

Oral Law

*Leket Mitzvot, Gemara - Masekhet Baba Kama,
Mishna, Aggada, Responsa, Tefila KeMifgash*

for Olim

תורה שבעל פה

לקט מצוות, גמרא – מסכת בבא קמא,
משנה, אגדה, מספרות השו"ת, תפילה כמפגש

לעולים חדשים

Instructions

א. Duration of exam: Two and a half hours

ב. Exam structure and breakdown of points:

There are three parts in this exam:

Part One – *Leket Mitzvot*

or

Part Two – *Gemara Masekhet Baba Kama*

Part Three – *Oral Law*

Total

— (6x12)—
72 points
— (2x14)—
28 points
— 100 points

— (12x6)— 72 נקודות
— (14x2)— 28 נקודות
סך הכול — 100 נקודות

פרק ראשון — לקט מצוות
או:
פרק שני — גמרא מסכת בבא קמא

פרק שלישי — תוכני תורה שבעל פה — 28 נקודות
סך הכול — 100 נקודות

ג. Material that may be used during the exam:

A Hebrew–other language / other language–Hebrew
dictionary

Masekhet Baba Kama booklet with the exam number

[The school will make copies of this booklet for
students taking the Gemara exam.]

ד. Special instructions: None

ג. חומר עזר מותר בשימוש:

מילון עברי - לועזי / לועזי- עברי

חוברת דפים ממסכת בבא קמא סוכה ובה מספר השאלון.
(בית הספר יספק חוברת זו לנבחנים בגמרא.)

ד. הוראה מיוחדת: אין.

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

יש לכתוב במחברת הבחינה בלבד. יש לרשום "טייטה" בראש כל עמוד
המשמש טיוטה.

כתיבת טיוטה בדפים שאינם במחברת הבחינה עלולה לגרום לפסילת הבחינה.

Good Luck!

בהצלחה!

Answer **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 *korban* Pesach [שלא לשבור עצם מן הפסח] (טז)

- א. Based on *Sefer Hahinuch*, why does the Torah also command us to perform actions rather than only remembering the miracle of the exodus from Egypt? (5 points)
- ב. *Sefer Hahinuch* states: "רצה הקב"ה לזכות את ישראל, לפיכך הרבה להם תורה ומצוות" ["G-d wished to confer merit upon Israel; therefore He increased for them Torah and mitzvot."]
Explain how having numerous mitzvot brings merit to Israel. (7 points)

2. Mitzva of sanctifying Shabbat verbally [מצוות קידוש השבת בדברים] (לא)

- א. The mitzva of sanctifying Shabbat verbally is performed twice on Shabbat. Name these two times. (2 points)
- ב. (1) Why did the Sages rule that *kiddush* should be made over wine?
(2) What quantity of wine is required for *kiddush*? (4 points)
- ג. (1) Explain the term "מצות עשה שהזמן גרמא" ["time-bound positive mitzva"].
(2) Why is the daytime *kiddush* considered "מצות עשה שהזמן גרמא"? (6 points)

3. Mitzva of loving fellow Jews [מצוות אהבת ישראל] (רמג)

- א. (1) Explain why the mitzva of *Ahavat Yisrael* is a "כלל גדול בתורה" ["a major principle of the Torah"].
(2) Give your own example (not taken from *Sefer Hahinuch*) of performing the mitzva of "ואהבת לרעך כמוך" ["You shall love your fellow as yourself"]. (7 points)
- ב. Explain the reason [שורש] for the mitzva "ואהבת לרעך כמוך". (5 points)

4. Mitzva of sanctifying the name of God [מצות קידוש השם] (רצו)

- א. *Sefer Hahinuch* explains the mitzva of sanctifying the name of God by comparing it to the relationship between a slave and his master. Explain what *Sefer Hahinuch* means. (4 points)
- ב. There seems to be a contradiction between the verse "ונקדשתי בתוך בני ישראל" ["I shall be sanctified among the children of Israel"] and the verse "וחי בהם" ["You shall live by them"].
 - (1) Explain the contradiction between these verses.
 - (2) Explain how *Sefer Hahinuch* resolves this contradiction.(5 points)
- ג. What are the three mitzvot for which it is said that one should always "ייהרג ולא יעבור" ["be killed rather than transgress"]? (3 points)

