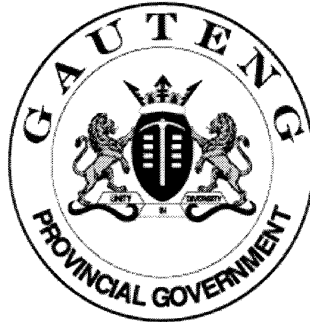


**SENIOR CERTIFICATE
EXAMINATION
*SENIORSERTIFIKAAT-EKSAMEN***



**OCTOBER / NOVEMBER
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2004

JEWISH STUDIES

**(Second Paper: Sacred
Literature)**



504-1/2

11 pages

JEWISH STUDIES HG: Paper 2



504 1 2

HG

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**GAUTENG DEPARTMENT OF EDUCATION
SENIOR CERTIFICATE EXAMINATION**

**JEWISH STUDIES HG
(Second Paper: Sacred Literature)**

TIME: 1½ hours

MARKS: 130

PLEASE READ THE FOLLOWING INSTRUCTIONS CAREFULLY

1. This paper consists of 11 pages. Please check that your question paper is complete.
 2. Read the questions carefully. Use the reading time to read all the texts provided.
 3. The paper consists of Section A: short comprehensions on seen texts
 Section B: a choice of **one** long essay or **two** short essays.
 4. Number your answers in the same manner as the questions are numbered.
 5. It is in your own interest to write legibly and to present your work neatly.
-

SECTION A: COMPREHENSIONS

ALL QUESTIONS IN THIS SECTION MUST BE ANSWERED.

QUESTION 1**PROHIBITION OF WORK ON SABBATH**

The arrogant men of Babel spurned the teaching of the Sabbath and thus suffered the experience and teaching of failure. So the Sabbath was transferred to the nation through which G-d wished to demonstrate to erring mankind His sovereignty and man's real task. Therefore His nation was and should be not only man through G-d but also nation through G-d which it became by means of the redemption from Egypt and which it remains. So the Sabbath now became the symbol of G-d's rule of the world, of Israel and of the task of the Jew as man and as Israelite (Man-Israelite).

But how can the Sabbath become such a symbol, education and sanctification for this task? "You can work during six weekdays and do all your tasks. But Saturday is the Sabbath to G-d your L-rd". How? "Do not do anything that constitutes work". How, above all, does man show his domination over the earth? In that he can fashion all things in his environment to his own purpose – the earth for his habitation and source of sustenance, plant and animal for food and clothing. He can transform everything into an instrument of human service. He is allowed to rule over the world for six days with G-d's will. On the seventh day, however, he is forbidden by Divine behest to fashion anything for his own purpose. In this way he acknowledges that he has no rights of ownership or authority over the world. Nothing may be dealt with as man pleases, for everything belongs to G-d, the Creator, Who has set man into the world to rule it according to His word. On each Sabbath day, the world, so to speak, is restored to G-d, and thus man proclaims, both to himself and to his surroundings, that he enjoys only a borrowed authority.

There even the smallest work done on the Sabbath is a denial of the fact that G-d is the Creator and Master of the world. It is an arrogant setting-up of man, as his own master. It is the denial of the whole task of the Jew as man and as Israelite, which is nothing but the management of the earth according to the will of G-d. It therefore incurs death and excision from the congregation of Israel. On the other hand, every refraining from work on the Sabbath is in itself a positive expression of the fact that G-d is the Creator and Master of the world, that it is He Who has set man in his place, that He is the Lawgiver of his life. It is a proclamation and acknowledgement of our task as men and Israelites.

1. What is meant by: "The arrogant men of Babel spurned the teaching of the Sabbath"? (3)
2. According to the author, what is the purpose of the Sabbath? (2)
3. Explain the idea of "not only man through G-d but also nation through G-d" as explained by the author. (4)
4. Who is the author of this text? (1)

5. What explanation is given by the author for why there is a prohibition of work on the Sabbath. (6)
6. What is the task of man according to this text? (2)
7. How does the author explain the strict punishment for desecrating the Shabbat? (2)

20 marks

QUESTION 2

Read the texts provided and answer the questions that follow.

TEXT 1

If there will be among you a needy (man) from among one of your brothers within one of your gates, in the land that G-d, your G-d, is giving you, you shall not make your heart unfeeling and close up your hand to your brother, the needy (man).

Rather, you shall open, open your hand to him, and you shall also lend, lend him sufficient for his need, what he lacks.

