

Oral Torah
Home, Education, and Family
Exam for *Olim*

תורה שבעל פה
בית, חינוך ומשפחה
שאלון לעולים חדשים

Instructions

הוראות

א. Duration of exam: One and a half hours

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	— (3 × 20) —	60 points
Part Two	} — (3 × 13) —	39 points
or:		
Part Three		
Total	—	99 points (one point will be divided proportionally)

פרק ראשון	— (20×3) —	60 נקודות
פרק שני	} — (13×3) —	39 נקודות
אנ:		
פרק שלישי		
סך הכול	—	99 נקודות (נקודה אחת תתחלק באופן יחסי)

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 "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 "טיוטה" בראש כל עמוד המשמש טיוטה. כתיבת טיוטה בדפים שאינם במחברת הבחינה עלולה לגרום לפסילת הבחינה.

Good Luck!

בהצלחה!

Questions

Part One (60 points)

Answer three of the questions 1–5 (each question – 20 points).

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

- א. What advice did Rav Dessler customarily give newlyweds at their wedding about making their love last all their lives?
(4 points)
- ב. There are several opinions about the difference between man and woman:
(1) What is the difference according to the interpretation of Sforno and what is the difference according to the interpretation of Ha'Amek Davar.
(2) For each opinion, quote the verse that is its source (you do not need to quote the entire verse).
(10 points)
- ג. According to Rav Zvi Yehuda, the grand principle is that the male and the female are equal.
(1) According to Rav Zvi Yehuda, in what are a male and female equal?
(2) According to his opinion, why were the male and female created both physiologically and psychologically different?
(6 points)

2. Human Inclinations and Creation [יצר ויצירה]

- א. "וירא אלוקים... והנה טוב מאוד, הנה טוב-זה יצר טוב, מאוד-זה יצר הרע" (בראשית רבה, ט"ז).
"God saw..., and, behold, it was very good, 'behold, it was good' refers to the good inclination, 'very' refers to the evil inclination." (Bereshit Raba 9:7)
Explain, according to the midrash quoted in the introduction of this question, in what way the evil inclination is 'very good' for a person. (5 points)
- ב. "ואהבת את ה' אלקיך בכל לבבך... בכל לבבך בשני יצריך, ביצר טוב וביצר רע" (משנה ברכות, ט"ה).
"And you shall love your Lord and God with all your heart...with all your heart with both your inclinations, with your good inclination and your evil inclination" (Mishna Berahot, 9, 5).
(1) According to *Tiferet Yisrael* on the Mishna, how can one worship God with one's evil inclination?
(2) "יהודה בן תימא אומר הווי עז כנמר" (משנה אבות, ה"ב).
"Yehuda ben Teima says: 'Be as bold as a leopard.'" (Avot, 5:20)
Based on what you wrote in Item ב(1), why does Yehuda ben Teima choose to inspire us using a wild beast as an example?
(7 points)
- ג. "ולא תתורו אחרי לבבכם ואחרי עיניכם..." (במדבר, טו, ל"ט)
"so that you do not follow your heart and your eyes..." (Bamidbar 15, 39)
(1) According to Rashi, why does the Torah warn us particularly about the eyes and heart?
(2) Looking at immodest sights harms a person in several ways, write two such harms.
(8 points)

3. Kiddushin and Nissuin [קידושין ונישואין]

א. The duration of the *kiddushin* period changed in the period of the *Ge'onim*:

- (1) Before the *Ge'onim*, how long was the *kiddushin* period? What was the purpose of this period?
- (2) From the time of the *Ge'onim* onwards, the *kiddushin* act was performed right before the *nissuin* act under the canopy [*huppa*].

How are the *kiddushin* act and *nissuin* act separated under the *huppa*?

(6 points)

ב. Read the *erussin* blessing quoted below:

”ברוך...אשר קדשנו במצותיו וצונו על העריות, ואסר לנו את הארוסות והתיר לנו את הנשואות לנו על ידי חפה וקדושין,
ברוך...מקדש עמו ישראל על ידי חפה וקדושין.”

"Blessed are You...who has sanctified us with His commandments and commanded us regarding forbidden physical relationships and forbade us betrothed women, and permitted us those women who are married to us by means of *huppa* and *kiddushin*. Blessed are You... who sanctifies His people Israel through *huppa* and *kidusshin*."