5. Not to harm another Jew verbally [שלא להונות אחד מישראל בדברים] (שלח)

- א. What is the reason [שורש] for the mitzva of "not harming another Jew verbally"? (4 points)
- ב. Explain why the prohibition of harming another Jew verbally is a "לאו שאין בו מעשה" ["a negative command that does not involve an action"]. (4 points)
- ג. Tali spoke to Michal in an unpleasant way that hurt her.
In your opinion, how should Michal react? Explain your answer based on what you learned in *Sefer Hahinuch*. (4 points)

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

- א. The Torah states that the *Shema* should be recited "when you lie down and when you get up" ["בשכבך ובקומך"], and the Sages derived the time for reciting the *Shema* from this verse.
 - (1) What is the earliest time for reciting the evening *Shema*, and what is the latest time for reciting the evening *Shema*?
 - (2) What is the earliest time for reciting the morning *Shema*, and what is the latest time for reciting the morning *Shema*?(8 points)
- ב. Based on *Sefer Hahinuch*, what is the benefit of reciting the *Shema* during the day as well as at night? (4 points)

7. Serving God through prayer every day [לעבוד את ה' בתפילה בכל יום] (תלג)

- א. When is there a Torah obligation to pray, according to the Rambam and according to the Ramban? (5 points)
- ב. (1) Give two circumstances in which a person should not pray.
(2) Why should a person make an effort to pray with the congregation? (7 points)

8. To love converts [לאהוב את הגרים] (תלא)

א. Based on *Sefer Hahinuch*, to fulfill the mitzva of loving converts:

(1) What do we have to do for a convert?

(2) What are we forbidden to do to a convert?

(5 points)

ב. *Sefer Hahinuch* derives from the mitzva of loving converts that we should show compassion and love towards other people too.

(1) Who are these people?

(2) What do these people have in common with converts?

(7 points)

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

Part Two – Gemara Masekhet Baba Kama (72 points)

If you choose this part, answer six of the questions 9–18 (each question – 12 points).

Note: Answer at least one question of the questions 15–18.

9. "One who brought his sheep into a sheep pen and locked it properly...did not lock it properly..."

["הכונס צאן לדיר ונעל בפניה כראוי...לא נעל בפניה כראוי..."]

א. Explain what the Gemara considers "properly" and what it does not consider "properly". (4 points)

ב. "א"ר מני בר פטיש מאן תנא מועד דסגי ליה בשמירה פחותה" ["Rabbi Mani bar Patish said: Who is the *Tanna* whom this Mishna is in accordance with and who holds that for an animal considered dangerous, minimal supervision is sufficient?"]

Explain how Rabbi Mani derived that:

(1) our Mishna refers to the case of an animal considered dangerous [בהמה מועדת].

(2) the Mishna holds that minimal supervision is sufficient.

(5 points)

ג. Rabbi Mani claims that the Mishna **is in accordance with Rabbi Yehuda's opinion**

["רבי יהודה היא..."] and proves this from a *Tannaitic* source.

Give the specific word that shows that it is a *Tannaitic* source, and quote the exact sentence from the source from which Rabbi Mani derives his claim. (3 points)

10. Exempt from liability according to human law but liable according to the law of Heaven

[פטור מדיני אדם וחייב בדיני שמים]

א. "תניא רבי יהושע אומר ארבעה דברים העושה אותן פטור מדיני אדם וחייב בדיני שמים"

["It is taught in the *Beraita* that Rabbi Yehoshua said: There are four cases in which one who commits them is exempt from liability according to human law but is liable according to the law of Heaven."] Choose one of these four cases.

(1) What are the particular circumstances of this case that led to the Gemara's conclusion?

(2) Explain why in this case the person is exempt from liability according to human law but liable according to the law of Heaven.

(4 points)

ב. "ותו ליכא...", explain the Gemara's question. In your explanation, choose one of the cases on which the Gemara bases its question, and rephrase it in your own words. (4 points)

ג. "אין מיהא איכא טובא והני אצטריכא ליה"

(1) Explain the Gemara's answer in your own words.

