

Note: This exam has special instructions. Answer the questions according to these instructions.

שים לב: בבחינה זו יש הנחיות מיוחדות.
יש לענות על השאלות על פי הנחיות אלה.

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

תורה שבעל פה
בית, חינוך ומשפחה — שאלון לעולים חדשים

Instructions for examinees

הוראות לנבחן

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 — (4 × 16) — 64 points

פרק ראשון — (16×4) — 64 נקודות

Part Two } — (3 × 12) — 36 points

or :

Part Three }

Total — 100 points

פרק שני }
או: }
פרק שלישי }

סך הכול — 100 נקודות

ג. Material that may be used during the exam:

Hebrew-other language / other language-Hebrew
dictionary

ג. חומר עזר מותר בשימוש:

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.

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

- א. List two things that a man and woman should check before getting married, in order to see if they are a good match. (4 points)
- ב. (1) Rav Eliyahu Dessler quoted the following words of the Midrash:
"כל שאין לו אישה... אינו אדם שלם" (בראשית רבה, י"ז, ב')
['Anyone without a wife... is not a complete person' (*Bereshit Rabba*, 17:2)].
Explain why a man without a wife is not a complete person.
(2) Based on Rav Dessler's teachings, explain what generates love between a husband and wife, and what causes their love to fade.
(7 points)
- ג. According to Jewish law, a man must have a son and a daughter in order to fulfill the biblical commandment [מדאורייתא] to 'be fruitful and multiply' ["פרו ורבו"].
State what obligation the Sages added to the biblical obligation, and explain one reason for this obligation added by the Sages. (5 points)

2. Human Inclinations and Creation [יצר ויצירה]

- א. The Gemara relates that at the beginning of the Second Temple era the Sages tried to abolish the sexual instinct [יצר העריות].
(1) What was the result of this attempt to abolish the sexual instinct?
(2) What can we learn from this about the importance of the sexual instinct?
(6 points)
- ב. "ואהבת את ה' א-להיך בכל לבבך..." (דברים, ו', ה')
['and you shall love the L-rd your G-d with all your heart' (*Devarim* 6:5)]
"בכל לבבך" – בשני יצריך, ביצר טוב וביצר רע" (ברכות, פרק ט', משנה ה')
["'with all your heart'" – with both your inclinations, with your good inclination and your evil inclination" (*Berachot* 9:5)]
Explain how a person can serve G-d with his/her evil inclination. (4 points)
- ג. "יהודה בן תימא אומר: הווי עז כנמר" (אבות, פרק ה', משנה כ')
- ['Yehudah ben Tema says: Be as strong as a leopard' (*Avot*, 5:20)]
What is difficult about this statement, and what is the answer to this difficulty? (6 points)

3. Human Inclinations and Creation [יצר ויצירה]

- א. According to the Rambam, it is considered a great sin to look at immodest sights [עריות].
- (1) Why is it a great sin to look at immodest sights?
- (2) Why might one think it is not a sin to look at immodest sights?
- (6 points)
- ב. How can one avoid looking at immodest sights? List two ways of doing this. (5 points)
- ג. There are several guidelines intended for men and women who spend many hours together in a mixed environment.
- List two of these guidelines. (5 points)

4. Kiddushin and Nissuin [קידושין ונישואין]

- א. The *huppah* ceremony begins with the *erusin* blessing [ברכת האירוסין].
- (1) The *erusin* blessing is composed of three parts. List the theme of two of these parts.
- (2) The *erusin* blessing ends with the words: "מקדש עמו ישראל על ידי חופה וקידושין"
['who sanctifies Israel, His people, with *huppah* and *kiddushin*.'].
- Explain the meaning of this ending.
- (7 points)
- ב. List two actions that the witnesses have to perform at the *kiddushin* ceremony. (4 points)
- ג. At what stage of the wedding is the *ketubah* customarily read out, and why is it read out at this stage? (5 points)

5. Prenuptial Agreement: Agunah [הסכם קדם-נישואין; עגונה]

- א. There are those who advise couples to sign a prenuptial (financial) agreement [הסכם ממון] or an Agreement for Mutual Respect [הסכם לכבוד הדדי] before they get married.
- (1) Explain one of these agreements.
- (2) What is it advisable to do before signing these agreements, and why?
- (9 points)
- ב. (1) Why is it important to release women who are *agunot* from their *agunah* status?
- (2) In recent history several historical events occurred that resulted in women becoming *agunot*.
- Name one such event, and write why it resulted in women becoming *agunot*.
- (7 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 6-10 (each question – 12 points).

