

Oral Torah
Home, Education, and Family

Exam for *Olim*

תורה שבעל פה
בית, חינוך ומשפחה

שאלון לעולים חדשים

Instructions

א. Duration of exam: One and a half hours

הוראות
א. משך הבחינה: שעה וחצי.

ב. Exam structure and breakdown of points:

ב. מבנה השאלון ומפתח ההערכה:

This exam has three parts.

בשאלון זה שלושה פרקים.

Part One — (4 × 16) — 64 points

פרק ראשון — (16×4) — 64 נקודות

Part Two } — (3 × 12) — 36 points

or:

Part Three } — — —

Total — 100 points

פרק שני

אנ: — (12×3) — 36 נקודות

פרק שלישי

סך הכול — 100 נקודות

ג. Material that may be used during the exam:

ג. חומר עזר מותר בשימוש:

Hebrew — other language / other language — Hebrew
dictionary

מילון עברי—לועזי / לועזי—עברי.

ד. Special instructions: None

ד. הוראות מיוחדות: אין

Write in the answer booklet only. Write "טייטה" 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

Part One (64 points)

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

1. Two are Better than One ["טובים השניים מן האחד"]

- א. The creation of man and woman is described twice in the book of Bereshit, once in Chapter 1 and once in Chapter 2.

- (1) According to Rav Soloveitchik, what does the Torah emphasize in **Chapter 1** about the relationship between a man and a woman, and what does it emphasize in **Chapter 2**?
- (2) List two things that a man and woman should check before getting married, to see if they are a good match.

(10 points)

- ב. (1) According to Rav Tzvi Yehudah Hakohen Kook, in what ways are a man and woman equal [שוים]?

- (2) According to Rav Tzvi Yehudah Hakohen Kook, in what ways do a man and woman complement [משלימים] each other?

(6 points)

2. Human Inclinations and Creation [יצר ויצירה]

- א. "וירא א-להים את כל אשר עשה והנה טוב מאד" (בראשית א', ל"א). 'הנה טוב' – זה יצר טוב. 'מאד' – זה יצר רע. וכי יצר הרע טוב מאוד? (בראשית רבה ט', ז'; קהלת רבה ג', ג').

[God saw everything that He had made, and, behold, it was very good (Bereshit 1:31). 'Behold, it was good' refers to the good inclination. 'Very' refers to the evil inclination. Is the evil inclination indeed very good? (Bereshit Raba 9:7; Kohelet Raba 3:3)].

Explain the question in the Midrash, and write the answer the Midrash gives to this question.

(6 points)

- ב. Give two reasons why mixed dancing is prohibited. (5 points)

- ג. "והיה מחניך קדוש ולא יראך בר ערות דבר" (Devarim 23:15).

- (1) According to the Midrash, what sin is considered to be "ערות דבר"?
- (2) Why was this commandment given specifically regarding wartime?

(5 points)

3. Kiddushin and Nissuin [קידושין ונישואין]

- א. During the *erussin* (*kiddushin*) period, the bride and bridegroom are called 'ארוסה' [*arussa*] and 'ארוס' [*aruss*]. If the letters are rearranged the two words read 'אסורה' and 'אסור'.
- (1) The word 'אסור' has two conflicting meanings. What are these two meanings?
- (2) Explain how each meaning is evident in the lives of the couple during their *erussin*.
(8 points)
- ב. (1) In most Jewish communities it is customary for the rabbi to say the blessings for the *erussin* [ברכות האירוסין] rather than the bridegroom. Give two reasons for this custom.
- (2) It is customary for a man to use a ring to consecrate the woman in marriage [לקדש אישה]. Give two reasons for this custom.
(8 points)