(2) Choose one of the four cases mentioned in Rabbi Yehoshua's *Baraita* at the beginning of the discussion about this issue, and use this case to illustrate the Gemara's answer.

(4 points)

11. "Rav Yosef taught" – Conduct in times of trouble [תאני רב יוסף – התנהגות בזמן פורענות]

א. What does Rav Yosef learn from the verses below?

"ואתם לא תצאו איש מפתח ביתו עד בקר" ["And none of you shall go outside the door of his house until morning"],

"והכרתי ממך צדיק ורשע" ["And I shall wipe out from you both the righteous and the wicked"] .

(4 points)

ב. Why did Rav Yosef cry, and how did Abaye console him? What proof did Abaye bring for what he said? (4 points)

ג. According to the *Baraita*, what do the verses below teach us? (**Answer 2 out of the 3**).

(1) "ואתם לא תצאו איש מפתח ביתו עד בקר"

["And none of you shall go outside the door of his house until morning."]

(2) "לך עמי בא בחדריך וסגור דלתך בערך"

["Go my people, come into your chambers, and close your door after you."]

(3) "מחוץ תשכל חרב ומחדרים אימה"

["From outside the sword will bereave, and terror from within."]

(4 points)

12. "If it crossed a fence four cubits high" [עברה גדר ארבע אמות]

א. "אמר רבא ד' אמות שאמרו..." ["Rava said: When they said four cubits..."].

What new point does Rava add to the Mishna? What does Rav Pappa add to what Rava says?

(4 points)

ב. "אמר רב לא שנו אלא בקולחת... ושמואל אמר מתני' בנכפפת..." ["Rav said: The Mishna refers only to a fire that is קולחת... But Shmuel said the Mishna refers to a fire that is נכפפת."]

(1) Based on Rashi, explain what the difference is between fire that is קולחת and fire that is נכפפת.

(2) According to this explanation, what is the dispute between Rav and Shmuel?

(5 points)

ג. "או דרך הרבים" ["Or crosses a public road"]. Which *Tanna* rules in our Mishna that if it crossed a public road, he is exempt? How do we know that he said this?

(3 points)

13. "A camel loaded with flax... Rabbi Yehuda says if it was a Hannuka lamp he is exempt."

[גמל שהיה טעון פשתן... רבי יהודה אומר בנר חנוכה פטור]

א. In what case would the shopkeeper be liable even according to Rabbi Yehuda? Why?

(4 points)

ב. Why does Rabbi Yehuda exempt him in a case of a Hannuka lamp?

(2 points)

ג. "אמר רבינא... ש"מ מדברי יהודה נר חנוכה מצווה להניחה בתוך עשרה" ["Ravina said: ...we learn from Rabbi Yehuda that the mitzva is to place the Hannuka lamp within ten"]

(1) How did Ravina learn this law from what Rabbi Yehuda said in the Mishna?

(2) How did the Gemara dismiss Ravina's proof?

(6 points) .

14. Raising livestock in *Eretz Yisrael* [גידול בהמות בארץ ישראל]

- א. "אין מגדלין בהמה דקה בארץ ישראל" ["It is forbidden to raise small livestock (בהמה דקה) in *Eretz Yisrael*."] Explain why.
(2 points)
- ב. The Gemara brings several cases in which it is permissible to have small livestock in *Eretz Yisrael*.
(1) Give one case in which it is permissible for anyone to have small livestock in *Eretz Yisrael*, and one case in which it is permissible for a butcher to have small livestock in *Eretz Yisrael*.
(2) The Gemara restricts the permission to keep small livestock in *Eretz Yisrael*:
"ובלבד שלא ישהה את האחרונה שלושים יום" ["provided he does not keep them for thirty days..."]. Explain this restriction in your own words.
(6 points)
- ג. "אבל מגדלין בהמה גסה" ["But you may raise large livestock (בהמה גסה)"]. What were large livestock used for? Explain why the Sages did not prohibit raising large livestock in *Eretz Yisrael*.
(4 points)