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

- א. (1) According to Rav Tzvi Yehudah Kook, in what way are men and women equal?
(2) Based on the teachings of Rav Tzvi Yehudah Kook, give one difference between men and women.

(6 points)

- ב. Why are women exempt from the commandment to 'be fruitful and multiply' [פרו ורבו]?
Give two reasons. (6 points)

7. Onah [מצוות עונה]

- א. What is the commandment of *onah*, and why is it called by this name? (6 points)
ב. What are two of the aims of the commandment of *onah*? (6 points)

8. Tumah and Taharah [טומאה וטהרה]

- א. "ואשה כי יזוב זוב דמה ימים רבים" (ויקרא, ט"ו, כ"ה)
In what way is the expression "ימים רבים" ["many days"] difficult, and what solution does the Midrash give to this difficulty? (7 points)
ב. "הגבורה של הנער הצעיר עולה על גבורת אלכסנדר מוקדון ונפוליאון" (הרב יוסף דב הלוי סולובייצ'יק, חמש דרשות)
['The heroism of the young man is greater than the heroism of Alexander the Great and Napoleon' (Rav Yosef Dov Halevi Soloveitchik, *Five Derashot*)].
What heroism is shown by the "young man"? (5 points)

9. Hair Covering [כיסוי ראש]

- א. The Gemarah relates that Kimhit [קמחית] was particularly careful about covering her hair. In what way was Kimhit careful, and what reward did Kimhit say she received for this? (6 points)
ב. How should a married woman act in her own home regarding hair covering?
In your answer, discuss two situations. (6 points)

10. Short Questions

Answer two of the items א-ג in brief (each item – 6 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. A student wrote to Rav Yitzhak Hutner that he had difficulty in overcoming his evil inclination [יצר הרע]. Rav Yitzhak Hutner replied: אל דע לך שבזה הינך מתדמה [אתה דומה] אל "דע לך שבזה הינך מתדמה [אתה דומה] אל
"דע לך שבזה הינך מתדמה [אתה דומה] אל
"You should know that you are just like great people in that respect."].
Explain in what way this student was like 'great people'.
ג. Give the literal meaning of the expression "סוגה בשושנים", and explain its connection with the laws of separation [דיני ההרחקות] between husband and wife.

/Continued on page 5/

Answer questions in either 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 11-15 (each question – 12 points).

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

- א. (1) According to Rav Tzvi Yehudah Kook, in what way are men and women equal?
(2) Based on the teachings of Rav Tzvi Yehudah Kook, give one difference between men and women.
(6 points)
- ב. Why are women exempt from the commandment to 'be fruitful and multiply' [פרו ורבו]? Give two reasons. (6 points)

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

- א. In your own words, list the three biblical obligations [חובות מן התורה] that a husband has toward his wife. (5 points)
- ב. (1) In your own words, give one obligation that a wife has toward her husband.
(2) Why did the Sages impose certain obligations on the wife toward her husband? (7 points)

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

- א. What is the commandment of *onah*, and why is it called by this name? (6 points)
- ב. What are two of the aims of the commandment of *onah*? (6 points)

14. *Sugah ba'Shoshanim* - Closeness and Distance in Marital Relations

[סוגה בשושנים – קרבה וריחוק בחיי הזוגיות]

- א. ואֵשָׁה כִּי יִזְבֹּב זֶלֶב דְּמָה יָמִים רַבִּים" (ויקרא, ט"ו, כ"ה)
In what way is the expression "ימים רבים" ["many days"] difficult, and what solution does the Midrash give to this difficulty? (7 points)
- ב. "הגבורה של הנער הצעיר עולה על גבורת אלכסנדר מוקדון ונפוליאון" (הרב יוסף דב הלוי סולובייצ'יק, חמש דרשות)
['The heroism of the young man is greater than the heroism of Alexander the Great and Napoleon.' (Rav Yosef Dov Halevi Soloveitchik, *Five Derashot*)]
What heroism is shown by the "young man"? (5 points)

15. Short Questions

Answer two of the items א-ג in brief (each item – 6 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. Write the literal meaning of the expression "סוגה בשושנים", and explain its connection with the laws of separation between husband and wife.
- ג. What are the three stages of *taharah* [טהרה]?

Good Luck!

בהצלחה!