

Rabbinical Assembly Tikkun Source Materials
Shavuot 5780



This packet contains source sheets to accompany both the pre-recorded sessions currently available on YouTube at www.youtube.com/playlist?list=PLAUaYjTp5xS5DF06maAV4pbiqLM_tOpxS as well as the live tikkun, beginning on Thursday, May 28th at 9 PM EDT at www.tinyurl.com/RATikkun.

Thank you to all of our colleagues who are sharing their Torah to enrich our celebration of Shavuot.

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Moses and Ezekiel: Should Revelation be Hidden or Revealed?

Rabbinical Assembly Shavuot 5770

Rabbi Abby Sosland

1. Ezekiel 1

יחזקאל א'

(1) In the 30th year, on the fifth day of the fourth month, when I was in the community of exiles by the Chebar Canal, the heavens opened and I saw visions of God. (2) On the fifth day of the month—it was the fifth year of the exile of King Jehoiachin— (3) the word of the LORD came to the priest Ezekiel son of Buzi, by the Chebar Canal, in the land of the Chaldeans. And the hand of the LORD came upon him there. (4) I looked, and lo, a stormy wind came sweeping out of the north—a huge cloud and flashing fire, surrounded by a radiance; and in the center of it, in the center of the fire, a gleam as of amber. (5) In the center of it were also the figures of four creatures. This was their appearance: They had the figures of human beings. (6) However, each had four faces, and each of them had four wings; (7) the legs of each were a single rigid leg, and the feet of each were like a single calf's hoof; and their sparkle was like the luster of burnished bronze. (8) They had human hands below their wings. The four of them had their faces and their wings on their four sides. (9) Each one's wings touched those of the other. They did not turn when they moved; each could move in the direction of any of its faces. (10) Each of them had a human face; each of the four had the face of a lion on the right; each of the four had the face of an ox on the left; and each

(א) וַיְהִי אִי בַשָּׁלְשִׁים שָׁנָה בְּרַבִּיעֵי
בַּחֲמִשָּׁה לַחֹדֶשׁ וָאֲנִי בְּתוֹךְ-הַגּוֹלָה
עַל-נְהַר-כְּבַר נִפְתְּחוּ הַשָּׁמַיִם וָאֶרְאָה
מַרְאֹת אֱלֹהִים: (ב) בַּחֲמִשָּׁה לַחֹדֶשׁ הַיָּהּ
הַשְּׁנֵה הַחֲמִישִׁית לַגָּלוּת הַמֶּלֶךְ יוֹיָכִן:
(ג) הֲיָה הֲיָה דְבַר-יְהוָה אֶל-יְחִזְקֵאל
בֶן-בּוּזִי הַפֶּהוּן בְּאֶרֶץ כַּשְׁדִּים
עַל-נְהַר-כְּבַר וַתְּהִי עָלַי שָׁם יַד-יְהוָה:
(ד) וָאֶרְאָה וְהִנֵּה רוּחַ סַעֲרָה בָּאָה
מִן-הַצֶּפֶן וְעָנָן גָּדוֹל וָאֵשׁ מִתְּלַקַּחַת
וְנִגְהָ לּוֹ סָבִיב וּמִתּוֹכָהּ כָּעֵין הַחֹשֶׁמֶל
מִתּוֹךְ הָאֵשׁ: (ה) וּמִתּוֹכָהּ דְמוֹת אַרְבַּע
חַיּוֹת וְזֶה מַרְאֵיהֶן דְמוֹת אָדָם לְהִנֵּה: (ו)
וָאֲרַבְעָה פָנִים לְאַחַת וָאֲרַבַּע כַּנְּפִים
לְאַחַת לָהֶם: (ז) וְרַגְלֵיהֶם רַגְלֵי יִשְׂרָאֵל
וְכַף רַגְלֵיהֶם כַּכַּף רַגְלֵי עֵגֶל וְנֹצְצִים
כְּעֵין נְחֹשֶׁת קָלִיל: (ח) וַיִּדּוּ [וַיִּדְּוּ] אָדָם
מִתַּחַת כַּנְּפֵיהֶם עַל אַרְבַּעַת רַבְעֵיהֶם
וּפְנֵיהֶם וּכְנֵפֵיהֶם לְאַרְבַּעַתָּם: (ט) חִבְרַת
אִשָּׁה אֶל-אַחֻתָּהּ כַּנְּפֵיהֶם לֹא-יִסְבּוּ
בְּלַכְתָּן אִישׁ אֶל-עֵבֶר פָּנָיו יִלְכוּ: (י)
וּדְמוֹת פְּנֵיהֶם פָּנֵי אָדָם וּפְנֵי אַרְיֵה
אֶל-הֵימִין לְאַרְבַּעַתָּם וּפְנֵי-יִשׁוּר
מִהַשְׂמָאוֹל לְאַרְבַּעַתָּן וּפְנֵי-נִשְׂוֹר
לְאַרְבַּעַתָּן: (יא) וּפְנֵיהֶם וּכְנֵפֵיהֶם

of the four had the face of an eagle. (11) Such were their faces. As for their wings, they were separated: above, each had two touching those of the others, while the other two covered its body. (12) And each could move in the direction of any of its faces; they went wherever the spirit impelled them to go, without turning when they moved. (13) Such then was the appearance of the creatures. With them was something that looked like burning coals of fire. This fire, like torches, kept moving about among the creatures; the fire had a radiance, and lightning issued from the fire. (14) Dashing to and fro [among] the creatures was something that looked like flares. (15) As I gazed on the creatures, I saw one wheel on the ground next to each of the four-faced creatures. (16) As for the appearance and structure of the wheels, they gleamed like beryl. All four had the same form; the appearance and structure of each was as of two wheels cutting through each other. (17) When they moved, each could move in the direction of any of its four quarters; they did not veer when they moved. (18) Their rims were tall and frightening, for the rims of all four were covered all over with eyes. (19) When the creatures moved forward, the wheels moved at their sides; and when the creatures were borne above the earth, the wheels were borne too. (20) Wherever the spirit impelled them to go, they went—wherever the spirit impelled them—and the wheels were borne alongside them; for the spirit of the creatures was in the wheels. (21) When those moved, these moved; and when those stood still, these stood still; and when those were borne above the earth, the wheels were borne alongside them—for the spirit of the creatures was in the wheels. (22) Above the heads of the creatures was a form: an expanse, with an

פְּרָדוֹת מִלְמַעְלָה לֹא יִישׁ שְׁתֵּימֵי הַבְּרוֹת
אִישׁ וּשְׁתֵּימֵי מְכַסּוֹת אֶת גּוֹיֵתִיהֶנָּה: (יב)
וְאִישׁ אֶל-עֵבֶר פָּנָיו יִלְכוּ אֶל אֲשֶׁר
יְהִי־שָׁמָּה הַרוּחַ לְלַכֵּת יִלְכוּ לֹא יִסְבוּ
בְּלִכְתָּן: (יג) וּדְמוּת הַחַיּוֹת מֵרְאִיָּהֶם
כַּגַּח־לִי־אֵשׁ בְּעֵרוֹת כְּמֵרְאֵה הַלְּפָדִים
הִיא מִתְהַלֶּכֶת בֵּין הַחַיּוֹת וְנִגְהָ לְאֵשׁ
וּמִן-הָאֵשׁ יוֹצֵא בְּרָק: (יד) וְהַחַיּוֹת רָצוּ
וְשׁוֹב כְּמֵרְאֵה הַבְּזָק: (טו) וְאֶרְאָה הַחַיּוֹת
וְהִנֵּה אוֹפָן אֶחָד בְּאַרְצָן אֶצֶל הַחַיּוֹת
לְאַרְבַּעַת פָּנָיו: (טז) מֵרְאֵה הָאוֹפָנִים
וּמַעֲשֵׂיהֶם כְּעֵין תְּרַשִּׁישׁ וּדְמוּת אֶחָד
לְאַרְבַּעַתָּן וּמֵרְאִיָּהֶם וּמַעֲשֵׂיהֶם כְּאֲשֶׁר
יְהִי הָאוֹפָן בְּתוֹךְ הָאוֹפָן: (יז)
עַל-אַרְבַּעַת רְבִיעֵיהֶן בְּלִכְתָּם יִלְכוּ לֹא
יִסְבוּ בְּלִכְתָּן: (יח) וְגִבֵּיהֶן וְגִבֵּה לָהֶם
וְיֵרְאֵה לָהֶם וְגִבְתָּם מְלֵאֵת עֵינַיִם סָבִיב
לְאַרְבַּעַתָּן: (יט) וּבְלִכְתֵּי הַחַיּוֹת יִלְכוּ
הָאוֹפָנִים אֶצְלָם וּבִהְנֵשָׂא הַחַיּוֹת מֵעַל
הָאָרֶץ יִנְשְׂאוּ הָאוֹפָנִים: (כ) עַל אֲשֶׁר
יְהִי־שָׁם הַרוּחַ לְלַכֵּת יִלְכוּ שָׁמָּה הַרוּחַ
לְלַכֵּת וְהָאוֹפָנִים יִישׂוּ לְעַמְתָּם כִּי רוּחַ
הַחַיּוֹת בְּאוֹפָנִים: (כא) בְּלִכְתָּם יִלְכוּ
וּבְעַמְדָם יַעֲמֻדוּ וּבִהְנֵשָׂאֵם מֵעַל הָאָרֶץ
יִנְשְׂאוּ הָאוֹפָנִים לְעַמְתָּם כִּי רוּחַ הַחַיּוֹת
בְּאוֹפָנִים: (כב) וּדְמוּת עַל-רֵאשֵׁי הַחַיּוֹת
רְקִיעַ כְּעֵין הַקֶּרַח הַנּוֹרָא נְטוּי
עַל-רֵאשֵׁיהֶם מִלְמַעְלָה: (כג) וְתַחַת
הַרְקִיעַ כְּנִפְיָהֶם יִשְׂרוֹת אִשָּׁה אֶל-אֲחוֹתָהָ
לֹא יִישׁ שְׁתֵּימֵי מְכַסּוֹת לְהִנָּה וְלֹא יִישׁ
שְׁתֵּימֵי מְכַסּוֹת לְהִנָּה אֶת גּוֹיֵתִיהֶם: (כד)
וְאֲשַׁמַּע אֶת-קוֹל כְּנִפְיָהֶם כְּקוֹל מַיִם
רַבִּים כְּקוֹל-שֹׁדֵי בְּלִכְתָּם קוֹל הַמְּלָה

awe-inspiring gleam as of crystal, was spread out above their heads. (23) Under the expanse, each had one pair of wings extended toward those of the others; and each had another pair covering its body. (24) When they moved, I could hear the sound of their wings like the sound of mighty waters, like the sound of Shaddai, a tumult like the din of an army. When they stood still, they would let their wings droop. (25) From above the expanse over their heads came a sound. When they stood still, they would let their wings droop. (26) Above the expanse over their heads was the semblance of a throne, in appearance like sapphire; and on top, upon this semblance of a throne, there was the semblance of a human form. (27) From what appeared as his loins up, I saw a gleam as of amber—what looked like a fire encased in a frame; and from what appeared as his loins down, I saw what looked like fire. There was a radiance all about him. (28) Like the appearance of the bow which shines in the clouds on a day of rain, such was the appearance of the surrounding radiance. That was the appearance of the semblance of the Presence of the LORD. When I beheld it, I flung myself down on my face. I heard the voice of someone speaking.

כְּקוֹל מַחְנֵה בְּעַמּוּד תִּרְפִּינָה כְּנִפְיָהּ:
 (כה) וַיְהִי-קוֹל יַמְעַל לְרִקְיעַ אֲשֶׁר
 עַל-רֹאשָׁם בְּעַמּוּד תִּרְפִּינָה כְּנִפְיָהּ:
 (כו) וּמִמֶּעַל לְרִקְיעַ אֲשֶׁר עַל-רֹאשָׁם
 כָּמֹרְאָה אֲבֹן-סַפִּיר דְּמוּת כְּסֵא וְעַל דְּמוּת
 הַכְּסֵא דְמוּת כָּמֹרְאָה אָדָם עָלָיו
 מְלֻמָּעָלָה: (כז) וְאָרָא ׀ כְּעֵין חֲשֵׁמׁ ׀ ל
 כָּמֹרְאָה-אֵשׁ בֵּית-לָה סְבִיב מִמֹּרְאָה
 מִתְנִיּוֹ וּלְמַעְלָה וּמִמֹּרְאָה מִתְנִיּוֹ וּלְמַטָּה
 רָאִיתִי כָּמֹרְאָה-אֵשׁ וְנִגְהָ לּוֹ סְבִיב: (כח)
 כָּמֹרְאָה הַקִּשְׁתַּת אֲשֶׁר יְהִיָּה בְּעֵנֵן בְּיוֹם
 הַגֹּשֶׁם כֵּן מֹרְאָה הַנִּגְהָ סְבִיב הוּא
 מֹרְאָה דְמוּת כְּבוֹד-יְהוָה וְאָרָאָה וְאֶפְל
 עַל-פְּנֵי וְאִשְׁמַע קוֹל מְדַבֵּר: (ס)

2. Shabbat 13b:8

Rav Yehuda said that Rav said: Truly, that man is remembered for the good, and his name is Hananya ben Hizkiya, as if not for him, the book of Ezekiel would have been suppressed because its contents, in many details, contradict matters of Torah. The Sages sought to suppress the book and exclude it from the canon. **What did he, Hananya ben**

שבת י"ג ב'ח'

אָמַר רַב יְהוּדָה אָמַר רַב: בְּרַם זְכוּר
 אוֹתוֹ הָאִישׁ לְטוֹב וְחַנּוּנִיָּה בֶן חִזְקִיָּה
 שְׁמוֹ, שְׂאֵלְמֵלָא הוּא נִגְזַר סֵפֶר יְחִזְקִאל,
 שְׁהָיוּ דְבָרָיו סוֹתְרִין דְּבָרֵי תוֹרָה. מָה
 עָשָׂה? — הָעֵלּוּ לוֹ שְׁלֹשׁ מֵאוֹת גְּרָבֵי
 שְׁמוֹ, וַיֵּשֶׁב בְּעַלְיָהּ וּדְרָשָׁן.

Hizkiya, **do? They brought him three hundred jugs of oil**, for light and food, **up** to his upper story, **and he sat** isolated **in the upper story** and did not move from there until **he homiletically interpreted** all of those verses in the book of Ezekiel that seemed contradictory, and resolved the contradictions.

3. Mishnah Chagigah 2:1

משנה חגיגה ב' א'

(1) They may not expound upon the subject of forbidden relations in the presence of three. Nor the work of creation in the presence of two. Nor [the work of] the chariot in the presence of one, unless he is a sage and understands of his own knowledge. Whoever speculates upon four things, it would have been better had he not come into the world: what is above, what is beneath, what came before, and what came after. And whoever takes no thought for the honor of his creator, it would have been better had he not come into the world.

(א) אין דורשין בעריות בשלושה. ולא במעשה בראשית בשנים. ולא במרכבה ביחיד, אלא אם פן היה חכם ומבין מדעתו. כל המסתכל בארבעה דברים, ראוי לו כאילו לא בא לעולם, מה למעלה, מה למטה, מה לפניו, ומה לאחור. וכל שלא חס על כבוד קונו, ראוי לו שלא בא לעולם:

4.

Norman Lamm, "The Illusions We Live By," Sermon at The Jewish Center (September 21, 1964).

From the poet John Ciardi, in the latest issue of Saturday Review,.... "It is always a mistake," he writes, "to discuss poetry with a man who insists that it must make sense... For the trouble with being sensible is not the sense it does or does not make, but the life it never really manages to get to. It always manages to shut as many doors as it opens... And one of the doors it always shuts, and always with a slam, is poetry." If you look only for a straight, factual message, and ignore image and illusion, then you have destroyed poetry. You cannot read Shakespeare or Wordsworth the way you read the Wall Street Journal. And the same holds true for music or painting or sculpture or literature.

5. Rudolf Otto, *The Idea of the Holy*, Oxford University Press; 2nd edition (December 31, 1958).

We are dealing with something for which there is only one appropriate expression, *mysterium tremendum*. . . . The feeling of it may at times come sweeping like a gentle tide pervading the mind with a tranquil mood of deepest worship. It may pass over into a more set and lasting attitude of the soul, continuing, as it were, thrillingly vibrant and resonant, until at last it dies away and the soul resumes its “profane,” non-religious mood of everyday experience. . . . It has its crude, barbaric antecedents and early manifestations, and again it may be developed into something beautiful and pure and glorious. It may become the hushed, trembling, and speechless humility of the creature in the presence of—whom or what? In the presence of that which is a Mystery inexpressible and above all creatures.

6. Ezekiel 3:12

יחזקאל ג':י"ב

(12) Then a spirit carried me away, and behind me I heard a great roaring sound: “Blessed is the Presence of the LORD, in His place,”

(יב) וַתִּשְׁאַנֵּי רוּחַ וְאַשְׁמַע אַחֲרַי
קוֹל רַעַשׁ גָּדוֹל בְּרוּךְ כְּבוֹד־יְהוָה
מִמְּקוֹמוֹ:

7. Exodus 20:18

שמות כ':י"ח

(18) So the people remained at a distance, while Moses approached the thick cloud where God was.

(יח) וַיַּעֲמֵד הָעָם מֵרָחֵק וּמֹשֶׁה נִגַּשׁ
אֶל־הָעֶרְפֶּל אֲשֶׁר־שָׁם הָאֱלֹהִים: (פ)

R' Danny Nevins

Shavuot 5780

Semi-Conscious States of Spirituality

1. Between Sleep and Wakeful, Body and Soul¹

“Let me in, my own, my darling, my faultless dove!
For my head is drenched with dew, my locks with
the damp of night.”

Midrash Shir HaShirim Rabbah.

I was asleep. Knesset Yisrael said before the Blessed Holy One, master of the Universe, I am *asleep* from the mitzvot, but my heart is awake to act with love; I am *asleep* from righteous acts, but my heart is awake to do them; I am asleep from the sacred offerings, but my heart is awake for Shema and Tefilah; I am asleep from the Temple, but my heart is awake for the synagogues and study halls; I am asleep [to perceive] the end, but my heart is awake for redemption; I am asleep for redemption, but the heart of the Holy One is awake to redeem me. Rabbi Hiyya bar Abba says, “Where do we find that the Blessed Holy One is the heart of Israel? From this verse which says (Psalm 73), *God is forever the rock of my heart and my portion.*

שיר השירים פרק ה פסוק ב
אָנִי יְשֵׁנָה וְלִבִּי עֵר קוֹל דְּוִדִּי דוֹפֵק פְּתָחַי
לִי אֶחָתִי רַעֲיָתִי יוֹנְתִי תַמְתִּי שְׂרָאשִׁי
נִמְלֵא טַל קְוֹצוֹתַי רְסִיסֵי לֵילָה:
שיר השירים רבה (וילנא) פרשה ה
א [ב] אני ישנה, אמרה כנסת ישראל
לפני הקדוש ברוך הוא רבש"ע אני ישנה
מן המצות, ולבי ער לגמילות חסדים, אני
ישנה מן הצדקות, ולבי ער לעשותן, אני
ישנה מן הקרבנות, ולבי ער לקריאת
שמע ותפלה, אני ישנה מבית המקדש
ולבי ער לבתי כנסיות ובתי מדרשות, אני
ישנה מן הקץ, ולבי ער לגאולה, אני
ישנה מן הגאולה, ולבו של הקדוש ברוך
הוא ער לגאלני, א"ר חייא בר אבא איכן
מצינו שנקרא הקדוש ברוך הוא לבן של
ישראל מן הדין קרא דכתיב (תהלים
ע"ג) צור לבבי וחלקי אלהים לעולם.

Song of Songs 5:2.

I was asleep, but my heart was
wakeful. Hark, my beloved knocks!

Michael Fishbane, JPS Commentary to Song of Songs (p.135):

“**Remez**” The seeker experiences a dual state of consciousness. The surface mind, ordinarily concerned with self and ego, was stilled, while in a deeper level of meditative awareness. The self has withdrawn from worldliness and cultivated a mindfulness of spiritual matters. Sleep symbolizes the quieting of consciousness; and wakefulness, the focalization on matters of ultimate concern. In the latter state, one hears with inner ear.

Maimonides, Guide for the Perplexed, III:51.

When we have acquired a true knowledge of God, and rejoice in that knowledge in such a manner, that whilst speaking with others, or attending to our bodily wants, our mind is all that

¹ The woman of this poem has a divided consciousness, body and soul. So too with God, as it were, in the mystical imagination. Knesset Yisrael in rabbinic literature refers to the Jewish people. In kabbalistic literature, it refers to the tenth sefirah, Malkhut or Shekhinah. Kadosh Barukh Hu refers to the fifth sefirah or Tifereth. Together they are the divine couple which are often divided, but year for reunion.

time with God; when we are with our heart constantly near God, even whilst our body is in the society of men; when we are in that state which the Song on the relation between God and man poetically describes in the following words: "I sleep, but my heart waketh: it is the voice of my beloved that knocketh" ([Song 5:2](#)):--then we have attained not only the height of ordinary prophets, but of Moses, our Teacher, of whom Scripture relates: "And Moses alone shall come near before the Lord" (ibid. 34:28); "But as for thee, stand thou here by me" ([Deut. 5:28](#)).

2. Elusive dreams lost to consciousness

Psalms 73:20. When You are aroused You despise their image, as one does a dream after waking, O Lord. [NJPS, *meaning of Hebrew uncertain*]

Moses al-Sheikh commentary. "Like a dream after waking" means as when a person wakes from a dream state, which is a light rest of "asleep but not asleep, awake but not awake." And they have the image like the vision in a dream, which is like a person who is confused, so too will these people walk in confusion.

3. Talmud: Sleep Disrupting Mitzvot: Megillah and Pesah Bavli, Tractate Pesahim 120b

Mishnah: Rabbi Yose says that people who dozed [during the eating of the paschal lamb] may continue to eat, [but if they fell] fully asleep they should not eat [more].

Gemara: What is the meaning of "they dozed? Rav Ashi says, "Asleep but not asleep, awake but not awake, like one who can answer when called, but without knowing how to respond coherently, but when they remind him [later], he remembers."

Rashi, *commenting on Rav Ashi's statement at parallel in B. Megillah 18b.* Tir—awake. Respond coherently—with intelligence from the heart.

4. Banishing Bad Dreams. See Bavli Brakhot, 56b.

בשבת מתענה יום אחר מפני שביטל עונג שבת.

Rambam, MT Taaniot. One who sees a bad dream must fast the next day so that he will return, and awaken in his deeds, and search them out and return in repentance. And he should fast even on Shabbat and say the prayer "answer us!" in every

תהלים פרק עג פסוק כ

כחלום מהקיץ אֲדַנִּי בְּעִיר צִלְמִם תִּבְזָה:

אלשיך תהלים פרק עג

כחלום מהקיץ שהוא כי כאשר יקרה לאדם שיהיה כחולם חלום בהקיץ, שהיא תרדמה קלה נים ולא נים תיר ולא תיר ומתדמה לו דבר כחזיון חלום, שהוא כאיש נדהם, כן יהיו האנשים האלה הולכים ונדהמים על רגליהם.

בבלי פסחים דף קכ עמוד ב

משנה. רבי יוסי אומר: נתנמנמו –

יאכלו, נרדמו – לא יאכלו. **גמרא.** רבי יוסי אומר נתנמנמו יאכלו נרדמו לא יאכלו. היכי דמי נתנמנמו? – אמר רב אשי: נים ולא נים תיר ולא תיר, כגון דקרי ליה ועני, ולא ידע לאהדורי סברא, וכי מדכרו ליה מדכר. **ב**י יהוה יתיב קמיה דרבה, חזא דקא נמנמ. אמר ליה: מינמ קא נאים מר? אמר ליה: מינומי קא נמנמ. ותנן: נתנמנמו – יאכלו, נרדמו – לא יאכלו.

רש"י מסכת מגילה דף יח עמוד ב

תיר – ער. אהדורי סברא – דבר הבא מבינת הלב.

רמב"ם תעניות פרק א

הרואה חלום רע צריך להתענות למחר, כדי שישבו ויעור במעשיו ויחפש בהן ויחזור בתשובה, ומתענה ואפילו בשבת, ומתפלל עננו בכל תפלה אף על פי שלא קיבלה עליו מבעוד יום, והמתענה

additional day since he did not fulfill the commanded enjoyment of Shabbat.

service, even if he didn't commit to this before Shabbat. And one who fasts on Shabbat must then fast an

5. Kabbalistic Dreaming.

Isaac of Acre, *Otzar Hayyim* 36a²

I heard [the following about] one of the great spiritual [masters] from among the Sages of Investigation [i.e., philosophy]: whenever he would be challenged by a matter that he could not grasp and wrap his mind around, he would stand and drink a cup of good wine and sleep thinking the matter over in his mind. And in [the state of being asleep but not asleep [*nim v'lo nim*]] he would comprehend it, and he would then stand up and write it down.

ר' יצחק דמן עכו, אוצר חיים (כ"י)
ושמעתי שאחד מגדולי הרוחניים מן
חכמי המחקר שכאשר יקשה לו דבר
שלא יוכל להולמו ולהקיפו בשכלו יעמוד
וישתה יין טוב וישן במחשבת שכלו על
הדבר ההוא ובנים ולא נים ישכילהו
ויעמוד ויכתביו.

6. Discussion

- a. How do you understand the nature of dreams? Are they a digestion of conscious experience, a side effect of memory storage, or simply strange material that is ripe for interpretation? Or, could they be another manifestation of self and mind?
- b. The rabbis have prescriptions for how to respond to dreams, sealing in the blessings of good ones, and mitigating bad ones, either through fasting or through hopeful interpretations. Is it important to engage in dream therapy, or can these be ignored?
- c. Have you ever gained new insight into something difficult because of a dream? Does Isaac of Acre's retelling of Avicenna's method resonate with you?
- d. Shavuot is associated with the reception of Torah at midnight. Why might it have been revealed then? What benefit may we receive from late night study?

² This text is from a manuscript included by Eitan Fishbane in his book, *As Light Before Dawn*. He identifies this scholar as Avicenna or ibn Sina. However, in that passage, the Muslim philosopher recalls efforts to stay awake, drinking wine (!), and if failing to stay awake, finding new insight upon waking. In Jewish tradition wine has more positive associations with joy and even with wisdom.

The Earthly Jerusalem and the Heavenly Jerusalem

Incident, Imagination and Imperative

“When you can do the things that I can, but you don't, and then the bad things happen? They happen because of you.”

- Peter Parker

Captain America: Civil War (2016)

1) Shabbat and Holiday Liturgy

When will You reign over Zion? Speedily in our days, you will dwell [there] forever.

מתי תמלך בציון בקרוב בְּיָמֵינוּ לְעוֹלָם וָעֶד תִּשְׁכֹּן.

2) Weekday Liturgy

To Jerusalem Your city may You return with mercy and dwell in the midst of it as You have spoken, and build it soon and in our day as an eternal structure. The throne of David quickly establish. Blessed are You, O Lord, the Builder of Jerusalem.

וְלִירוּשָׁלַיִם עִירְךָ בְּרַחֲמִים תָּשׁוּב. וְתִשְׁכֹּן בְּתוֹכָהּ כְּאִשֶּׁר דִּבַּרְתָּ. וּבְנֵה אוֹתָהּ בְּקִרְוֹב בְּיָמֵינוּ בְּנֵן עוֹלָם. וְכִסֵּא דָוִד מְהֵרָה לְתוֹכָהּ תִּכְיֶן: בְּרוּךְ אַתָּה ה', בּוֹנֵה יְרוּשָׁלַיִם:

3) “Aleinu,” originally from High Holiday Liturgy (3rd Century)

Therefore we hope for You, YHVH our God, to see quickly the manifest glory of Your strength, to cause the idols to pass away from the Earth and the unbreathing gods to be cut off, to establish a world under the reign of the Almighty/All-nourishing (l'takein olam b'malkhut Shaddai), and all people of flesh will call on Your name, to cause all the wicked of the Earth to turn toward you.

עַל כֵּן נִקְוֶה לְךָ יי אֱלֹהֵינוּ לְרִאוֹת מְהֵרָה בְּתַפְאֶרֶת עֲזָךְ, לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ וְהַאֲלִילִים כָּרוֹת וּפְרִתוֹן, לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׁדֵי. וְכָל בְּנֵי בָשָׂר יִקְרְאוּ בְשִׁמְךָ, לְהַפְנוֹת אֲלֶיךָ כָּל רָשָׁעֵי אָרֶץ.

4) R' Shlomo Marini (d. 1670, Italy), Sefer Tikkun Olam (Repair of the World), on Isaiah 60:18

“No more will violence be heard in your land, destruction and shattering in your borders, and you will call salvation your walls, and your gates, praise.” (Isa. 60:18) The character of humanity will be repaired and all the people of the city will pursue justice and uprightness, these with those, and even [when they are] outside the city they will be secure from destruction and cataclysm, in the manner of God’s salvation and the world’s restoration (*tikkun ha'olam*).

5) R' Avraham Yitzhak Hakohen Kook, Olat Ra'ayah, (Offering of Vision) 1, 386

The national purpose of Israel... is distinguished by its hope for itself not being for the sake of itself—rather, it's for the sake of the general enlightened good, which is the goodness of morality and true uprightness, which is impossible to build except through establishment of a world under the reign of the Almighty/All-nourishing (*tikkun olam b' malkhut Shaddai*)... However, all the nations, for each one of them there is a purpose and aim that joins itself [to this purpose] as a unique expertise that is needed for repair of the world (*l'tikkun ha'olam*)... However, the unique thing about the wisdom of Israel, the wisdom of the Torah, is that it brings enlightenment [about] how all the work of the peoples in the fields of wisdom converges to one place, to knowing God, and to making straight paths through the general tracks of righteousness, which will cause peace to come into the world...

