

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

תורה שבעל פה
בית, חינוך ומשפחה – שאלון לעולים חדשים

Instructions for examinees

- א. Duration of exam: One and a half hours
- ב. Exam structure and breakdown of points:
This exam has three parts.
- | | | |
|--------------------|----------------|------------|
| Part One | — (4 × 16) — | 64 points |
| Part Two | } — (3 × 12) — | 36 points |
| or :
Part Three | | |
| Total | — | 100 points |
- ג. Material that may be used during the exam:
Hebrew-other language / other language-Hebrew dictionary
- ד. Special instructions: none

Write in the answer booklet only, on separate pages, everything you wish to write as a draft (outlines, calculations, etc). Write "טיוטה" at the head of each draft page. Use of draft paper other than the pages in the answer booklet may disqualify your exam!

Good Luck!

הוראות לנבחן

- א. משך הבחינה: שעה וחצי.
- ב. מבנה השאלון ומפתח ההערכה:
בשאלון זה שלושה פרקים.
- | | | |
|-----------|--------------|------------|
| פרק ראשון | — (16×4) — | 64 נקודות |
| פרק שני | } — (12×3) — | 36 נקודות |
| או: | | |
| פרק שלישי | | |
| סה"כ | — | 100 נקודות |
- ג. חומר עזר מותר בשימוש:
מילון עברי-לועזי / לועזי-עברי.
- ד. הוראות מיוחדות: אין.

כתוב במחברת הבחינה בלבד, בעמודים נפרדים, כל מה שברצונך לכתוב כטיוטה (ראשי פרקים, חישובים וכדומה).
רשום "טיוטה" בראש כל עמוד טיוטה. רישום טיוטות כלשהן על דפים מחוץ למחברת הבחינה עלול לגרום לפסילת הבחינה!

בהצלחה!

Questions

Part One (64 points)

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

1. Human Inclinations and Creation [יצר ויצירה]

- א. "ואהבת את ה' א-להיך בכל לבבך" (דברים, ו', ה')

According to the Sages, a person serves G-d with his good inclination [יצר הטוב], as well as his evil inclination [יצר הרע].

Explain how a person serves G-d with his evil inclination.

(4 points)

- ב. (1) "ולא תתורו אחרי לבבכם ואחרי עיניכם אשר אתם זנים אחריהם" (במדבר, ט"ו, ל"ט)

Why is it forbidden to look at immodest sights?

- (2) Why is it forbidden for boys and girls to dance together, even if they do not touch one another? Give two reasons.

(12 points)

2. When Should a Person Get Married [מתי להינשא]?

- א. (1) "מי האיש אשר בנה בית חדש ולא חנכו... ומי האיש אשר נטע כרם ולא חללו... ומי האיש אשר אָרַשׁ אִשָּׁה ולא לָקַחָהּ..." (דברים, כ', ה'-ז')

The Sages learned from these verses that a person must secure a livelihood before getting married.

Explain how this is learned from these verses.

- (2) Explain the purpose of securing a livelihood before getting married.

(10 points)

- ב. Nowadays, many people get married before securing a livelihood.

What is the explanation for this?

(6 points)

3. Kiddushin and Nissuin [קידושין ונישואין]

- א. (1) What are *Irusin* ["אירוסין"] nowadays? Explain why a man and woman are forbidden to each other during the period of their *Irusin*.

- (2) At the *huppah*, bridegroom is allowed to recite the blessing for *Irusin*, but in most Jewish communities it is customary for the rabbi to say this blessing.

Give one reason for this practice.

(10 points)

- ב. Why is it customary to use a ring to consecrate a woman in marriage [לקדש אישה]?

Give two explanations for this practice.

(6 points)

4. Obligations between a Man and Wife [מחויבויות שבין איש לאשתו]

א. According to the Torah, a man has three duties towards his wife: "שארה, כסותה וענתה".

Explain these duties in your own words.

(8 points)

ב. (1) "ואלו מלאכות שהאישה עושה לבעלה..." (כתובות, פרק ה', משנה ה')

List two of these tasks.

(2) Nowadays, a change has occurred in the tasks that a woman performs for her husband.

Explain one reason for this change.