Beki'ut (for those who studied 8 pages of Gemara with Rashi)

15. An eye for an eye – money [עין תחת עין – ממון]

א. The Gemara brings a Baraita that learns that "עין תחת עין" means compensation in money:

"דתניא יכול סימא את עינו מסמא את עינו...ת"ל (ויקרא כא-כד) מכה אדם ומכה בהמה מה מכה בהמה לתשלומין אף מכה אדם לתשלומין"

["As it is taught (in a Baraita): you might have thought that if he blinded someone's eye, his eye must be blinded (Leviticus 21:24)...therefore the verse states: מכה אדם ["One who strikes a person"] and מכה בהמה ["one who strikes an animal"] to teach that just as one who strikes an animal must give monetary compensation, so one who strikes a person must give monetary compensation."]

(1) What is the form of reasoning [דרך הלימוד] used by the Baraita called?

(2) According to the Gemara's conclusion, which verse refers to מכה אדם and which verse refers to מכה בהמה?

(6 points)

ב. "...ואם נפשך לומר..." ["and if you want to say..."]. The Gemara explains that the Baraita brings an additional interpretation because the first interpretation given by the Baraita itself presents a difficulty.

(1) According to the Gemara's conclusion, what difficulty required the Baraita to give an additional interpretation?

(2) Quote the verse from which the Baraita learns this additional interpretation, and explain this interpretation in your own words.

(6 points)

16. Compensation for medical costs involving infection [תשלומי ריפוי על צמחים]

א. "ת"ר עלו בו צמחים מחמת המכה...שלא מחמת המכה" ["The Sages taught: An infection occurred due to the injury... not due to the injury..."].

(1) Based on the *Baraita*, in what circumstances is one not obligated to pay compensation for medical costs, according to all opinions?

(2) On what point did the *Tannaim* disagree, according to the Sages of Rav's Bet Midrash [רבנן דבי רב]? On what did the *Tannaim* disagree, according to Raba?

(7 points)

ב. "ולרבנן בתראי...קרא למה לי" ["According to the later rabbis...what is the verse used for?..."]

Explain the Gemara's question and its answer to this question.

(5 points)

Iyun (for those who studied 6.5 pages of Gemara with Rashi and in-depth sources)

17. Keeper of a lost object [שומר אבדה]

- א. Read the following passage from Tosafot and answer the questions below.

"משום דעוסק במצוה- ודוקא בשעה דמתעסק בה כגון שוטח לצורכה או משום עסק שצריך לה לאבידה. אבל בשביל שאבידה בביתו לא יפטר מלמיתב ריפתא לעניא, כיון שיכול לקיים שתיהם, כדמוכח בסוכה (דף כה. ושם). דלא נפקא לן מקרא דעוסק במצוה פטור מן המצוה אלא דוקא היכא שאינו יכול לקיים שתיהם. וסברא הוא- דאטו אדם שיש לו תפילין בראשו וציצית בבגדו ומזוזה בפתחו יפטר מן המצות." (תוס', מסכת בבא קמא דף נו ע"ב, ד"ה בההיא)

According to the Tosafot, in what situation will a person who is engaged in a mitzva [העוסק במצוה] be exempt from fulfilling another mitzva, and in what situation will he still be obligated?

Give an example for each situation (not from the laws of Keeper of a lost object).

(4 points)

- ב. Read the following passage from the Ran and answer the questions below.

"לפיכך נראה לי דהעוסק במצוה פטור מן המצוה אף על פי שיכול לקיים את שתיהן. ... דודאי בשעה שהאבידה משומרת בתיבתו לא מפטר דעוסק במצוה אמרין ולא מקיים מצוה. ומי שאבידה אצלו אף על פי שהוא מקיים מצוה אינו עוסק בה אלא בשעה שמנערה לצרכה, ובההיא שעתא ודאי פטור למיתב פרוטה לעני, אף על פי שאפשר לקיים את שתיהן ולחזור לנערו, אלא בההיא גוונא לא שכיח." [רבנו ניסים, הר"ן, מסכת סוכה, דף יא ע"א מדפי הרי"ף]

According to the Ran, what is the difference between being engaged in a mitzva (עוסק במצוה) and fulfilling a mitzva (מקיים מצוה)? Based on this difference, when will a person be exempt from a mitzva even if he is able to perform both mitzvot?

