

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 × 15) — | 60 points |
| Part Two | } — (4 × 10) — | 40 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 | — (15×4) — | 60 נקודות |
| פרק שני | } — (10×4) — | 40 נקודות |
| או: | | |
| פרק שלישי | | |
| סך הכל | — | 100 נקודות |
- ג. חומר עזר מותר בשימוש:
מילון עברי-לועזי / לועזי-עברי.
- ד. הוראות מיוחדות: אין.

Write in the answer booklet only. Write "טייטה" 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 "טייטה" בראש כל עמוד המשמש טיוטה. כתיבת טיוטה בדפים שאינם במחברת הבחינה עלולה לגרום לפסילת הבחינה.

Good Luck!

בהצלחה!

Questions

Part One (60 points)

Answer four of the questions 1-5 (each question – 15 points).

1. "Two are better than one" ["טובים השניים מן האחד"]

- א. (1) Eliezer, Avraham's servant, devised a test in order to find Yitzhak a bride who had a certain character trait.
What trait was this, and why was it important for Yitzhak's bride to have this particular trait?
- (2) Eliezer, Avraham's servant, asked Rivkah's family for permission to take Rivkah to marry Yitzhak.
What was her family's reply, and what is learned about marriage from their reply?
(8 points)
- ב. (1) Give one reason for the commandment to 'be fruitful and multiply' [פרייה ורבייה].
(2) When is a man considered to have fulfilled the commandment to 'be fruitful and multiply'?
Give the opinion of Beit Shammai and the opinion of Beit Hillel.
(7 points)

2. Human Inclinations and Creation [יצר ויצירה]

- א. One *posek* [rabbinic decisor], Rav Yitzhak bar Sheshet (הריב"ש) discusses the case of a woman who complained that her neighbor harassed her. The woman had no proof or witnesses, and the neighbor claimed she was lying.
This *posek* issued several instructions to prevent the neighbor from harassing this woman. List two of these instructions. (4 points)
- ב. "דברים כ"ג, ט"ו) ["and your camp shall be holy"] [והיה מחניך קדוש].
(1) Why is this commandment given particularly regarding wartime?
(2) What do we learn from this commandment about everyday life?
(5 points)
- ג. There are several instructions aimed at men and women who spend many hours together in a mixed environment.
List two of these instructions. (6 points)

3. Kiddushin and Nissuin [קידושין ונישואין]

- א. In most Jewish communities it is customary for the rabbi to say the blessings for the *erusin* [ברכות האירוסין] rather than the bridegroom.

List two reasons for this custom.

(5 points)

- ב. It is customary to use a ring to 'consecrate' a woman in marriage [לקדש אישה].

List two reasons for this custom.

(5 points)

- ג. What is a huppah [חופה]? List two opinions.

(5 points)

4. Building a Home [בניית הבית]

- א. (1) What is "*shelom bayit*" [שלום בית]?

(2) How does the commandment of lighting Shabbat candles contribute to *shelom bayit*?

(6 points)

- ב. "אעשה לו עזר כנגדו" (בראשית ב, י"ח)

What explanation does the Midrash give for the words "עזר כנגדו"?

(3 points)

- ג. "אמר רב: לעולם יהא אדם זהיר באונאת אשתו"

(1) What is "אונאת אשתו"?

(2) According to the second part of Rav's statement (not given here), why must a man be careful not to be guilty of "אונאת אשתו"?

(6 points)

5. Divorce: Yibbum and Halitzah [גירושין: ייבום וחליצה]

- 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 a man is forced to give his wife a *get* [bill of divorce].

(9 points)

- ב. (1) In what circumstances must the commandment of *yibbum* [ייבום] or the commandment of *halitzah* [חליצה] be performed?

(2) According to the ruling of the Chief Rabbinate, what is the practice nowadays in such a case?

(6 points)

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

Part Two (40 points)

If you studied **Chapters 1-11 of the booklet**, answer four of the questions 6-10 (each question – 10 points).