6) "O JERUSALEM" by Rabbi Reuven Hammer

From the moment that King David made the city his capital and brought the ark to Jerusalem, so that it became the religious center of Israel as well, the mountain of God, the city came to represent all the values and hopes of Judaism. The prophets spoke of it as the place from which instruction would go forth from God, after which nations would not take up arms against one another and would never know war again. Of course the irony of history is that this city - whose very name was interpreted as meaning "the city of peace" (*shalom*) - has been the seat of war time and time again. Destroyed twice, bitterly contested, it has been the center of Jewish prayer, yet was controlled by Jews for only some 600 years of its 3,000-year history of Jewish connection. But no matter what, Jews never forgot Jerusalem. The oath of the Levites in Babylonian exile - "If I forget you, O Jerusalem" - became our watchword, recited even at times of supreme joy. "Next year in Jerusalem" voiced the hope of return during the darkest days of exile. Jerusalem is more than a dream, however. It is also a real place where real people live. I remember Jerusalem when it was a sleepy little town divided by barbed wire, concrete walls and tank barriers, extending no further than the hill opposite the Valley of the Cross, with no traffic lights and no traffic. In many ways it had a quiet charm that bigness has eradicated. Now it is large and sprawling, filled with modern buildings, museums, campuses, great hospitals and facing all the problems that beset modern cities. Traffic is terrible, housing is in short supply and unemployment and poverty are growing. It is not a city in heaven but a real place on this Earth and, as such, it faces a challenging future. Jerusalem must find housing for its people. It must find employment for them. It must find a way for Jews who differ so greatly from one another to live together and for Jews and Arabs to coexist.

7) Isaiah 2:2-4

In the days to come, The Mount of the LORD's House Shall stand firm above the mountains And tower above the hills; And all the nations Shall gaze on it with joy.

And the many peoples shall go and say: "Come, Let us go up to the Mount of the LORD, To the House of the God of Jacob; That He may instruct us in His ways, And that we may walk in His paths." For instruction shall come forth from Zion, The word of the LORD from Jerusalem.

Thus He will judge among the nations And arbitrate for the many peoples, And they shall beat their swords into plowshares And their spears into pruning hooks: Nation shall not take up Sword against nation; They shall never again know war.

וְהָיָה | בְּאַחֲרֵית הַיָּמִים יִם נִכּוֹן יִהְיֶה הָרַבְּיַת־יְהוָה בְּרֹאשׁ הַהָרִים וְנִשְׂאָ מִגְּבְעוֹת וְנִהְרָוּ אֵלָיו כָּל־הַגּוֹיִם:
וְהָלְכוּ עַמִּים רַבִּים וְאָמְרוּ לָכוּ | וְנַעֲלֶה אֶל־הַר־יְהוָה הַאֵל־בַּיִת אֱלֹהֵי יַעֲקֹב וְיִרְנֹוּ מִדְּרָכָיו וְנִלְכָה בְּאַרְחֻתָיו כִּי מִצִּיּוֹן תֵּצֵא
תּוֹרָה וּדְבַר־יְהוָה מִירוּשָׁלַם:
וְשִׁפְטוּ בֵּין הַגּוֹיִם וְהוֹכִיחַ לְעַמִּים רַבִּים וְכָתְתוּ חֲרָבוֹתָם לְאֵת יִם וְחַנְיֹתוֹתֵיהֶם לְמִזְמָרוֹת לְאֵי־שֵׂא גּוֹי אֶל־גּוֹי חָרֵב
וְלֹא־יִלְמְדוּ עוֹד מִלְחָמָה: (5)

8) Psalm 122:1-4

A song of ascents. Of David. I rejoiced in those who said to me: 'Let us go to God's house.'

Our feet were standing in your gates, Jerusalem.

A Jerusalem that is built as a city that is joined fast together,

Where the tribes, the tribes of God, make pilgrimage..."

שִׁיר הַמַּעֲלֹת וְזֶה לְדָוִד שִׁמְחָתִי בְּאִמְרֵים לִי בַּיִת יְהוָה נִלְךְ:
עֲמָדוֹת הָיוּ רַגְלֵינוּ בְּשַׁעַר יְךָ יְרוּשָׁלַם:
יְרוּשָׁלַם הַבְּנוּיָה כְּעִיר שֶׁחִבְרָה־לָּהּ יְחָדָו:
שֵׁשׁ עָלוּ שְׁבֻטִים שְׁבֻטֵי־יְהוָה עֲדוֹת לְיִשְׂרָאֵל לְהֵדוֹת לְשֵׁם יְהוָה:

9) Midrash Psalms 122:4, Babylonian Talmud, Taanit 5a

Said the Holy One, "I will not enter heavenly Jerusalem until I enter earthly Jerusalem." Is there a heavenly Jerusalem?" Yes, as it is said: "Jerusalem built up, a city knit together" (Psalms 122:3). Rabbi Joshua ben Levi said, "It means a city which makes all Israel into one fellowship."

10) Midrash Tanhuma, Parashat P'kudei 1

"The place You made Your abode, O Lord, the sanctuary, O Lord, which Your hands established" (Exodus 15:17). Jerusalem is directly above, opposite earthly Jerusalem. It was because of the great love [God] has for earthly Jerusalem that God created another in heaven, as it is said: "See, I have engraved you on the palms of My hands, your walls are ever before Me"

(Isaiah 49:16). Why, then, was it destroyed? Because: “Swiftly your children are coming; those who ravaged and ruined you shall leave you” (Isaiah 49:17). Because of that it was destroyed. Thus David said: “Jerusalem built up, a city knit together” Psalms 122:3) -- that is, a city which God built. The Jerusalem constructed in heaven is joined together as one with the one that is on earth. God has sworn that God’s Presence will not enter heavenly Jerusalem until earthly Jerusalem is rebuilt...

11) Nistarot Eliyahu, Bet HaMidrash 3, p. 67f.

Elijah said, “I see a great and beautiful city which descends from heaven fully built, as it is said: “Jerusalem built up, a city knit together” (Ps. 122:3). Built up and refined, with people sitting within it...and I see houses and gates of pearl and doorposts of precious jewels. The treasures of the Temple are spread out at the entrance, among them Torah and peace, as it is said: “And all your children shall be learned of the Lord and great shall be the peace of your children” (Isaiah 54:13).

12) Babylonian Talmud, Pesahim 50a

This is like the incident involving Rav Yosef, son of Rabbi Yehoshua ben Levi, who became ill and was about to expire. When he returned to good health, his father said to him: What did you see when you were about to die? He said to him: I saw an inverted world. Those above, i.e., those who are considered important in this world, were below, insignificant, while those below, i.e., those who are insignificant in this world, were above.

כי הא דרב יוסף בריה דרבי יהושע בן לוי חלש ואיתנגיד כי הדר אמר ליה אבוה מאי חזית אמר ליה עולם הפוך ראיתי עליונים למטה ותחתונים למעלה.

Rabbi Aḥa bar Ḥanina said: The World-to-Come is not like this world.

אמר רבי אחא בר חנינא לא כעולם הזה העולם הבא

13) Babylonian Talmud, Pesahim 50a

Rabbi Yehoshua ben Levi said: In the future the Holy One, Blessed be He, will extend Jerusalem by as much as the distance that a horse can run the entire time it casts a shadow [metzeil]. Jerusalem will be so large that a horse running from one side of the city in the morning will not arrive at the other end of the city until midday, when its shadow will have disappeared.

אמר רבי יהושע בן לוי עתיד הקדוש ברוך הוא להוסיף על ירושלים עד שהסוס רץ ומציל

14) Midrash Tanhuma, Parashat Tzav 12

(Lev. 8:3:) “And assemble the whole congregation.” He said to him, “Where?”³⁰See Lev. R. 10:9; cf. Gen. R. 5:7. He said unto him, “Unto the door of the tent of meeting.” Moses our master said to him, “Master of the world, [there are] sixty myriads of adults and sixty myriads of young people. How will I have them stand at the opening of the tent of meeting? [The area is] only the size of a field requiring of two seah of seed; yet you are saying (in Lev. 8:3:), ‘And assemble the whole congregation?’” The Holy One, blessed be He, said to him, “Are you surprised about this thing? Are the heavens not like a cataract on the eye? And [yet] I made them [to stretch] from one end of the world to the other, as stated (in Is. 40:22), ‘Who has stretched out the heavens like a curtain [and spread them out like a tent to dwell in].’ And also in the world to come I will do likewise for Zion. How will all those populations from the first Adam until the dead rise [have room to] stand? Then they are going to say (in Is. 49:20), ‘The place is too crowded for me; make room for me to dwell.’ What shall I do for them? I shall enlarge it, as stated (in Is. 54:2), ‘Enlarge the site of your tabernacle.’”

וְאֵת כָּל הַעֲדָה הַקְּהֵל. אָמַר לוֹ: לְהִיכֹן. אָמַר לוֹ: אֶל פֶּתַח אֹהֶל מוֹעֵד. אָמַר לוֹ מִשָּׁה, רַבּוּנוֹ שֶׁל עוֹלָם, שְׁשִׁים רַבּוּא אֲנָשִׁים וְשְׁשִׁים רַבּוּא בַּחֲוָרִים הֵיאֵךְ אֲנִי יְכוֹל לְהַעֲמִידֵן אֶל פֶּתַח אֹהֶל מוֹעֵד, וְאֵינּוּ אֵלָּא בֵּית סֵאֲתִים. אָמַר לוֹ הַקְּדוֹשׁ בְּרוּךְ הוּא, וְעַל דָּבָר זֶה אַתָּה תִּמְהָ, הַשָּׁמַיִם הָאֵלּוּ לֹא כְּדוּק שֶׁל עֵינַי הֵם, וְאֲנִי הוּא שֶׁעֲשִׂיתִים מְרֹאשׁ הָעוֹלָם וְעַד סוּפוֹ, שֶׁנֶּאֱמַר: הַנּוֹטָה כְּדֹק שְׁמַיִם וַיִּמְתְּחֵם כְּאֹהֶל לְשִׁבְתָּ (ישעיה מ, כב), וְאֵף לְעֵתִיד לְבּוֹא כֶּךָ אֲנִי עוֹשֶׂה בְּצִיּוֹן, כָּל אוֹתָן הָאוֹכְלִסִּין מִן אָדָם הִרְאִשׁוּן עַד שְׁיִחְיוּ הַמֵּתִים הֵיכֵן הֵם עוֹמְדִין, וְהֵם עֲתִידִים לֵאמֹר, צַר לִי הַמְּקוֹם גִּשָּׁה לִי וְאִשְׁבָּה (שם מט, כ). מָה אֲנִי עוֹשֶׂה לָהֶם. אֲנִי מְרַחֵבָהּ, שֶׁנֶּאֱמַר: הִרְחִיבִי מְקוֹם אֹהֶלְךָ (שם נד, ב).

15) Micah 4:6-7

In that day —declares the LORD— I will assemble the lame [sheep] And will gather the outcast
And those I have treated harshly;
And I will turn the lame into a remnant And the expelled into a populous nation. And the LORD
will reign over them on Mount Zion Now and for evermore.

בַּיּוֹם הַהוּא נִאֲמַר יְהוָה ה' אֲסַפֶּה הַצִּלְעָה וְהַגְּדֻחָה אֶקְבָּצָה וְאֲשֶׁר הִרְעִיתִי:
וְשִׁמְתִי אֶת־הַצִּלְעָה לְשִׂאֲרֵית וְהַגְּדֻלָּא לְגוֹי עַצּוֹם וּמֶלֶךְ יְהוָה עֲלֵיהֶם בְּהַר צִיּוֹן מֵעַתָּה וְעַד־עוֹלָם:

16) Micah 4:1-4

In the days to come, The Mount of the LORD's House shall stand Firm above the mountains;
 And it shall tower above the hills. The peoples shall gaze on it with joy,
 And the many nations shall go and shall say: "Come, Let us go up to the Mount of the LORD, To
 the House of the God of Jacob; That He may instruct us in His ways, And that we may walk in
 His paths." For instruction shall come forth from Zion, The word of the LORD from Jerusalem.
 Thus He will judge among the many peoples, And arbitrate for the multitude of nations,
 However distant; And they shall beat their swords into plowshares And their spears into pruning
 hooks. Nation shall not take up Sword against nation; They shall never again know war;
 But every man shall sit Under his grapevine or fig tree With no one to disturb him. For it was the
 LORD of Hosts who spoke.

וְהָיָה | בְּאַחֲרֵי הַיָּמִים הַהֵן הָרַבִּים בְּיַד הַיְהוָה נִכּוֹן בְּרֹאשׁ הַהָרִים וְנִשְׂאָה הוּא מִגְבְּעוֹת וְנִהְרָו עָלָיו עַמִּים:
 וְהָלְכוּ גוֹיִם רַבִּים וְאָמְרוּ לָבוֹ | וְנַעֲלֶה אֶל־הַר־יְהוָה וְאֶל־בַּיִת אֱלֹהֵי יַעֲקֹב וְיִזְכְּנוּ מִדְּרָכָיו וְנִלְכֶה בְּאַחֲרָתָיו כִּי מִצִּיּוֹן תֵּצֵא
 תּוֹרָה וְדִבְרֵי־יְהוָה מִירוּשָׁלַם:
 וְשָׁפְטוּ בֵּין עַמִּים רַבִּים וְהוֹכִיחַ לְגוֹיִם עֲצָמִים עַד־רִחֹק וְכַתְּתוּ חַרְבֵי־הֵמָּה לְאֵת יָם וְחַנְיֹתֵיהֶם לְמִזְמוֹרוֹת לְאִישׁוֹ גְּוִי
 אֶל־גְּוִי חָרֵב וְלֹא־יִלְמְדוּן עוֹד מִלְחָמָה:
 וְיָשֵׁב אִישׁ תַּחַת גִּפְנוֹ וְתַחַת תְּאֵנָתוֹ וְאִין מִחְרִיד כִּי־פִי יְהוָה צְבָאוֹת דִּבֶּר:

17) Isaiah 56:1, 7-8

Thus said the LORD: Observe what is right and do what is just; For soon My salvation shall
 come, And my deliverance be revealed.
 I will bring them to My sacred mount And let them rejoice in My house of prayer. Their burnt
 offerings and sacrifices Shall be welcome on My altar; For My House shall be called A house of
 prayer for all peoples."
 Thus declares the Lord GOD, Who gathers the dispersed of Israel: "I will gather still more to
 those already gathered."

כֹּה אָמַר יְהוָה שְׁמְרוּ מִשְׁפָּט וַעֲשׂוּ צְדָקָה כִּי־קָרוֹבָה יְשׁוּעָתִי לְבוֹא וְצְדָקָתִי לְהַגְלוֹת:
 וְהִבִּיאוּתִים אֶל־הַר קְדֹשׁ יְיָ וְשִׂמְחָתִים בְּבַיִת תְּפִלָּתִי עוֹלֹתֵיהֶם וְזִבְחֵיהֶם לְרִצּוֹן עַל־מִזְבְּחִי כִּי בֵיתִי בַּיִת־תְּפִלָּה יִקְרָא
 לְכָל־הָעַמִּים:
 נְאֻם אֲדֹנָי יְהוִה מִקְבֹּץ נְדָחֵי יִשְׂרָאֵל עוֹד אֶקְבֹּץ עָלָיו לְנִקְבְּצָיו:

18) Isaiah 1:26-27

I will restore your magistrates as of old, And your counselors as of yore. After that you shall be
 called City of Righteousness, Faithful City."
 Zion shall be saved with justice; Her repentant ones, with righteousness.

וְאִשְׁבִּיבָה שְׁפֹטֶיךָ כְּכִבְרַאשְׁנָה וְיַעֲצִיךָ כְּבַתְּחִלָּה אַחֲרֵי־כֵן יִקְרָא לְךָ עִיר הַצְּדָקָה קְרִיבָה נְאֻמָּנָה:
 צִיּוֹן בְּמִשְׁפָּט תִּפְדָּה וּשְׁבִיבָה בְּצְדָקָה:

19) Malbim, Commentary on Isaiah 2:4

The need for the means of war is due to two things 1) between two peoples who do not have a shared religion the sword is necessary to judge and decide between them, 2) guarding the government and order within a particular country, that people not rebel and throw off the yoke of rule. In response to this it says that in that time these reasons will be nullified, because he will judge and rebuke in the matters that cause conflict between nations, and rebuke will be sufficient to stop many peoples from transgressing the law. Then, since they no longer need to wage war, perform the will 'beat their swords into plowshares' and no more learn the ways of war.

20) Babylonian Talmud, Sanhedrin 98a

Rabbi Yehoshua ben Levi **said to Elijah: When will the Messiah come?** Elijah **said to him: Go ask him.** Rabbi Yehoshua ben Levi asked: **And where is he sitting?** Elijah said to him: **At the entrance of the city of Rome.** Rabbi Yehoshua ben Levi asked him: **And what is his identifying sign** by means of which I can recognize him? Elijah answered: **He sits among the poor who suffer from illnesses. And all of them untie their bandages and tie them all at once,** but the Messiah **unties one bandage and ties one** at a time. **He says: Perhaps I will be needed** to serve to bring about the redemption. Therefore, I will never tie more than one bandage, so **that I will not be delayed.** Rabbi Yehoshua ben Levi **went to the Messiah. He said to the Messiah: Greetings to you, my rabbi and my teacher.** The Messiah **said to him: Greetings to you, bar Leva'i.** Rabbi Yehoshua ben Levi **said to him: When will the Master come?** The Messiah **said to him: Today.** Rabbi Yehoshua ben Levi **went to Elijah. Elijah said to him: What did the Messiah say to you?** He **said to Elijah** that the Messiah said: **Greetings [shalom] to you, bar Leva'i.** Elijah **said to him:** He thereby **guaranteed** that **you and your father** will enter the **World-to-Come.** Rabbi Yehoshua ben Levi **said to Elijah: The Messiah lied to me, as he said to me: I am coming today, and he did not come.** Elijah **said to him** that **this** is what **he said to you:** He said that he will come **"today, if you listen to his voice"** (Psalms 95:7).

אמר ליה אימת אתי משיח אמר ליה זיל שיייליה לדידיה והיכא יתיב אפיתחא דקרתא ומאי סימניה יתיב ביני עניי סובלי חלאים וכולן שרו ואסירי בחד זימנא איהו שרי חד ואסיר חד אמר דילמא מבעינא דלא איעכב. אזל לגביה אמר ליה שלום עליך רבי ומורי אמר ליה שלום עליך בר ליואי א"ל לאימת אתי מר א"ל היום אתא לגבי אליהו א"ל מאי אמר לך א"ל שלום עליך בר ליואי א"ל אבטחך לך ולאבוך לעלמא דאתי א"ל שקורי קא שקר בי דאמר לי היום אתינא ולא אתא א"ל הכי אמר לך (תהלים צה, ז) היום אם בקולו תשמעו.

Rabbi Ahud Sela
Shavuot 5780
Rabbinical Assembly Tikkun

Rabbi Norman Lamm

I accept unapologetically the idea of verbal revelation of the Torah. I do not take seriously the caricature of this idea which reduces Moses to a secretary taking dictation. Any competing notion of revelation, such as the various “inspiration” theories, can similarly be made to sound absurd by anthropomorphic parallels. Exactly how this communication took place no one can say: it is no less mysterious than the nature of the One who spoke . . . How God spoke is a mystery; how Moses received this message is an irrelevancy. That God spoke is of the utmost significance, and what He said must therefore be intelligible to humans in a human context, even if one insists upon an endlessly profound mystical overplus of meaning in the text. To deny that God can make His will clearly known is to impose upon Him a limitation of dumbness that would insult the least of His human creatures.

Rabbi Mordechai Kaplan

Instead of assuming the Torah “to be divine revelation,” I assume it to be the expression of ancient Israel’s attempt to base its life on a declaration of dependence upon God, and on a constitution, which embodies the laws according to which God expected ancient Israel to live. The declaration is spelled out in the narrative part of the Torah, and the constitution is spelled out in the law code of the Torah.

Evaluated in this light, the Torah may still be considered as a divine revelation in the sense that it testifies to the reality of God as the spirit

which promotes righteousness in the world. To assert that it is not, however, to affirm what our fathers meant when they spoke of Torah Min HaShamayim (Torah from Heaven). It affirms that the Torah reveals God, not that God revealed the Torah. It assumes that the process by which the Torah actually came into being is divine, in the sense that it is a manifestation of the will to salvation or life abundant and that the doctrines and laws of other civilizations, being part of the same process, also are divine.

Franz Rosenzweig

Thus revelation is certainly not Law-giving. It is only this: Revelation. The primary content is revelation itself. "He came down" [on Sinai]-this already concludes the revelation. "He spoke" is the beginning of interpretation, and certainly "I am." But where does this "interpretation" stop being legitimate?

Rabbi Abraham Joshua Heschel

As a report about revelation the Bible itself is a midrash. To convey what the prophets experienced, the Bible could use either terms of description or terms of indication. Any description of the act of revelation in empirical categories would have produced a caricature. That is why all the Bible does is to state that revelation happened; how it happened is something they could only convey in words that are evocative and suggestive.

Out of the experience of the prophets came the words, words that try to interpret what they perceived.

The Bible reflects its divine as well as its human authorship. Expressed in the language of a particular age, it addresses itself to all ages; disclosed in particular acts, its spirit is everlasting.

The essence of our faith in the sanctity of the Bible is that its words contain that which God wants us to know and to fulfill.

The act of revelation is a mystery, while the record of revelation is a literary fact, phrased in the language of man.

Are the words of Scripture coextensive and identical with the words of God? Granted that the text of scripture as handed down to us consists of gems of God and diamonds quarried out of prophetic souls, discerning what is divine and what is but “a little lower” than divine? The spirit of God is set in the language of man, and who shall judge what is content and what is frame?

My Teacher

Tikkun Leil Shavuot Study

Source Sheet by Rabbi Edward Bernstein

More info >

1. Pirkei Avot 1:6

(6) Joshua ben Perahiah and Nittai the Arbelite received [the oral tradition] from them. Joshua ben Perahiah used to say: appoint for thyself a teacher, and acquire for thyself a companion and judge all men with the scale weighted in his favor.

משנה אבות א':ו'

(ו) יהושע בן פרחיה ונתאי הארבלים קבלו מהם. יהושע בן פרחיה אומר, עשה לך רב, וקנה לך חבר, והגוי דן את כל האדם לכף זכות:

2. Rabba Tamar Elad-Appelbaum, Pirke Avot Lev Shalem, p. 24

We have translated *asei l'khi rav* as **find for yourself a teacher**, but the Hebrew verb literally means "to make" or "to fashion," and thus suggests that one must actively and consciously select a teacher, rather than passively following along whoever happens to be present.

3. Pirkei Avot 6:3

(3) One who learns from his fellow one chapter, or one halakhah, or one verse, or one word, or even one letter, is obligated to treat him with honor; for so we find with David, king of Israel, who learned from Ahitophel no more than two things, yet called him his master, his guide and his beloved friend, as it is said, "But it was you, a man mine equal, my guide and my beloved friend" (Psalms 55:14). Is this not [an instance of the argument] "from the less to the greater" (kal vehomer)? If David, king of Israel who learned from

משנה אבות ו':ג'

(ג) הלומד מתברו פרק אחד או הלכה אחת או פסוק אחד או דבור אחד או אפלו אות אחת, צריך לנהוג בו כבוד, שפן מצינו בדרך מלך ישראל, שלא למד מאחיתופל אלא שני דברים בלבד, קראו רבו אלופו ומידעו, שנאמר (תהלים נה) ואתה אנוש כערפי אלופי ומידעי. והלא דברים קל וחמר, ומה דוד מלך ישראל, שלא למד מאחיתופל אלא שני דברים בלבד קראו רבו אלופו ומידעו, הלומד מתברו פרק

Ahitophel no more than two things, nevertheless called him his master, his guide and his beloved friend; then in the case of one who learns from his fellow one chapter, or one halakhah, or one verse, or one word, or even one letter, all the more so he is under obligation to treat him with honor. And “honor” means nothing but Torah, as it is said, “It is honor that sages inherit” (Proverbs 3:35). “And the perfect shall inherit good” (Proverbs 28:10), and “good” means nothing but Torah, as it is said, “For I give you good instruction; do not forsake my Torah” (Proverbs 4:2).

אָחִיטוֹפֶל אוֹ הִלְכָה אַחַת אוֹ פְּסוּק אָחַד אוֹ דְבוּר
אָחַד אוֹ אֶפְלוֹ אוֹת אַחַת, עַל אַחַת כְּמָה
וְכִמָּה שְׁצָרֶיךָ לְנִהוּג בּוֹ כְבוֹד. וְאֵין כְּבוֹד
אֶלָּא תוֹרָה, שְׁנַאֲמַר (מִשְׁלֵי ג) כְּבוֹד הַחֲכָמִים
יִנְחָלוּ, (מִשְׁלֵי כח) וְתַמִּימִים יִנְחָלוּ טוֹב,
וְאֵין טוֹב אֶלָּא תוֹרָה, שְׁנַאֲמַר (מִשְׁלֵי ד) כִּי
לְקַח טוֹב נִתְּתִי לָכֶם תּוֹרָתִי אֵל תַּעֲזֹבוּ:

4. **Bava Metzia 33a**

MISHNA: If one finds **his lost item and his father’s lost item**, tending to **his own lost item takes precedence**. Similarly, if one finds **his lost item and his teacher’s lost item**, tending to **his own lost item takes precedence**.

בבא מציעא ל"ג א

מתני' אבדתו ואבדת אביו אבדתו קודמת
אבדתו ואבדת רבו שלו קודם

5. **Bava Metzia 33a**

If one finds **his father’s lost item and his teacher’s lost item**, tending to **his teacher’s lost item takes precedence**, as **his father brought him into this world, and his teacher, who taught him the wisdom of Torah, brings him to life in the World-to-Come**. And if his father is a Torah scholar, then **his father’s lost item takes precedence**.

בבא מציעא ל"ג א

אבדת אביו ואבדת רבו של רבו קודמת
שאביו הביאו לעולם הזה ורבו שלמדו
חכמה מביאו לחיי העולם הבא ואם אביו
חכם של אביו קודמת

6. **Bava Metzia 33a**

If **his father and his teacher were each carrying a burden** and he wants to assist them in putting down their burdens, he first **places his teacher’s burden down and thereafter places his father’s burden down**. If **his father and his teacher were**

בבא מציעא ל"ג א

היה אביו ורבו נושאים משאוי מניח את של
רבו ואחר כך מניח את של אביו היה אביו
ורבו בבית השבי פודה את רבו ואחר כך
פודה את אביו ואם אביו חכם פודה את
אביו ואח"כ פודה את רבו:

in captivity, he first redeems his teacher and thereafter redeems his father. And if his father is a Torah scholar, he first redeems his father and thereafter redeems his teacher.

7. **Bava Metzia 33a**

§ The mishna teaches: If **his father and his teacher were each carrying a burden**, he first places his teacher's burden down and thereafter places his father's burden down. **The Sages taught** in a *baraita* (*Tosefta* 2:30): **His teacher**, with regard to **whom the *tanna'im* stated** in the mishna that his burden takes precedence, is **his teacher who taught him wisdom**, i.e., the profound analysis of the Torah that constitutes the Talmud, **and not his teacher who taught him Bible or Mishna**; this is **the statement of Rabbi Meir. Rabbi Yehuda says**: The reference is to **any teacher from whom one learned most of his knowledge**, be it Bible, Mishna, or Talmud. **Rabbi Yosei says**: **Even if he enlightened him in the understanding of only one mishna, that is his teacher.**

8. **Kiddushin 32a**

Rav Yitzḥak bar Sheila says that **Rav Mattana says** that **Rav Hisda says**: With regard to **a father who forgoes his honor, his honor is forgone**, and his son does not transgress if he does not treat him in the proper manner. By contrast, with regard to **a rabbi who forgoes his honor, his honor is not forgone.**

9. **Kiddushin 32a**

And Rav Yosef says: **Even with regard to a rabbi who forgoes his honor, his honor is forgone, as it is stated**: “**And the Lord**

בבא מציעא ל"ג א

היה אביו ורבו נושאים משאוי וכו': תנו רבנן רבו שאמרו רבו שלמדו חכמה ולא רבו שלמדו מקרא ומשנה דברי ר"מ רבי יהודה אומר כל שרוב חכמתו הימנו רבי יוסי אומר אפילו לא האיר עיניו אלא במשנה אחת זה הוא רבו

קידושין ל"ב א

א"ר יצחק בר שילא א"ר מתנה אמר רב חסדא האב שמחל על כבודו מחול הרב שמחל על כבודו אין כבודו מחול

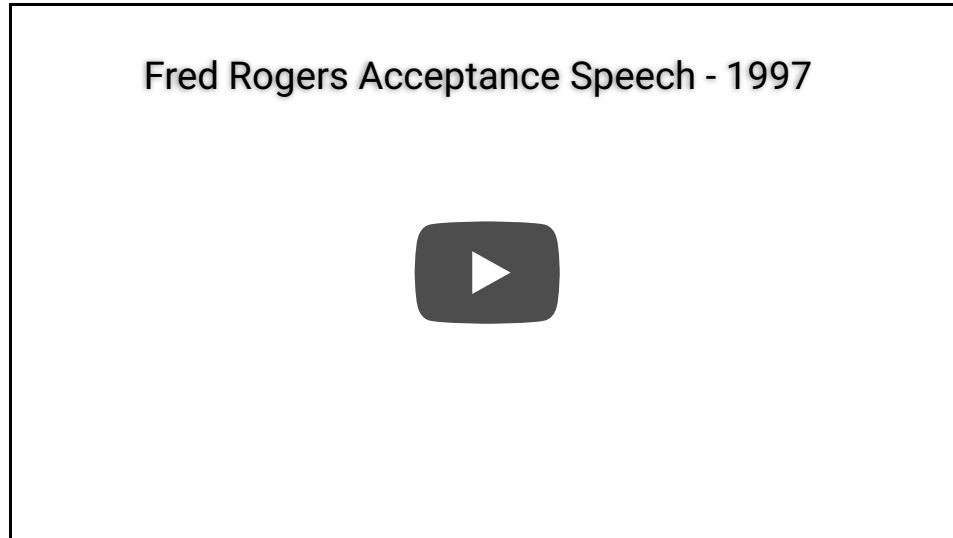
קידושין ל"ב א

ורב יוסף אמר אפי' הרב שמחל על כבודו מחול שנאמר (שמות יג, כא) וה'

went before them by day” (Exodus 13:21). God Himself, the Teacher of the Jewish people, had forgone the honor due Him and took the trouble to guide the people. **Rava said: How can these cases be compared? There, with regard to the Holy One, Blessed be He, the world is His and the Torah is His, and therefore He can forgo His honor.**

הולך לפניהם יומם אמר רבא הכי השתא
התם הקדוש ב"ה עלמא דיליה הוא ותורה
דיליה היא מחיל ליה ליקריה

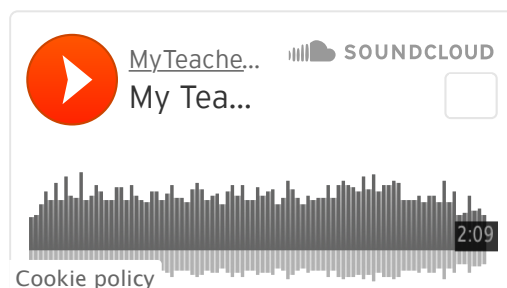
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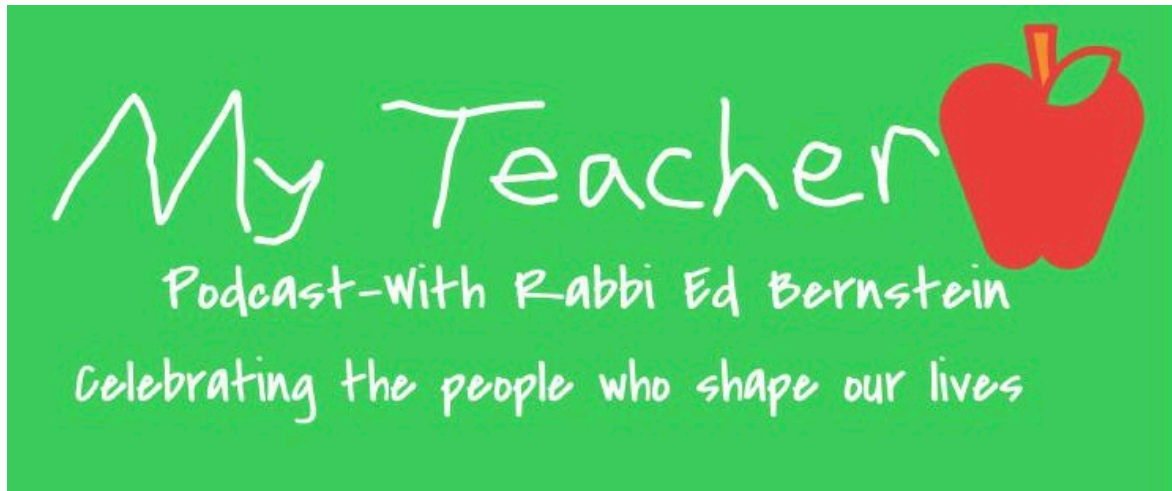


11. What we need more than anything else is not textbooks but textpeople. It is the personality of the teacher which is the text that the pupils read; the text that they will never forget. The modern teacher, while not wearing a snowy beard, is a link in the chain of a tradition. He is the intermediary between the past and the present as well. Yet he is also the creator of the future of our people. He must teach the pupils to evaluate the past in order to clarify their future.