(4 points)

- ג. Read the following passage from *Kehilot Yaacov* and answer the questions below.

והנה בענין עוסק במצוה פטור ממצוה איכא פלוגתא אי פטור גם היכא דאפשר לקיים שניהם. ... ונראה דדעת התוס' הוא דעוסק במצוה פטור ממצוה השנית מטעם אנוס, שאנוס הוא מלעשות מצוה השנייה מחמת טרדת העסק במצוה ראשונה. ואע"פ שאינו אנוס גמור, שווייה רחמנא להאי טרדה בגדר אנוס. ולכן כשאפשר לקיים שניהם חייב. ודעת הר"ן ז"ל הוא דעוסק במצוה הוא פטור גמור, דרחמנא פטריה משאר מצוות בעידנא דעסוק בראשונה. ולכן פטור אפילו באפשר לקיים שניהם בלא גרעון. [הרב יעקב ישראל קנייבסקי (הסטייפלר), קהילות יעקב, מסכת ברכות סימן טז (מהדורה ישנה: סימן כה)]

[And regarding the principle that one engaged in a mitzva is exempt from another mitzva, there is a disagreement as to whether he is exempt even when it is possible to fulfill both. It appears that according to the Tosafot's opinion, a person who is engaged in a mitzva is exempt from the second mitzva because he is considered *anus* (constrained), since he is prevented from performing the second mitzva because he is preoccupied with the first mitzva. And even though this is not total constraint, the Torah considers this preoccupation as a form of constraint. Therefore, when it is possible to fulfill both, he is obligated. According to the Ran, a person who is engaged in a mitzva is fully exempt from other mitzvot since the Torah exempts him from all other mitzvot when he is preoccupied with the first one. Therefore, he is exempt even though it is possible to fulfill both without any deficiency.] (Harav Yaacov Kanievsky (the Steipeler), *Kehilot Yaacov*, Brakhot 16 (Old Edition, Brakhot 25))

What is the reason why a person engaged in a mitzva is exempt from fulfilling another mitzva according to Tosafot and according to the Ran? (4 points)

/Continued on page 10/

18. Using someone's money to save one's own life, taking someone's property with the intention of paying
(ס ע"ב) [מציל עצמו בממון חברו, ונוטל רכוש חברו על מנת לשלם]

- א. Explain King David's question: "Can one use someone's money to save one's own life?" and the Sanhedrin's answer to this question: "Using someone's money to save one's own life is forbidden", according to Rashi (commenting "ויצילה") and according to Tosafot (commenting "מהו")? (4 points)

- ב. Read the following passage from the Rambam and answer the questions below:

"אסור לגנוב כל שהוא דין תורה. ואסור לגנוב דרך שחוק, או לגנוב על מנת להחזיר, או לגנוב על מנת לשלם, הכל אסור, שלא ירגיל עצמו בכך." (רמב"ם הלכות גניבה פרק א הלכה ב).

What do all the situations mentioned by the Rambam (stealing as a joke, stealing with the intention of returning the item, and stealing with the intention of paying) have in common?

(3 points)

- ג. Read the following passage from the Rosh and answer the questions below.

מהו לחלופי שעורים דישאל בעדשים דפלשתים כדי להאכיל לבהמתו? ושלחו ליה דאסור לגזול על מנת לשלם, שנאמר: "חבול ישיב רשע, גזילה ישלם" (יחזקאל לג, טו). ויראה דמיירי שעדיין לא היו מזומנים, אלא רצו ליקח גדישים של שעורים דישאל, ולכשיזדמן להם גדישים דעדשים דפלשתים יחזירו להם. אבל אם היו גדישים דעדשים מזומנים, אפילו אין בעלי גדישין שעורים לפנינו מותר לזכות להן גדישין של עדשים על ידי אחר וליקח גדישין של שעורים, דזכות הוא לו, דעדשים עדיפי טפי. וכן משמע לישנא דקרא: "חבול ישיב רשע, גזילה ישלם" דמשלם אחר שכבר גזלו. (רבנו אשר, רא"ש, מסכת בבא קמא פרק ו סימן יב)