Take heed for yourself that the unworthy word not take root in your heart saying: "The seventh year, the year of release, is at hand", and then your eye would look in an evil manner upon your brother, the needy (man), and you would not give him (anything). He would then cry to G-d concerning you, and a sin would be attached to you.

Rather, you shall give (indeed) give to him, and your heart shall not feel badly when you give to him, for as a result, G-d, your G-d, will bless you in all your work and in all that is at the command of your hand.

TEXT 2

Our Rabbis taught: "lend" refers to a man who has no means and is unwilling to receive his maintenance from the poor fund, to whom the allowance must be given as a loan and then presented to him as a gift. "Lend him" refers to a man who has the means and does not wish to maintain himself at his own expense to whom the allowance is given as a gift and repayment is claimed from his estate after his death. This is the opinion of Rabbi Judah. The Sages, however, said: "If he has the means and does not wish to maintain himself at his own expense no one need feel any concern about him". To what, however, is the text "lend him" applied? The Torah employs ordinary phraseology.

1. What is the source of Text 1? (2)
2. What is the source of Text 2? (2)
3. Text 1 identifies a priority list in regard to charity. Show which words do this and explain them. (8)

4. Why does Text 1 write "open" twice? (2)
5. In Text 1, "lend" is repeated. Explain the two views in Text 2 which explain the need for "lend" to be repeated. (6)
6. Define the difference between a "need" and a "lack" in Text 1. (4)
7. What is the 7th year called in Hebrew (*Write it in English letters*) and how does this year impact on the laws of charity? (3)
8. Reward and punishment are fundamental beliefs in Judaism.
 - 8.1 Where are they mentioned in Text 1? (2)
 - 8.2 Why do you think there is a need to mention this in regard to charity? (1)

30 marks

QUESTION 3

Read the text provided and answer the questions that follow.

If one gives charity to one's grown sons and daughters whom one is no longer obligated to support, to the sons in order that they study Torah and to the daughters in order that they conduct themselves properly, or if one gives gifts to one's father, and these recipients are in need of this support, this is considered charity. Furthermore, one must give to them prior to giving to others. One must also give precedence to a relative, though they are not his son or father. A brother from his father precedes a brother from his mother. The poor of one's household precede the poor of one's city. The poor of one's city precede the poor of another city.

Rema: Those who live permanently in a city are called "the poor of the city" and they precede the poor who arrive from other places.

The inhabitants of the Land of Israel precede the inhabitants from outside the Land.

Rema: Support of oneself takes precedence over supporting others and one is not obligated to give charity until one can support oneself. Then one should support one's father and mother if they are poor and they take precedence over support of one's children. Then one should support one's children and they take precedence over one's brothers. Brothers precede other relatives, one's relatives precede one's neighbours, one's neighbours precede the people of one's city and the people of one's city precede the people of another city. The same principal applies to the situation where captives must be ransomed.

Pitchei Teshuva: the inhabitants of Jerusalem precede the inhabitants of the other cities of the Land of Israel.

Using the above text, prioritise the following into the correct order for you to give charity.
(You live in South Africa – Johannesburg.)

- 3.1 Brother
 Inhabitant of Tel Aviv
 Your neighbour
 Father
 Poor person travelling through the city from Pretoria
 Inhabitant of Jerusalem
 Sister
 Son
 First cousin
 Poor of your city
 Poor person of your household (11)
- 3.2 What is the source of the above text? (1)

12 marks

QUESTION 4

As a counter-measure to crime in the city, certain neighbourhoods have erected "temporary" enclosures that cordon off streets with palisade fencing. Many of these "fences" have gateways with two doorposts and a lintel. Would neighbourhoods with a predominantly Jewish population need to attach mezuzot to these gateways? (The same question would apply to cluster complexes and blocks of flats where the majority of tenants are Jewish.)

ANSWER

In the Talmud Bavli, Yoma 11(a) we learn:

Our Rabbis taught: "and your gates – upon the gates of houses, upon the gates of courts, upon the gates of provinces, upon the gates of cities rests the dutiful obligation (of Mezuzah) to the Omnipresent, as it is said: 'on the door posts of your houses and your gates'".

From this gemara we learn that all forms of gateways require a mezuzah. This would include gateways of enclosures around neighbourhoods and cluster complexes or blocks of flats. This gemara is codified by the Rambam as halacha in Mishne Torah, Tefillin and Mezuzah 6.8 and in the Shulchan Aruch, Yoreh De'ah 286:1. It would seem that the accepted halacha requires Jews who live in such areas to put up mezuzot on these gateways.