Heschel, Abraham Joshua. *Insecurity of Freedom* (p. 237). Farrar, Straus and Giroux. Kindle Edition.

12.





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When do we say Shema? You are the real distinction

by Rabbi Philip Weintraub

ברכות ט' ב:ט'-ל"א

מתני' מאימתי קורין את שמע בשחרית משיכיר בין תכלת ללבן ר' אליעזר אומר בין תכלת לכרתי (וגומרה) עד הנץ החמה ר' יהושע אומר עד שלש שעות שכן דרך מלכים לעמוד בשלש שעות הקורא מכאן ואילך לא הפסיד כאדם הקורא בתורה: גמ' מאי בין תכלת ללבן אילימא בין גבבא דעמרא חזירא לגבבא דעמרא דתכלתא הא בליליא נמי מידע ידעי אלא בין תכלת שבה ללבן שבה. תניא רבי מאיר אומר משיכיר בין זאב לכלב ר"ע אומר בין חמור לערוד ואחרים אומרים משיראה את חברו רחוק ד' אמות ויכירנו אמר רב הונא הלכה כאחרים אמר אביי לתפילין כאחרים לק"ש כותיקין דאמר ר' יוחנן ותיקין היו גומרין אותה עם הנץ החמה תניא נמי הכי ותיקין היו גומרין אותה עם הנץ החמה כדי שיסמוך גאולה לתפלה ונמצא מתפלל ביום א"ר זירא מאי קראה (תהלים עב, ה) ייראוך עם שמש ולפני ירח דור דורים העיד ר"י בן אליקים משום קהלא קדישא דבירושלים כל הסומך גאולה לתפלה אינו נזוק כל היום כולו א"ר זירא איני והא אנא סמכי ואיתזקי א"ל במאי איתזקת דאמטיית אסא לבי מלכא התם נמי מבעי לך למיהב אגרא למחזי אפי מלכא דא"ר יוחנן לעולם ישתדל אדם לרוץ לקראת מלכי ישראל ולא לקראת מלכי ישראל בלבד אלא אפילו לקראת מלכי עכו"ם שאם יזכה יבחין בין מלכי ישראל למלכי עכו"ם. אמר ליה רבי אלעא לעולא כי עיילת להתם שאיל בשלמא דרב ברונא אחי במעמד כל החבורה דאדם גדול הוא ושמח במצות זימנא חדא סמך גאולה לתפלה ולא פסיק חוכא מפומיה כוליה יומא. היכי מצי סמיך והא א"ר יוחנן בתחלה הוא אומר ה' שפתי תפתח ולבסוף הוא אומר יהיו לרצון אמרי פי וגו' אמר ר' אלעזר תהא בתפלה של ערבית. והא אמר ר' יוחנן איזהו בן העוה"ב זהו הסומך גאולה של ערבית לתפלה של ערבית אלא א"ר אלעזר תהא בתפלת המנחה רב אשי אמר אפי' תימא אכולהו

וכיון דקבעוה רבנן בתפלה כתפלה אריכתא דמיא דאי לא תימא הכי ערבית היכי מצי סמיך והא בעי למימר השכיבנו אלא כיון דתקיננו רבנן השכיבנו כגאולה אריכתא דמיא ה"נ כיון דקבעוה רבנן בתפלה כתפלה אריכתא דמיא. מכדי האי יהיו לרצון אמרי פי משמע לבסוף ומשמע מעיקרא דבעינא למימר מ"ט תקנוהו רבנן לאחר י"ח ברכות לימרו מעיקרא א"ר יהודה בריה דר' שמעון בן פזי הואיל ולא אמרו דוד אלא לאחר י"ח פרשיות לפיכך תקינו רבנן לאחר י"ח ברכות. הני י"ח ה"ט הויין אשרי האיש ולמה רגשו גוים חדא פרשה היא דאמר ר' יהודה בריה דרבי שמעון בן פזי ק"ג פרשיות אמר דוד ולא אמר הללויה עד שראה במפלתן של רשעים שנאמר (תהלים קד, לה) יתמו חטאים מן הארץ ורשעים עוד אינם ברכי נפשי את ה' הללויה. הני ק"ג הויין אלא שמע מינה אשרי האיש ולמה רגשו גוים חדא פרשה היא דאמר ר' שמואל בר נחמני אמר רבי יוחנן

Berakhot 9b:9-31

MISHNA: From when does one recite *Shema* in the morning? From when a person can distinguish between sky-blue [*tekhelet*] and white.

Rabbi Eliezer says: From when one can distinguish between sky-blue and leek-green.

And one must **finish** reciting *Shema* **until** the end of the period when you rise, i.e., **sunrise**, when the sun begins to shine.

Rabbi Yehoshua says: One may recite the morning *Shema* **until three hours** of the day, which this is still considered when you rise, **as that is the habit of kings to rise** from their sleep **at three hours** of the day. While there is a set time frame for the recitation of *Shema*, **one who recites *Shema* from that time onward loses nothing**. Although he does not fulfill the mitzva of reciting of *Shema* at its appointed time, **he is** nevertheless considered **like one who reads the Torah**, and is rewarded accordingly.

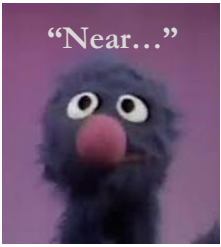
GEMARA: The mishna stated that the time for the recitation of the morning *Shema* begins when one can distinguish between sky-blue and white. The Gemara asks: To **what** is **between sky-blue and white** referring? **If you say** that it means distinguishing between **a pile of white wool and a pile of sky-blue wool, wouldn't one know** the difference **at night, as well? Rather**, it must be a reference to ritual fringes made with sky-blue strings

(see Numbers 15:38) along with white strings, and one must be able to distinguish **between the sky-blue** strings in the ritual fringes **and the white** strings **in** the ritual fringes.

With regard to the beginning of the time for the recitation of the morning *Shema*, a *baraita* cites additional opinions not cited in the mishna. **It was taught** in a *baraita*: **Rabbi Meir says** that the day begins when **one can distinguish between** two similar animals, e.g., **a wolf and a dog**.

Rabbi Akiva provides a different sign, and **says that the** day begins when there is sufficient light to distinguish **between a donkey and a wild donkey**.

And Aherim say: When one can see another person, who is merely an acquaintance (Jerusalem Talmud) from **a distance of four cubits and recognize him**. **Rav Huna said: The halakha is in accordance with Aherim**. **Abaye said:** Regarding the time from which one may don **phylacteries**, a mitzva incumbent only by day, the *halakha* **is in accordance with Aherim**.



How To Hug

Closeness in a Time of Social Distancing: What is Love?

Rabbi Eric Yanoff ~ eyanoff@adathisrael.org

שבועות תש"פ ~ Shavuot 5780



והגבלת את העם סביב..

You shall bound off the People, all around....

– *Shemot (Exodus) 19:12*

ויאמר משה אלהי לא יוכל העם לעלות אליהר סיני כי אלתה העדתה בנו לאמר הגבל אתההר וקדשתו :
But Moses said to Adonai, “The people cannot come up to Mount Sinai, for You warned us saying, ‘Set bounds about the mountain and sanctify it.’”

– *Shemot 19:23*

וירא אהרן וכל בני ישראל את משה ונהנה קרבו עור פניו וייראו מגשת אליו : ויקרא אלהים משה וישבו אליו אהרן וכל הנשאים בעדה וידבר משה אלהים : ואחריו נגשו כל בני ישראל ויצום את כל אשר דבר ה' אתו בהר סיני :
Aaron and all the Israelites saw that the skin of Moses' face was radiant; and they shrank from coming near him. But Moses called to them, and Aaron and all the chieftains in the assembly returned to him, and Moses spoke to them. Afterward all the Israelites came near, and he instructed them concerning all that Adonai had imparted to him on Mount Sinai.

– *Shemot 34:30-32*

ותשא רבקה את עיניה ותרא את יצחק ותפל מעל הגמל : ותאמר אלהי עבד מיהאיש הלזה ההלך בשדה לקראתנו ויאמר העבד הוא אדני ותקח הצעיף ותתבס :
Raising her eyes, Rebekah saw Isaac. She alighted from the camel and said to the servant, “Who is that man walking in the field toward us?” And the servant said, “That is my master.” So she took her veil and covered herself.

– *Bereishit (Genesis) 24:64-65*

Distancing from a Tragedy: The Death of Rabbi Meir's Sons:

"אשת חיל מי ימצא" - אמרו: מעשה היה ברבי מאיר, שהיה יושב ודורש בבית המדרש בשבת במנחה, ומתו שני בניו. מה עשתה אמו? הניחה שניהם על המטה ופרשה סדין עליהם. במוצאי שבת בא ר' מאיר מבית המדרש לביתו. אמר לה 'היכן שני בני?', אמרה 'לבית המדרש הלכו', אמר לה 'צפיתי לבית המדרש ולא ראיתי אותם', נתנו לו כוס של הבדלה והבדיל, חזר ואמר 'היכן שני בני?', אמרה לו 'הלכו למקום אחר ועכשיו הם באים', הקריבה לפניו המאכל ואכל וברך, לאחר שברך אמרה לו 'רבי, שאלה אחת יש לי לשאול לך', אמר לה 'אמרי שאלתך', אמרה לו 'רבי, קודם היום בא אדם אחד ונתן לי פקדון, ועכשיו בא ליטול אותו, נחזיר לו או לא?', אמר לה 'בתי, מי שיש פקדון אצלו, הוא צריך להחזירו לרבו', אמרה לו 'רבי, חוץ מדעתך לא הייתי נותנת אצלו, מה עשתה? תפשתו בידה, והעלה אותו לאותו חדר, והקריבה אותו למטה, ונטלה סדין מעליהם, וראה שניהם מתים ומונחים על המטה, התחיל בוכה ואומר 'בני! בני! בני! בני! בני בדרך ארץ, ורבי שהיו מאירין פני בתורתך!', באותה שעה אמרה לו לרבי מאיר 'רבי, לא כך אמרת לי - אני צריך להחזיר הפקדון לרבו?', אמר (איוב א כא) "ה' נתן וה' לקח, יהי שם ה' מבורך." בדבר הזה נחמתו ונתיישרה דעתו, לכך נאמר "אשת חיל מי ימצא".

"A valiant woman, who can find" - They said, "There was a story about Rabbi Meir who was sitting and expounding in the study hall on Shabbat afternoon, when two of his sons died. What did his [their] mother do? She placed both of them on the bed and spread a sheet over them. At the end of Shabbat, Rabbi Meir came home from the study hall. He said to her, 'Where are my two sons?' She said [back], 'They went to the study hall.' He said to her, 'I scanned the study hall and I did not see them.' They gave him the cup of Havdalah and he separated [the days of the week with the closure of Shabbat]. He repeated and said, 'Where are my two sons?' She said, 'They went elsewhere and they are coming now.' She placed food in front of him and he ate and blessed. After he blessed, she said to him, 'I have a question to ask you.' He said to her, 'Say your question.' She said to him, 'Rabbi, before today, a man came and deposited something with me, and now he is coming to take it. Should we return it to him or not?' He said, 'My daughter, one who has a deposit with him must return it to its owner.' She said to him, 'Were it not for your consent, I would not have given it to him.' What did she do? She grabbed his hand, brought him up to that room, had him approach the bed and took off the sheet from upon them. When he saw both of them dead and laying upon the bed, he began to cry and say, 'My sons, my sons, my teachers, my teachers - my sons in the way of the world, my teachers in that they would enlighten my eyes with their Torah.' At that time, she said to Rabbi Meir, 'Rabbi, is this not what I told you - do I not need to return the deposit to its Owner?' He said, ""The Lord has given and the Lord has taken; may the name of the Lord be blessed"" (Job 1:21)." Rabbi Chanina said, "With this thing, she consoled him and his mind became composed - that is why it states, 'A valiant woman, who can find.'"

- Midrash Mishlei (Proverbs) 31:10



Time and Place – All One?

...This is a radical departure from accustomed religious thinking. The mythical mind would expect that, after heaven and earth have been established, God would create a holy place—a holy mountain or a holy spring—whereupon a sanctuary is to be established. Yet it seems as if to the Bible it is holiness in time, the Sabbath, which comes first.

When history began, there was only one holiness in the world, holiness in time. When at Sinai the word of God was about to be voiced, a call for holiness in man was proclaimed: "Thou shalt be unto me a holy people." It was only after the people had succumbed to the temptation of worshipping a thing, a golden calf, that the erection of a Tabernacle, of holiness in space, was commanded. The sanctity of time came first, the sanctity of man came second, and the sanctity of space last. Time was hallowed by God; space, the Tabernacle, was consecrated by Moses.

- Rabbi Abraham Joshua Heschel, *The Sabbath*

Shavuot: Motivated by Fear of God

Source Sheet by David Glickman

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1. **שמות י"ז:ז-ח'** א.
- (ז) וַיִּקְרָא שֵׁם הַמָּקוֹם מַסָּה וּמְרִיבָה עַל־רִיב | בְּנֵי יִשְׂרָאֵל וְעַל נִסְתָּם אֶת־ה' לֵאמֹר הֲיֵשׁ ה' בְּקִרְבָּנוּ אִם־אֵין: (ח) וַיָּבֹא עֲמֹלֵק וַיִּלָּחֶם עִם־יִשְׂרָאֵל בְּרִפְדִּים:

Exodus 17:7-8

(7) The place was named Massah and Meribah, because the Israelites quarreled and because they tried the LORD, saying, "Is the LORD present among us or not?" (8) Amalek came and fought with Israel at Rephidim.

2. **דברים כ"ה:י"ח** ב.
- (יח) אֲשֶׁר קָרָךְ בְּדֹרְךָ וַיִּזְנֹב בְּךָ כָּל־הַנְּחָשִׁים אֲחֵרֶיךָ וְאַתָּה עֵינֶיךָ וַיִּגַּע וְלֹא נָרָא אֱלֹקִים:

Deuteronomy 25:18

(18) how, undeterred by fear of God, he surprised you on the march, when you were famished and weary, and cut down all the stragglers in your rear.

3. **רש"י על דברים כ"ה:י"ח:ד'** ג.
- (ד) וְאַתָּה עֵינֶיךָ וַיִּגַע. עֵינֶיךָ בְּצָמָא, דְּכַתִּיב "וַיִּצְמָא שְׁם הָעָם לַמַּיִם" (שמות י"ז) וְכַתִּיב אֲחֵרֶיךָ "וַיָּבֹא עֲמֹלֵק":

Rashi on Deuteronomy 25:18:4

(4) AND THOU WAST FAINT AND WEARY — faint through thirst, for it is written, (Exodus 17:3) "And the people thirsted there for water" and it is written immediately afterwards (v. 8) "Then came Amalek".

4. **רש"י על דברים כ"ה:י"ח:ו'** ד.
- (ו) וְלֹא יִרָא. עֲמֹלֵק אֱלֹהִים מִלְּהֹרַע לָךְ:

Rashi on Deuteronomy 25:18:6

(6) AND HE FEARED NOT — Amalek feared not אֱלֹהִים GOD so as to refrain from harming you (Sifrei Devarim 296:7).

משנה תורה, הלכות תשובה י' ב'

5.

(ב) העובד מאהבה עוסק בתורה ובמצוות והולך בנתיבות החכמה לא מפני דבר בעולם ולא מפני יראת הרעה ולא כדי לירש הטובה אלא עושה האמת מפני שהוא אמת וסוף הטובה לבוא בגללה. ומעלה זו היא מעלה גדולה מאד ואין כל חכם זוכה לה. והיא מעלת אברהם אבינו שקראו הקדוש ברוך הוא אהבו לפי שלא עבד אלא מאהבה. והיא המעלה שצוננו בה הקדוש ברוך הוא על ידי משה שנאמר (דברים ו ה) "ואהבת את ה' אלהיך". ובזמן שיאהב אדם את ה' אהבה הראויה מיד יעשה כל המצוות מאהבה:

Mishneh Torah, Repentance 10:2

(2) The worshiper because of love, engages himself in the study of the Torah and the observance of precepts and follows the paths of wisdom on no account in the world, neither for fear of evil nor in order to inherit the good; but he does the true thing because it is true, and in the end the good comes because thereof. That degree is a great degree, indeed and not every scholar attains it; for such was the degree of Abraham our father, whom the Holy One, blessed is He! called His beloved, because he worshiped not, save because of love, and it is, furthermore, the degree concerning which the Holy One, blessed is He! commanded through Moses, saying: "And thou shalt love the Lord thy God" (Deut. 6.5); for, when man will love the Lord with a proper love, he will momentarily perform all of the commandments because of love.

משנה תורה, הלכות יסודי התורה ב' א'

6.

(א) האל הנכבד והנורא הזה מצוה לאהבו וליראה אותו שנאמר (דברים ו ה) "ואהבת את ה' אלהיך". ונאמר (דברים ו יג) "את ה' אלהיך תירא":

Mishneh Torah, Foundations of the Torah 2:1

(1) It is mandatory to love and fear this Glorified and Awe-inspiring God, for it is said: "Thou shalt love the Lord thy God" (Deut. 6,5); and as it is said: "The Lord thy God thou shalt fear." (Ibid. 6, 13).

מסילת ישרים כ"ד א'-י"ב

7.

(א) הנה ראותנו המדה הזאת נמנית אחר כל המדות הטובות אשר זכרנו עד הנה, די לנו להעירנו על ענינה שראוי שיהיה ודאי ענין נכבד ועיקרי מאד, וקשה להשיג אותו, שכבר לא יוכל להגיע אליו, אלא מי שכבר השיג כל המדות שקדם זכרם.
(ב) אמנם צריך שנקדים כי מיני היראה הם ב' שהם ג': האחד קלה מאד להשיגה אין דבר קל כמוהו, והב' קשה מן הכל.
(ג) ושלימותה כמו כן שלימות גדול מאד. יש יראת העונש, וזהו המין האחד, ויש יראת הרוממות, וזהו המין הב', שיראת החטא חלק ב' ממנו, ונבאר עתה ענינם והבדליהם.
(ד) יראת העונש, כפשוטה שאדם ירא מעבור את פי ה' אלהיו מפני העונשים אשר לעבירות, אם לגוף, ואם לנפש. והנה זאת קלה ודאי כי כל אדם אוהב את עצמו, וירא לנפשו, ואין דבר שירחיק אותו מעשות דבר יותר מן היראה שלא תבואהו בו איזה רעה.

.....
(ו) המין הב' הוא יראת הרוממות, והוא שהאדם ירחק מן החטאים, ולא יעשה מפני כבודו הגדול יתברך שמו, כי איך יקל, או איך יערב לבו של בשר ודם שפל ונמאס לעשות דבר נגד

רצונו של הבורא יתברך ויתעלה שמו?

(ז) והנה זאת היראה אינה כל כך קלה להשיג אותה, כי לא תולד אלא מתוך ידיעה והשכלה להתבונן על רוממותו יתברך, ועל פחיתותו של האדם, כל אלה דברים מתולדות השכל המבין ומשכיל. והיא היראה אשר שמנוה לח"ב מא' מחלקי החסידות אשר זכרנו.

(ח) בה יבוש האדם ויחרד בעמדו לפני קונו להתפלל או לעבוד כל עבודה, היא היראה המשובחת שנשתבחו בה חסידי עולם, והוא מה שמשה מדבר ואומר (דברים כח:נח): ליראה את השם הנכבד והנורא הזה את ה' אלהיך.

(ט) זאת היראה שאנחנו בביאורה עתה דהיינו יראת החטא היא כמו חלק מיראת הרוממות שזכרנו, וכמו מין בפני עצמו, והיינו כי הנה ענינה הוא שיהיה האדם ירא ודואג תמיד על מעשיו, פן נתערב במ איזה שמץ חטא, או פן יהיה שם איזה דבר קטן או גדול שאינו לפי גודל כבודו יתברך ורוממות שמו.

(י) והנך רואה היחס הגדול שבין יראה זו ויראת הרוממות שזכרנו, כי התכלית בשניהם שלא לעשות דבר נגד רום כבודו יתברך.

(יא) אמנם ההבדל שביניהם שבעבורו תחשב כמין אחר, ובשם אחר תקרא, הוא, כי יראת הרוממות הוא בשעת המעשה או בשעת העבודה, או בפרק העבירה, דהיינו או בשעה שהוא עומד ומתפלל או עובד, שאז יבוש ויכלם ירעש וירעד מפני רום כבודו יתברך, או בשעה שמזדמנת עבירה לפניו והוא מכיר בה שהיא עבירה, שיעזוב מלעשותה למען אשר לא יעשה דבר למרות עיני כבודו ה"ו.

(יב) אך יראת החטא היא בכל עת ובכל שעה, שהנה בכל רגע הוא ירא פן יכשל ויעשה דבר או חצי דבר שיהיה נגד כבוד שמו ית'.

Messilat Yesharim 24:1-12

(2) However, we must first introduce that there are two types of fear which are effectively three types. The first type is very easy to attain, there being nothing easier. The second is difficult, while the second part of the second type, is more difficult than everything.

(3) It's perfection is likewise, a very great form of perfection. The first type is fear of punishment, and the second is fear of G-d's exaltedness (Yirat Haromemut), of which Fear of Sin is the second part therein. We will now explain their matters and differences.

(4) Fear of punishment, as its name implies, is for a person to fear transgressing the word of the L-ord, his G-d, due to the punishments incurred for the transgression, whether to body or soul. This [type of fear] is certainly easy to attain. For every man loves himself and fears for his soul and there is nothing which keeps a person from doing something more than the fear that this thing might bring harm to him.....

(6) The second type of fear is fear of G-d's exaltedness (Yirat Haromemut). It means that a person distances and refrains from sin because of G-d's great honor, blessed be His Name. For how could his heart of flesh and blood, lowly and petty, allow or dare do something against the will of the Creator, blessed and exalted be His Name?!

(7) This type of fear is not so easy to attain, for it will arise only out of knowledge and thought, [namely] by contemplating G-d's exaltedness, blessed be He, and the lowliness of man. All these things are outgrowths of the intellect which understands and attains insight. This is the fear we described previously in Piety, setting it as the second part of one of the divisions of Piety.

(8) When experiencing this fear [of G-d's exaltedness], a person will feel shame and tremble when standing before his Maker to pray or when performing any divine service. This is the praiseworthy fear which the pious great men were praised for. It is what Moshe referred to when he said: "to fear this glorious and awesome Name, the L-ord, your G-d" (Devarim 28:58).

(9) The Fear of Sin, which we are here explaining, is like a branch of the "Fear of G-d's exaltedness" (yirat haromemut) mentioned above, but also like a separate, independent type of fear. It's matter is for a man to constantly fear and worry on his deeds lest some impurity or sin mix in with them, or lest there be some matter, small or big, which is not befitting G-d's great honor, and His exalted Name.

(10) You can see the close relationship between this fear and the "Fear of G-d's exaltedness" we mentioned. For the aim of both is for one to not do something contrary to G-d's exalted honor, blessed be He.

(11) But the distinction between them for which Fear of Sin is considered a separate type and called by a different name is that "Fear of G-d's Exaltedness" is only during performance of a deed, during divine service or during refraining from sin, namely, at the time one stands in prayer or engages in divine service, that he should feel shame and abashed, tremble and quake before G-d's exalted honor, blessed be He; or at the time an opportunity to commit a sin presents itself before him, and he recognizes that it is a sin, that he refrains from doing it in order to not do something to provoke the eyes of His glory, G-d forbid.

(12) But "Fear of Sin" is at all times and moments. At every moment he is afraid, lest he stumble and does something or half-something which will be against the honor of His Name, blessed be He.

Mesillat Yesharim (Hebrew: מסילת ישירים, lit. "Path of the Upright") is an ethical (*musar*) text composed by the influential Rabbi Moshe Chaim Luzzatto (1707–1746). It is different from Luzzato's other writings, which are more philosophical.

8. שמות א': ט"ו-י"ז

(טו) וַיֹּאמֶר מֶלֶךְ מִצְרַיִם לְמַיְלֵדֹת הָעִבְרִיּוֹת אֲשֶׁר נָשָׂה הָאֵחָת שִׁפְרָה וְנָשָׂה הַשֵּׁנִית פּוּעָה: (טז) וַיֹּאמֶר בְּיֻלְדְּכֶן אֶת־הָעִבְרִיּוֹת וּרְאִיתֶן עַל־הָאֲבָנִים אִם־בֵּן הוּא וְהַמֵּתֵן אֹתוֹ וְאִם־בַּת הִיא וְחָיָה: (יז) וַתִּירֶאנָה הַמַּיְלֵדֹת אֶת־הָאֱלֹקִים וְלֹא עָשׂוּ כַּאֲשֶׁר דִּבֶּר אֲלֵיהֶן מֶלֶךְ מִצְרַיִם וַתַּחֲיֶינָה אֶת־הַיְלָדִים:

Exodus 1:15-17

(15) The king of Egypt spoke to the Hebrew midwives, one of whom was named Shiphrah and the other Puah, (16) saying, "When you deliver the Hebrew women, look at the birthstool: if it is a boy, kill him; if it is a girl, let her live." (17) The midwives, fearing God, did not do as the king of Egypt had told them; they let the boys live.

9. רש"י על שמות א': ט"ו:ב'-ג'

(ב) שפרה. יוכבד, על נשים שמשפרת את הולד (שם): (ג) פועה. זו מרים, שפועה ומדברת והוגה לולד (שם), כדרך הנשים המפיסות תינוק הבוכה.

Rashi on Exodus 1:15:2-3

(2) SHIPHRAH שפרה — This was Jochebed; she bore this additional name because she used to put the babe after its birth into good physical condition (משפרת) by the care she bestowed upon it (Sotah 11b). (3) פועה PUAH — This was Miriam, and she bore this additional name because she used to Call aloud and speak and croon to the babe just as women do who soothe a child when it is crying (Sotah 11b).

10.

ספורנו על שמות א':ט"ו:א'

(א) למילדות העבריות לאותן שהיו בעיר מצרים, כי אמנם בעם כל כך רב לא היו שתי מילדות בלבד. אבל אחר שבגדו במלך מילדות מצרים, אחר שדבר להן המלך בעצמו, לא שם לבו לבטוח במילדות שאר מקומות:

Sforno on Exodus 1:15:1

(1) למילדות העבריות, to the midwives resident in the capital. It was obviously impossible for such a large number of people residing in so many different parts of Egypt, to all be serviced by only two midwives. However, after the midwives in the capital, though Egyptian, betrayed the instructions by their king and explained to their king why they had done so, the king did not bother to rely on midwives anywhere else either, and the scheme was abandoned.

11.

גיטין נ"ו א

כי מטא להתם אמר שלמא עלך מלכא שלמא עלך מלכא א"ל מיחייבת תרי קטלא חדא דלאו מלכא אנא וקא קרית לי מלכא ותו אי מלכא אנא עד האינדא אמאי לא אתית לגבאי א"ל דקאמרת לאו מלכא אנא

Gittin 56a

When Rabban Yoḥanan ben Zakkai reached there, i.e., the Roman camp, he said: Greetings to you, the king; greetings to you, the king. Vespasian said to him: You are liable for two death penalties, one because I am not a king and yet you call me king, and furthermore, if I am a king, why didn't you come to me until now? Rabban Yoḥanan ben Zakkai said to him: As for what you said about yourself: I am not a king,

The Fear of God Once Zusya prayed to God: "Lord, I love you so much, but I do not fear you enough! Lord, I love you so much, but I do not fear you enough! Let me stand in awe of you like your angels, who are penetrated by your awe-inspiring name." And God heard his prayer, and his name penetrated the hidden heart of Zusya as it does those of the angels. But Zusya crawled under the bed like a little dog, and animal fear shook him until he howled: "Lord, let me love you like Zusya again!" And God heard him this time also.