Is it permissible to exchange barley belonging to Israel for lentils belonging to the Philistine in order to feed animals? He was told it is forbidden to steal even with the intention of paying for it, as it is said: "The wicked shall restore the pledge, he shall pay for what he robbed." (Ezekiel 33, 15). This refers to a situation where the replacement items are not yet available. He intended to take the barley belonging to the Jews, planning to pay with lentils belonging to the Philistine when lentils became available to him. However, if the lentils were already available to him, it would be permissible to acquire them on behalf of the Jews through another person and take the barley in exchange, even if the barley owners were not present, because it is to their benefit since lentils are more valuable. This is what is also implied by the words of the verse: "The wicked shall restore the pledge, he shall pay for what he robbed", indicating that he will pay after he stole it.]

(Rabbenu Asher, the Rosh, Baba Kama 6, Siman 12)

- (1) According to the Rosh, in what situation is it permissible to take someone's property with the intention of paying for it?
- (2) The Rosh wrote "דזכות הוא לו" ["it is to their benefit"]. Which *halachic* principle does the Rosh hint at, and what is the benefit in the case described above?

(5 points)

Part Three – Oral Law

(28 points)

Answer two of the questions 19–30 (each question – 14 points).

Mishna

19. Tractate Shabbat [מסכת שבת]

- א. "המנכש והמקרסם והמזרז...חייב" [One who plows, one who weeds, and one who removes dry branches... is liable] (chapter 12, mishna 2)

(1) Using your own words, explain two types of labor [מלאכות] mentioned in the quotation above.

(2) What amount [שיעור] makes one liable if one performs these types of labor?

(4 points)

- ב. "בהעלם אחד" ["One who writes two letters of the alphabet 'אחד'"] (chapter 12, mishna 4)

(1) Explain the expression "בהעלם אחד".

(2) "כתב במשקין, במי פירות, באבק דרכים..." [If one wrote with liquids, fruit juice, road dust...]

(chapter 12, mishna 5)

What is the law in these cases, and why?

(5 points)

- ג. [נוטריקון] [If one wrote one letter] (chapter 12)

(1) Explain the case.

(2) The Sages and Rabbi Yehoshua ben Beteira disagree about what the law is in this case.

Explain both opinions.

(5 points)

20. Tractate Sanhedrin [מסכת סנהדרין]

- א. מאומד כיצד מאיימין את העדים על דיני נפשות? היו מכניסין אותן ומאיימין עליהן: שמא תאמרו מאומד ומשמועה, עד מפי עד, ומפי אדם נאמן שמענו."

["How are witnesses warned in a capital case? They would bring them in and warn them, saying:

Perhaps you will testify based on a testimony *meomed*, from a rumor, based on a testimony *ed mipi ed*, or heard from a trustworthy person."] (Chapter 4, mishna 5)

(1) Explain what a testimony "*meomed*" is.

(2) Explain what a testimony of "*ed mipi ed*" is.

(6 points)

- ב. Based on the next passage in the Mishna, explain why false testimony in capital cases is considered more severe than false testimony in monetary cases. (4 points)

- ג. "לפיכך נברא אדם יחיד" ["therefore, man was created unique"]

The Mishna presents four reasons why man was created unique.

Explain one of these reasons.

(4 points)

21. Tractate Avot [מסכת אבות]

- א. "הוּוּ זְהִירִין בְּרִשּׁוֹת" ["Be cautious of those in power"] (Chapter 2, mishna 3)
- (1) Explain this recommendation of the Mishna. In your answer, explain the word "רשות".
- (2) Based on the next passage in the Mishna, what is the reason for this recommendation?
- (5 points)
- ב. "הוּא הֵיָּה אֹמֵר, עֲשֵׂה רְצוֹנוֹ כְּרְצוֹנְךָ..." ["He used to say: Make His will your will."] (Chapter 2, mishna 4)
- (1) Explain this recommendation according to Rabbenu Ovadia MiBartenura.
- (2) Based on the next passage in the Mishna, what is the promised reward for following this recommendation?
- (5 points)
- ג. "בִּטַּל רְצוֹנְךָ מִפְּנֵי רְצוֹנוֹ" ["Set aside your will in favor of His"] (Chapter 2, mishna 4)
- (1) Explain this recommendation.
- (2) Based on the next passage in the Mishna, what is the promised reward for following this recommendation?
- (4 points)

