

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

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.

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

כתוב במחברת הבחינה בלבד. רשום "טיוטה" בראש כל עמוד המשמש טיוטה. כתיבת טיוטה 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. Human Inclinations and Creation [יצר ויצירה]

- א. Regarding the prohibition of physical contact between unmarried men and women [איסור נגיעה], Rav Yosef Zvi Rimon wrote: "על יהלומים שומרים בצורה סגורה ומיוחדת".

["Diamonds are safeguarded in a special, closed place"].

Explain the reason for "איסור נגיעה" according to this sentence. (5 points)

- ב. (1) "כי שבע יפול צדיק וקם" (משלי, כ"ד, ט"ז)

Explain the meaning of this verse according to Rav Yitzhak Hutner.

- (2) Rav Yitzhak Hutner replied to a student who found it difficult to overcome his evil inclination [יצר הרע]: "דע לך שבזה הינך מתדמה (אתה דומה) אל הגדולים".

Explain in what way this student is like the great men [הגדולים].

(11 points)

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

- א. Explain why "אסור לאדם שיקדש את האישה עד שיראנה" (קידושין, מא, ע"א). (4 points)

- ב. According to Rambam, what general principle permits a person to defer marriage in order to learn Torah? (4 points)

- ג. (1) What is the reason for the recommendation given by the Gemara and Rambam to marry at a young age?

(2) Explain one reason for deferring the age of marriage nowadays.

(8 points).

3. Kiddushin and Nissuin [קידושין ונישואין]

- א. (1) At what stage of the *huppah* is the *ketubah* [הכתובה] read, and why is it read at this particular stage?
(2) Precisely at the high point of the wedding, we read the *ketubah* contract.
What do we learn from this?
(9 points)
- ב. (1) When do we recite *sheva brachot* [שבע ברכות], apart from the *sheva brachot* recited under the *huppah*?
(2) Give one condition necessary to recite these *sheva brachot*.
(7 points)

4. Obligations between a Man and Wife [מחויבות שבין איש לאשתו]; Building a Home [בניית הבית]

- א. The Sages imposed certain obligations on a woman toward her husband.
Explain why the Sages imposed these obligations on a woman. (4 points)
- ב. Explain how, in the case of divorce or being widowed, a woman's situation is better if she has a *ketubah*. (4 points)
- ג. Rahel and Yaakov are planning to get married. Rahel's family follows the custom of not eating rice on Pesach, and Yaakov's family does eat rice on Pesach.
What custom should Rahel and Yaakov follow after they get married? Explain two opinions. (8 points)

5. Divorce [גירושין]; Yibum [ייבום]

- א. Give two reasons why the Torah commanded us to write a bill of divorce [*get* - גט] and not to divorce a woman solely by means of a verbal declaration. (6 points)
- ב. Give two situations in which we obligate a man to give his wife a *get*. (5 points)
- ג. What is the commandment of *yibum*, and what is its purpose? (5 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. Kiddushin [קידושין]

- א. The *erusin* blessing [ברכת האירוסין] has three sections.
What is the subject of two of these sections? (6 points)
- ב. What is the required value of the object with which the man 'sanctifies' the woman [מקדש את האישה], and what do we learn from this? (6 points)

7. Onah [מצוות עונה]

- א. (1) What is the commandment of *onah*?
(2) Explain the importance of this commandment.
(8 points)
- ב. Give one difference between the male-female bond among animals and the bond between man and wife. (4 points)

8. Tumah and Taharah [טומאה וטהרה]

- א. (1) Originally, the rabbis ruled that women must not get dressed up [להתקשט] and wear makeup during their *niddah* period.
Explain the reason for this prohibition.
(2) Later, the rabbis ruled that women are permitted to get dressed up and wear makeup during their *niddah* period.
Explain the reason for permitting this.
(6 points)
- ב. "הגבורה של הנער הצעיר עולה על גבורת אלכסנדר מוקדון ונפוליאון" (הרב יוסף דב הלוי סולובייצ'יק)
What is the heroism shown by the "adolescent boy", and why is it greater than the heroism of Alexander the Great or Napoleon? (6 points)

9. Short Questions

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

- א. A man and woman who are not married to each other may be together in a room if a child aged five or more is present. Explain why.
- ב. What two conditions are necessary for a valid immersion in a kosher ritual bath?
- ג. A married woman's obligation to cover her hair has several ideological-spiritual aspects. Give one of them.
- ד. According to the *Sefer Hahinuch* [ספר החינוך], what is the reason for the commandment to honor one's parents [מצוות כיבוד הורים]?

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. Kiddushin [קידושין]

- א. The *erusin* blessing [ברכת האירוסין] has three sections.
What is the subject of two of these sections? (6 points)
- ב. What is the required value of the object with which the man 'sanctifies' the woman [מקדש את האישה], and what do we learn from this? (6 points)

11. Family Conduct [התנהלותה של משפחה]

- א. According to Rav Levi Ben-Gershom [הרלב"ג], what is the proper way in which a couple should treat each other, and how do we learn this from the conversation between Yaakov and his wives? (7 points)
- ב. Explain why "כל תורה שאין עימה מלאכה סופה בטלה וגוררת עון". (5 points)

12. Closeness and Distance in Marriage [קרבה וריחוק בחיי הזוגיות]

- א. (1) Originally, the rabbis ruled that women must not get dressed up [להתקשט] and wear makeup during their *niddah* period.
Explain the reason for this prohibition.
- (2) Later, the rabbis ruled that women are permitted to get dressed up and wear makeup during their *niddah* period.
Explain the reason for permitting this.
(6 points)
- ב. "הגבורה של הנער הצעיר עולה על גבורת אלכסנדר מוקדון ונפוליאון" (הרב יוסף דב הלוי סולובייצ'יק)
What is the heroism shown by the "adolescent boy", and why is it greater than the heroism of Alexander the Great or Napoleon? (6 points)

13. Short Questions

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

- א. A man and woman who are not married to each other may be together in a room if a child aged five or more is present. Explain why.
- ב. According to the *Sefer Hahinuch* [ספר החינוך], what is the reason for the commandment to honor one's parents [מצוות כיבוד הורים]?
- ג. Contemporary rabbinical authorities have ruled that women are obliged to learn Torah. Why are women obliged to learn Torah?
- ד. What two conditions are necessary for a valid immersion in a kosher ritual bath?

Good Luck!

בהצלחה!