Buber, Martin. Tales of the Hasidim . Kindle Edition.



**Adorning the Bride - Tikkun Leil Shavu'ot in the Zohar
Zohar Vol 1, 8ab, Pritzker Edition (Daniel Matt, translator)**

Rabbi Shim'on was sitting engaged in Torah on the night when the Bride is joined with her Husband.¹ For we have learned: All those Companions initiated into the bridal palace² need – on that night when the Bride is destined the next day to be under the canopy with Her Husband³ - to be with Her all night, delighting with Her in Her adornments in which She is arrayed,⁴ engaging in Torah, from Torah to Prophets, from Prophets to Writings,⁵ midrashic renderings of verses and mysteries of wisdom: these are Her adornments and finery.⁶

She enters, escorted by Her maidens,⁷ standing above their heads. Adorned by them, She rejoices with them the whole night. The next day She enters the canopy only with them, and they are called “members of the canopy.”⁸ As soon as She enters the canopy, the blessed Holy One inquires about them,⁹ blesses them, and crowns them with bridal crowns. Happy is their share!

Rabbi Shim'on and all the Companions were singing the song of Torah,¹⁰ innovating words of Torah, each one of them. Rabbi Shim'on and all the other Companions rejoiced.

Rabbi Shim'on said, “My children, happy is your share! For tomorrow the Bride will enter the canopy only with you. For all those arranging Her adornments tonight, rejoicing with Her, will be recorded and inscribed in the Book of Memory.¹¹ The blessed Holy One blesses them with seventy blessings¹² and crowns of the supernal world.”

¹ On the night when the Bride...On the eve of *Shavu'ot* (Festival of “Weeks”), the celebration of the revelation of the Torah, *Shekhinah* prepares to join Her groom, *Tiferet*.

² Companions initiated...The havraya who accompany *Shekhinah*.

³ Next day...The marriage between the masculine and feminine takes place on the day of *Shavu'ot*, when the Torah was actually given at Mt. Sinai. *Tiferet* is symbolized by the Written Torah, while *Shekhinah* is alluded to by the Oral Torah, and together they convey revelation.

⁴ All night...On other nights, the Companions rise at midnight and study Torah until dawn, chanting to *Shekhinah*. On this night of *Shavu'ot*, they adorn Her all night long. This all-night study ritual became known as *tiqqun Le'il Shavu'ot*, “the *tiqqun* of the eve of Shavu'ot.”

The root (*tqn*) appears throughout the Zohar, ranging widely in meaning: “mend, restore, correct, perfect, prepare, arrange, array, adorn, establish, institute.”

⁵ From Torah to Prophets...The three divisions of the Bible. See Vayiqra Rabbah 16:4: “Ben Azzai was sitting and expounding, and fire was blazing around him. They [his disciples] came and told Rabbi Akiva...He went to him and said, ‘Perhaps you are engaged in the chambers of the Chariot [the secrets of Ezekiel’s vision of the Chariot].’ He replied; ‘No, I am stringing words of Torah to the Prophets and words of the Prophets to the Writings, and the words of Torah are as joyous on the day they were given from Sinai.’”

⁶ Her adornments and finery...See *Shir ha-Shirim Rabbah* on 4:11, in the name of Rabbi Shim'on son of Lakish: “Just as a bride is adorned with twenty-four ornaments [see Isaiah 3:15-24] and lacking one of them, she is considered worthless, so a disciple must be fluent in twenty-four books [of the Bible] – lacking in one of them, he is worthless.”

⁷ She enters...*Shekhinah* enters the Companions’ house of study with Her attending angels.

⁸ Members of the canopy, a rabbinic phrase meaning “members of the wedding party.” The Companions participate in the divine union.

⁹ Inquires about them... See Zohar 3:9Sa: “Happy is the share of the Companions when the King asks the Consort who adorned Her in jewelry, polished Her crown, and arrayed Her “adornments.”

¹⁰ Singing the song of Torah... Torah is referred to as song in BT *Eruvin* 18b; *Hagigah* 12b.

¹¹ Book of Memory – The celestial book in which all human actions are recorded. Later in this passage, it is identified with *Yesod*.

¹² Seventy blessings – Corresponding to the seven sefirot from *Hesed* to *Shekhinah*.

Top 5 Hits of the Torah: How does Each Book of the Torah Teach us to be Jewish

A Shavuot Study Session with Rabbi Rachel Ain

Mekhilta D'Rabbi Ishmael, Exodus 20:2

Why were the Ten Commandments not said at the beginning of the Torah?

The Rabbis give a parable. To what may this be compared? To the following: A king who entered a province said to the people, "May I be your king?" But the people said to him, "Have you done anything for us that you should rule over us?" What did he do then? He built the city wall for them, he brought the water supply for them, he fought their battles. Then when he said to them "May I be your king?" They said to him, "Yes."

Likewise, God and the Israelites. God brought them out of Egypt; God divided the sea for them, sent down the manna for them, brought up the well of water for them and brought the quails for them. God fought with them the battle with Amalek. Then God said to them, "Am I to be your King?" And they said, "Yes."

Questions

What would you put in our narrative?

What do people need to know from the Torah to teach our story?

Genesis Chapter 12

1. And the Lord had said to Abram, Get out from your country, and from your family, and from your father's house, to a land that I will show you;
2. And I will make of you a great nation, and I will bless you, and make your name great; and you shall be a blessing;
3. And I will bless those who bless you, and curse him who curses you; and in you shall all families of the earth be blessed.

Exodus Chapter 19

16. And it came to pass on the third day in the morning, that there was thunder and lightning, and a thick cloud upon the mount, and the sound of a shofar exceedingly loud; so that all the people who were in the camp trembled. 17. And Moses brought forth the people out of the camp to meet with God; and they stood at the lower part of the mount.

18. And Mount Sinai was altogether in smoke, because the Lord descended upon it in fire; and its smoke ascended as the smoke of a furnace, and the whole mount trembled greatly. 19. And when the voice of the shofar sounded long, and became louder and louder, Moses spoke, and God answered him by a voice. 20. And the Lord came down upon Mount Sinai, on the top of the mount; and the Lord called Moses up to the top of the mount; and Moses went up. 21. And the Lord said to Moses, Go down, charge the people, lest they break through to the Lord to gaze, and many of them perish.

22. And let the priests also, who come near the Lord, sanctify themselves, lest the Lord break forth upon them.23. And Moses said to the Lord, The people cannot come up to Mount Sinai; for you charged us, saying, Set bounds about the mount, and sanctify it.24. And the Lord said to him, Go, get you down, and you shall come up, you, and Aaron with you; but let not the priests and the people break through to come up to the Lord, lest he break forth upon them.25. So Moses went down to the people, and spoke to them.

Leviticus Chapter 23

1. And the Lord spoke to Moses, saying, 2. Speak to the people of Israel, and say to them, The feasts of the Lord, which you shall proclaim to be holy gatherings, these are my feasts.3. Six days shall work be done; but the seventh day is the sabbath of rest, a holy gathering; you shall do no work in it; it is the sabbath of the Lord in all your dwellings.

Numbers Chapter 14

1. And all the congregation lifted up their voice, and cried; and the people wept that night.2. And all the people of Israel murmured against Moses and against Aaron; and the whole congregation said to them, Would God that we had died in the land of Egypt! or would God we had died in this wilderness!3. And why has the Lord brought us to this land, to fall by the sword, that our wives and our children should be a prey? were it not better for us to return into Egypt?4. And they said one to another, Let us choose a chief, and let us return to Egypt.5. Then Moses and Aaron fell on their faces before all the assembly of the congregation of the people of Israel.6. And Joshua the son of Nun, and Caleb the son of Jephunneh, which were of those who spied the land, tore their clothes;7. And they spoke to all the company of the people of Israel, saying, The land, which we passed through to spy, is an exceedingly good land.8. If the Lord delights in us, then he will bring us into this land, and give it to us; a land which flows with milk and honey.

Deuteronomy Chapter 6

4. Hear, O Israel; The Lord our God is one Lord;
5. And you shall love the Lord your God with all your heart, and with all your soul, and with all your might.6. And these words, which I command you this day, shall be in your heart;7. And you shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise up.8. And you shall bind them for a sign upon your hand, and they shall be as frontlets between your eyes.9. And you shall write them upon the posts of your house, and on your gates.

**Poems You Cannot Remember, Poems You Cannot Forget:
A Modern Hebrew Shavuot with Shai Agnon
Jeremy Kalmanofsky, Shavuot 2020**

זְמֵרוֹת הַיּוֹ-לֵי חֻקֶיךָ בְּבַיִת מְגוּרֵי

“Your laws were like poems to me, wherever I dwelt”

--Psalms 119:54

“O Poor Captive,” R. Solomon ibn Gabirol

<p>O poor captive, in an alien land Taken as servant to an Egyptian maid Since the day she left home, she has waited for You Restore her from prison, O mightiest One A nation once decimated, will sit among rulers Race fast, hurry, send Elijah to tell her: Rejoice, daughter Zion, behold the one anointed for us Why would You forever forget us?</p>	<p style="text-align: right;">שֵׁשׁ בָּיָה עֲנִיָּה בְּאַרְץ נְכָרִיָּה לְ קוֹחָהּ לְאַמָּה לְאַמָּה מִצְרַיִם מִ יוֹם עֲזַבְתָּהּ לָּהּ הִיא צוֹפִיָּה הָ שָׁב שְׁבוּתָהּ רַב הָעֲלִילָהּ וְאִם עֲשִׂירֶיהָ תִּהְיֶה שְׁלִישֶׁיהָ וְחַיֵּשׁ קָל מְהֵרָה וּבִשְׂרָה בְּאַלְמָה רְנֵי בַת צִיּוֹן הִנֵּה מְשִׁיחֵנוּ / לְמָה לְנִצָּחַת תִּשְׁכַּחְנוּ</p>
<p>“All suffering ends, but there is no end to mine. Years wear away, yet unhealed, this wound of mine. Dwelling in exile, sunk in mire. No ship captain can sail me away. How long, O Lord, will You postpone that day? When will the voice of the dove be heard in my land? Your name is proclaimed upon us – do not ignore us! Why would You forever forget us</p>	<p style="text-align: right;">לְ כָל תַּכְלָה יֵשׁ קֶץ וְאִין קֶץ לְפָרְצֵי כָּלוּ שָׁנוֹתַי וְאִין מָתָם לְמַחְצֵי שְׁכַנְתִּי בְּגָלוֹת טְבוּעָה בְּבִצֵּי וְאִין תּוֹפֵשׁ מְשׁוּט אֲנִיָּה לְהוֹצִיא עַד אֲנָה יְיָ תִּפְאַרְיֶךָ קִצֵּי מְתֵי קוֹל הַתּוֹר יִשְׁמַע בְּאַרְצֵי שְׁמֵךְ עָלֵינוּ נִקְרָא אֵל תִּנְיָחֵנוּ / לְמָה לְנִצָּחַת תִּשְׁכַּחְנוּ</p>

<p>“Battered, harassed, tottering beneath this load Despised, despoiled, abandoned to be trod, How long Lord, shall I scream <i>help!</i> Within me away my heart melts How many years must I serve as a slave? Ishmael is a lion and Esau a hawk As soon as one leaves us, the other does seize us. Why would You forever forget us?”</p>	<p>מִן חוּצִים וּלְחוּצִים סוּבְלֵי מַעֲמָם בְּזוּזִים וּגְזוּזִים נְתוּנִים לְמַרְמָם עַד אַנָּה יְיָ אֲזַעַק חֲמָם וּלְבָבִי בְקִרְבֵי הַמָּס יִמָּס זֶה כַּמָּה שָׁנִים עוֹבְדִים לְמָס יִשְׁמַעֲאֵל כְּאַרְיֵה וְעֵשָׂו כְּתִחְמָם זֶה בְּנִיחְנוּ וְזֶה יִקְחֵנוּ / לָמָּה לְנִצַּח תִּשְׁכַּחְנוּ</p>
<p>“Is that your voice I hear, O exile Ariel? Rejoice and delight, maiden of Israel At the moment inscribed in Daniel On that moment, will arise Michael Atop the mount proclaiming, the redeemer is ready to reveal.” “Amen, Amen, may God fulfill.” As you dealt us such pain, now please elate us Why would You forever forget us?”</p>	<p>הֲהוּא קוֹלְךָ זֶה הַקּוֹל גּוֹלֵת אֲרִיאֵל עֲלִזִי וְצִהְלִי בְּתוֹלֵת יִשְׂרָאֵל לְעֵת הַרְשׁוּם בְּסִפְרֵי דָנִיֵּאל וּבְעֵת הַהִיא יֵעֲמֵד מִיכָאֵל וַיִּקְרָא עַל הָר וּבָא לְצִיּוֹן גּוֹאֵל אָמֵן וְאָמֵן כִּן יַעֲשֶׂה הָאֵל כִּימֹת עֲנִיתָנוּ כִּן תִּשְׁמַחְנוּ / לָמָּה לְנִצַּח תִּשְׁכַּחְנוּ</p>

<u>Excerpts From שמר לבי (positive commandments)</u>	<u>Excerpts From בצל שדי (negative commandments)</u>
O heart, guard your reply Be most modest and shy Revere the Lord and tally His virtuous commands	Exploit not your workers Gather not fallen gleanings Muzzle not nor restrain The ox threshing your grain
He forgives wrongs as we go Our power He makes grow Wisdom He does bestow So fools might understand	Pick not the last olives Nor reap to the edges Mistreat not your neighbors Not in speech nor in pledges
Two Hundred and Forty-Eight Did heaven legislate Like rivets nailed in plate Matching the limbs of man	Take no vengeance on each other Lest I avenge your brother Nor keep the wages of another You have hired to labor
Uphold the stumbling weak So you need never seek Each seventh year unspeak Your ownership of land	No beast shall you slaughter Parent with son or daughter Your children do not offer To Molekh's cruel coffer
The shofar's trembling blast The wanderer's atoning fast The booth shields the harassed Four kinds of choicest plant	All work must you cease Before Sabbath's peace Or at Pesach feast Or Atonement's release
Be modest to a sage Both for wisdom and for age To elders pay homage Before them you must stand	Exact no usury To the poor in their misery Treat not like idolatry The Mighty God's sanctuary
To the poorest, share To the ill, be there To the mourner, show care The dead, lay down in land	Seek not a dead spirit No Truth is near it Such sorcerers beat They are fraud and deceit

I SAW A group of the sick and afflicted running by. I asked a man at the end of the line, "Where are you running?" He placed his hand on an oozing sore and answered, "We run to greet the rebbe." "Who is he?" I asked. He moved his hand from one affliction to another and, smiling, said, "A man has only two hands, and twice as many afflictions." Then he told me the name of his rebbe. It was a little difficult for me to understand. Was it possible that this rebbe who had left for the Land of Israel six or seven generations ago, and had been buried in the soil of the holy city of Safed, had returned? I decided to go and see. I ran along and reached the tzaddik together with them. They began to cry out before him how they were stricken with afflictions and persecuted by the rulers and driven from one exile to another, with no sign of redemption in view. The tzaddik sighed and said, "What can I tell you, my children? 'May God give strength to His people; may God bless His people with peace.'" Why did he quote that particular verse? He said it only about this generation: before God will bless His people with peace He must give strength to His people, so that the Gentiles will be afraid of them, and not make any more war upon them because of that fear.

I said, "Let me go and make this known to the world." I walked over to the sink and dabbed some water onto my eyes. I awoke and saw that the book lay open before me, and I hadn't yet finished reciting the order of the commandments of the Lord. I went back and read the commandments of the Lord as composed by Rabbi Solomon Ibn Gabirol, may his soul rest.

THERE WAS NOBODY in the shack; I sat in the shack alone. It was pleasant and nicely fixed up. All kinds of flowers which the soil of our neighborhood gives us were hung from the wall between branches of pine and laurel; roses and zinnias crowned the ark and the reader's table, the prayer stand, and the eternal light. A wind blew through the shack and caused the leaves and flowers and blossoms to

sway, and the house was filled with a goodly smell; the memorial candles gave their light to the building. I sat there and read the holy words God put into the hands of the poet, to glorify the commandments He gave to His people Israel. How great is the love of the holy poets before God! He gives power to their lips to glorify the laws and commandments that He gave to us in His great love.

THE DOORS OF the holy ark opened, and I saw a likeness of the form of a man standing there, his head resting between the scrolls of the Torah, and I heard a voice come forth from the ark, from between the trees of life. I bowed my head and closed my eyes, for I feared to look at the holy ark. I looked into my prayer book and saw that the letters that the voice from among the scrolls was reciting were at the same time being written into my book. The letters were the letters of the commandments of the Lord, in the order set for them by Rabbi Solomon Ibn Gabirol, may his soul rest. Now the man whom I had first seen between the scrolls of the Torah stood before me, and his appearance was like the appearance of a king.

I made myself small, until I was as though I were not, so that he should not feel the presence of a man in the place. Is it right that a king enter one of his provinces, and he not find any of his officers and slaves, except for one little slave?

But my tricks didn't help any. I made myself small, and nevertheless he saw me. How do I know he saw me? Because he spoke to me. And how do I know that it was to me he spoke? Because I was alone in the house of prayer; there was no one there with me. He did not speak to me by word of mouth, but his thought was engraved into mine, his holy thought into mine. Every word he said was carved into the forms of letters, and the letters joined together into words, and the words formed what he had to say. These are the things as I remember them, word for word.

I SHALL PUT down the things he said to me, the things he asked me, and the things I answered him, as I brought my soul out into my palm, daring to speak before him. (But before I say them, I must tell you that he did not speak to me with words. Only the thoughts that he thought were engraved before me, and these created the words.)

And now I shall tell you all he asked me, and everything I answered him. He asked me, "What are you doing here alone at night?" And I answered, "My lord must know that this is the eve of Shavuot, when one stays awake all night reading the Order of Shavuot night. I too do this, except that I read the hymns of Rabbi Solomon Ibn Gabirol, may his soul rest."

He turned his head toward me and toward the book that stood before me on the table. He looked at the book and said, "It is Solomon's." I heard him and was astonished that he mentioned Rabbi Solomon Ibn Gabirol and did not affix some title of honor before his name. For I did not yet know that the man speaking to me was Rabbi Solomon Ibn Gabirol himself.

NOW I SHALL tell the things that transpired after these former things. The memorial candles lit up the shack, the thronged flowers that crowned the eternal light before the holy ark and the other flow-ers gave off their aromas, and one smell was mixed with another—the aroma of the house of prayer with that of the roses and zinnias from the gardens. A restful quiet was felt on the earth below and in the heavens above. Neither the call of the heart's pleas on earth nor the sound of the heavens as they opened could be heard.

I rested my head in my arm, and sat and thought about what was happening to me. It couldn't have been in a dream, because he specifically asked me what I was doing here alone at night, and I answered him, "Doesn't my lord know that this night is the eve of Shavuot, when we stay awake all night and read the Order of Shavuot eve?" In any case, it seems a little difficult. Rabbi Solomon Ibn

Gabirol is the greatest of the holy poets. Why did he see fit to descend from the Palace of Song to this shack in this neighborhood to talk with a man like me?

I TOOK MY soul out into the palms of my hands and raised my head to see where I was, for it was a little hard to explain the things as they had happened, though their happening itself was witness to them, and there was no doubt that he was here. Not only did he speak to me, but I answered him. Maybe the thing happened when the heavens were open. But for how long do the heavens open? Only for a moment. Is it possible that so great a thing as this could happen in one brief moment?

I don't know just how long it was, but certainly not much time passed before he spoke to me again. He didn't speak with his voice, but his thought was impressed upon mine and created words. And God gave my heart the wisdom to understand. But to copy the things down—I cannot. I just know this: that he spoke to me, for I was sitting alone in the house of prayer, reading the commandments of the Lord as composed by Rabbi Solomon Ibn Gabirol. For ever since I was old enough to do so, I follow the custom, every Shavuot eve, of reading the commandments of the Lord by Rabbi Solomon Ibn Gabirol, may his soul rest.

I WAS REMINDED of the sorrow I had felt for Rabbi Solomon Ibn Gabirol because God made him search for Him, as he says, "At the dawn I seek Thee, my rock and my fortress," and when he finally found Him, awe fell upon him and he stood confused, as he says, "Before Thy greatness I stand and am confounded." And as if he didn't have enough troubles himself, he had to add the sorrow of that poor captive girl. I put my finger to my throat, as the old cantor used to do, and raised my voice to sing "O Poor Captive" in the melody he had

written. I saw that Rabbi Solomon, may his soul rest, turned his ear and listened to the pleasant sound of this hymn of redemption. I got up my courage and said to him, "In our town, wherever they prayed in the Ashkenazic rite, they used to say a lot of piyyutim. The beauty of each piyyut has stayed in my heart, and especially this 'O Poor Captive,' which was the first hymn of redemption I heard in my youth." I remembered that Sabbath morning when I had stood in the Great Synagogue in our city, which was now laid waste. My throat became stopped up and my voice choked, and I broke out in tears.

Rabbi Solomon saw this and asked me, "Why are you crying?" I answered, "I cry for my city and all the Jews in it who have been killed." His eyes closed, and I saw that the sorrow of my city had drawn itself to him. I thought to myself, since the rabbi doesn't know all of the people of my town, he'll weigh the glory of all of them by the likes of me. I bowed my head and lowered my eyes and said to him, "In my sorrow and in my humility, I am not worthy. I am not the man in whom the greatness of our city can be seen."

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RABBI SOLOMON saw my sorrow and my affliction and the lowness of my spirit, for my spirit was indeed very low. He came close to me, until I found myself standing next to him, and there was no distance between us except that created by the lowness of my spirit. I raised my eyes and saw his lips moving. I turned my ear and heard him mention the name of my city. I looked and saw him move his lips again. I heard him say, "I'll make a sign, so that I won't forget the name." My heart melted and I stood trembling, because he had mentioned the name of my city and had drawn mercy to it, saying he would make a sign, so as not to forget its name.

I began to think about what sign Rabbi Solomon could make for my city. With ink? It was a holiday, so he wouldn't have his writer's inkwell in his pocket. With his clothes? The clothes with which the Holy One, blessed be He, clothes His holy ones have no folds and don't take to any imprint made upon them from outside.

Once more he moved his lips. I turned my ear and heard him recite a poem, each line of which began with one of the letters of the name of my town. And so I knew that the sign the poet made for my town was in beautiful and rhymed verse, in the holy tongue.

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THE HAIRS of my flesh stood on end and my heart melted as I left my own being, and I was as though I was not. Were it not for remembering the poem, I would have been like all my townsfolk, who were lost, who had died at the hand of a despicable people, those who trampled my people until they were no longer a nation. But it was because of the power of the poem that my soul went out of me. And if my town has been wiped out of the world, it remains alive in the poem that the poet wrote as a sign for my city. And if I don't remember the words of the poem, for my soul left me because of its greatness, the poem sings itself in the heavens above, among the poems of the holy poets, the beloved of God.

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NOW TO WHOM shall I turn who can tell me the words of the song? To the old cantor who knew all the hymns of the holy poets?—I am all that is left of all their tears. The old cantor rests in the shadow of the holy poets, who recite their hymns in the Great Synagogue of our city. And if he answers me, his voice will be as pleasant as it was when our city was yet alive and all of its people were also still in life. But here—here there is only a song of mourning, lamentation, and wailing, for the city and its dead.

TRANSLATED BY ARTHUR GREEN

Rabbi Danya Ruttenberg and Dr. Michael Slater

False Gods Rise from the Fire: An ER Doctor and a Rabbi Discuss Fear and Uncertainty During the Pandemic

Shavuot 5780

Exodus 32:1-6, 19-25

וַיֵּרָא הָעָם כִּי־בִשֵׁשׁ מִשָּׁה לָּחַדַּת מִן־הָהָר וַיִּקְהַל הָעָם עַל־אַהֲרֹן וַיֹּאמְרוּ אֵלָיו קוּם | עֲשֵׂה־לָּנוּ אֱלֹהִים אֲשֶׁר יִלְכוּ
לִפְנֵינוּ כִּי־זֶה | מֹשֶׁה הָאִישׁ אֲשֶׁר הֶעֱלָנוּ מֵאֶרֶץ מִצְרַיִם לֹא יָדַעְנוּ מַה־הָיָה לוֹ: וַיֹּאמֶר אֱלֹהִים אֶהְיֶה פָּרְקוּ נְזָמֵי הַזֶּהָב
אֲשֶׁר בְּאָזְנֵי נְשֵׁיכֶם וּבְנֹתֵיכֶם וְהָבִיאוּ אֵלָי: וַיִּתְּפְּרוּ כָּל־הָעָם אֶת־נְזָמֵי הַזֶּהָב אֲשֶׁר בְּאָזְנֵיהֶם וַיָּבִיאוּ אֶל־
אַהֲרֹן: וַיִּקַּח מֵיָדָם וַיַּצַּר אֹתוֹ בַּחֲרֹט וַיַּעֲשֵׂהוּ עֵגֶל מַסְכָּה וַיֹּאמְרוּ אֵלֶּה אֱלֹהֵינוּ יִשְׂרָאֵל אֲשֶׁר הֶעֱלֵנוּ מֵאֶרֶץ מִצְרַיִם:
וַיֵּרָא אֶהְיֶה וַיִּבְּן מִזְבֵּחַ לִפְנֵי וַיִּקְרָא אֶהְיֶה וַיֹּאמֶר תַּג לִיהֵנָּה מַחֵר: וַיִּשְׁכְּמוּ מִמַּחֲרַת וַיַּעֲלוּ עֹלֹת וַיִּגְשׁוּ שְׁלָמִים וַיִּשְׂבּוּ
הָעָם לֶאֱכֹל וּשְׂתוּ וַיִּקְמוּ לְצַחֵק: (פ) וַיְהִי בְּאֲשֶׁר קָרַב אֱלֹהֵי־מִחְנֶה וַיֵּרָא אֶת־הָעֵגֶל וּמַחֲלַת וַיַּחֲרֹף מֹשֶׁה וַיִּשְׁלַח מִיָּדוֹ
[מִדְּוִי] אֶת־הַלַּחַת וַיִּשְׂבֵּר אֹתָם תַּחַת הָהָר: וַיִּקַּח אֶת־הָעֵגֶל אֲשֶׁר עָשׂוּ וַיִּשְׂרֹף בְּאֵשׁ וַיִּטְחֵן עַד אֲשֶׁר־דָּק וַיִּזֶר עַל־פְּנֵי
הַמַּיִם וַיִּשֶׁק אֶת־בְּנֵי יִשְׂרָאֵל: וַיֹּאמֶר מֹשֶׁה אֶל־אַהֲרֹן מַה־עָשִׂיתָ לָּךְ הָעָם הַזֶּה כִּי־הִבֵּאתָ עָלָיו חַטָּאת גְּדוֹלָה: וַיֹּאמֶר
אַהֲרֹן אֶל־יָחִיד אֵף אֲדַגִּי אֵתָּה יָדַעְתָּ אֶת־הָעָם כִּי בָרַע הוּא: וַיֹּאמְרוּ לִי עֲשֵׂה־לָּנוּ אֱלֹהִים אֲשֶׁר יִלְכוּ לִפְנֵינוּ כִּי־זֶה |
מֹשֶׁה הָאִישׁ אֲשֶׁר הֶעֱלָנוּ מֵאֶרֶץ מִצְרַיִם לֹא יָדַעְנוּ מַה־הָיָה לוֹ: וַאֲמַר לָהֶם לְמִי זֶהָב הַתְּפָרוּ וַיִּתְּנוּ־לִי וַאֲשַׁלְכֶהוּ
בְּאֵשׁ וַיַּצֵּא הָעֵגֶל הַזֶּה: וַיֵּרָא מֹשֶׁה אֶת־הָעָם כִּי פָרַע הוּא כִּי־פָרַעַה אֶהְיֶה לְשִׂמְצָה בְּקִמְיָהֶם:

When the people saw that Moses was so long in coming down from the mountain, the people gathered against Aaron and said to him, “Come, make us a god who shall go before us, for that man Moses, who brought us from the land of Egypt—we do not know what has happened to him.” Aaron said to them, “Take off the gold rings that are on the ears of your wives, your sons, and your daughters, and bring them to me.” And all the people took off the gold rings that were in their ears and brought them to Aaron. This he took from them and cast in a mold, and made it into a molten calf. And they exclaimed, “This is your god, O Israel, who brought you out of the land of Egypt!” When Aaron saw this, he built an altar before it; and Aaron announced: “Tomorrow shall be a festival of the LORD!” Early next day, the people offered up burnt offerings and brought sacrifices of well-being; they sat down to eat and drink, and then rose to dance. As soon as Moses came near the camp and saw the calf and the dancing, he became enraged; and he hurled the tablets from his hands and shattered them at the foot of the mountain. He took the calf that they had made and burned it; he ground it to powder and strewed it upon the water and so made the Israelites drink it. Moses said to Aaron, “What did this people do to you that you have brought such great sin upon them?” Aaron said, “Let not my lord be enraged. You know that this people is bent on evil. They said to me, ‘Make us a god to lead us; for that man Moses, who brought us from the land of Egypt—we do not know what has happened to him.’ So I said to them, ‘Whoever has gold, take it off!’ They gave it to me and I hurled it into the fire and out came this calf!” Moses saw that the people were out of control—since Aaron had let them get out of control—so that they were a menace to any who might oppose them.