- (1) The *erussin* blessing is composed of three parts, what is the topic of each part?
- (2) What meaning does the closing phrase of the *erussin* blessing convey?

(10 points)

ג. Why must a woman be 'consecrated' [לקדש אשה] specifically using a ring? Name one reason.

(4 points)

4. Obligations between Husband and Wife [מחוייבויות שבין איש ואשתו]

א. From the moment the marriage takes place, the husband is obligated to provide his wife with several things, one of them is *mezonot* [subsistence].

Give the two rules that set a wife's right to *mezonot*.

(4 points)

ב. The *ketubah* is a bill of the obligations a husband owes his wife at two different times.

- (1) Name the two times, and explain what is the overall purpose of the husband's obligation at each of the two times.
- (2) Why did the Sages forbid a man from living with his wife even for as little as one hour, if she has no *ketubah*?

(10 points)

ג. Explain the following terms: "עיקר כתובה", "תוספת כתובה".

(6 points)

5. **Building a Home** [בניית הבית]

א. The word *kavod* has two meanings.

(1) Give both meanings.

(2) A husband and wife should treat each other with *kavod*.

Explain how each of the meanings of the word *kavod* (which you provided in Item א(1)) is reflected in the *kavod* with which a husband and wife should treat each other.

(12 points)

ב. "כי יקח איש אשה חדשה...נקי יהיה לביתו שנה אחת ושמח את אשתו אשר לקח" (דברים כ"ד, ה')

"When a man has taken a new wife...he shall be free at home for one year and bring joy to the wife he has taken" (Devarim 24, 5)

(1) What commandment does the Rambam derive from this verse?

(2) Rav Neria asks about this mitzva, "bring joy to his wife – for one year only?"

(*Ner LaMaor*).

Explain his answer to this question in your own words.

(8 points)

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

Part Two (39 points)

If you studied Chapters 1–2, 4–10 of the textbook, answer three of the questions 6–10 (each question – 13 points).

6. The Ona Commandment [מצוות עונה]

- א. What do we learn from the *ona* commandment about the Torah's approach to the physical relationship between a husband and wife?
(4 points)
- ב. Whose obligation is the *ona* commandment, the husband's or the wife's?
(3 points)
- ג. "חייב אדם לשמח אשתו בדבר מצווה" (בבלי, פסחים, ע"ב, ע"ב)
"A man is obligated to please his wife through a mitzva" (Babylonian Talmud, Pesachim 72b)
- (1) What law does Rashi learn from the underlined word in the above quote from the Talmud?
- (2) The Rambam writes that fulfilling the *ona* commandment should be by the wish and joy of both partners. List two situations in which there is a halakhic reason prohibiting intimate relations due to the Rambam's requirement.
(6 points)

7. Tuma and Tahara [טומאה וטהרה]

- א. Laws of separation [דיני הרחקות]
- (1) At what time do these laws apply? Name two things that are forbidden at this time.
- (2) What is the purpose of these laws of separation?
(7 points)
- ב. The Talmud and midrash compare the Jewish peoples' attitude to the laws of family purity to a fence of lilies [סוגה בשושנים].
- (1) What is special about a fence of lilies?
- (2) What two aspects of family purity laws does the term 'a fence of lilies' express?
(6 points)

8. Divorce [גירושין]

- א. The Torah obligates a man who divorces his wife to write her a bill of divorce [*get*]; it views a verbal divorce as insufficient.
- (1) According to *Sefer HaHinukh*, what are the two problems that the Torah intends to prevent by requiring a written *get*?
- (2) Explain how writing the *get* prevents these problems?
(8 points)
- ב. When a couple divorces, and there is a need to decide where the children will live:
- (1) What should be done according to the standard halakha ruling?
- (2) Rav Eliezer Waldenberg (שו"ת ציץ אליעזר) says that the standard ruling applies in simple cases, but in the many cases in which the situation is complex, an overriding principle applies. What is the overriding principle that Rav Waldenberg mentions?
(5 points)

9. Head Covering [כיסוי ראש]

- א. (1) What is *dat Moshe* [דת משה] and what is *dat Yehudit* [דת יהודית]?
(2) What head covering is required under *dat Yehudit*?
(7 points)
- ב. The midrash says: "From here we derive that the daughters of Israel cover their heads"
[לימד על בנות ישראל שהן מכסות את ראשן].
- (1) From which phrase in the Torah does the midrash derive that women have a Torah-based obligation to cover their head?
- (2) How does the midrash derive women's head covering obligation from this phrase?
(6 points)

10. Short Questions

Answer the following items briefly.