(8 points)

5. Duties in the Parent-Child Relationship [חובות ביחסי הורים וילדים]

א. (1) "רבי יהודה אומר: כל שאינו מלמד את בנו אומנות... כאילו מלמדו ליסטות (גנבה)" (קידושין, ל, ע"ב)

Explain why a father who does not teach his son a trade is considered, as it were, to be "teaching him to be a thief" ["כאילו מלמדו ליסטות"].

(2) Based on the writings of Rav Elimelech Bar Shaul, explain until when a father is obligated to teach his son a trade nowadays.

(8 points)

ב. (1) Rav Haim David Halevi wrote:

"עיקר חינוך הבנים אינו בדברים בלבד או בזה שירכוש להם לולב, טלית ותפילין".

If so, what in his opinion is the primary component of education?

(2) Parents are obligated to educate their children to observe the *mitzvot* until the children reach a certain age. What age is this?

(8 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 booklet**, answer three of the questions 6-9 (each question – 12 points).

6. Onah [מצוות עונה]

- א. (1) What is the commandment of *onah*?
(2) Give one aim of the commandment of *onah*.
(6 points)
- ב. The physical relationship between a man and a woman is euphemistically [בלשון נקייה] called "marital relations" ["חיי אישות"] rather than "sexual relations" ["יחסי מין"].
Explain the difference between these two expressions.
(6 points)

7. Tumah and Taharah [טומאה וטהרה]

- א. During the period of the Talmud, Jewish women adopted the practice that a woman who is *niddah* should behave like a woman who is *zavah* and count seven 'clean' days until *taharah*.
(1) Why did Jewish women adopt this practice?
(2) Explain what the "שבעה נקיים" are.
(8 points)
- ב. Give one explanation [טעם] for a woman's obligation to immerse herself in a ritual bath [מקווה].
(4 points)

8. Divorce and Yibum [גירושין וייבום]

- א. List two situations in which we obligate a man to give his wife a *get* [bill of divorce].
(6 points)
- ב. Explain what the commandment of *yibum* is.
(6 points)

9. Short Questions

Briefly answer three of the items א to ד (each item – 4 points).

- א. The Sages learned from the verse "ואהבת לרעך כמוך" that a man must see his wife before marrying her. Explain why a man must see his wife before he marries her.
- ב. What is a *huppah*? Give two explanations.
- ג. Explain the term "פסולי חיתוך", and give one example of "פסולי חיתוך".
- ד. List two conditions that are necessary for immersion in a kosher ritual bath to be valid [כשר].

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 booklet**, answer three of the questions 10-13 (each question – 12 points).

10. Divorce and Yibum [גירושין וייבום]

- א. List two situations in which we obligate a man to give his wife a *get* [bill of divorce].
(6 points)
- ב. Explain what the commandment of *yibum* is.
(6 points)

11. Family Conduct [התנהלותה של משפחה]

- א. Yaakov [יעקב אבינו] wanted to leave Lavan's house and return to the Land of Canaan, and he discussed this with his wives.
What can we learn from this discussion about the relationship that a person should have with the members of his family?
(6 points)
- ב. Contemporary rabbinical authorities have ruled that women must learn Torah. List two reasons for this obligation.
(6 points)

12. Closeness between Man and Wife [קרבה בין איש לאשתו]

- א. (1) What is the commandment of *onah*?
(2) Give one aim of the commandment of *onah*.
(6 points)
- ב. The physical relationship between a man and a woman is euphemistically [בלשון נקייה] called "marital relations" ["חיי אישות"] rather than "sexual relations" ["יחסי מין"].
Explain the difference between these two expressions.
(6 points)

13. Short Questions

Briefly answer three of the items א to ד (each item – 4 points).

- א. What is a *huppah*? Give two explanations.
- ב. Explain the term "פסולי חיתון", and give one example of "פסולי חיתון".
- ג. According to the law of the State of Israel, a rabbinical court [בית דין] is authorized to impose penalties on a man who refuses to give his wife a *get*. List two examples of these penalties.
- ד. List two conditions that are necessary for immersion in a kosher ritual bath to be valid [כשר].

Good Luck!

בהצלחה!