ואותו היום יום ארבעים היה בשש שעות ביום. אמרו להם אהרן וחור: עכשו יורד מן ההר, לא השגיחו. (ב) ויש אומרים: שעמד שטן והראה להם דמות מטתו מן ההר, ממה שאמרו: כי זה משה האיש. מיד עמד חור וגער בהם. עמדו עליו והרגוהו. כשראה אהרן כד, נתירא והתחיל מעסיקו בדברים, והם אומרים לו: קום עשה לנו אלקים. והכל גלוי לפני מי שאמר והיה העולם מה הם מבקשים

When Moses failed to return by the fortieth day and the sixth hour of that day, Aaron and Hur told them: "He is now descending the mountain," (but) they did not pay attention. Some say that Satan arose and showed them the likeness of his bier on the mountain, and that is why they said: *For this man Moses* (ibid., v. 1). *They believed that he was dead and that it was pointless to wait.* Then Hur stepped forward and rebuked them. Forthwith they turned against him and slew him. When Aaron witnessed this he became terrified and sought to occupy them with other matters. But they cried out: *Up, make us a god* (ibid.). All was known to the Holy One Who Spoke and the World Came into Being.

רבי ברכיה בשם רבי אבא בר כהנא פתר קריא באהרן, בשעה שעשו ישראל אותו מעשה, בתחלה הלכו אצל קום עשה לנו אלהים, כיון שלא שמע להן עמדו עליו והרגוהו, הדא הוא: (שמות לב, א) חור, אמרו לו לא במחנת מצאתים כי: (ירמיה ב, לד), גם בכנפיך נמצאו דם וגו', וזהו דמו של חור: (ירמיה ב, לד) דכתב אלה אלהיך ישראל. ואחר כך הלכו אצל אהרן, אמרו לו: קום עשה: (שמות לב, ד) על כל אלה, על אשר עשו וירא אהרן ויבן מזבח לפניו, (שמות לב, ה) לנו אלהים, כיון ששמע אהרן כן מיד נתירא, הדא הוא דכתב נתירא מהזבוח לפניו, אמר אהרן מה אעשה הרי הרגו את חור שהיה נביא, עכשיו אם הורגים אותי שאני כהן אם יהרג במקדש ה' כהן ונביא, ומיד הם גולין: (איכה ב, כ) מתקים עליהם המקרא שכתוב

Vayikra Rabbah 10:3

(3) Rabbi Berachiyah said in the name of Rabbi Abbah Bar Kahana expounding on the verse about Aaron. At the time when the Israelites were about to commit the act [make the golden calf] they first came to Chur, and they said to him: "Make us a god!" Since he did not listen to them, they rose up and slew him. This is why it's later written in the prophets: "Also in your wings we find the blood of the souls of the innocent and the poor etc." This refers to the blood of Chur. . . . "Afterwards, they went to Aaron and said to him: "Make us a god." Aaron had heard about what they did to Chur, and became afraid. It is therefore written: "Aaron was frightened and built an altar before them." Aaron was frightened that he might be the one who was going to be slaughtered. Aaron said, what should I do? They've already killed Chur, and he was a prophet. Now if they kill me, the priest, they will fulfill the word later written in scripture: "Should priest and prophet be slain in the sanctuary of YHWH (Eicha 2:20)." If they kill me, they will all be exiled.

דברים רבה ב' י"ט

כרבם כן חטאו לי כבודם בקלון אמיר, מהו כרבם, אמר רבי: (הושע ד, ז) דבר אחר, זה שאמר הכותב (יט) שמואל בר נחמני שכל מה שהגדולים עושין הדור עושה, כיצד הנשיא מתיר ואב בית דין אוסר, הנשיא מתיר, ואני אוסר, והדינים אומרים אב בית דין מתיר ואנו אוסרים, ושאר הדור אומרים הדינים מתירין ואנו אוסרים, ... מי גרם לכל הדור לחטוא הנשיא שחטא תחלה

Devarim Rabbah 2:19

Another idea: When it says [in Scripture]: "The more they increased (*k'rubam*), the more they sinned against Me: I will change their dignity to dishonor" (Hosea 4:7). What [does it mean] "they increased (*k'rubam*)"? Rabbi Samuel bar Nahmani said: "It is natural that people should imitate their leaders. How? If the Patriarch gives permission to do that which is forbidden by the Torah, the chief of the court says to himself: 'If the Patriarch permits this, why should I forbid it?' The Justices say: 'If the chief of the court has given permission, why should we forbid?' And the people say: 'If the Justices have given permission shall we consider it forbidden?' It is clear that it is the initial sin of the Patriarch which has caused the entire generation to be sinful. ...

דָּבָר אַחֵר, ... אֲשֶׁר הוֹצֵאתָ מֵאֶרֶץ מִצְרַיִם, מֵהָרְאָה לְהַזְכִּיר כִּי אֵין יְצִיאַת מִצְרַיִם, אֲלֵא אָמַר מֹשֶׁה רַבּוֹן הָעוֹלָם (ז)
מֵהֵיכָן הוֹצֵאתָ אוֹתָם, מִמִּצְרַיִם, שֶׁהָיוּ כְּלָם עוֹבְדֵי טֵלָאִים. אָמַר רַב הוֹנָא בְּשֵׁם רַבִּי יוֹחָנָן מִשַּׁל לְחַכְמֵי שְׁפַתַּח לְבָנוּ
חֲנוּתָ שֶׁל בְּשָׂמִים בְּשׁוּק שֶׁל זֹנוֹת, הַמְּבֹי עֲשֵׂה שְׁלֹ וְהָאֲמִנּוּת עֲשֵׂתָה שְׁלָה, וְהַנְּעָר כְּבָחוּר עֲשֵׂה שְׁלֹ יֵצֵא
לְתַרְבוּת רְעָה, בָּא אֲבִיו וְתַפְסוּ עִם הַזֹּנוֹת, הַתְּחִיל הָאֵב צוֹעֵק וְאוֹמֵר הוֹרְגֵה אֲנִי, הִיָּה שֵׁם אוֹהֲבוֹ אָמַר לוֹ אֵתָה
אֲבִדְתָּ אֵת הַנְּעָר וְאֵתָה צוֹעֵק כְּנִגְדּוֹ, הַנְּחַתְתָּ כָּל הָאֲמִנּוּת וְלֹא לְמַדְתָּו אֲלֵא בְּשֵׁם, וְהַנְּחַתְתָּ כָּל הַמּוֹבָאוֹת וְלֹא פִתְחָתָהּ
לוֹ חֲנוּת אֲלֵא בְּשׁוּק שֶׁל זֹנוֹת. כִּי אָמַר מֹשֶׁה רַבּוֹן הָעוֹלָם הַנְּחַתְתָּ כָּל הָעוֹלָם וְלֹא שְׁעִבְדְתָּ בְּנֵיךָ אֲלֵא בְּמִצְרַיִם
שֶׁהָיוּ עוֹבְדֵי טֵלָאִים וְלָמְדוּ מֵהֶם בְּנֵיךָ וְאִף הֵם עָשׂוּ הַעֲגָלָה, לְפִיכֵךְ אָמַר אֲשֶׁר הוֹצֵאתָ מֵאֶרֶץ מִצְרַיִם, דַּע מֵהֵיכָן
הוֹצֵאתָ אוֹתָם.

Shemot Rabbah 43:7

Another idea: "Why does Your anger wax hot against Your people that You have brought forth out of the land of Egypt?" (Exod. 32:11). Why did Moses mention the Exodus from Egypt? Because Moses was pleading: Master of the universe, whence did You bring them? Was it not out of Egypt, where they worship calves? Rav Huna in the name of Rabi Yochanan explain [the aptness of this argument] by the parable of a sage who opened a perfume shop for his son in the red light district. The street plied its trade, the perfume business plied its trade, and the lad, like any young man, plied his natural inclination. When the father came and caught him with prostitutes, he began to shout, "I'll kill you!" But the sage's friend was there, and he spoke up. "You yourself ruined your son, and now you are yelling at him! You ignored all other occupations and taught him to be a perfumer; you ignored all other streets and deliberately opened a shop for him in the red light district." Likewise, Moses said: Master of the Universe, You ignored the entire world and deliberately enslaved Your children in Egypt, where the inhabitants worship calves; and so Your children learned from the Egyptians, and now have even made a calf for themselves. Therefore Moses said, "That You have brought forth from the land of Egypt" – bear in mind from what kind of place You brought them forth.



מה היה תחלתו של רבי עקיבא. אמרו בן ארבעים שנה היה ולא שנה כלום. פעם אחת היה עומד על פי הבאר אמר מי חקק אבן זו אמרו לא המים שתדיר [נפלים] עליה בכל יום אמרו [לו] עקיבא אי אתה קורא אבנים שחקו מים. מיד היה רבי עקיבא דן קל וחומר בעצמו מה רך פסל את הקשה דברי תורה שקשה כבדול על אחת כמה וכמה שיחקו את לבי שהוא בשד ודם. מיד חזר ללמוד תורה. הלך הוא ובנו וישבו אצל מלמדי תינוקות א"ל רבי למדני תורה אחז רבי עקיבא בראש הלוח ובנו בראש הלוח כתב לו אלף בית ולמדה. (אלף תיו ולמדה תורת כהנים ולמדה). היה לומד והולך עד שלמד כל התורה כולה.

What was Rabbi Akiva's origin? The Sages said, He was 40 years old and had not studied anything. Once he was standing next to a well. He said, Who hollowed out this stone?" They said to him, "Was it not the water that drips upon it constantly every day?" They said to him, "Akiva, have you never read the verse, *Stones are worn away by water (Job 14:19)*? Immediately Rabbi Akiva thought of a *kal va-chomer* argument regarding himself: "If something soft can sculpt something hard, then words of Torah, which are hard as iron, are all the moreso capable of hollowing out my heart, which is flesh and blood." Immediately he turned away to learn Torah. He went with his son, and they sat before the teachers of schoolchildren. Rabbi Akiva said to the teacher, "My master, teach me Torah." Rabbi Akiva held one end of the tablet and his son held an end of the tablet. The teacher wrote out א...ב for him and he learned it. ב...ג and he learned it. The Book of Leviticus, and he learned it. Rabbi Akiva continued learning until he had learned the whole Torah in its entirety.

הלך וישב לפני רבי אליעזר ולפני ר' יהושע אמר להם רבותי פתחו לי טעם משנה כיון שאמר לו הלכה אחת הלך וישב לו בינו לבין עצמו אמר (אלף זו למדה נכתבה בית זו למדה נכתבה) דבר זה למד נאמר חזר ושאלן והעמידן בדברים. He went and sat before Rabbi Eliezer and Rabbi Yehoshua. He said to them, "My masters! Reveal to me the Mishnah's reasoning." Once they told him one halakhah, he went and sat by himself. He said, "Why was this א written? Why was this ב written? Why was this matter stated? He went back asked them and brought them to a standstill with his words.

רבי שמעון בן אלעזר אומר אמשול לך משל למד הדבר דומה לסתת שהיה מסתת בהרים פעם אחת נטל קרדומו בידו והלך וישב על ההר והיה מכה ממנו צרורות דקות ובאו בני אדם ואמרו לו מה אתה עושה. אמר להם הרי אני עוקר ומטילו בתוך הירדן אמרו לו אי אתה יכול לעקור את כל ההר היה מסתת והולך עד שהגיע אצל סלע גדול נכנס תחתיו סתרו ועקרו והטילו אל הירדן ואמר לו אין זה מקומך אלא מקום זה. כך עשה להם רבי עקיבא לרבי אליעזר ורבי יהושע. Rabbi Shimon ben Elazar says, I will offer you a parable: to what is this comparable? To a stonecutter who was quarrying in the mountains. Once, he took his ax in hand and went and sat on the mountain, and he was dislodging small pebbles from it. People came and said to him, "What are you doing?" He said to them, "I am uprooting this mountain and casting it into the Jordan River." They replied to him, "You cannot uproot the whole mountain!" Nevertheless, he persisted quarrying until he reached a huge slab of rock. He got under it, detached it and uprooted it, and cast it into the Jordan, saying to it, "This is not your place. Rather, that is your



place." This is what Rabbi Akiva did to Rabbi Eliezer and to Rabbi Yehoshua.

אמר לו רבי טרפון עקיבא עליך הכתוב אומר (איוב כח) מבכי נהרות חבש ותעלומה יוציא אור דברים המסותרים מבני אדם הוציאם רבי עקיבא לאורה.

Rabbi Tarfon said to Rabbi Akiva, "Akiva, about you Scripture states, *From the waters of the deep were harnessed rivers, bringing secret things into the light (Job 28:11)*. Things that were concealed from people, Rabbi Akiva has brought out into the light.

בכל יום ויום היה מביא חבילה של עצים חציה מוכר ומתפרנס וחציה מתקשט בה עמדו עליו שכניו ואמרו לו עקיבא אבדתנו בעשן מכור אותן לנו וטול שמן בדמיהן ושנה לאור הנר אמר להם הרבה ספוקים אני מסתפק בהן אחד שאני שונה בהן ואחד שאני מתחמם כנגדן ואחד שאני יכול לישן [בהם]

Each and every day, Rabbi Akiva would bring a bundle of twigs. Half he would sell to sustain himself and half he would use. His neighbors confronted him and told him, "Akiva, you are destroying us with the smoke! Sell the twigs to us, buy oil with the money, and study by the light of a lamp." Rabbi Akiva told them, "I make many uses of the twigs: one, I learn by their light, two, I warm myself opposite them, and three, I sleep on them."

עתיד רבי עקיבא לחייב את כל העניים בדין שאם אומר להם מפני מה לא למדתם [והם אמרו מפני] שעניים היינו אומרים להם והלא רבי עקיבא עני ביתר ומדולדל היה [והם אמרו מפני טפינו אומרים להם והלא רבי עקיבא] היו לו בנים ובנות (אלא אומרים להם מפני) שזכתה רחל אשתו.

This is destined to condemn all poor people in judgment. For if [the heavenly court] says to them, "Why did you not learn?" and they answer, "Because we were poor," the prosecutors will respond to them, But was Rabbi Akiva not extremely poor and destitute? So they will change their argument and say, "...because of the needs of our little children!" The prosecutor will respond, "But did Rabbi Akiva not also have sons and daughters? Rather, what the poor will say to them is "because his wife, Rachel, was especially meritorious."

בן מ' שנה הלך ללמוד תורה סוף שלש עשרה שנה לימד תורה ברבים אמרו לא נפטר מן העולם עד שהיו לו שולחנות של כסף ושל זהב ועד שעלה למטתו בסולמות של זהב. היתה אשתו יוצאה בקרדמין ובעיר של זהב אמרו לו תלמידיו רבי ביישתנו ממה שעשית לה אמר להם הרבה צער נצטערה עמי בתורה:

Rabbi Akiva went to learn Torah when he was 40 years old. At the end of 13 years he taught Torah publicly. The Sages said, he did not depart from the world until he had tables of silver and gold, and until he would ascend to his bed upon golden ladders. His wife would go out wearing kardemin and a City of Gold. His students told him, "Master, because of what you have done for her, you have shamed us." He said to them, "She has suffered together with me through much travail in pursuit of Torah."

Pesikta D'Rav Kahanna 12:25

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12:25 - Another comment on *I am the Lord thy God*. R. Hanina bar Papa said: The Holy One appeared to Israel with a stern face, with a calm and composed face, with a friendly face, with a joyous face: with a severe face, appropriate for the teaching of Scripture - when a person teaches Torah to their children, one must impress on one's children one's own awe of Torah; with a calm and composed face appropriate for the teaching of Mishnah; with a friendly face appropriate for the teaching of Talmud; with a joyous face appropriate for the teaching of Aggadah. Therefore, the Holy One said to them: Though you see Me in all of these appearances, (I am still one) - *I am the Lord thy God*.

R. Levi said: The Holy One appeared to them as though God were a statue with faces on every side, so that though a thousand people might be looking at the statue, they would be led to believe that it was looking at each one of them. So, too, when the Holy One speaks, each and every

(כה) [כה] ד"א אנכי י"י אלהיך (שם).
א"ר חננא בר פפא נראה להם הקב"ה פנים זעופות, פנים בינוניות, פנים מסבירות, פנים שוחקות. פנים זועמות למקרא, כשאדם מלמד את בנו תורה צריך ללמדו באימה. פנים בינונית למשנה. פנים מסבירות לתלמוד. פנים שוחקות לאגדה. אמ' להם הקב"ה אע"פ שאתם רואין כל הדמויות הללו, אלא אנכי י"י אלהיך (שם). א"ר לוי נראה להם הקב"ה כאיקונין הזו שיש לה פנים מכל מקום, אלף בני אדם מביטין בה והיא מבטת בכולם. כך הקב"ה כשהיה מדבר כל אחד ואחד מישר' היה אומ' עמי הדבר מדבר, אנכי י"י אלהיכם אין כת' כאן, אלא אנכי י"י אלהיך (שם). א"ר יוסי בר' חנינא ולפי כוחן של כל אחד ואחד היה הדיבר מדבר עמו. ואל תתמה על הדבר הזה, שהיה המן יורד לישראל כל אחד

when the Holy One spoke, each and every person in Israel could say, "The Divine Word is addressing me." Note that the Scripture does not say, "I am the Lord *your* God," but *I am the Lord Thy God*, (thy very own God.) Moreover, said R. Jose bar Hanina, the Divine word spoke to each and every person according to one's own particular capacity. And do not wonder at this. For when manna came down for Israel, each and every person tasted it in keeping with his or her own capacity - infants in keeping with their capacity, young people in keeping with their capacity, and old people in keeping with their capacity. Infants in keeping with their capacity: like the taste of the milk that an infant sucks from one's mother's breast, so was the taste of manna to every infant, for it is said "Its taste was like the taste of rich cream" (Numbers 11:8); young people according to their capacity, for of the manna they ate it it is said, "My bread also which I gave you, bread and oil and honey" (Ezekiel 16:19); and the old people according to their capacity, as it is said of the manna they ate "the taste of it was like wafers made with honey" (Exodus 16:31). Now if each and every person was enabled to taste the manna according to one's particular capacity, how much more and more was each and every person enabled to to one's particular capacity to hear the Divine word. Thus David said: "The voice of the Lord is in its strength" (Psalms 29:4) - not "The voice of the Lord is in God's strength" but "The voice Lord is in its strength" - that is, and its strength to make itself heard and understood according to the capacity of each and every person who listens to the Divine word. Therefore, the Holy One said: Do not be misled because you hear many voices. Know ye that I am God who is one: I am the Lord thy God.

ואזו זהו טועמו לפי כוחו, והתנינוקות לפי כוחן, והבחורים לפי כוחן, הזקנים לפי כוחן. התנינוקות לפי כוחן, כשם שהתנינוק הזה היונק בשדי אמו כך היה טועמו, שנא' והיה טעמו כטעם לשד השמן (במדבר יא:ח). והבחורים לפי כוחן, שנ' ולחמי אשר נתתי לך לחם ושמן ודבש האכלתיך (יחזקאל טז:ט). והזקנים לפי כוחן, שנ' וטעמו כצפיחית בדבש (שמות טז:לא). ומה אם המן כל אחד ואחד לפי כוחן היה טועם לפיו, בדיבר כל אחד ואחד שומע לפי כוחן. אמ' דוד קול י"י בכח (תהלים כט:ד), קול י"י בכוחו אין כתי', אלא קול י"י בכח, של כל אחד ואחד. א' להם הקב"ה לא מפני שאתם שומעי' קולות הרבה, אלא היו יודעים שאני הוא, אנכי י"י אלהיך (שמות כ:ב).

From Where Will Our Help Come? Our Hands and the Hands of God

Rabbi Chai Levy,
Congregation Netivot Shalom, Berkeley, CA

Exodus 13:9-14:30

שמות י"ג:ט-י"ד:ל'

(9) "And this shall serve you as a sign on your **hand** and as a reminder on your forehead—in order that the Teaching of the LORD may be in your mouth—that **with a mighty hand** the LORD freed you from Egypt. (10) You shall keep this institution at its set time from year to year ... (14) And when, in time to come, your child asks you, saying, 'What does this mean?' you shall say to him, 'It was **with a mighty hand** that the LORD brought us out from Egypt, the house of bondage... (16) "And so it shall be as a **sign upon your hand** and as a symbol on your forehead that **with a mighty hand** the LORD freed us from Egypt." ... 14:(10) As Pharaoh drew near, the Israelites caught sight of the Egyptians advancing upon them. Greatly frightened, the Israelites cried out to the LORD. (11) And they said to Moses, "Was it for want of graves in Egypt that you brought us to die in the wilderness? What have you done to us, taking us out of Egypt? (12) Is this not the very thing we told you in Egypt, saying, 'Let us be, and we will serve the Egyptians, for it is better for us to serve the Egyptians than to die in the wilderness?'" (13) *But Moses said to the people, "Have no fear! Stand by, and witness the deliverance which the LORD will work for you today; for the Egyptians whom you see today you will never see again. (14) The LORD will battle for you; you hold your peace!" (15) Then the LORD said to Moses, "Why do you cry out to Me? Tell the Israelites to go forward. (16) And you lift up your rod and **hold out your arm** over the sea and split it, so that the Israelites may march into the sea on dry*

(ט) וְהָיָה לָךְ לְאוֹת עַל־יָדְךָ וּלְזִכָּרוֹן בֵּין עַיִנֶיךָ לְמַעַן תִּהְיֶה תּוֹרַת ה' בְּפִיךָ כִּי בְיַד חֲזָקָה הוֹצֵאתָ ה' מִמִּצְרָיִם: (י) וְשָׂמַרְתָּ אֶת־הַחֻקָּה הַזֹּאת לְמוֹעֲדָהּ מִיָּמִים יְמִימָה: ... (יד) וְהָיָה כִּי־יִשְׁאַלְךָ בְנֶךָ מָחָר לֵאמֹר מַה־זֹּאת וְאָמַרְתָּ אֵלָיו בְּחֹזֶק יָד הוֹצִיאָנוּ ה' מִמִּצְרָיִם מִבֵּית עַבְדִּים: (טו) וַיְהִי כִּי־הִקְשָׁה פָרְעֹה לְשַׁלְּחַנּוּ וַיִּהְרֹג ה' כָּל־בְּכוֹר בְּאֶרֶץ מִצְרָיִם מִבְּכֹר אָדָם וְעַד־בְּכוֹר בַּהֲמָה עַל־כֵּן אָנֹכִי זֹכֵר לָהּ כָּל־פֶּטֶר רֶחֶם הַזְּכָרִים וְכָל־בְּכוֹר בְּנֵי אִפְרָיִם: (טז) וְהָיָה לְאוֹת עַל־יָדְךָה וּלְטוֹטְפֹת בֵּין עַיִנֶיךָ כִּי בְּחֹזֶק יָד הוֹצִיאָנוּ ה' מִמִּצְרָיִם: ... (י) וּפְרַעֲזָה הַקְּרִיב וַיִּשְׂאוּ בְנֵי־יִשְׂרָאֵל אֶת־עַיִנֵיהֶם וַהֲגִה מִצְרָיִם | נִסְעַ אַחֲרֵיהֶם וַיִּירָאוּ מְאֹד וַיִּצְעֲקוּ בְנֵי־יִשְׂרָאֵל אֶל־ה': (יא) וַיֹּאמְרוּ אֶל־מֹשֶׁה הַמַּבְלִי אִי־נִקְבְּרִים בְּמִצְרָיִם לְקַחְתָּנוּ לְמוֹת בַּמִּדְבָּר מַה־זֹּאת עֲשִׂיתָ לָנוּ לְהוֹצִיאָנוּ מִמִּצְרָיִם: (יב) הֲלֹא־זֶה הַדְּבָר אֲשֶׁר דִּבַּרְנוּ אֵלֶיךָ בְּמִצְרָיִם לֵאמֹר חַזַּל מִמֶּנּוּ וְנַעֲבֹדָה אֶת־מִצְרָיִם כִּי טוֹב לָנוּ עַבְדָּה אֶת־מִצְרָיִם מִמָּתְנוּ בַּמִּדְבָּר: (יג) וַיֹּאמֶר מֹשֶׁה אֶל־הָעָם אֶל־תִּירְאוּ הַתִּיַצְבוּ וַרְאוּ אֶת־יְשׁוּעַת ה' אֲשֶׁר־יַעֲשֶׂה לְכֶם הַיּוֹם כִּי אֲשֶׁר רִאִיתֶם אֶת־מִצְרָיִם הַיּוֹם לֹא תִסִּיפוּ לְרִאתֶם עוֹד עַד־עוֹלָם: (יד) ה' יִלָּחֶם לְכֶם וְאַתֶּם תִּחַרְיֹשׁוּן: (טו) וַיֹּאמֶר ה' אֶל־מֹשֶׁה מַה־תַּצַּעַק אֵלַי דַּבֵּר אֶל־בְּנֵי־יִשְׂרָאֵל וַיִּסְעוּ: (טז) וְאַתָּה הֲרֹם אֶת־מִטְּוֶה וְנִטְוֶה אֶת־יָדְךָ עַל־הַיָּם וּבִקְעָהוּ

ground. (17) And I will stiffen the hearts of the Egyptians so that they go in after them; and I will gain glory through Pharaoh and all his warriors, his chariots and his horsemen. (18) Let the Egyptians know that I am LORD, when I gain glory through Pharaoh, his chariots, and his horsemen.” (19) *The angel of God, who had been going ahead of the Israelite army, now moved and followed behind them; and the pillar of cloud shifted from in front of them and took up a place behind them, (20) and it came between the army of the Egyptians and the army of Israel. Thus there was the cloud with the darkness, and it cast a spell upon the night, so that the one could not come near the other all through the night. (21) Then Moses held out his arm over the sea and the LORD drove back the sea with a strong east wind all that night, and turned the sea into dry ground. The waters were split, (22) and the Israelites went into the sea on dry ground, the waters forming a wall for them on their right and on their left. (23) The Egyptians came in pursuit after them into the sea, all of Pharaoh’s horses, chariots, and horsemen. (24) At the morning watch, the LORD looked down upon the Egyptian army from a pillar of fire and cloud, and threw the Egyptian army into panic. (25) He locked the wheels of their chariots so that they moved forward with difficulty. And the Egyptians said, “Let us flee from the Israelites, for the LORD is fighting for them against Egypt.” (26) Then the LORD said to Moses, “Hold out your arm over the sea, that the waters may come back upon the Egyptians and upon their chariots and upon their horsemen.” (27) Moses held out his arm over the sea, and at daybreak the sea returned to its normal state, and the Egyptians fled at its approach. But the LORD hurled the Egyptians into the sea. (28) The waters turned back and covered the chariots and the horsemen—Pharaoh’s entire army that*

וַיָּבֹאוּ בְּגִי יִשְׂרָאֵל בְּתוֹךְ הַיָּם בַּיּוֹשָׁה: (יז)
וְאֲנִי הִגַּנִּי מְחֹזֵק אֶת־לֵב מִצְרַיִם וַיָּבֹאוּ
אַחֲרֵיהֶם וְאֶפְכָּדָה בְּפִרְעֹה וּבְכָל־חֵילוֹ
בְּרֹכְבוֹ וּבַפָּרָשָׁיו: (יח) וַיִּדְעוּ מִצְרַיִם כִּי־
אֲנִי ה' בְּהַכְּבֹדִי בְּפִרְעֹה בְּרֹכְבוֹ וּבַפָּרָשָׁיו:
(יט) וַיֹּסֶעַ מִלְּאֹף הָאֱלֹקִים הַהַלֵּךְ לִפְנֵי
מַחֲנֵה יִשְׂרָאֵל וַיִּלְךְ מֵאַחֲרֵיהֶם וַיֹּסֶעַ עִמּוֹד
הָעָנָן מִפְּנֵיהֶם וַיַּעֲמֵד מֵאַחֲרֵיהֶם: (כ) וַיֵּבֹא
בָּיָו וּמַחֲנֵה מִצְרַיִם וּבֵין מַחֲנֵה יִשְׂרָאֵל וַיְהִי
הָעָנָן וְהַחֹשֶׁךְ וַיֵּאָר אֶת־הַלַּיְלָה וְלֹא־קָרַב
זָה אֶל־זָה כָּל־הַלַּיְלָה: (כא) וַיֵּט מֹשֶׁה אֶת־
יָדוֹ עַל־הַיָּם וַיּוֹדֶף ה' אֶת־הַיָּם בְּרוּחַ
קָדִים עֲזָה כָּל־הַלַּיְלָה וַיִּשָּׁם אֶת־הַיָּם
לְחֹרֶבָה וַיִּבְקְעוּ הַיָּמִים: (כב) וַיָּבֹאוּ בְּגִי־
יִשְׂרָאֵל בְּתוֹךְ הַיָּם בַּיּוֹשָׁה וְהַיָּם לָהֶם
חֹמָה מִיְמִינָם וּמִשְׂמָאלָם: (כג) וַיִּרְדְּפוּ
מִצְרַיִם וַיָּבֹאוּ אַחֲרֵיהֶם כָּל־סוּס פִּרְעֹה
רֹכְבוֹ וּפָרָשָׁיו אֶל־תּוֹךְ הַיָּם: (כד) וַיְהִי
בְּאַשְׁמֹרֶת הַבֹּקֶר וַיִּשְׁקֹף ה' אֶל־מַחֲנֵה
מִצְרַיִם בְּעַמּוֹד אֵשׁ וָעָנָן וַיִּהְיֶה אֵת מַחֲנֵה
מִצְרַיִם: (כה) וַיִּסַּר אֵת אַפְּן מִרְכַּבְתָּיו
וַיִּנְהַגְהוּ בַּכְּבֹדֶת וַיֹּאמֶר מִצְרַיִם אֲנוֹסָה
מִפְּנֵי יִשְׂרָאֵל כִּי ה' גִּלְחֵם לָהֶם בַּמִּצְרַיִם:
(כו) וַיֹּאמֶר ה' אֶל־מֹשֶׁה נִטֵּה אֶת־יָדְךָ עַל־
הַיָּם וַיָּשָׁבוּ הַיָּמִים עַל־מִצְרַיִם עַל־רֹכְבוֹ
וְעַל־פָּרָשָׁיו: (כז) וַיֵּט מֹשֶׁה אֶת־יָדוֹ עַל־
הַיָּם וַיָּשָׁב הַיָּם לִפְנוֹת בִּקְרֹל לְאַיְתָנּוֹ
וּמִצְרַיִם נָסִים לִקְרֹאתוֹ וַיִּנְעֶר ה' אֶת־
מִצְרַיִם בְּתוֹךְ הַיָּם: (כח) וַיָּשָׁבוּ הַיָּמִים
וַיִּכְסּוּ אֶת־הַרְכָּב וְאֶת־הַפָּרָשִׁים לְכָל־חֵיל
פִּרְעֹה הַבָּאִים אַחֲרֵיהֶם בֵּינָם לֹא־נִשְׁאַר
בָּהֶם עַד־אַחַד: (כט) וּבְגִי יִשְׂרָאֵל הִלְכוּ
בַּיּוֹשָׁה בְּתוֹךְ הַיָּם וְהַיָּם לָהֶם חֹמָה
מִיְמִינָם וּמִשְׂמָאלָם: (ל) וַיּוֹשַׁע ה' בֵּינָם
הַיּוֹא אֶת־יִשְׂרָאֵל מִיַּד מִצְרַיִם וַיִּרְא
יִשְׂרָאֵל אֶת־מִצְרַיִם מֵת עַל־שַׁפַּת הַיָּם:

followed them into the sea; not one of them remained. (29) But the Israelites had marched through the sea on dry ground, the waters forming a wall for them on their right and on their left. (30) Thus the LORD delivered Israel that day from the Egyptians. Israel saw the Egyptians dead on the shore of the sea.