The Rema in his notes on the Shulchan Aruch, however, exempts one if there are even only a few non-Jews in the area. The reasoning is mentioned in the Shach:

1. The presence of a mezuzah would endanger Jewish life.
2. Anti-Semitic vandals might desecrate the mezuzah.

The gemara regards the concern of danger as a valid one as we see in Talmud Bavli, Yoma 11(a) where the city of Mahoza was exempted from mezuzot on its gateways:

"Rather," said Abaye, "it is due to a fear of danger" (that the King will say the Jews are practising witchcraft and casting spells). (That it can be dangerous is now proved.) "For it has been taught: 'the mezuzot of an individual's house should be examined twice every seven years, and of public buildings twice every fifty years'. It happened to an Artaban who was examining mezuzot in the upper market of Sephoris that a police officer found him and took from him a thousand zuz (as a fine)".

Hence, where there is fear of danger to the inhabitants or that the mezuzah might be desecrated owing to the nature of the pedestrians of that area, one would be exempt from putting up a mezuzah.

- 4.1 What, in the style of the above text, would suggest that it is a "modern day responsa"? (2)
- 4.2 (a) What reason is given for requiring a mezuzah at the neighbourhood fence? (2)
- (b) What is the source for this reason? (2)
- 4.3 (a) What reasons are given to exempt the gateway from a mezuzah? (4)
- (b) What proof is brought for one of these reasons? (explain) (3)
- (c) Why are the mezuzot of a public place checked less often? (2)
- 4.4 The above text only discusses the fenced off neighbourhood areas. Do the same issues apply to the entrance of a block of flats? Explain. (3)

18 marks

SECTION B: ESSAY

In this section you must write either **one** long essay or **two** short essays. The sources provided as well as other sources you have learnt **must** be used when answering the question.

QUESTION 5: LONG ESSAY

The long essay must be between 400 and 500 words.

"You shall not make your heart unfeeling and close up your hand".

This quote from the Torah mentions two elements of charity, the heart and the hand. Using sources from Jewish texts, develop these two elements and show their importance in fulfilling the Mitzvah of Tzeddakah.

[50]

OR

QUESTION 6: SHORT ESSAYS

Write an essay of approximately **250 – 300** words on each of the following topics:

- 6.1 The Sacred Texts have offered a number of different reasons for placing a mezuzah on the doorpost. Discuss the different approaches offered in the sources provided. (25)

AND

- 6.2 A congregant approaches you as the local Rabbi. This congregant is a doctor and wants to know what she may or may not do on Shabbat. Your answer should give her the basic principles regarding practising medicine and the opening of a doctor's rooms on Shabbat. (25)

[2 x 25 = 50]

50 marks

Total: 130 marks

SOURCE MATERIAL FOR LONG ESSAY**QUESTION 5****GEMARA**

Our Rabbis taught: "If an orphan boy and an orphan girl applied for maintenance, the girl orphan is to be maintained first and the boy orphan afterwards, because it is not unusual for a man to go begging, but it is unusual for a woman to do so. If an orphan boy and an orphan girl applied for a marriage grant, the girl orphan is to be enabled to marry first and the boy orphan is married afterwards, because the shame of a woman is greater than that of a man".

Mar Ukba had a poor man in his neighbourhood into whose door socket he used to throw four zuz every day. Once the poor man thought: "I will go and see who does me this kindness." On that day it happened that Mar Ukba was late at the house of study and his wife was coming home with him. As soon as the poor man saw them moving past the door he went out after them but they fled from him and ran into a furnace from which the fire had just been swept. Mar Ukba's feet were burning and his wife said to him: "Raise your feet and put them on mine." As he was upset she said to him: "I am usually at home and my benefactions are direct." And what was the reason for all that? Because Mar Zutra Tobiah said in the name of Rab, others state Rabbi Huna Bizna said in the name of Rabbi Simeon the Pious, and others again state Rabbi Yohanan said in the name of Rabbi Simeon Ben Yohai: "Better had a man thrown himself into a fiery furnace than publicly put his neighbour to shame". Where do we derive this from? From the action of Tamar, for it is written in Scripture: "When she was brought forth she sent to her father-in-law".

MISHNE TORAH

The fourth, still lower degree, is when the recipient knows the giver, but the giver does not know the recipient. The great sages used to tie money in sheets which they threw behind their backs, and the poor would come and get it without being embarrassed.