4. Obligations between Husband and Wife [מחוייבויות שבין איש ואשתו]; Building a Home [בניית הבית]

- א. The Sages imposed certain obligations on a wife towards her husband. Explain why the Sages imposed these obligations on the wife. (4 points)
- ב. Explain how a *ketuba* improves a woman's situation if she becomes divorced or widowed.
(4 points)
- ג. Rachel and Yaakov are planning to get married. Rachel's family follows the custom of not eating rice on Pesach, and Yaakov's family does eat rice on Pesach.
What custom should Rachel and Yaakov follow after they get married? Explain two opinions.
(8 points)

5. Divorce [גירושין]; Yibum [ייבום] and Halitza [חליצה]

- א. "כופין (=מכריחים) אותו עד שיאמר רוצה אני"
[The court forces him until he says "I want to"]
- (1) This law refers to cases of divorce. Explain this law.
- (2) List two situations in which the court forces a man to give his wife a *get* [bill of divorce].
(10 points)
- ב. (1) In what circumstances is one required to perform the commandment of *yibum* [ייבום] or *halitza* [חליצה]?
(2) What is the practice nowadays in such a case, based on the ruling of the Chief Rabbinate?
(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 textbook**, answer three of the questions 6-10

(each question – 12 points).

6. Two are Better than One ["טובים השניים מן האחד"]

- א. "הקשר הטוב בין איש ואשתו יהיה כאשר שניהם יגיעו למעלת הנתינה" (הרב אליהו דסלר, מכתב מאליהו)

[A man and his wife will have a good relationship when they have both achieved the quality of giving (Rav Eliyahu Dessler, *Mikhtav Me'Eliyahu*)]

According to Rav Eliyahu Dessler, what generates love between husband and wife, and why?
(6 points)

- ב. "לא נברא העולם אלא לפריה ורביה, שנאמר: 'לא תהו בְּרָאָה לְשֶׁבֶת וְצָרָה' (ישעיהו מה, יח)"

[The world was created only for procreation, as it is stated: "He did not create it to be a waste; He formed it to be inhabited" (Isaiah 45:18)]

(1) What message does the Mishna in Gittin derive from this verse?

(2) What is the underlying goal of this message?

(6 points)

7. Ona [מצוות עונה]

- א. The physical relationship between a man and a woman is delicately [בלשון נקיה] called חיי אישות [marital relations], rather than יחסי מין [sexual relations]. Explain the difference between the two Hebrew expressions. (5 points)

- ב. According to Rambam, what must a couple be careful about when engaging in marital relations? Give two examples. (4 points)

- ג. Why should outward expressions of affection (like hugging and kissing) between husband and wife be kept private and not be seen in public? (3 points)

8. Tuma and Tahara [טומאה וטהרה]

- א. The Torah laws of purification are different for *nidda* [נידה] and *zava* [זבה]. However, Rabi Yehuda HaNasi introduced a regulation [תקנה] that reduced these differences. Explain what led to the introduction of this regulation. (3 points)

- ב. Rabbi Zera said that "the daughters of Israel were stringent with themselves" and that they applied the law of a *zava* in cases of *nidda*.

According to the Sages, this stringency [חומרה] is an example of a *halakha pesuka* [הלכה פסוקה]. Explain what a *halakha pesuka* is. (3 points)

- ג. (1) Explain the expression סוגה בשושנים [fenced in with lilies].

(2) The expression סוגה בשושנים is a metaphor for the laws of *nidda*. Explain this metaphor.

(6 points)

9. Hair Covering [כיסוי ראש]

- א. (1) What is the biblical obligation [החייב מן התורה] of hair covering for a married woman, and what is the obligation ruled by the Sages [חכמים].
- (2) How should a married woman act in her own home regarding hair covering? In your answer, discuss two situations.
- (6 points)
- ב. The Gemara relates that Kimhit [קמחית] was particularly careful about covering her hair.
- (1) What was Kimhit particularly careful to do?
- (2) What reward did Kimhit say she received for this?
- (6 points)

10. Short Questions

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

- א. "יהודה בן תימא אומר הווי עז כנמר" (אבות, פרק ה', משנה כ').
"Yehuda ben Teima says: 'Be as bold as a leopard.'" (Avot, 5:20).
Rav Yisrael Lipshitz (*Tiferet Yisrael*) asks: "Is it possible that the Sages would tell us to behave like an animal of prey?"
What answer does he give to this question?
- ב. Explain what the stage of *shidduchin* [שידוכין] is.
- ג. Explain what a *hefsek tahara* [הפסק טהרה] is.