Aggada

22. Charity and compassionate acts [צדקה וחסד]

- א. "נוּחַ לוֹ לֵאדָם שִׁמְסוֹר עֲצָמוֹ לְתוֹךְ כִּבְשָׁן הָאֵשׁ וְאֵל יִלְבִּין פְּנֵי חֲבֵרוֹ בְּרִבִּים" ["A person should cast themselves into a furnace rather than publicly shame another person"] (Ketoubot 67b)
- Indicate a story from the Torah from which this teaching is derived and explain how it is derived from that story.
- (3 points)
- ב. The story in the Gemara about Mar Ukva and his wife illustrates two different approaches to giving *tzedaka*.
- (1) List two differences between Mar Ukva's approach and that of his wife to giving *tzedaka*.
- (2) Explain one advantage of each approach to giving *tzedaka*.
- (6 points)
- ג. Mar Ukva and his wife fled from the poor man and entered an oven.
- Rav Yosef Chaim, in his commentary *Ben Yehoyada*, raises a difficulty regarding this story:
- "אף על גב דהכא, בעובדא דמר עוקבא (=שכאן, במעשה של מר עוקבא), לא היו רבים אלא הוא ואשתו..."
- "Even though, in the story of Mar Ukva there were no one others present but him and his wife..."
- Explain in your own words the difficulty that Rav Yosef Chaim refers to, and give his answer to this difficulty.
- (5 points)

23. Rav and student [רב ותלמיד]

- א. "Yossi ben Yoezer of Zeredah says: Let your house be a meeting place for Sages, and sit in the dust of their feet" (Avot 1: 4) According to Rav Chaim of Volozhin (*Ruach Chaim*), the expression used by Yossi ben Yoezer "והווי" ("מלחמת מצוה" - "mitzva war" is a guidance for engaging in an obligatory war ("mitzva war" - "mitzva war").

- (1) I. Who are the parties involved in this war? What is the objective of this war?
II. According to Rav Chaim of Volozhin, how does one "fight" the Sages of previous generations?
- (2) I. What undesirable outcome might result from this war?
II. How can we avoid this outcome? Base your answer on Yossi ben Yoezer's statement: "והווי" "מתאבק בעפר רגליהם".

(10 points)

- ב. Rav Yosef Dov Soloveitchik wrote: "Judaism has developed a remarkable spiritual perspective saying: the blessing 'Be fruitful and multiply' was not confined solely to the natural world but also resonates in the spiritual-metaphysical realm." (*Yeme Zikaron* p. 31).
Based on Rav Yosef Dov Soloveitchik, explain how the blessing 'Be fruitful and multiply' is reflected in the connection between rav and student.

(4 points)

24. Rabban Yochanan ben Zakai [רבן יוחנן בן זכאי]

- א. During the siege of Jerusalem, Rabban Yochanan ben Zakai asked Vespasian to grant him three requests. What were these three requests?
- (3 points)
- ב. (1) Explain Rabbi Akiva's criticism of Rabban Yochanan ben Zakai's requests.
(2) According to the Gemara, what could Rabban Yochanan ben Zakai have said in response to Rabbi Akiva's criticism?
- (6 points)
- ג. Before he died, Rabban Yochanan ben Zakai said: "ולא עוד, אלא שיש לפניי שני דרכים... ואיני יודע באיזו... " ["...Not only that but there are two paths before me... and I don't know to which one I will be taken."]

Based on Rav Yosef Dov Soloveichik, explain why Rabban Yochanan ben Zakai was afraid.