Shemot Rabbah 21:10

The children of Israel went into the midst of the sea upon dry ground. (Exodus 14:22) [How is this possible?] If they went into the sea, how was it on dry ground? And if they went onto dry ground, then why does it say "into the midst of the sea?" From here you learn that the sea didn't split until they went in up to their nostrils, and only then did it become dry land.

שמות רבה כ"א"י

(י) וַיָּבֹאוּ בְנֵי יִשְׂרָאֵל בְּתוֹךְ הַיָּם בַּיַּבְשָׁה, אִם בַּיָּם לָמָּה בַּיַּבְשָׁה, וְאִם בַּיַּבְשָׁה לָמָּה בְּתוֹךְ הַיָּם, אֲלֵא מִכָּאן אֵתָּה לָמַד שֶׁלֹּא נִקְרַע לָהֶם הַיָּם עַד שֶׁבָּאוּ לְתוֹכוֹ עַד חוּטְמוֹ, וְאַחַר כֵּן נַעֲשֶׂה לָהֶם יַבְשָׁה.

Sfat Emet, Rabbi Yehuda Aryeh Leib Alter of Ger (1847-1905), on 7th day of Pesach:

The essence of the miracle of the splitting of the sea was that the Jews would merit it on their own, through their own deeds.

Netivot Shalom, Rabbi Shalom Noach Barzovsky (1911-2000), on Parashat Beshallah:

Regarding the great revelation of the splitting of the sea...it came about through the power of Israel. That is why God said to him, "Why do you cry out to Me? Speak to the Israelites and get going!" Israel will display their trust in God, jumping into the sea through the force of that trust, and in this manner they will draw out salvation and the revelation of the splitting of the sea.

Exodus 15:1-6

(1) Then Moses and the Israelites sang this song to the LORD. They said: I will sing to the LORD, for He has triumphed gloriously; Horse and driver He has hurled into the sea. (2) The LORD is my strength and might; He is become my deliverance. This is my God and I will enshrine Him; The God of my father, and I will exalt Him. (3) The LORD, the Warrior— LORD is His name! (4) Pharaoh's chariots and his army He has cast into the sea; And the pick of his officers Are drowned in the Sea of Reeds. (5) The deeps covered them; They went down into the depths like a stone. (6) **Your**

שמות ט"ו:א-ו'

(א) אָז יִשְׁרַחֲמֵהּ וּבְנֵי יִשְׂרָאֵל אֶת־ הַשִּׁירָה הַזֹּאת לַיהוָה וַיֹּאמְרוּ לֵאמֹר אֲשִׁירָה לַיהוָה כִּי־גָאֵה גָאֵה סוּס וּרְכָבוֹ רָמָה בַיָּם: (ב) עָזִי וְזַמְרַת יְהוָה וַיִּהְיֶה־לִּי לִישׁוּעָה זֶה אֱלֹהֵי וְאֲנוֹהוּ אֱלֹהֵי אָבִי וְאַרְמְמֶנְהוּ: (ג) ה' אִישׁ מִלְחָמָה ה' שְׁמוֹ: (ד) מִרְכַּבַּת פְּרָעֹה וְחִילֹו יָרָה בַיָּם וּמִבְתָּר שְׁלֹשׁוֹ טָבְעוּ בַיַּם־סוּף: (ה) תְּהַלֵּת יְכַסִּימוּ יָרְדוּ בַמְצוּלֹת כְּמוֹ־ אָבִו: (ו) יְמִינֶךָ ה' נֹאדְרֵי בִלְסָם יְמִינֶךָ ה' תִּרְעֵץ אוֹיֵב:

right hand, O LORD, glorious in power,
Your right hand, O LORD, shatters the foe!

Rashi on Exodus 15:6

(1) THY RIGHT HAND — twice!
— When Israel performs the will of the Omnipresent the left hand (intended for punishment) becomes a right hand (bestowing reward, so that God has two right hands as it were) (Mekhilta d'Rabbi Yishmael 15:5).

רש"י על שמות ט"ו:ו'

(א) ימינך ימינך. שְׁנֵי פְעָמִים, כְּשִׁישָׁרְאֵל עוֹשִׂין אֶת רְצוֹנוֹ שֶׁל מְקוֹם הַשָּׁמַיִם לְנַעֲשִׂית יְמִין (שם):

Exodus 15:20

(20) Then Miriam the prophetess, Aaron's sister, took a timbrel **in her hand**, and all the women went out after her in dance with timbrels.

שמות ט"ו:כ'

(כ) וַתִּקַּח מִרְיָם הַנְּבִיאָה אֶחָזֶת אֶהָרֹן אֶת-הַתֵּפֶל בַּיָּדָה וַתֵּצֵאנָה כָּל-הַנְּשִׂאִים אַחֲרֶיהָ בַּתֵּפִים וּבַמְּחֹלֹת:

Exodus 17:8-13

(8) Amalek came and fought with Israel at Rephidim. (9) Moses said to Joshua, "Pick some men for us, and go out and do battle with Amalek. Tomorrow I will station myself on the top of the hill, with the rod of God in my hand." (10) Joshua did as Moses told him and fought with Amalek, while Moses, Aaron, and Hur went up to the top of the hill. (11) Then, whenever Moses **held up his hand**, Israel prevailed; but whenever **he let down his hand**, Amalek prevailed. (12) But Moses' **hands grew heavy**; so they took a stone and put it under him and he sat on it, while **Aaron and Hur, one on each side, supported his hands; thus his hands remained steady** until the sun set. (13) And Joshua overwhelmed the people of Amalek with the sword.

שמות י"ז:ח'-י"ג

(ח) וַיָּבֹא עֲמֹלֵק וַיִּלָּחֶם עִם-יִשְׂרָאֵל בְּרֶפְדִּים: (ט) וַיֹּאמֶר מֹשֶׁה אֶל-יְהוֹשֻׁעַ בְּחַר-לָנוּ אַנְשִׁים וְצֵא הִלָּחֶם בְּעֲמֹלֵק מִחֹר אֲנֹכִי נֹצֵב עַל-רֹאשׁ הַגְּבֻעָה וּמִטָּה הָאֱלֹקִים בְּיָדִי: (י) וַיַּעַשׂ יְהוֹשֻׁעַ כְּאֲשֶׁר אָמַר-לוֹ מֹשֶׁה לְהִלָּחֶם בְּעֲמֹלֵק וּמֹשֶׁה אֶהָרֹן וְחֹר עָלוּ רֹאשׁ הַגְּבֻעָה: (יא) וְהָיָה כְּאֲשֶׁר יָרִים מֹשֶׁה יָדוֹ וַגְּבַר יִשְׂרָאֵל וְכַאֲשֶׁר יִגִּיד יָדוֹ וַגְּבַר עֲמֹלֵק: (יב) וַיִּדְּי מֹשֶׁה כְּבָלִים וַיִּקְחוּ-אֹבֹן וַיִּשְׁימוּ תַחְתָּיו וַיִּשָּׁב עָלֶיהָ וְאֶהָרֹן וְחֹר תָּמְכוּ בְיָדָיו מִזֶּה אֶחָד וּמִזֶּה אֶחָד וַיְהִי יָדָיו אֲמוּנָה עַד-בֹּא הַשָּׁמֶשׁ: (יג) וַיִּחַלֵּשׁ יְהוֹשֻׁעַ אֶת-עֲמֹלֵק וְאֶת-עַמּוֹ לְפִי-חֶרֶב: (פ)

— יִשְׁקֵנִי מִנְשִׁיקוֹת פִּיהוּ — Give me of the kisses of Your mouth —

בוא וראה היאך הקול יוצא, אצל כל ישראל כל אחד ואחד לפי כחו, הזקנים לפי כחו, הבחורים לפי כחו, והקטנים לפי כחו, והיונקים לפי כחו, והנשים לפי כחו, ואף משה לפי כחו...

Come and see how God's voice goes out to each Israelite, to each one according to that person's particular ability. To the elderly in keeping with their ability, to the young in keeping with their ability, to the women in keeping with their ability, and even to Moses in keeping with his ability... [Shmot Rabba 5:9]

אמר רבי יוחנן מלאך היה מוציא הדבור מלפני הקדוש ברוך הוא על כל דבור ודבור, ומחזירו על כל אחד ואחד מישראל ואומר לו מקבל אתה עליך את הדבור הזה, כך וכך דיניו יש בו, כך וכך ענשיו יש בו, כך וכך גזרות יש בו, וכך מצוות, וכך קלים וחסומים יש בו, כך וכך מתן שכר יש בו, והיה אומר לו ישראל, הן, וחוזר ואומר לו מקבל את אלהותו של הקדוש ברוך הוא, והוא אומר לו, הן והן, מיד היה נושקו על פיו...

Rabbi Yohanan said: "An angel would carry forth each Word [each Commandment of the Ten Commandments] from before the Holy One of Blessing, and bring it about to every Israelite and say to her/him: 'Do you accept upon yourself this Word? There are so and so many rules that pertain to it, so and so many penalties that pertain to it, so and so many decrees that pertain to it, so many religious duties, and so many lenient and stringent aspects that apply to it and so and so much reward [and punishment] that accrues in connection with it.' And the Israelite would say, 'Yes.' And [then] the angel would go and say to him again, 'Do you accept the divinity of the Holy One of Blessing?' And the Israelite would say, 'Yes, yes.' Immediately, [the angel] would kiss him/her on the mouth..."

ורבניו אמרו, הדבור עצמו היה מחזר על כל אחד ואחד מישראל ואומר לו מקבלני את עליך, כך וכך מצוות יש בי, וכך דיניו יש בי, כך וכך ענשיו יש בי, כך וכך גזרות יש בי, כך וכך מצוות יש בי, כך וכך קליו וחסומיו יש בי, כך וכך מתן שכר יש בי, והוא אומר, הן והן, מיד הדבור נושקו על פיו...

Rabbis say: "It was the Word itself that made the rounds of the Israelites one by one, saying to each one, 'Do you accept me upon yourself? There are so and so many rules that pertain to me, so and so many penalties that pertain to me, so and so many decrees that pertain to me, and so many religious duties, and so and so many lenient and stringent aspects, that apply to me, and so and so much reward [and punishment] that accrues in connection with me.' And the Israelite would say, 'Yes.' Immediately the Word would kiss him on the mouth..." [Shir ha-Shirim Rabba 1:2]

Environmentalism and Talmud

Source Sheet by Dahlia Bernstein

More info >

Questions:

1. How does Judaism view eternity?
2. During the Covid-19 pandemic, how has human impact on the world changed?
3. How might we connect this change to how we view Shabbat?
4. How do we balance human needs and our impact on the world?

Shabbat 33b

As the sun was setting on Shabbat eve, they saw an elderly man who was holding two bundles of myrtle branches and running at twilight. They said to him: Why do you have these? He said to them: In honor of Shabbat. They said to him: And let one suffice. He answered them: One is corresponding to: “Remember the Shabbat day, to keep it holy” (Exodus 20:8), and one is corresponding to: “Observe the Shabbat day, to keep it holy” (Deuteronomy 5:12). Rabbi Shimon said to his son: See how beloved the mitzvot are to Israel. Their minds were put at ease and they were no

שבת ל"ג ב

בהדי פניא דמעלי שבתא חזו ההוא סבא דהנה נקיט תרי מדאני אסא ורהיט בין השמשות. אמרו ליה: הני למא לך? אמר ליה: לכבוד שבת. ותיסגי לך בחד! — חד פנגד "זכור" וחד פנגד "שמור". אמר ליה לבריה: חזי כמה חביבין מצות על ישראל. איתיבה דעמיהו.

longer as upset that people were not engaged in Torah study.

Shabbat 33b

Rabbi Shimon bar Yoḥai and his son, Rabbi Elazar, went and hid in the study hall. Every day Rabbi Shimon's wife would bring them bread and a jug of water and they would eat. When the decree intensified, Rabbi Shimon said to his son: **Women are easily impressionable** and, therefore, there is room for concern lest the authorities torture her and she reveal our whereabouts. **They went and they hid in a cave. A miracle occurred and a carob tree was created for them as well as a spring of water. They would remove their clothes and sit covered in sand up to their necks. They would study Torah all day in that manner. At the time of prayer, they would dress, cover themselves, and pray, and they would again remove their clothes afterward so that they would not become tattered. They sat in the cave for twelve years. Elijah the Prophet came and stood at the entrance to the cave and said: Who will inform bar Yoḥai that the emperor died and his decree has been abrogated?**

Shabbat 33b

They emerged from the cave, and saw people who were plowing and sowing. Rabbi Shimon bar Yoḥai said: These people **abandon eternal life** of Torah study and engage in temporal life for their own sustenance. The Gemara relates that every place that Rabbi Shimon and his son Rabbi Elazar directed their eyes was immediately burned. A Divine Voice emerged and said to them: **Did you emerge** from the cave in order to destroy My world? **Return to your cave. They again went and sat there for twelve months. They said: The judgment of the**

שבת ל"ג ב

אזל הוא ובריה, טשו בי מדרשא. כל יומא הנה מתיא להו דביתהו ריפתא וכוזא דמיא וכרכי. כי תקיף גזירתא אמר ליה לבריה: נשים דעתן קלה עליהו, דילמא מצערי לה ומגליא לן. אזלו טשו במערתא. איתרחיש ניסא איברי להו חרובא ועינא דמיא, והו משלחי מניהו והו יתבי עד צוארייהו בקלא. כולי יומא גרסי. בעידן צלויי לבני מיכסו ומצלו, והדר משלחי מניהו כי היכי דלא ליבלו. איתיבו תריסר שני במערתא. אתא אליהו וקם אפיתחא דמערתא, אמר: מאן לודעיה לבר יוחי דמית קיסר ובטיל גזירתיה.

שבת ל"ג ב

נפקו, חזו אינשי דקא פרכי וזרעי, אפרין: מניחין חיי עולם ועוסקין בחיי שעה. כל מקום שנותנין עיניהו מיד נשרף. יצתה בת קול ואמרה להם: להחריב עולמי יצאתם?! חזרו למערתכם! הדור אזול איתיבו תריסר ירחי שתא. אמרי: משפט רשעים בגיהנם שנים עשר חדש. יצתה בת קול ואמרה: צאו ממערתכם! נפקו. כל היכא דהנה מחי רבי אלעזר, הנה מסי רבי שמעון. אמר לו: בני, די לעולם אני ואתה.

wicked in Gehenna lasts for twelve months. Surely their sin was atoned in that time. **A Divine Voice emerged and said** to them: **Emerge from your cave. They emerged. Everywhere that Rabbi Elazar would strike, Rabbi Shimon would heal.** Rabbi Shimon **said to** Rabbi Elazar: **My son, you and I suffice for the entire world,** as the two of us are engaged in the proper study of Torah.



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Babylon Talmud, Tractate Pesachim Pg. 100a
Translation: Rabbi Charles Arian

The subject under discussion is the question of what happens if a group of Jews is having a meal together late Friday afternoon and they discover that the sun has set, thus beginning the Shabbat. Among other questions is what grace needs to be said at the conclusion of the just-finished meal, the weekday grace or the Shabbat grace -- since the meal was eaten on a weekday but the blessing is in fact being said on a Shabbat. Rabbi Yehuda says that under the circumstances we immediately stop eating, spread a tablecloth, say the Shabbat Kiddush over wine, and then say the Shabbat grace; Rabbi Yose says no, we finish eating and say the weekday grace, then spread the tablecloth and say the Kiddush.

We learn (in a Baraita): We stop for Shabbat, according to the opinion of Rabbi Yehuda. Rabbi Yose says: we do not stop.

It happened once that Rabban Shimon ben Gamliel, Rabbi Yehuda and Rabbi Yose were dining in Akko when the day became sanctified on them (*i.e., the meal was late Friday afternoon and they noticed that Shabbat had started.*) Rabban Shimon ben Gamliel said to Rabbi Yose: “Rabbi, with your permission may we stop, out of deference to the opinion of our colleague Yehuda?”

He said to him: “every day (*in the Study House*) you prefer my opinion to that of Rabbi Yehuda, and now you prefer Rabbi Yehuda’s opinion over mine? ‘Will he have his way with the Queen in my own house? (Esther 7)’”

He said to him: “if that is the case we will not stop, lest the students see and establish a law for all generations.” It was said that they did not move from there until they established the law according to the opinion of Rabbi Yose.

תניא מפסיקין לשבתות דברי רבי יהודה רבי יוסי אומר אין מפסיקין
מעשה ברבן שמעון בן גמליאל [ורבי יהודה] ורבי יוסי שהיו מסובין בעכו וקדש
עליהם היום אמר ליה רבן שמעון בן גמליאל לרבי יוסי ברבי רצונך נפסיק וניחוש
לדברי יהודה חבירנו
אמר לו בכל יום ויום אתה מחבב דבריי לפני רבי יהודה ועכשיו אתה מחבב דברי רבי
יהודה בפני הגם לכבוש את המלכה עמי בבית
אמר ליה אם כן לא נפסיק שמא יראו התלמידים ויקבעו הלכה לדורות אמרו לא זזו
משם עד שקבעו הלכה כרבי יוסי:

Be More, Do Less

Self-Delusion and How We Measure Success

Shavuot 5780

DEUTERONOMY CH. 26

- | | | |
|--|----|--|
| והיה כִּי־תבוא אֶל־הָאָרֶץ אֲשֶׁר יְהוָה אֱלֹהֶיךָ נָתַן לְךָ נַחֲלָה וּיְרַשְׁתָּהּ וּיְשַׁבְּתָהּ בָּהּ | 1 | When you enter the land that Adonai your God is giving you as a heritage, and you possess it and settle in it, |
| וּלְקַחַת מֵרֵאשִׁית כָּל־פְּרִי הָאֲדָמָה אֲשֶׁר תֵּבֵיא מֵאֶרֶץ אֲשֶׁר יְהוָה אֱלֹהֶיךָ נָתַן לְךָ וּשְׂמַת בַּטֶּנָּא וְהִלַּכְתָּ אֶל־הַמָּקוֹם אֲשֶׁר יַבְחַר יְהוָה אֱלֹהֶיךָ לְשֹׁכֵן שְׁמוֹ שָׁם | 2 | you shall take some of every first fruit of the soil, which you harvest from the land that Adonai your God is giving you, put it in a basket and go to the place where Adonai your God will choose to establish His name. |
| וּבֹאת אֶל־הַכֹּהֵן אֲשֶׁר יִהְיֶה בַיָּמִים הָהֵם וְאָמַרְתָּ אֵלָיו הִגַּדְתִּי הַיּוֹם לַיהוָה אֱלֹהֶיךָ כִּי־בָאתִי אֶל־הָאָרֶץ אֲשֶׁר נִשְׁבַּע יְהוָה לֵאמֹתֵינוּ לַתֵּת לָנוּ | 3 | You shall go to the priest in charge at that time and say to him, "I acknowledge this day before Adonai your God that I have entered the land that Adonai swore to our fathers to assign us." |
| וּלְקַח הַכֹּהֵן הַטֶּנָּא מִיָּדְךָ וְהִנִּיחוֹ לִפְנֵי מִזְבֵּחַ יְהוָה אֱלֹהֶיךָ | 4 | The priest shall take the basket from your hand and set it down in front of the altar of Adonai your God. |
| וְעִנִּית וְאָמַרְתָּ לִפְנֵי יְהוָה אֱלֹהֶיךָ אֲרָמִי אֲבָד אָבִי וַיֵּרֵד מִצְרַיִם וַיְגַר שָׁם בְּמִתֵּי מַעֲט וַיְהִי־שָׁם לְגוֹי גָּדוֹל עֲצוּם וְרַב | 5 | You shall then recite as follows before Adonai your God: "My father was a fugitive Aramean. He went down to Egypt with meager numbers and sojourned there; but there he became a great and very populous nation. |
| וַיִּרְעוּ אֶתְנוּ הַמִּצְרַיִם וַיַּעֲנוּנוּ וַיִּתְּנוּ עֲלֵינוּ עֲבָדָה קָשָׁה | 6 | The Egyptians dealt harshly with us and oppressed us; they imposed heavy labor upon us. |
| וְנִצַּעַק אֱלֹהֵינוּ אֱלֹהֵי אֲבוֹתֵינוּ וַיִּשְׁמַע יְהוָה אֶת־קִלְנוּ וַיִּרְא אֶת־עֲנִינוּ וְאֶת־עַמְלָנוּ וְאֶת־לַחְצָנוּ | 7 | We cried to Adonai, the God of our fathers, and Adonai heard our plea and saw our plight, our misery, and our oppression. |
| וַיּוֹצֵאנוּ יְהוָה מִמִּצְרַיִם בְּיַד חֲזָקָה וּבְזֵרַע נְטוּיָה וּבְמִרְא גָדֹל וּבְאִתּוֹת וּבְמִפְתִּיּוֹת | 8 | Adonai freed us from Egypt by a mighty hand, by an outstretched arm and awesome power, and by signs and portents. |
| וַיַּבְאֵנוּ אֶל־הַמָּקוֹם הַזֶּה וַיִּתֵּן־לָנוּ אֶת־הָאָרֶץ הַזֹּאת אֶרֶץ זָבַת חֶלֶב וְדִבְשׁ | 9 | He brought us to this place and gave us this land, a land flowing with milk and honey. |
| וְעַתָּה הִנֵּה הֵבֵאתִי אֶת־רֵאשִׁית פְּרֵי הָאֲדָמָה אֲשֶׁר־נָתַתָּה לִּי יְהוָה וְהִנַּחְתּוּ לִפְנֵי יְהוָה אֱלֹהֶיךָ וְהִשְׁתַּחֲוִיתָ לִפְנֵי יְהוָה אֱלֹהֶיךָ | 10 | Wherefore I now bring the first fruits of the soil which You, O LORD, have given me." You shall leave it before Adonai your God and bow low before Adonai your God. |
| וּשְׂמַחַת בְּכָל־הַטּוֹב אֲשֶׁר נָתַן־לְךָ יְהוָה אֱלֹהֶיךָ וּלְבֵיתְךָ אֶתָּה וְהַלְוִי וְהַגֵּר אֲשֶׁר בְּקִרְבְּךָ | 11 | And you shall enjoy , together with the Levite and the stranger in your midst, all the bounty that Adonai your God has bestowed upon you and your household. |

GENESIS CH. 4

ויהי מקץ ימים ויבא קין מפרי האדמה מנחה ליהוה	3	In the course of time, Cain brought an offering to Adonai from the fruit of the soil;
והבל הביא גם־הוא מבכרות צאנו ומחלבהו וישע ה' אל־הבל ואל־מנחתו	4	and Abel, for his part, brought the choicest of the firstlings of his flock. Adonai paid heed to Abel and his offering,
ואל־קין ואל־מנחתו לא שעה ויחר לקין מאד ויפלו פניו	5	but to Cain and his offering He paid no heed. Cain was much distressed and his face fell.

LEVITICUS 19:9-10

ובקצרכם את־קציר ארצכם לא תכלה פאת שדך לקצר ולקט קצירך לא תלקט: וכרמך לא תעולל ופרט כרמך לא תלקט לעני ולגר תעזב אתם אני יהוה אלהיכם:

When you reap the harvest of your land, you shall not reap all the way to the edges of your field, or gather the gleanings of your harvest. You shall not pick your vineyard bare, or gather the fallen fruit of your vineyard; you shall leave them for the poor and the stranger: I, Adonai, am your God.

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The Longer Prayer

Sophie Cabot Black • April 20, 2020

Field of silos, of did we keep enough
To keep us through; walk the fence line where
The middle rail broke, reset the traps

By the manger. Did we pay enough
Attention; should have done with less, put up more,
Learned the ditch, repeated the row, the glare

Of sun in your eyes, again at your back, the undersong
Of the sickle to rise, and lower, the tractor
That still runs. Forgive the mind its winter, its gnaw—

The softening ground waits; the ridge
Where the sky steeples with spire, windvane,
To receive what we cannot handle, in sight

As elsewhere small is the first light
To light, each room becoming many
Houses filled with their own good doings until astonished

You also remain. The unlost birds come back
To crown the trees and do not wonder
How each branch bursts into again, how free fall

Is ever the stars. Come home changed
Or be changed; every harvest will be
Weighed against the still to be done.

ספר דברים פרק כא

א כי-ימצא חלל באדמה אשר יהיה אלהיך נתן לך לרשתה נפל בשדה לא נודע מי הפהו: ב ויצאו זקניך ושפטיך ומדדו אל-הערים אשר סביבת החלל: ג והיה העיר הקרבה אל-החלל ולקחו זקני העיר ההוא עגלת בקר אשר לא-עבד בה אשר לא-משכה בעל: ד והורדו זקני העיר ההוא את-העגלה אל-נחל איתן אשר לא-יעבד בו ולא יזרע וערפו-שם את-העגלה בנחל: ה ונגשו הכהנים בני לוי כי הם בחר יהיה אלהיך לשרתו ולברך בשם יהוה ועל-פיהם יהיה כל-ריב וכל-נגע: ו וכל זקני העיר ההוא הקרבים אל-החלל ירחצו את-ידיהם על-העגלה הערופה בנחל: ז וענו ואמרו ידינו לא שפכו את-הדם הזה ועינינו לא ראו: ח כפר לעמך ישראל אשר-פדית יהוה ואל-תתן דם נקי בקרב עמך ישראל ונכפר להם הדם: ט ואתה תבער הדם הנקי מקרבך כי-תעשה הישר בעיני יהוה:

Tanach - Deuteronomy Chapter 21

1. If one is found slain in the land which the Lord your God gives you to possess, lying in the field, and it is not known who has slain him; 2. Then your elders and your judges shall come forth, and they shall measure the distance to the cities which are around him who is slain; 3. And it shall be, that the city which is nearest to the slain man, the elders of that city shall take a heifer, which has not been worked with, and which has not pulled in the yoke; 4. And the elders of that city shall bring down the heifer to a rough ravine, which is neither plowed nor sown, and shall strike off the heifer's neck there in the ravine; 5. And the priests, the sons of Levi, shall come near; for them the Lord your God has chosen to minister to him, and to bless in the name of the Lord; and by their word shall every controversy and every assault be tried; 6. And all the elders of that city, which is nearest to the slain man, shall wash their hands over the heifer that is beheaded in the valley; 7. And they shall answer and say, "our hands have not shed this blood, nor have our eyes seen it. 8. Be merciful, O Lord, to your people Israel, whom you have redeemed, and lay not innocent blood to your people of Israel's charge. And the blood shall be forgiven them."

משנה יומא ב:א

משנה. בראשונה, כל מי שרוצה לתרום את המזבח - תורם. ובזמן שהן מרובין - רצין ועולין בכבש, כל הקודם את חבירו בארבע אמות - זכה. ואם היו שניהן שוין - הממונה אומר להן: הצביעו. ומה הן מוציאתן - אחת או שתיים. ואין מוציאתן אגודל במקדש. מעשה שהיו שניהם שוין ורצין ועולין בכבש, ודחף אחד מהן את חבירו ונפל ונשברה רגלו. וכיון שראו בית דין שבאין לידי סכנה - התקינו שלא יהו תורמין את המזבח אלא בפייס. ארבע פייסות היו שם, וזה

הפיט הראשון.

Talmud - Mas. Yoma 22A - MISHNAH. CHAPTER II

ORIGINALLY WHOSOEVER DESIRED TO REMOVE [THE ASHES FROM] THE ALTAR DID SO. IF THEY WERE MANY, THEY WOULD RUN AND MOUNT THE RAMP [OF THE ALTAR] AND HE THAT CAME FIRST WITHIN FOUR CUBITS OBTAINED THE PRIVILEGE. IF TWO WERE EVEN, THE OFFICER WOULD SAY TO THEM [ALL:] RAISE THE FINGER! AND HOW MANY DID THEY PUT FORTH? ONE OR TWO [BUT ONE DID NOT PUT FORTH THE THUMB IN THE TEMPLE.]

IT ONCE HAPPENED THAT TWO WERE EVEN AS THEY RAN TO MOUNT THE RAMP. ONE OF THEM PUSHED HIS FELLOW WHO FELL AND BROKE HIS LEG. WHEN THE COURT SAW THAT THEY INCURRED DANGER, THEY ORDAINED THAT THE ALTAR BE CLEARED ONLY BY COUNT [Lottery]. THERE WERE FOUR COUNTS. THIS IS THE FIRST COUNT.

תלמוד בבלי יומא כ"ג:

תנו רבנן: מעשה בשני כהנים שהיו שניהן שוין ורצין ועולין בכבש, קדם אחד מהן לתוך ארבע אמות של חבירו - נטל סכין ותקע לו בלבו. עמד רבי צדוק על מעלות האולם, ואמר: אחינו בית ישראל שמעו הרי הוא אומר (דברים כא) כי ימצא חלל באדמה ויצאו זקניך ושפטיך, אנו על מי להביא עגלה ערופה? על העיר או על העזרות? געו כל העם בבכיה. בא אביו של תינוק ומצאו כשהוא מפרפר. אמר: הרי הוא כפרתכם, ועדיין בני מפרפר, ולא נטמאה סכין. ללמדך שקשה עליהם טהרת כלים יותר משפיכות דמים.

