dating, what behaviors might indicate that the other person is liable to act violently? Give two examples.
(2) Why is violence between man and wife more serious than violence between any other two people?
(7 points)
- ג. "וְנָקִי יִהְיֶה לְבֵיתוֹ שָׁנָה אֶחָת וְשָׂמַח אֶת אִשְׁתּוֹ אֲשֶׁר לָקַח" [he shall remain for his home for one year and delight his wife whom he has taken] (Devarim 24:5)
(1) What question did Rav Moshe Tzvi Neriah ask about the commandment in this verse?
(2) How did Rav Moshe Tzvi Neriah answer this question?
(6 points)

6. Ona [מצוות עונה]; intimacy between man and wife [קרבה בין האיש לאישה]

- א. (1) What is the commandment of ona?
(2) How does the commandment of ona enhance the relationship between man and wife?
(7 points)
- ב. List two things that a person must be careful about when having intimate relations [חיי אישות], according to Rambam.
(5 points)
- ג. Explain why a couple should only display signs of affection and closeness between them in private and not in public.
(5 points)

7. Tuma and Tahara: "A Fence of Lilies" – Intimacy and Distance in Married Life

[טומאה וטהרה: סוגה בשושנים – קרבה וריחוק בחיי הזוגיות]

- א. "וְאִשָּׁה כִּי יָזוּב זָוֵב דָּמָה יָמִים רַבִּים" [And a woman whose flow of blood flows for many days] (Vayikra 15:25)

(1) What question does the Midrash Tanhuma ask about the words "ימים רבים"?

(2) How does the Midrash answer this question?

(5 points)

- ב. "וְאֶל אִשָּׁה בְּנִדָּת טְמֵאָתָהּ לֹא תִקְרַב לְגִלּוֹת עֲרוּתָהּ" [And to a woman during the uncleanness of her separation, you shall not come near to uncover her nakedness.] (Vayikra 18:19)
Give one example (other than intimate relations) of a prohibited expression of closeness towards a woman who is nidda.

(3 points)

- ג. "Hefsek Tahara" ["הפסק טהרה"]

(1) When does a woman carry out the hefsek tahara?

(2) What is the purpose of the hefsek tahara?

(3) After the hefsek tahara, what is the next stage in the tahara process?

(9 points)

8. Hair Covering [כיסוי ראש]

- א. (1) With regard to a married woman's hair covering, explain what the obligation based on the Written Law is [מן התורה] and what the rabbinical obligation is [מדברי חכמים].

(2) How should a woman act at home regarding hair covering?

In your answer, discuss two different situations.

(10 points)

- ב. The Gemara relates that Kimhit [קִמְחִית] was particularly careful about covering her hair.

(1) In what way was Kimhit particularly careful?

(2) What reward did Kimhit say she received for being so careful?

(7 points)

9. Yibbum, Halitza, and Aguna [ייבום וחליצה, עגינות]

- א. Explain what the commandment of yibbum [מצוות ייבום] is, and what its purpose is.
(5 points)
- ב. (1) Explain what the purpose of the commandment of halitza [מצוות חליצה] is.
(2) What two actions must be performed when doing halitza?
(6 points)
- ג. (1) What is a woman who is defined as an aguna [עגינה]?
(2) Give one law that is intended to facilitate the 'freeing' of an aguna.
(6 points)

10. Family Conduct [התנהלותה של המשפחה]

- א. (1) What reply did Rabbi Elazar ben Azaria give to the Sages when they offered him the position of Nasi [נשיא]?
(2) Why did he reply in this way?
(6 points)
- ב. "בן סורר ומורה לא היה ולא עתיד להיות. ולמה נכתב? דרוש וקבל שכר" [There has never been a stubborn and rebellious son and there will never be one in the future. And why was it written? So you may inquire into it and receive reward.] (Sanhedrin 71a)
 - (1) Explain why "there has never been a stubborn and rebellious son, nor will there be one in the future".
 - (2) Explain the expression "So you may inquire into it and receive reward" [דרוש וקבל שכר"] according to Rav S.R. Hirsch.
(6 points)
- ג. When Yaakov Avinu wanted to leave Lavan's house to return to Canaan, he discussed it with his wives. What can we learn from this discussion about the proper relationship that a man should have with his wife?
(5 points)

Good Luck!

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בהצלחה!

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