(5 points)

Responsa [מספרות השו"ת]

25. Customs of Jewish communities and prayer rite [מנהגי עדות ונוסח התפילה]

א. Below are three verses:

(1) "Do not abandon your mother's teaching";

(2) "Do not be divided";

(3) "In the multitude of people is the king's glory".

Explain what can be learned from each of these verses about choosing a prayer rite in a new synagogue.

(9 points)

ב. Rav Nachum Rabinovitz wrote that in our time – the time of the ingathering of exiles – almost every new locality includes people from different communities around the world with different prayer rites. According to Rav Nachum Rabinovitz, what should be done regarding the prayer rite in new localities?

(5 points)

26. Employers and employees [מעסיקים ועובדים]

א. "כי עני הוא ואליה הוא נושא את נפשו...והיה בך חטא" ["For he is poor and he looks forward to it...and it shall be a sin in you"] (Dvarim 24:15)

Give two interpretations of this verse. Based on these interpretations, explain the mitzva from the Torah to pay a worker's wages on time.

(7 points)

ב. Explain what "עובד קבלן" is.

(3 points)

ג. The employer who ordered the work [מעסיק בפועל] bears both a moral obligation and a prohibition regarding the rights of the עובד קבלן (based on an article by Rav Uri Sadan in *Tekhoumin*).

Explain what moral obligation and what prohibition apply to this employer.

(4 points)

27. Personal risk to save an individual and a group [סיכון עצמי להצלת הפרט והכלל]

א. "דין התורה בזה הוא שבמלחמה ובשדה קרב אין דין של 'וחי בהם' ואין דין של 'חייך קודמים'" ["The Torah law is that in a war and on the battlefield, the rule 'וחי בהם' and the rule 'חייך קודמים' do not apply."] (Rav Eliezer Waldenberg).

(1) Explain what the law of 'וחי בהם' is and what the law of 'חייך קודמים' is.

(2) Why do these laws not apply in wartime? Give two reasons.

(8 points)

ב. Is it permissible to donate an organ to save a friend? Give two reasons in favor and two reasons against.

(6 points)

Prayer as an encounter [תפילה כמפגש]

28. The Shema blessings [ברכות קריאת שמע]

- א. The two blessings recited before the morning Shema are the "יוצר אור" blessing and the "אהבת עולם" blessing. These blessings serve as an introduction to the first verse of the Shema:
"שמע ישראל ה' א-להינו ה' אחד".
- (1) To which words of the verse is the "יוצר אור" blessing connected, and what is the common idea in this blessing and in the words of the verse to which it is connected.
- (2) To which words of the verse is the "אהבת עולם" blessing connected, and what is the common idea in this blessing and in the words of the verse to which it is connected.
- (6 points)
- ב. What are the two requests included in the "אהבת עולם" blessing that is recited before the morning Shema?
(4 points)
- ג. The two blessings that are recited after the evening Shema are "גאל ישראל" and "השכיבנו". What is each of these blessings about?
(4 points)

29. Reciting the Shema [קריאת שמע]

- א. Name two intentions [כוונות] that one should have while reciting the Shema.
(4 points)
- ב. Rabbi Yehoshua ben Korha explains what the main topic of each section of the Shema is. According to him:
- (1) What is the section beginning with "שְׁמַע" about?
- (2) What is the section beginning with "וְהָיָה אִם שָׁמַעְתָּ" about?
- (3) What is the section beginning with "וַיִּאֲמָר" about?
- (6 points)
- ג. "תפילה" ["one must adjoin "גאולה" to "תפילה"].
Explain what adjoining "גאולה" to "תפילה" means.
(4 points)

30. The Amidah prayer [תפילת העמידה]

- א. (1) Why do we not make requests in the first three blessings of the Amidah prayer?
(2) Why do we not make requests in the last three blessings of the Amidah prayer?
(5 points)
- ב. Name two places in the prayer where personal requests can be inserted.
(5 points)
- ג. According to the Sages, the Amidah recited quietly [בלחש] is the essence. If so, why did they institute the repetition of the Amidah by the *chazan* [חזן הש"ץ]?
(4 points)

Good Luck!

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זכות היוצרים שמורה למדינת ישראל
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