KITZUR SHULCHAN ARUCH

He who gives alms to the poor with an unfriendly mien, even if he gives as much as a thousand pieces of gold, his deed is without merit. He nullifies it by his ill will, and he violates the Divine Command (Deuteronomy 15:10): "And your heart shall not feel badly when you give to him". But he must give it with a cheerful countenance and a joyful feeling. He should also condole with them and cheer them as Job said (Job 30:25): "Did I not weep for him that was in trouble? Was not my soul grieved for the needy?" and it is written (Job 28:13): "And the heart of the widow I caused to sing for joy".

SOURCES FOR SHORT ESSAYS**QUESTION 6.1: MEZUZA****GEMARA**

Raba said: "The proper performance of the precept is to fix it in the handbreadth nearest to the street".

Why? The Rabbis say: "So that one should encounter a precept immediately on one's return home". Rabbi Chanina of Sura says: "So that it should protect the entire house".

R Chanina said: "Come and see how the character of the Holy One, blessed be He, differs from that of men of flesh and blood. According to human standards the king dwells within, and his servants keep guard on him from outside. But with the Holy One, blessed be He, it is not so, for it is His servants that dwell within, and he keeps guard over them from outside. As it is said: The L-rd is your keeper, the L-rd is your shade upon your right hand".

R Joseph, the son of Raba, stated in his discourse in the name of his father: "If one set it deep in the door post to the depth of a handbreadth, it is invalid".

MISHNE TORAH

One should carefully observe the precept of mezuzah for it is the duty of all, continuously. When a person enters or leaves a home provided with a mezuzah, he will meet with the oneness of the Holy One, Blessed be He, and will remember the love we owe to G-d. He will be roused from his sleep and indulgence in temporal vanities. He will conceive that nothing endures forever and to all eternity, except knowledge of the Creator of the universe, and immediately he will return to his right senses and walk in upright paths. The ancient sages declared: "Anyone who has teffilin on his head and arm, tzitzit on his garment and a mezuzah on his door, it is likely that he will not commit sins, for he has many reminders, veritable angels that rescue him from sinning, as it is written: 'The angel of the L-rd camps around his worshippers, and rescues them' (Psalms 34:8)".

HOREV HIRSCH

When you enter your house, put your hand upon the mezuzah and remind yourself that you are treading upon consecrated ground. When you leave your house, put your hand upon the mezuzah and commit your house to the protection of Him to Whom it is dedicated.

QUESTION 6.2: SHABBAT**TORAH**

Remember the Sabbath to keep it holy. You can work during the six weekdays and do all your tasks. But Saturday is the Sabbath to G-d your L-rd. Do not do anything that constitutes work. (This includes) you, your son, your daughter, your slave, your maid, your animal and the foreigner in your gates. It was during the six weekdays that G-d made the heaven, the earth, the sea and all that is in them, but He rested on Saturday. G-d therefore blessed the Sabbath day and made it holy.

MISHNE TORAH

Like all other precepts, the Sabbath is set aside where human life is in danger. For a person who is dangerously ill, everything may be done on the Sabbath at the bidding of a local physician. These things should not be performed by non-Jews, minors, servants or women, lest they consider the Sabbath a light matter. Instead, scholars and sages of Israel are to carry them out. One must not put off the desecration of the Sabbath in treating a serious patient, as it is written: "If a man obeys them he shall live by them" (Leviticus 18:5) but he must not die by them. From this you may infer that the laws of the Torah are not meant to wreak vengeance upon the world, but to bestow on it mercy, kindness and peace.

SHULCHAN ARUCH HARAV

Every life-threatening situation overrides the observance of Shabbat and one who is swift to save a life is to be praised. (This applies even in situations where it is doubtful if the life can be saved or it is doubtful if there is actually a life-threatening situation – Editor.)

RAV MOSHE FEINSTEIN

However, the fact that the prohibition which is set aside still exists, suggests to Rabbi Feinstein that although one must not hesitate to respond when confronted by an emergency, according to the Rambam, a physician should not seek to make himself available in a community where there are other doctors. The observant physician's office should be closed, his home phone number not publicised, and he should not carry a paging beeper unless he is the only physician in the area. A physician working in a hospital should attempt to have Shabbat as his designated day off, even where there is a possibility that a non-observant Jewish physician will be given a Shabbat assignment in his stead. If he has already been scheduled for Shabbat, he should try to exchange his shift with a non-Jew. But when a non-Jew is not available, Rabbi Feinstein further posits that the observant physician should be permitted to exchange days with a non-observant Jew, because the non-observant Jewish doctor would in any case violate the laws of Shabbat at home and, in serving hospitalised patients, he might benefit by having his Shabbat infractions take place in authorised circumstances.

END