Answer questions in 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 textbook**, answer three of the questions 11-15

(each question – 12 points).

11. Two are Better than One ["טובים השניים מן האחד"]

- א. "הקשר הטוב בין איש ואשתו יהיה כאשר שניהם יגיעו למעלת הנתינה" (הרב אליהו דסלר, מכתב מאליהו)
[A man and his wife will have a good relationship when they have both achieved the quality of giving (Rav Eliyahu Dessler, *Mikhtav Me'Eliyahu*)].
According to Rav Eliyahu Dessler, what generates love between husband and wife, and why?
(6 points)
- ב. "לא נברא העולם אלא לפריה ורביה, שנאמר: 'לא תהו בְּרָאָה לְשָׁבֶת וְצָרָה' (ישעיהו מה, יח)"
[The world was created only for procreation, as it is stated: "He did not create it to be a waste; He formed it to be inhabited" (Isaiah 45:18)]
(1) What message does the Mishna in Gittin derive from this verse?
(2) What is the underlying goal of this message?
(6 points)

12. Building a Home [בניית הבית]

- א. "לעולם יהא אדם זהיר באונאת אשתו" (*Bava Metzia* 59a)
[A man must always be careful about mistreating his wife]
Explain this sentence, and write why the Sages particularly caution a man regarding his wife?
(6 points)
- ב. The importance of domestic harmony [שלום בית] is expressed in the Torah and in the words of the Sages. Give one example that demonstrates its importance and explain your example.
(6 points)

13. Family Conduct [התנהלותה של משפחה]

- א. Yaakov [יעקב אבינו] wanted to leave Lavan's house and return to Canaan, and he discussed this with his wives. What can we learn from this discussion about how the relationship between a man and his wife should be?
(6 points)
- ב. One halakhic condition that must be met before the law of the stubborn and rebellious son [בן סורר ומורה] can be applied is:
"אם לא היתה אמו שווה לאביו בקול ובמראה ובקומה, אינו נעשה בן סורר ומורה"
[If his mother was not identical to his father in voice, appearance, and height, he does not become a stubborn and rebellious son.]
(1) What reason does Rav Samson Rafael Hirsch suggest for this?
(2) What educational guideline does Rav Samson Rafael Hirsch derive from this halachic condition?
(6 points)

14. Intimacy between Husband and Wife [קרבה בין האיש לאישה]

- א. The physical relationship between husband and wife is delicately [בלשון נקיה] called חיי אישות [marital relations], rather than יחסי מין [sexual relations]. Explain the difference between the two Hebrew expressions. (5 points)
- ב. According to Rambam, what must a couple be careful about when engaging in marital relations. Give two examples. (4 points)
- ג. Why should outward expressions of affection (like hugging and kissing) between husband and wife be kept private and not be seen in public? (3 points)

15. Short Questions

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

- א. "יהודה בן תימא אומר הווי עז כנמר" (אבות, פרק ה', משנה כ')
"Yehuda ben Teima says: 'Be as bold as a leopard.'" (Avot, 5:20).
Rav Yisrael Lipshitz (*Tiferet Yisrael*) asks: "Is it possible that the Sages would tell us to behave like an animal of prey?"
What answer does he give to this question?
- ב. Explain what the stage of *shidduchin* [שידוכין] is.
- ג. Explain what a *hefsek tahara* [הפסק טהרה] is.

Good Luck!

All rights reserved by the State of Israel.
This document may not be copied or disseminated without the
permission of the Ministry of Education.

בהצלחה!

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