Babylonia Talmud - Yoma 23b

IT ONCE HAPPENED THAT TWO WERE EVEN AS THEY RAN TO MOUNT THE RAMP.

Our Rabbis taught: It once happened that two priests were equal as they ran to mount the ramp and when one of them came first within four cubits of the altar, the other took a knife and thrust it into his heart.

R. Zadok stood on the steps of the Hall and said: Our brethren of the house of Israel hear ye, behold it says: ***If one be found slain in the land... then thy elders and judges shall come forth . . .*** On whose behalf shall we offer the heifer whose neck is to be broken, on behalf of the city or on behalf of the Temple Courts?

All the people burst out weeping. The father of the young man came and found him still in convulsions. He said: May he be atonement for you. My son is still in convulsions and the knife has not become unclean. His remark comes to teach you that the cleanness of their vessels was of greater concern to them even than the shedding of blood.

Study texts for "THE MAMMAS AND THE PAPPAS: WHY THE IMAHOT SHOULD BE A REQUIRED OPENING TO THE AMIDAH"

Origins of SHACHARIT Amidah: Genesis 22:3 ABRAHAM

ג וַיִּשְׁכֵּם אַבְרָהָם בַּבֹּקֶר, **3** And Abraham rose early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son; and he cleaved the wood for the burnt-offering, and rose up, and went unto the place of which God had told him
וַיַּחֲבֹשׁ אֶת-חֲמֹרוֹ, וַיִּקַּח אֶת-שְׁנֵי נְעָרָיו אִתּוֹ, וְאֵת יִצְחָק בְּנוֹ; וַיִּבְקַע, עֵצֵי עֵלֶה, וַיִּקַּם וַיֵּלֶךְ, אֶל-הַמָּקוֹם אֲשֶׁר-אָמַר-לוֹ הָאֱלֹהִים.

Origins of MINCHA Amidah: Genesis 24:63 ISAAC

סג וַיֵּצֵא יִצְחָק לְשׁוּחַ **63** And Isaac went out to meditate in the field at the eventide; and he lifted up his eyes, and saw, and, behold, there were camels coming.
בַּשָּׂדֶה, לַפְּנוֹת עֶרֶב; וַיִּשָּׂא עֵינָיו וַיִּרְא, וְהִנֵּה גַמְלִים בָּאִים.

Origins of MAARIV Amidah: Genesis 28:11 JACOB

יא וַיִּפְגַּע בַּמָּקוֹם וַיִּלֵּן שָׁם, **11** And he (Jacob) lighted upon the place, and tarried there all night, because the sun was set; and he took one of the stones of the place, and put it under his head, and lay down in that place to sleep.
כִּי-בָא הַשָּׁמֶשׁ, וַיִּקַּח מֵאֲבָנֵי הַמָּקוֹם, וַיִּשֶׂם מֵרָאשְׁתּוֹ; וַיִּשְׁכַּב, בַּמָּקוֹם הַהוּא.

God's relationships with each of the Imahot: Sarah, Rebecca, Rachel and Leah

SARAH Genesis 21:1

א וַיִּהְיוּ פֶקֶד אֶת-שָׂרָה, כַּאֲשֶׁר
אָמַר; וַיַּעַשׂ יְהוָה לְשָׂרָה, כַּאֲשֶׁר
דִּבֶּר. 1 And the LORD **remembered** Sarah
as He had said, and the LORD did
unto Sarah as He had spoken.

REBECCA Genesis 25:22-23

כב וַיִּתְרָצְצוּ הַבָּנִים,
בְּקִרְבָּהּ, וַתֹּאמֶר אִם-כֵּן,
לָמָּה זֶה אֲנֹכִי; וַתִּלְוֶה, לְדַרְשׁ
אֶת-יְהוָה. 22 And the children struggled together
within her; and she said: 'If it be so,
wherefore do I live?' And **she went to
inquire** of the LORD.

כג וַיֹּאמֶר יְהוָה לָהּ, שְׁנֵי
גֵיִים בְּבִטְנֶךָ, וּשְׁנֵי לְאֻמִּים,
מִמֵּעַיִן יִפְרְדוּ; וְלֹאִם
מִלְאִם יֵאָמֵץ, וְרַב יַעֲבֹד
צָעִיר. 23 And the LORD said unto her: Two
nations are in thy womb, and two peoples
shall be separated from thy bowels; and the
one people shall be stronger than the other
people; and the elder shall serve the
younger.

RACHEL Genesis 30:22

כב וַיִּזְכֹּר אֱלֹהִים, אֶת-
רַחֵל; וַיִּשְׁמַע אֵלֶיהָ
אֱלֹהִים, וַיִּפְתַּח אֶת-רַחֲמָהּ. 22 And God remembered Rachel, and God
hearkened to her, and opened her womb.

Leah Genesis 29:31

לא וַיִּרְא יְהוָה כִּי-שָׂנוּאָהּ
לְרַחֵל, וַיִּפְתַּח אֶת-רַחֲמָהּ;
וְרַחֵל, עֲקָרָה. 31 And the LORD saw that Leah was
hated, and He opened her womb; but
Rachel was barren.

God's COVENENTAL Promise to Abraham (the *ikar/essence* of the first blessing of the Amidah)

Genesis 17:4-8 PEOPLE and LAND

ד אָנִי, הִנֵּה בְרִיתִי אִתְּךָ; וְהִיִּתִּי, לְאָב הַמּוֹן גּוֹיִם.
4 'As for Me, behold, My **covenant** is with thee, and thou shalt be the father of a multitude of nations.

ה וְלֹא-יִקְרָא עוֹד אֶת-שְׁמֶךָ, אַבְרָם; וְהָיָה שְׁמֶךָ אַבְרָהָם, כִּי אָב-הַמּוֹן גּוֹיִם נִתְּתִיךָ.
5 Neither shall thy name any more be called Abram, but thy name shall be Abraham; for the father of a multitude of nations have I made thee.

ו וְהִפְרֵתִי אִתְּךָ בְּמֵאֵד מְאֹד, וְנִתְּתִיךָ לְגוֹיִם; וּמְלָכִים, מִמֶּךָ יֵצְאוּ.
6 **And I will make thee exceeding fruitful**, and I will make nations of thee, and kings shall come out of thee.

ז וְהִקְמַתִּי אֶת-בְּרִיתִי בֵּינִי וּבֵינֶךָ, וּבֵין זַרְעֶךָ אַחֲרַיִךְ לְדֹרֹתָם--לְבְרִית עוֹלָם: לְהִיּוֹת לְךָ לֵאלֹהִים, וּלְזַרְעֶךָ אַחֲרַיִךְ.
7 And I will establish My covenant between Me and thee and thy seed after thee throughout their generations for an everlasting covenant, to be a God unto thee and to thy seed after thee.

ח וְנָתַתִּי לְךָ וּלְזַרְעֶךָ אַחֲרַיִךְ אֶת אֶרֶץ מִגְרִיךָ, אֶת כָּל-אֶרֶץ כְּנָעַן, לְאֶחְזֵית, עוֹלָם; וְהִיִּתִּי לָהֶם, לֵאלֹהִים.
8 And I will give unto thee, and to thy seed after thee, the land of thy sojournings, all the land of Canaan, for an everlasting possession; and I will be their God.'

Chatimah of Amidah: *Barukh adah Adonai, MAGEN (shield) AVRAHAM U'FOKEYD (remembered) SARAH*

א וַיְהִי כַּקֵּד אֶת-שָׂרָה, כַּאֲשֶׁר אָמַר; וַיַּעַשׂ יְהוָה לְשָׂרָה, כַּאֲשֶׁר דִּבֶּר.
1 And the LORD **remembered** Sarah as He had said, and the LORD did unto Sarah as He had spoken.

Zechut Avot – The Merit of the Ancestors (e.g why we blow Shofar at Rosh Hashana)

Ten Trials Of Abraham.

According to Rashi: (5 of the Trials were Sarah's too)

- 1) Abraham hid underground for thirteen years from King Nimrod, who wanted to kill him.
- 2) Nimrod flung Abraham into a burning bush.
- *3) Abraham was commanded to leave his family and homeland.
- *4) Almost as soon as he arrived in Canaan, he was forced to leave to escape a famine.
- *5) Sarah was kidnapped by Pharaoh's officials.
- 6) The kings captured Lot, and Abraham was forced to go to war to rescue him.
- 7) God told Abraham that his offspring would suffer under four monarchies.
- 8) At an advanced age, he was commanded to circumcise himself and his son.
- *9) He was commanded to drive away Ishmael and Hagar.
- *10) He was commanded to sacrifice Isaac.

According to Rambam: (8 of the Trials were Sarah's too)

- *1) Abraham's exile from his family and homeland.
- *2) The hunger in Canaan after God assured him that he would become a great nation there.
- *3) The corruption in Egypt that resulted in the abduction of Sarah.
- 4) The war with the four kings.
- *5) His marriage to Hagar after having despaired that Sarah would ever give birth.
- 6) The commandment of circumcision.
- *7) Abimelech's abduction of Sarah.
- *8) Driving away Hagar after she had given birth.
- *9) The very distasteful command to drive away Ishmael.
- *10) The binding of Isaac on the altar.

THEOLOGICAL BRIDGE BUILDING BETWEEN THE WORSHIPER AND THE KADDOSH BARUCH HU

Preludes to the Amidah: OUR GOD AND GOD OF OUR ANCESTORS (*Likrat Shabbat*, pg. 106, the Prayer Book Press:Media Judaica, Bridgeport, CT, and NYC, 2004)

Why do we we way “Our God and God of our ancestors?” There are two kinds of people who believe in God. One believes by virtue of taking over the faith of parents; the other has arrived at faith through thinking and studying.

The difference between them is this: The advantage of the first is that, no matter what arguments may be brought against it, the faith cannot be shaken; it is firm because it was taken over from one’s parents. But there is one flaw in it: it is faith only in response to a human command, acquired without studying and thinking for one’s self.

The advantage of the second is that, because God has been found through much thinking, the believer has arrived at a personal faith independently. But here, too, there is a flaw: it is easy to shake this faith by refuting it through evidence.

But the person who unites both kinds of faith is invincible. And so we say “Our God” with reference to our studies, and “God of our ancestors” with an eye to tradition.

The same interpretation has been given to our saying, “God of Abraham, God of Isaac, and God of Jacob,” and not God of Abraham, Isaac and Jacob,” for this indicates that Isaac and Jacob did not merely take over the tradition of Avraham; they themselves searched for God.

Baal Shem Tov, retold by Martin Buber (adapted)

Torah Methodology #1 – Kal v’Chomer BY Rabbi Jack Abramowitz

The most basic hermeneutical methodology is the kal v’chomer, known in Latin as an argument a fortiori, meaning “from the stronger case.” The nature of an argument a fortiori is “Arnold is known to be stronger than Barack. If Barack can lift 100 lbs., a fortiori Arnold can lift 100 lbs.” There is a limit to the argument a fortiori, however: you can’t get more out of it than you put into it. So, I may know that Arnold is stronger than Barack, but I don’t know if that means Arnold can lift 200 lbs., 150 lbs., 101 lbs. or 100 lbs. and 1 oz. All I know for sure is that Arnold can certainly lift whatever Barack can lift.

Now, let’s see how a kal v’chomer works in Biblical exegesis.

The Torah tells us that Yom Tov is just like Shabbos except that food preparation is permitted. In other words, the laws of Shabbos are known to be more stringent than those of Yom Tov. If something is known to be permitted on Shabbos, kal v’chomer it must be permitted on Yom Tov. Conversely, if something is known to be prohibited on Yom Tov, kal v’chomer it must be prohibited on Shabbos.

“Kal v’chomer – adding the Imahot, Sarah, Rebecah, Rachel and Sarah ADDS to person who unites both kinds of faith, by ADDING the Matriarchs search for God to that of the Patriarchs.

HORIZONTAL & VERTICAL (HISTORICAL CONNECTION TO PRAYERS)

The codification was given final form early in the **3rd century CE** by Judah ha-Nasi. The Mishnah supplements the written, or scriptural, laws found in the Pentateuch. It presents various interpretations of selective legal traditions that had been preserved orally since at least the time of Ezra (c. **450 BCE**)

Berakhot (Hebrew: בְּרָכוֹת, lit. "Blessings") is the first **tractate** of Seder Zeraim ("Order of Seeds") of the Mishnah and of the Talmud. The **tractate** discusses the rules of prayers, particularly the Shema and the Amidah, and blessings for various circumstances. Composed in Talmudic Babylon (c.**450 - c.550 CE**).



Chapter 4 discusses the main prayer, the *Shemoneh Esrei* (literally "eighteen") or *Amidah* (literally "standing"), or simply *Tefillah* ("prayer") as it called in the Talmud, and considers the appropriate time-frames in which to recite this prayer in the morning, afternoon and evening; the abbreviated *Amidah's* wording and when it is recited; reciting the *Amidah* while riding or driving; and the additional service ("musaf") recited on Sabbaths and Festivals

Sa'adiah ben Yosef Gaon (882/892 – 942 CE) was a prominent rabbi, Gaon, Jewish philosopher, and exegete of the Geonic period who was active in the Abbasid Caliphate, composed first siddur (containing the texts of the prayers, commentary in Arabic and original synagogue poetry).

CAN ONE CHANGE OR ADD TO WORDS TO THE AMIDAH?

Rambam, Hilchot Tefillah, Mishna Torah, Chapter 1

Law [9](#)

The number of these prayers may not be diminished, but may be increased. If a person wants to pray all day long, he may.

YOU CAN ADD TO THE BRACHA AS LONG AS IT IS CONSISTENT WITH THE PRAYER

Any prayer that one adds is considered as a freewill offering. Therefore, one must add a new idea consistent with that blessing in each of the middle blessings. [However], making an addition of a new concept even in only one blessing is sufficient in order to make known that this is a voluntary prayer and not obligatory.

YOU CANNOT ADD TO THE FIRST THREE BRACHOT OF THE AMIDAH

In the first three [blessings] and the last three [blessings], **one must never add, detract or change anything at all.**

[u](#) Halacha

YOU CAN ADD TO THE BRACHA AS LONG AS IT IS CONSISTENT WITH THE PRAYER

תְּפִלוֹת אֱלֹהֵי אֵין פּוֹחֲתִין מֵהֶן אֲבָל **מוֹסִיפִין עֲלֵיהֶם**. אִם רָצָה אָדָם לְהַתְּפִלֵּל כָּל הַיּוֹם כָּלוּ הַרְשׁוֹת בְּיָדוֹ. וְכָל אוֹתָן הַתְּפִלוֹת שִׁיּוֹסִיף כְּמוֹ מְקַרֵּיב נְדָבוֹת. לְפִיכָּה צָרִיךְ שִׁיַּחֲדֹשׁ דְּבַר בְּכָל בְּרָכָה וּבְרָכָה מִן הָאֲמֻצָּעִיּוֹת מֵעֵין הַבְּרָכוֹת. וְאִם חֲדָשׁ אֶפְלוּ בַּבְּרָכָה אַחַת דִּיּוֹ כְּדִי לְהוֹדִיעַ שֶׁהִיא נְדָבָה וְלֹא חוֹבָה.

YOU CAN NOT ADD TO THE FIRST THREE BRACHOT OF THE AMIDAH

וְשִׁלֵּשׁ רֵאשׁוֹנוֹת וְשִׁלֵּשׁ אַחֲרוֹנוֹת לְעוֹלָם **אֵין מוֹסִיפִין בָּהֶן** וְלֹא פּוֹחֲתִין מֵהֶן וְאֵין מְשַׁנִּין בָּהֶן דְּבָר:

Torah as Fire

Source Sheet by Ravid Tilles

More info >

Mekhilta d'Rabbi Yishmael 19:18:1

(1) (Exodus 19:18) "And the whole of Mount Sinai smoked": I might think the place of the divine Presence alone; it is, therefore, written "the whole." "for the Lord had come down upon it in fire": We are hereby apprised that the Torah is fire, that it was given from fire, and that it is comparable to fire, i.e., just as with fire, if one gets (too) close to it, he is burned, and if he is (too) far from it, he is chilled, so, (with Torah) one must "heat" himself only by its light, (and not in its "flames").

Taanit 7a

Rabba bar bar Ḥana said: Why are matters of Torah compared to fire, as it is stated: "Is not My word like fire, says the Lord" (Jeremiah 23:29)? To tell you: Just as fire does not ignite in a lone stick of wood but in a pile of kindling, so too, matters of Torah are not retained and understood properly by a lone scholar who

מכילתא דרבי ישמעאל י"ט:י"ח:א'

(א) והר סיני עשן כלו. יכול מקום הכבוד בלבד, ת"ל כולו; מפני מה, מפני אשר ירד עליו ה' באש. מגיד שהתורה אש, ומאש נתנה, ובאש נמשלה. מה דרכה של אש, שאם קרב אדם אצלה נכוה, רחק ממנה צונן, אין לו לאדם אלא להתחמם כנגד אורה.

תענית ז' א

אמר רבה בר בר חנה למה נמשלו דברי תורה כאש שנאמר (ירמיהו כג, כט) הלא כה דברי כאש נאם ה' לומר לך מה אש אינו דולק יחידי אף דברי תורה אין מתקיימין ביחידי

studies by himself, but by a group of Sages.

Mishneh Torah, Foundations of the Torah 4:2

(2) It is the nature of fire and air to go upwards, from the center of the earth upwards towards the expanse; and it is the nature of water and earth to direct their movements beneath the expanse toward its center, as the center of the expanse is the lowermost point, than which there is nothing lower. Their course is not due to their intelligence and not to their desire, but to a rule fixed in them, and to nature which was engendered in them. By nature fire is warm and dry and, therefore, lighter than all of them; and the air is warm and moist; and water is cool and moist; and the earth is dry and cool, and it is heavier than all of them; water is lighter than it, therefore is its place above the earth; the air is lighter than water; therefore is its place above the water; and fire is lighter than air. And because they are elements for all bodies beneath the expanse, it is found that each and every body, whether of man, beasts, animal, fowl and fish, or whether of plant, mineral and stone, its unformed matter is a fusion of fire, air, water and earth. The four elements, too, fuse together so that each one of them loses identity when such fusion takes place, so that the fused element of the four of them becomes unlike one of them when it is by itself. And, in such fused body there is not even one particle which is actual fire, or actual water, or actual earth, or actual air, for all were transformed and made into one body. And in each and every such fused body of the four there is coolness, heat, moisture and drought combined. Nevertheless, there are among them certain bodies in which the element of fire is strongest, as in living creatures, therefore the element of heat is more apparent in them; and there are among

משנה תורה, הלכות יסודי התורה ד'ב' (ב) דרך האש והרוח להיות מהלכם ממטה מטביר הארץ למעלה כלפי הרקיע. ודרך המים והארץ להיות מהלכם מתחת הרקיע למטה עד לאמצע. שאמצע הרקיע הוא המטה שאין למטה ממנו. ואין הלוחם לא בדעתם ולא בחפצם אלא מנהג שנקבע בהן וטבע שנטבע בהן. טבע האש חם ויבש והוא קל מכלם. והרוח חם ולח. והמים קרים ולחים. והארץ יבשה וקרה. והיא כבדה מכלם והמים קלים ממנה לפיכך נמצאים למעלה על הארץ. והרוח קל מן המים לפיכך הוא מרחף על פני המים. והאש קל מן הרוח. ומפני שהם יסודות לכל גופים שמתחת הרקיע ימצא כל גוף וגוף מאדם ובהמה וסיה ועוף ודג וצמח ומתכת ואבן גלמו מחבר מאש ורוח ומים ועפר. וארבעתן יתערבו ביחד וישתנו כל אחד מהם בעת הערוב עד שימצא המחבר מארבעתן אינו דומה לאחד מהן כשהוא לבדו. ואין במערב מהן אפלו חלק אחד שהוא אש בפני עצמו או מים בפני עצמן או ארץ בפני עצמה או רוח בפני עצמה אלא הכל נשתנו ונעשו גוף אחד. וכל גוף וגוף המחבר מארבעתן ימצא בו קר וחם לח ויבש כאחד. אבל יש מהם גופים שיהיה בהם חזקה מיסוד האש כמו בעלי נפש חיה. לפיכך יראה בהם החם יתר. ויש מהן גופין שיהיה בהן חזקה מיסוד הארץ כמו האבנים. לפיכך יראה בהם היבש הרבה. ויש מהן גופין שיהיה בהן חזקה מיסוד המים. לפיכך יראה בהם הלח יתר. ועל הדרך הזה ימצא גוף חם יתר מגוף אחר חם. וגוף יבש יתר מגוף אחר יבש. וכן ימצאו גופים שייראה

them bodies wherein the element of earth is strongest, as in stones, therefore the element of drought is most prominent in them; and there are among them bodies wherein the element of water is strongest, therefore the element of moisture is more apparent. In this manner it happens that one warm body is warmer than another warm body, and one dry body more dry than another dry body. So are found bodies wherein the cold alone appears, and bodies wherein the moisture alone appears, and bodies wherein the cold and the drought appear evenly balanced, or the cold and the moisture evenly balanced, or the heat and the drought evenly balanced, or the heat and the moisture evenly balanced, according to the size of the quantity which was the fundamental element for the fusion will the action of that element and its nature appear in the fused body.

בְּהֵן הַקָּר בְּלִבְד. וְגוֹפִים יִרְאֶה בְּהֵן הַלַּח
 בְּלִבְד. וְגוֹפִים יִרְאֶה בְּהֵן הַקָּר וְהִיבֵשׁ
 כְּאֶחָד בְּשֵׁנָה. אוֹ הַקָּר וְהַלַּח כְּאֶחָד בְּשֵׁנָה.
 אוֹ הַחֹם וְהִיבֵשׁ כְּאֶחָד בְּשֵׁנָה. אוֹ הַחֹם
 וְהַלַּח כְּאֶחָד בְּשֵׁנָה. לְפִי רַב הַיְסוּד וְשִׁהִיָּה
 בְּעֶקֶר הַמַּעֲרָבֵת יִרְאֶה מַעֲשֵׂה אוֹתוֹ הַיְסוּד
 וְטָבְעוּ בְּגוֹף הַמְּעֻרָב:

“Do not think that the words of the prayer as you say them go up to God. It is not the words themselves that ascend; it is rather the burning desire of your heart that rises like smoke toward heaven. If your prayer consists only of words and does not contain your heart’s desire – how can it rise up to God?” - Rav Nahman of Breslov

Zohar Tzav 28 Rayah Mehemna:

"*The fire shall ever be burning upon the altar...*". This is the Torah, of which it says: "*Is not My word like a fire?*" says G-d". (Jeremiah 23:29) "*It shall never go out*"; (Lev. 6:6) surely, since a transgression does not put out the Torah. But a transgression puts out a precept, and he who commits a transgression puts out a precept, which is 'a candle'. He thus puts out his candle from his own body of which it says: "*A man's soul is the candle of G-d*". (Prov. 20:27) It is extinction indeed, for the body remains in darkness. He who causes the *Shechinah* to go away from Her abode, brings about extinction and darkness into that place. A transgression is darkness, "*and a handmaid that is heir to her mistress,*" (Prov. 30:23) English



Part 1- It starts bad Gen. 37:13-33

וַיֹּאמֶר יִשְׂרָאֵל אֶל-יְוֹסֵף הֲלוֹא אַחֶיךָ רֹעִים
בְּשִׂכְמָם לָכֵה וְאֶשְׁלַחְךָ אֲלֵיהֶם וַיֹּאמֶר לוֹ
הַנְּגִי:

Israel said to Joseph, “Your brothers are pasturing at Shechem. Come, I will send you to them.” He answered, “I am ready.”

וַיֹּאמֶר לוֹ לְךָ-נָא רְאֵה אֶת-שְׁלֹם אַחֶיךָ
וְאֶת-שְׁלֹם הַצֹּאן וְהֵשִׁבְנִי דְבָר וַיִּשְׁלַחְהוּ
מֵעֵמֶק חֶבְרוֹן וַיָּבֹא שְׁכֵמָה:

And he said to him, “Go and see how your brothers are and how the flocks are faring, and bring me back word.” So he sent him from the valley of Hebron. When he reached Shechem,

וַיִּמְצָאֵהוּ אִישׁ וְהָיָה תַעֲזָה בַשָּׂדֶה וַיִּשְׁאַלְהוּ
הָאִישׁ לֵאמֹר מַה-תִּבְקֶשׁ:

a man came upon him wandering in the fields. The man asked him, “What are you looking for?”

וַיֹּאמֶר אֶת-אֶתִי אֲנֹכִי מִבְּקֶשׁ הַגִּידָה-נָא לִי
אֵיפֹה הֵם רֹעִים:

He answered, “I am looking for my brothers. Could you tell me where they are pasturing?”

וַיֹּאמֶר הָאִישׁ נִסְעוּ מִזֶּה כִּי שָׁמַעְתִּי אֲמָרִים
בְּלִכְהָ דַתְּיָנָה וַיִּלְךְ יוֹסֵף אַחֲרָם וַיִּמְצָאֵם
בְּדוֹתָן:

The man said, “They have gone from here, for I heard them say: Let us go to Dothan.” So Joseph followed his brothers and found them at Dothan.

וַיִּרְאוּ אֹתוֹ מֵרֶחֶק וּבְטָרֶם יִקְרַב אֲלֵיהֶם
וַיִּתְנַכְּלוּ אֹתוֹ לְהַמִּיתוֹ:

They saw him from afar, and before he came close to them they conspired to kill him.

וַיֹּאמְרוּ אִישׁ אֶל-אֶחָיו הֲזֵה בֹעַל הַחֲלֹמוֹת
הַלְזֵה בָּא:

They said to one another, “Here comes that dreamer!

וְעַתָּה | לְכוּ וְנַהַרְגֵהוּ וְנִשְׁלַכְהוּ בְּאֶתֶד
הַבְּרוֹת וְאֶמְרָנוּ תִּיָּה רָעָה אֲכַלְתָּהוּ וְנִרְאָה
מַה-יִּהְיֶה חֲלֹמֹתָיו:

Come now, let us kill him and throw him into one of the pits; and we can say, ‘A savage beast devoured him.’ We shall see what comes of his dreams!”

וַיִּשְׁמַע רְאוּבֵן וַיִּצְלָהוּ מֵיָדָם וַיֹּאמֶר לֹא
נִכְנְנוּ נַפְשׁ:

But when Reuben heard it, he tried to save him from them. He said, “Let us not take his life.”

וַיֹּאמֶר אֲלֵהֶם | רְאוּבֵן אֶל-תִּשְׁפְּכוּ-דָם
הַשְׁלִיכוּ אֹתוֹ אֶל-הַבּוֹר הַזֶּה אֲשֶׁר בְּמִדְבָּר
וַיִּד אֶל-תִּשְׁלַחְו-כּוּ לְמַעַן הַצִּיל אֹתוֹ מִיָּדָם
לְהַשְׁיבוֹ אֶל-אָבִיו:

And Reuben went on, “Shed no blood! Cast him into that pit out in the wilderness, but do not touch him yourselves”—intending to save him from them and restore him to his father.

וַיְהִי בְּאֲשֶׁר-בָּא יוֹסֵף אֶל-אֶחָיו וַיִּפְשְׁטוּ אֶת-
יוֹסֵף אֶת-כְּתֹנֶתוֹ אֶת-כְּתֹנֶת הַפָּסִים אֲשֶׁר עָלָיו:

וַיִּקְחֵהוּ וַיִּשְׁלְכוּ אֹתוֹ הַבְּרֶה וְהַבּוֹר רֶק אֵין בּוֹ
מַיִם:

וַיֵּשְׁבוּ לֶאֱכֹל-לֶחֶם וַיִּשְׂאוּ עֵינֵיהֶם וַיִּרְאוּ וְהִנֵּה
אֲרֶתֶת יִשְׁמַעֲאֵלִים בָּאָה מִגִּילְעָד וּגְמָלֵיהֶם נֹשְׂאִים
נֹכָחַת וּצְרִי וְלֹט הוֹלְכִים לְהוֹרִיד מִצְרָיִם:

וַיֹּאמֶר יְהוּדָה אֶל-אֶחָיו מִה-בְּצַע כִּי נִהְרַג אֶת-
אֶחָיו וְכִסִּינוּ אֶת-דָּמּוֹ:

לָכוּ וּנְמַכְרֵנוּ לְיִשְׁמַעֲאֵלִים וַיְדַנְּנוּ אֶל-תְּהֵי-בּוֹ כִּי-
אֶחָיו בְּשַׁרְנוּ הוּא וַיִּשְׁמְעוּ אֶחָיו:

וַיַּעֲבְרוּ אַנְשֵׁים מִדְּיָנִים סְחָרִים וַיִּמְשְׁכוּ וַיַּעֲלוּ
אֶת-יוֹסֵף מִן-הַבּוֹר וַיִּמְכְּרוּ אֶת-יוֹסֵף
לְיִשְׁמַעֲאֵלִים בְּעֶשְׂרִים כֶּסֶף וַיָּבִיאוּ אֶת-יוֹסֵף
מִצְרָיִם:

וַיָּשָׁב רְאוּבֵן אֶל-הַבּוֹר וְהִנֵּה אֵין-יוֹסֵף בַּבּוֹר
וַיִּקְרַע אֶת-בְּגָדָיו:

וַיָּשָׁב אֶל-אֶחָיו וַיֹּאמֶר הִגִּיד אֵינָנו וְנָנִי אָנָּה אָנִי-
בָּא:

וַיִּקְחוּ אֶת-כְּתֹנֶת יוֹסֵף וַיִּשְׁחֲטוּ שְׂעִיר עִזִּים
וַיִּטְבְּלוּ אֶת-הַכְּתֹנֶת בַּדָּם:

וַיִּשְׁלְחוּ אֶת-כְּתֹנֶת הַפָּסִים וַיָּבִיאוּ אֶל-אֲבִיהֶם
וַיֹּאמְרוּ זֹאת מְצָאנוּ הַכְּרִ-נָּא הַכְּתֹנֶת בְּנֶךְ הוּא
אִם-לֹא:

וַיִּבְרָה וַיֹּאמֶר כְּתֹנֶת בְּנִי תִּהְיֶה רָעָה אֲכַלְתָּהּוּ טָרֶף
טָרֶף יוֹסֵף:

When Joseph came up to his brothers, they stripped Joseph of his tunic, the ornamented tunic that he was wearing,

and took him and cast him into the pit. The pit was empty; there was no water in it.