- א. According to halakha, it is forbidden to harass and shame another person.
- (1) Why are we forbidden to shame another person?
- (2) To what serious transgression does Rabi Yehuda HeHasid compare shaming someone publicly?
(7 points)
- ב. The prohibition of *Yikhud* [איסור ייחוד]
- (1) Explain what is the prohibition of *yikhud*.
- (2) Provide one case in which the prohibition of *yikhud* is not transgressed.
(6 points)

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

Part Three (39 points)

If you studied Chapters 1–2, 4–6, 10, 12–14 of the textbook, answer three of the questions 11–15 (each question – 13 points).

11. Divorce [גירושין]

- א. The Torah obligates a man who divorces his wife to write her a bill of divorce [*get*]; it views a verbal divorce as insufficient.
- (1) According to *Sefer HaHinukh*, what are the two problems that the Torah intends to prevent by requiring a written *get*?
- (2) Explain how writing the *get* prevents these problems?
(8 points)
- ב. When a couple divorces, and there is a need to decide where the children will live:
- (1) What should be done according to the standard halakha?
- (2) Rav Eliezer Waldenberg (שו"ת ציץ אליעזר) says that the standard ruling applies in simple cases, but in the many cases in which the situation is complex, an overriding principle applies.
What is the overriding principle that Rav Waldenberg mentions?
(5 points)

12. Family Conduct [התנהלותה של משפחה]

- א. The Ralbag derived an important principle in building a Jewish family from the conversation Yaakov Avinu had with Leah and Rachel.
- (1) What is the principle Ralbag derived?
- (2) How does Ralbag derive this principle from Yaakov's conversation with his wives?
(6 points)
- ב. "כל איש מישראל חייב בתלמוד תורה...ואפילו בעל אשה ובנים חייב לקבוע לו זמן לתלמוד תורה"
(רמב"ם הלכות תלמוד תורה א', ח')
- "Every Jewish man is obligated to study Torah...even a man with wife and children must set regular times to study Torah" (**Rambam Laws of Torah Study 1, 8**)
- (1) Why is it important for the head of the family to set regular times for Torah study?
- (2) What are the best times for family study of Torah? Explain why.
(7 points)

13. Intimacy between Husband and Wife [קרבה בין האיש לאשה]

- א. What do we learn from the commandment of *ona* about the Torah's attitude to the physical relationship between husband and wife?
(4 points)
- ב. Whose obligation is the *ona* commandment, the husband's or the wife's?
(3 points)
- ג. "חייב אדם לשמח אשתו בדבר מצווה" (בבלי, פסחים, ע"ב ע"ב)
"A man is obligated to please his wife through a mitzva" (Babylonian Talmud, Pesachim 72b)
(1) What law does Rashi learn from the underlined word in the above quote from the Talmud?
(2) The Rambam writes that fulfilling the *ona* commandment should be by the wish and joy of both partners. List two situations in which there is a halakhic reason prohibiting intimate relations due to the Rambam's requirement.
(6 points)

14. "A Fence of Lilies" [סוגה בשושנים] — Intimacy and Distance in Married Life

- א. Laws of separation [דיני הרחקות]
(1) At what time do these laws apply? Name two things that are forbidden at this time.
(2) What is the purpose of these laws of separation?
(7 points)
- ב. The Talmud and midrash compare the Jewish peoples' attitude to the laws of family purity to a fence of lilies [סוגה בשושנים].
(1) What is special about a fence of lilies?
(2) What two aspects of family purity laws does the term 'a fence of lilies' express?
(6 points)

15. Short Questions

Answer the following items briefly.

- א. According to halakha, it is forbidden to harass and shame another person.
(1) Why are we forbidden to shame another person?
(2) To what serious transgression does Rabi Yehuda HeHasid compare shaming someone publicly?
(7 points)
- ב. The prohibition of *yikhud* [איסור ייחוד]
(1) Explain what is the prohibition of *yikhud*.
(2) Provide one case in which the prohibition of *yikhud* is not transgressed.
(6 points)

Good Luck!

בהצלחה!