6. "Two are better than one" ["טובים השניים מן האחד"]

- א. "הקשר הטוב בין איש ואשתו יהיה כאשר שניהם יגיעו למעלת הנתניה" (הרב אליהו דסלר, מכתב מאליהו)
According to Rav Dessler, what generates love between husband and wife, and why? (6 points)
- ב. Why are women exempt from the commandment to 'be fruitful and multiply' [פרו ורבו]?
Give one reason. (4 points)

7. Obligations between Man and Wife [מחוייבויות בין איש לאשתו]

- א. (1) Explain what a '*ketubah*' [כתובה] is.
(2) The Gemara states that a man is forbidden to live with his wife without a *ketubah*.
What is the reason for this law?
(7 points)
- ב. Nowadays, when a couple is getting divorced, how is the issue of their possessions usually handled? (3 points)

8. Onah [מצוות עונה]

- א. (1) The physical relationship between a man and a woman is delicately [בלשון נקיה] called 'marital relations' ["חיי אישות"], rather than 'sexual relations' ["יחסי מין"].
Explain the difference between the two expressions.
(2) Give one reason for the commandment of *onah*.
(7 points)
- ב. 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)

9. Tumah and Taharah [טומאה וטהרה]

- א. (1) Explain the expression "סוגה בשושנים" [lit: 'fenced in with lilies'].
(2) The expression "סוגה בשושנים" is a metaphor [דימוי] for the laws of *niddah*.
Explain this metaphor.
(7 points)
- ב. List the three stages of *taharah* relating to a woman who is *niddah*. (3 points)

10. Short Questions

Answer two of the items ג-א in brief (each item – 5 points).

- א. If a man and woman are traveling in a car alone, what are two of the conditions that must be fulfilled so that they do not transgress the prohibition of *yihud* [ייחוד] (seclusion)?
- ב. What two conditions are necessary for a valid immersion in a *kosher* ritual bath [מקווה טהרה כשר]?
- ג. A married woman is obliged to cover her hair according to *dat Moshe* [דת משה] and to *dat Yehudit* [דת יהודית]. What is *dat Moshe* and what is *dat Yehudit*?

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

Part Three (40 points)

If you studied **Chapters 1-6, 10-14 of the booklet**, answer four of the questions 11-15 (each question – 10 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)
According to Rav Dessler, what generates love between husband and wife, and why? (6 points)
- ב. Why are women exempt from the commandment to 'be fruitful and multiply' [פרו ורבו]?
Give one reason. (4 points)

12. Obligations between Man and Wife [מחויבויות בין איש לאשתו]

- א. (1) Explain what a '*ketubah*' [כתובה] is.
(2) The Gemara states that a man is forbidden to live with his wife without a *ketubah*.
What is the reason for this law?
(7 points)
- ב. Nowadays, when a couple is getting divorced, how is the issue of their possessions usually handled? (3 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. The Sages offered R. Elazar ben Azariah the position of *Nasi*, and he asked to consult with his wife.
Why is it important to consult with your wife in such a case? (4 points)

14. Intimacy between Man and Woman [קרבה בין האיש לאישה]

- א. (1) The physical relationship between a man and a woman is delicately [בלשון נקיה] called 'marital relations' ["חיי אישות"], rather than 'sexual relations' ["יחסי מין"]. Explain the difference between the two expressions.
(2) Give one reason for the commandment of *onah*.
(7 points)
- ב. 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 (each item – 5 points).

- א. If a man and a woman are traveling in a car alone, what are two of the conditions that must be fulfilled so that they do not transgress the prohibition of *yihud* ('seclusion') [ייחוד]?
- ב. For a man to divorce his wife, why is it necessary to write a document [שטר] and a verbal declaration is insufficient? Give one reason.
- ג. The Sages said that there never was, nor will there ever be, a case of a *בן סוור ומורה* ['a wayward and defiant son']. If so, why was this law written in the Torah?

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