Then they sat down to a meal. Looking up, they saw a caravan of Ishmaelites coming from Gilead, their camels bearing gum, balm, and ladanum to be taken to Egypt.

Then Judah said to his brothers, "What do we gain by killing our brother and covering up his blood?"

Come, let us sell him to the Ishmaelites, but let us not do away with him ourselves. After all, he is our brother, our own flesh." His brothers agreed.

When Midianite traders passed by, they pulled Joseph up out of the pit. They sold Joseph for twenty pieces of silver to the Ishmaelites, who brought Joseph to Egypt.

When Reuben returned to the pit and saw that Joseph was not in the pit, he rent his clothes.

Returning to his brothers, he said, "The boy is gone! Now, what am I to do?"

Then they took Joseph's tunic, slaughtered a kid, and dipped the tunic in the blood.

They had the ornamented tunic taken to their father, and they said, "We found this. Please examine it; is it your son's tunic or not?"

He recognized it, and said, "My son's tunic! A savage beast devoured him! Joseph was torn by a beast!"

וַיִּגַשׁ אֵלָיו יְהוֹדָה וַיֹּאמֶר כִּי אֲדֹנָי יְדַבֵּר-נָא
עֲבָדְךָ דָּבָר בְּאָזְנֵי אֲדֹנָי וְאֶל-יְחִיר אִפְסֹה
בְּעֲבָדְךָ כִּי כִמֹּה פֶּכַח עָלָה:

אֲדֹנָי שְׂאֵל אֶת-עֲבָדָיו לֵאמֹר הֲיִש-לְכֶם אָב
אוֹ-אָח:

וַנֹּאמֶר אֶל-אֲדֹנָי יִשְׁ-לָנוּ אָב זָקֵן וַיִּלָּד
זָקֵנִים קָטָן וְאָחִיו מֵת וַיִּנְתֵּר הוּא לְבַדּוֹ
לֵאמֹר וְאָבִיו אֶהְיֶה:

וַתֹּאמֶר אֶל-עֲבָדָי הוֹרְדוּהוּ אֵלַי וְאֶשְׂיֵמָה
עֵינַי עֲלֵיו:

וַנֹּאמֶר אֶל-אֲדֹנָי לֹא-יִוָּכַל הַנַּעַר לַעֲזֹב אֶת-
אָבִיו וְעַזֵּב אֶת-אָבִיו וּמָת:

וַתֹּאמֶר אֶל-עֲבָדָי אִם-לֹא יֵרָד אַחֲיֶכֶם
הַקָּטָן אִתְּכֶם לֹא תִסְפּוּן לִרְאוֹת פָּנָי:

וַיְהִי כִּי עָלִינוּ אֶל-עֲבָדְךָ אָבִי וַנִּגְדַּל-לוֹ אֶת
דְּבַרֵי אֲדֹנָי:

וַיֹּאמֶר אָבִינוּ שָׁבוּ שָׁבְרוּ-לָנוּ מְעַט-אֶכֶל:

וַנֹּאמֶר לֹא נוּכַל לָרֶדֶת אִם-יֵשׁ אִחֵינוּ הַקָּטָן
אִתָּנוּ וַיִּרְדָּנוּ כִּי-לֹא נוּכַל לִרְאוֹת פָּנָי הָאֵלֵּשׁ
וְאִחֵינוּ הַקָּטָן אֵינָנו אִתָּנוּ:

וַיֹּאמֶר עֲבָדְךָ אָבִי אֵלֵינוּ אַתֶּם יַדְעֵתֶם כִּי
שְׁנַיִם יָלַדְתִּי לִי אִשְׁתִּי:

וַיֵּצֵא הָאֶחָד מֵאִתִּי וַאֲמַר אֵךְ טָרַף טָרַף וְלֹא
רָאִיתִיו עַד-הַנּוֹנָה:

Then Judah went up to him and said,
“Please, my lord, let your servant appeal to
my lord, and do not be impatient with your
servant, you who are the equal of Pharaoh.

My lord asked his servants, ‘Have you a
father or another brother?’

We told my lord, ‘We have an old father,
and there is a child of his old age, the
youngest; his full brother is dead, so that he
alone is left of his mother, and his father
dotes on him.’

Then you said to your servants, ‘Bring him
down to me, that I may set eyes on him.’

We said to my lord, ‘The boy cannot leave
his father; if he were to leave him, his father
would die.’

But you said to your servants, ‘Unless your
youngest brother comes down with you, do
not let me see your faces.’

When we came back to your servant my
father, we reported my lord’s words to him.

“Later our father said, ‘Go back and procure
some food for us.’

We answered, ‘We cannot go down; only if
our youngest brother is with us can we go
down, for we may not show our faces to the
man unless our youngest brother is with us.’

Your servant my father said to us, ‘As you
know, my wife bore me two sons.

But one is gone from me, and I said: Alas,
he was torn by a beast! And I have not seen
him since.

וּלְקַחְתֶּם גַּם־אֶת־יָגָה מֵעַם פְּנֵי וְקָרְהוּ אֶסּוֹן
וְהוֹרִדְתֶּם אֶת־שִׁיבְתִי בְרָעָה שְׂאֵלָה:

וְעַתָּה כִּבְאֵלִי אֶל־עַבְדְּךָ אָבִי וְהִנֵּעַר אֵינְנו
אֲתָנוּ וְנִפְשׁוֹ קְשׁוּרָה בְּנַפְשׁוֹ:

וְהִזָּה כִּרְאוֹתָיו כִּי־אֵין הִנֵּעַר וְנָמַת וְהוֹרִידוּ
עַבְדֶיךָ אֶת־שִׁיבַת עַבְדְּךָ אָכְנִינוּ בְּיָגוֹן
שְׂאֵלָה:

כִּי עַבְדְּךָ עָרַב אֶת־הַנְּעַר מֵעַם אָבִי לֵאמֹר
אִם־לֹא אָבִיאֲנֹו אֵלֶיךָ וְחָטָאתִי לְאָבִי כָּל־
הַיָּמִים:

וְעַתָּה יִשְׁבַּגָּא עַבְדְּךָ תַּחַת הַנְּעַר עֶבֶד
לְאֲדֹנָי וְהִנֵּעַר יַעַל עִם־אֲחָיו:

כִּי־אֵיךְ אֶעֱלֶה אֶל־אָבִי וְהִנֵּעַר אֵינְנו אֲתִי
כִּן אֶרְאֶה בְרָע אֲשֶׁר יִמָּצָא אֶת־אָבִי:

מ"ה

וְלֹא־יָכַל יוֹסֵף לְהִתְאַפֵּק לְכָל הַנּוֹצְבִים עָלָיו
וַיִּקְרָא הוֹצִיאוּ כָּל־אִישׁ מֵעָלָי וְלֹא־עָמַד
אִישׁ אִתּוֹ בְּהִתְנוּעַע יוֹסֵף אֶל־אֲחָיו:

וַיִּתֵּן אֶת־קִלְוֹ בְּבִכְי וַיִּשְׁמְעוּ מִצָּרִים וַיִּשְׁמַע
בֵּית פַּרְעֹה:

וַיֹּאמֶר יוֹסֵף אֶל־אֲחָיו אֲנִי יוֹסֵף הַעוֹד אָבִי
חַי וְלֹא־יָכְלוּ אֲחָיו לַעֲנֹת אִתּוֹ כִּי נִבְהַלּוּ
מִפְּנָיו:

וַיֹּאמֶר יוֹסֵף אֶל־אֲחָיו גִּשׁוּ־נָא אֵלַי וַיִּגָּשׁוּ
וַיֹּאמֶר אָנֹכִי יוֹסֵף אַחֵיכֶם אֲשֶׁר־מְכַרְתֶּם אֲתִי
מִצְרַיִמָּה:

If you take this one from me, too, and he meets with disaster, you will send my white head down to Sheol in sorrow.’

“Now, if I come to your servant my father and the boy is not with us—since his own life is so bound up with his—

when he sees that the boy is not with us, he will die, and your servants will send the white head of your servant our father down to Sheol in grief.

Now your servant has pledged himself for the boy to my father, saying, ‘If I do not bring him back to you, I shall stand guilty before my father forever.’

Therefore, please let your servant remain as a slave to my lord instead of the boy, and let the boy go back with his brothers.

For how can I go back to my father unless the boy is with me? Let me not be witness to the woe that would overtake my father!”

45 Joseph could no longer control himself before all his attendants, and he cried out, “Have everyone withdraw from me!” So there was no one else about when Joseph made himself known to his brothers.

His sobs were so loud that the Egyptians could hear, and so the news reached Pharaoh’s palace.

Joseph said to his brothers, “I am Joseph. Is my father still well?” But his brothers could not answer him, so dumfounded were they on account of him.

Then Joseph said to his brothers, “Come forward to me.” And when they came forward, he said, “I am your brother Joseph, he whom you sold into Egypt.

וַיֵּלְכוּ גַם-אֶחָיו וַיִּפְּלוּ לְפָנָיו וַיֹּאמְרוּ הֲגִנּוּ
לָךְ לַעֲבָדִים:

וַעֲתָה | אֲל־תַּעֲצָבוּ וְאֲל־יִחַר בְּעֵינֵיכֶם כִּי-
מָכַרְתֶּם אֹתִי הַגָּה כִּי לְמַחְיָה שָׁלַחֵנִי אֱלֹהִים
לְפָנֵיכֶם:

Now, do not be distressed or reproach yourselves because you sold me hither; it was to save life that God sent me ahead of you.

כִּי-יָגָה שְׁנַתִּים הָרַעַב בְּקִרְבֵּי הָאָרֶץ וְעוֹד
חָמֵשׁ שָׁנִים אֲשֶׁר אֵין-חֵרִישׁ וְקָצִיר:

It is now two years that there has been famine in the land, and there are still five years to come in which there shall be no yield from tilling.

וַיִּשְׁלַחֵנִי אֱלֹהִים לְפָנֵיכֶם לְשׁוּם לָכֶם
שָׂאֲרִית בְּאָרֶץ וְלִהְיוֹת לָכֶם לְפָלִיטָה
גְּדֹלָה:

God has sent me ahead of you to ensure your survival on earth, and to save your lives in an extraordinary deliverance.

וַעֲתָה לֹא-אַתֶּם שָׁלַחְתֶּם אֹתִי הַגָּה כִּי
הָאֱלֹהִים וַיִּשְׁלַחֵנִי לְאָב לְפָרְעֹה וְלֵאדֹוֹן
לְכָל-בֵּיתוֹ וּמִשָּׁל בְּכָל-אֶרֶץ מִצְרַיִם:

So, it was not you who sent me here, but God; and He has made me a father to Pharaoh, lord of all his household, and ruler over the whole land of Egypt.

מִהָרֹץ וְעָלוּ אֶל-אָבִי וְאָמַרְתֶּם אֵלָיו כֹּה
אָמַר בְּנֵךְ יוֹסֵף שְׁמַעֵנִי אֱלֹהִים לֵאדֹוֹן לְכָל-
מִצְרַיִם רַחֵם אֵלַי אֶל-תַּעֲמֹד:

“Now, hurry back to my father and say to him: Thus says your son Joseph, ‘God has made me lord of all Egypt; come down to me without delay.’

Part 3 Resolution Gen. 50:15-21

וַיֵּרְאוּ אֶחָיו-יוֹסֵף כִּי-יָמַת אָבִיהֶם וַיֹּאמְרוּ לוֹ
יִשְׁטַמְנוּ יוֹסֵף וְהָשִׁיב יָשִׁיב לָנוּ אֵת כָּל-
הָרָעָה אֲשֶׁר גָּמְלָנוּ אֹתוֹ:

When Joseph’s brothers saw that their father was dead, they said, “What if Joseph still bears a grudge against us and pays us back for all the wrong that we did him!”

וַיִּצְוֵהוּ אֶל-יוֹסֵף לֵאמֹר אָבִיךָ צִוָּה לְפָנָי
מוֹתוֹ לֵאמֹר:

So they sent this message to Joseph, “Before his death your father left this instruction:

כֹּה-תֹאמְרוּ לְיוֹסֵף אֲנָא שָׂא נָא פְּשַׁע אֶחָיֶךָ
וְחַטָּאתֶם כִּי-רָעָה גָּמְלוּךָ וְעַתָּה שָׂא נָא
לְפָשַׁע עַבְדֵי אֱלֹהֵי אָבִיךָ וַיְכַבֵּה יוֹסֵף
בְּדַבְרָם אֵלָיו:

So shall you say to Joseph, ‘Forgive, I urge you, the offense and guilt of your brothers who treated you so harshly.’ Therefore, please forgive the offense of the servants of the God of your father.” And Joseph was in tears as they spoke to him.

His brothers went to him themselves, flung themselves before him, and said, “We are prepared to be your slaves.”

וַיֹּאמְרוּ אֵלָיו יוֹסֵף אֵלֵינוּ כִּי הִתְחַתְּנוּ
אֵלֵינוּ אֲנִי:

וְאַתֶּם חָשַׁבְתֶּם עָלַי רָעָה אֱלֹהִים חָשַׁבָה
לְטוֹבָה לְמַעַן עֲשֶׂה כִּיּוֹם הַזֶּה לְהַחְיֶה עִם־
רַב:

וַעֲתָה אֵלֵינוּ יוֹסֵף אֲנִי אֶכְלָל אֶתְכֶם וְאֶת־
טַפְּכֶם וַיְנַחֵם אוֹתָם וַיְדַבֵּר עִלְיָם:

But Joseph said to them, “Have no fear! Am I a substitute for God?

Besides, although you intended me harm, God intended it for good, so as to bring about the present result—the survival of many people.

And so, fear not. I will sustain you and your children.” Thus he reassured them, speaking kindly to them.

Text from Sefaria.org

"V'ein oz ela Torah" - "Strength refers to none other than Torah"

The Torah behind the Music

וַיֹּאמֶר אֱלֹקִים תְּדַשָּׂא הָאָרֶץ דָּשָׂא (בְּרֵאשִׁית א:יג)... "ד.ש.א" נוֹטְרִיקוֹן: דִּין, שְׁלוֹם, אֱמֶת. שְׁלֹשָׁה הַדְּבָרִים הַלְלוּ הֵם מִרְבֵּד הָאָרֶץ, יָשׁוּבוּ שָׁל הָעוֹלָם: יְסוּד הַמּוֹסָר הָאֲנוּשִׁי וְתִנְאִי קִיּוּמוֹ. בְּלֻעְדֵיהֶם -- חָרַב אִישׁ בְּרֵעֵהוּ, וּמִדְּבָר. (בַּעַל הַלְבוּשִׁים)

"And The Holy One said, let the Earth sprout vegetation" (Breishit 1:11)... "DeShE" is an acronym for: Din (justice), Shalom (peace), and Emet (Truth). These three things are the roots of the earth, the foundations of human existence and the conditions by which humanity can exist. Without them, there is war amongst humanity, and desolation. - Rav Mordecai Yoffe (the Ba'al Halevushim, 1500s Prague/Poland)

וַיֹּאמֶר אֱלֹקִים נַעֲשֶׂה אָדָם (בְּרֵאשִׁית א:כו)... אָמַר ר' סָמוּן בְּשַׁעָה שָׁבָא הַקְדוֹשׁ בְּרוּךְ הוּא לְבָרָא אֶת הָאָדָם הָרִאשׁוֹן, חֶסֶד אוֹמֵר יִבְרָא שֶׁהוּא גּוֹמֵל חֶסְדִּים. וְאֱמֶת אוֹמֵר אֵל יִבְרָא שְׁכָלוֹ שְׁקָרִים. צָדֵק אוֹמֵר יִבְרָא שֶׁהוּא עוֹשֶׂה צְדָקוֹת, שְׁלוֹם אוֹמֵר אֵל יִבְרָא דְכָלָה קִטְטָה. מָה עָשָׂה הַקְדוֹשׁ בְּרוּךְ הוּא? נָטַל אֱמֶת וְהִשְׁלִיכוֹ לָאָרֶץ הַדָּא הוּא דְכִתִּיב (דְּנִי אֵל ח, יב): וְתִשְׁלַךְ אֱמֶת אֶרְצָה, אָמְרוּ מְלָאכֵי הַשָּׁרַת לְפָנֵי הַקְדוֹשׁ בְּרוּךְ הוּא, רַבּוֹן הָעוֹלָמִים מָה אַתָּה מְבַזֶּה תְּכַסִּים אֶלְטִיכְסִיָּה שְׁלָךְ, תַּעֲלֶה אֱמֶת מִן הָאָרֶץ, הַדָּא הוּא דְכִתִּיב (תְּהִלִּים פֶּה, יב): אֱמֶת מִאָרֶץ תִּצְמַח. (בְּרֵאשִׁית רַבָּה פ' ח)

When God began to create the world, all of the angels began to argue with each other. The angel of Chesed (loving-kindness) said, "Holy One! You should create humankind, as they are filled with loving-kindness!" The angel of Truth said, "O Holy One! Do not create humankind, as they are filled with lies!" The angel of Righteousness said, "Create them, for they will establish justice." The angel of Peace said, "Do not create them, for they will be in constant strife!" What did God do? God lifted up the angel of Truth and threw it down to the Earth, as it is written, "And Truth was hurled to the ground (Daniel 8:12)." The angels immediately began shouting, "Holy One! Why have You so chastised the chief of your court? Let Truth arise again from the earth." As it is written, "Truth springs up from the Earth (Psalms 85:12)." - (Genesis Rabbah 8)

אֱמֶת

אֱמֶת אַתָּה הוּא רִאשׁוֹן,
אַתָּה הוּא אַחֲרוֹן, וּמִבְּלֻעְדֶיךָ
אֵין לָנוּ מְלָךְ, אֵין לָנוּ גּוֹאֵל, וּמוֹשִׁיעַ.

Emet...

*Emet Ata hu rishon, Ata hu acharon, U'mibal'adecha
Ein lanu Melech, Ein lanu Go'el, U'Moshia*

Truth...

*Truth You are first, You are last,
And without You There is no nobility,
No redemption, No salvation.*

"V'ein oz ela Torah" - "Strength refers to none other than Torah"

The Torah behind the Music

תּוֹרַת ה' תְּמִימָה מְשִׁיבַת נֶפֶשׁ - עֵדוּת ה' נְאֻמָּנָה מַחְכִּימַת פֶּתִי:
פְּקוּדֵי ה' יִשְׂרָיִם מְשַׁמְּחֵי-לֵב - מִצְוֹת ה' בְּרָה מְאִירַת עֵינָיִם:
יִרְאַת ה' טְהוֹרָה עוֹמְדַת לְעַד - מְשַׁפְּטֵי ה' אֶמֶת צְדָקוֹ יַחְדָּו:
הִנֵּחַ מִדִּים מְזֶהָב וּמִפָּז רָב - וּמִתּוֹקִים מִדְּבַשׁ וְנֹפֶת צוּפִים:

Torat Adonai temimah, meshivat nafesh
Eidut Adonai ne'emanah, machkimat peti.
Pikudei Adonai yesharim, m'samchei lev
Mitzvah Adonai barah, me'irat einayim.
Yir'at Adonai tehorah, omedet la'ad
Mishpatei Adonai emet, tzadku yachdav.
Hanechemadim mizahav u'mipaz rav
U'metukim mid'vash v'nofet tzufim.

The teaching of the Holy One is perfect, renewing the **soul**; The decrees of the Holy One are enduring, making the simple wise; The precepts of the Holy One are just, rejoicing the **heart**; The instruction of the Holy One is radiant, lighting up the **eyes**. The awe of the Holy One is pure, enduring forever; The judgments of the Holy One are true, righteous altogether. More desirable than gold, than much fine gold; Sweeter than honey, than drippings of honeycomb.

עֵדוּת ה' נְאֻמָּנָה. נְאֻמָּנָה הִיא לְהַעֲיִד בְּלוֹמְדֶיהָ מְשִׁיבַת נֶפֶשׁ. מְשִׁיבַתוֹ מְדַרְכֵי מִיתָה לְדַרְכֵי חַיִּים: (רש"י)

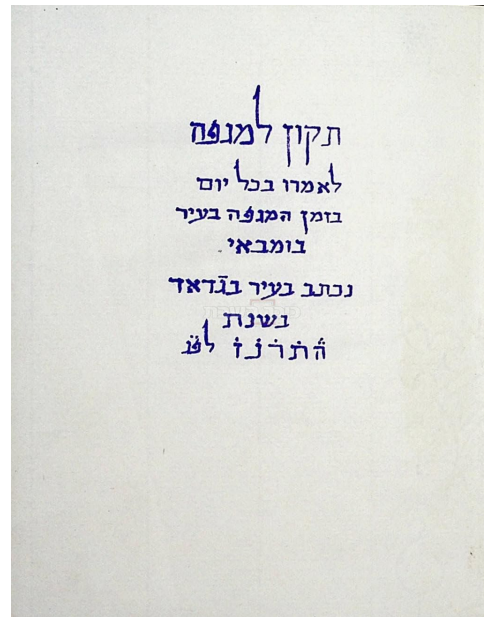
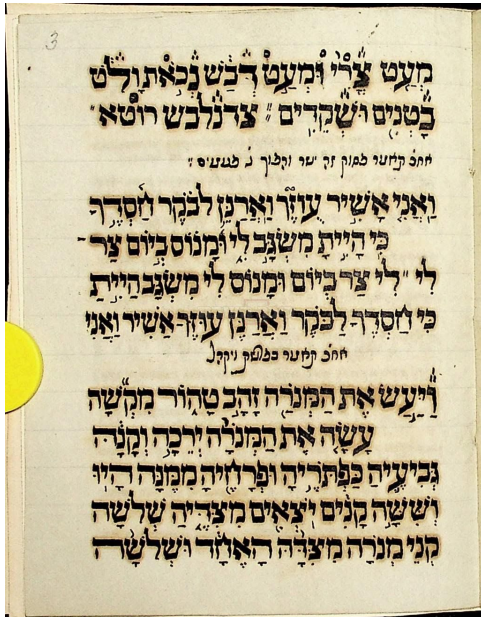
"The decrees of the Holy One are enduring": The Torah is reliable to witness in those who study it a return/stirring of the soul. It stirs the soul from the paths of death to the paths of life. (Rashi)

(משלי טו ל): "מֵאוֹר עֵינָיִם יִשְׁמַח לֵב" - אֵלּוֹ בְּעֵלֵי תוֹרָה, שֶׁהוּן מְאִירִין עֵינָיו שֶׁל אָדָם וּמְשַׁמְּחִין לֵבּוֹ, שֶׁנֶּאֱמַר (תהלים יט ט): "מִצְוֹת ה' בְּרָה מְאִירַת עֵינָיִם". (מדרש משלי)

Midrash Mishlei 15: What brightens the eye gladdens the heart - these are those who study Torah, they light up the eyes of all humanity and gladden the heart of humanity too, as it is written, **"The instruction of the Holy One is radiant, making the eyes light up."**

"V'ein oz ela Torah" - "Strength refers to none other than Torah"

The Torah behind the Music



מדרש רבה שיר השירים פרשה ב סימן יב

אמר ר' יהודה בר סמון אמר חרי: משל למלך שהיה לו אבן טובה ומרגליות. בא בנה ואמר לו תן לי אמר לו, לה היא ושלף היא ולך אני נותנה. כך ישראל אמרו לפני הקב"ה (שם טו) עזי וזמרת יה אמר להם הקב"ה להם היא ושלכם היא ולכם אני נותנה. ואין עז אלא תורה שנא' (תהלים כט) ה' עז לעמו יתן.

R. Judah b. Simon made another comparison—to a King who possessed precious stones and pearls and when his child came and said to him, “Give them to me,” He replied, “They are yours, all yours, and to you I give them.” So Israel said before the Holy Blessing One: “The Lord is my strength and song (Exodus 15:2).” Said the Holy Blessing One, to them: ‘ It is yours, your very own, and to you I give it.’ **And by strength it means none other than Torah**, as it says, The Lord will give strength unto His people (Psalms 29:11) - Shir Hashirim Rabbah

ואני אשיר עזך, וארנן לבקר חסדך,
כי היית משגב לי, ומנוס ביום צר-לי:
עזי אליך אזמרה.

תהלים נט: יז-יח - Psalms 59:17-18

Va'ani ashir uzekha.

Va'aranein labokeir hasdekha,

Ki hayita, misgav li,

U'manos l'yom tzar li.

Uzi Eileikha azameirah

But I will sing your strength,

Exalt to the morning your faithfulness.

For you have been a haven for me,

A safe place in my time of trouble.

My strength, I sing out to You.

Ten Commandments - Aseret Hadibrot

Exodus 20

(1) God spoke all these words, saying: (2) I the LORD am your God who brought you out of the land of Egypt, the house of bondage: (3) You shall have no other gods besides Me. (4) You shall not make for yourself a sculptured image, or any likeness of what is in the heavens above, or on the earth below, or in the waters under the earth. (5) You shall not bow down to them or serve them. For I the LORD your God am an impassioned God, visiting the guilt of the parents upon the children, upon the third and upon the fourth generations of those who reject Me, (6) but showing kindness to the thousandth generation of those who love Me and keep My commandments. (7) You shall not swear falsely by the name of the LORD your God; for the LORD will not clear one who swears falsely by His name. (8) Remember the sabbath day and keep it holy. (9) Six days you shall labor and do all your work, (10) but the seventh day is a sabbath of the LORD your God: you shall not do any work—you, your son or daughter, your male or female slave, or your cattle, or the

שמות כ'

(א) וַיְדַבֵּר אֱלֹהִים אֶת כָּל־הַדְּבָרִים
הָאֵלֶּה לְאֹמֶר: (ב) אָנֹכִי יְהוָה
אֱלֹהֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם
מִבְּיַת עַבְדֵי יָם: (ג) לֹא יִהְיֶה־לְךָ
אֱלֹהִים אֲחֵרִים עַל־פְּנֵי לֹא
תַעֲשֶׂה־לְךָ פֶסֶל וְכָל־תְּמוּנָה אֲשֶׁר
בַּשָּׁמַיִם וּמַמְעַל וְאֲשֶׁר בָּאָרֶץ מִתְּחַת
וְאֲשֶׁר בַּיָּם וּמִתְּחַת לָאָרֶץ (ה)
לֹא־תִשְׁתַּחֲוֶה לָהֶם וְלֹא תַעֲבֹדֵם כִּי
אָנֹכִי יְהוָה אֱלֹהֶיךָ אֵל קַנָּא פֹקֵד עֵוֹן
אָבֹת עַל־בְּנָיִם עַל־שְׂלֵשִׁים וְעַל־
רַבְעִים לְשֵׁנָא י: (ו) וְעָשָׂה חֹסֵד
לְאֲלֹפִים לְאֵהָבִי וּלְשֹׂמְרֵי מִצְוֹתַי: (ז)
לֹא תַעֲשֶׂא אֶת־נַשְׁמֵי־יְהוָה אֱלֹהֶיךָ
לְשׂוֹא כִּי לֹא יִנְקָה יְהוָה אֶת אֲשֶׁר־
יַעֲשֶׂא אֶת־נַשְׁמוֹ לְשׂוֹא: (ח) זְכוֹר
אֶת־יְוֹם הַשַּׁבָּת לְקַדְּשׁוֹ (ט) שֵׁשֶׁת
יָמִים תַּעֲבֹד וְעָשָׂה יָתֵךְ כָּל־מְלֶאכֶתֶךָ (י)
וַיּוֹם הַשְּׁבִיעִי שַׁבָּת וּלְיְהוָה אֱלֹהֶיךָ
לֹא־תַעֲשֶׂה כָּל־מְלֶאכֶת אֲתָהּ וּבַנְּהַךְ־
וּבַתֶּךָ עַבְדְּךָ וְאִמְתֶּךָ וּבַקְּמֹתֶךָ וּגְרֶרְךָ
אֲשֶׁר בְּשַׁעֲרֶיךָ (יא) כִּי שֵׁשֶׁת־יָמִים
עָשָׂה יְהוָה אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ
אֶת־הַיָּם וְאֶת־כָּל־אֲשֶׁר־בָּם וַיָּנַח בַּיּוֹם
הַשְּׁבִיעִי עַל־כֵּן בִּרְךָ יְהוָה אֶת־יְוֹם
הַשַּׁבָּת וַיְקַדְּשֶׁהוּ: (יב) כִּבֵּד אֶת־

stranger who is within your settlements. (11) For in six days the LORD made heaven and earth and sea, and all that is in them, and He rested on the seventh day; therefore the LORD blessed the sabbath day and hallowed it. (12) Honor your father and your mother, that you may long endure on the land that the LORD your God is assigning to you. (13) You shall not murder. You shall not commit adultery. You shall not steal. You shall not bear false witness against your neighbor. (14) You shall not covet your neighbor's house: you shall not covet your neighbor's wife, or his male or female slave, or his ox or his ass, or anything that is your neighbor's.

אָבִיךָ וְאֶת־אִמְךָ לְמַעַן יֵאָרְכוּן יָמֶיךָ עַל
הָאָדָמָה אֲשֶׁר־יְהִנֶּה אֱלֹהֶיךָ נָתַן לָךְ:
(ס) (יג) לֹא תִרְצָח: (ס) לֹא תִנְאָף:
(ס) לֹא תִגְזֹב: (ס) לֹא־תַעֲנֶה בְרֵעֶךָ
עַד שִׁקָּר: (ס) (יד) לֹא תִחַמֵּד בַּיִת
רֵעֶךָ לֹא־תִחַמֵּד אִשְׁתּוֹ רֵעֶךָ וְעַבְדּוֹ
וְאִמָּתוֹ וְשׁוֹרׁוֹ וְחֲמֹרוֹ וְכֹל אֲשֶׁר לְרֵעֶךָ:
(פ)

Kaddish D'Rabanan – Debbie Friedman z"l

For our teachers, and their students, and the students of the students,
We ask for peace and loving kindness.
And let us say, amen
And for those who study Torah, here and everywhere,
may they be blessed with all they need.
And let us say, amen.
Chorus: We ask for peace and loving kindness.
And let us say, amen (6x)