This packet contains source sheets to accompany both the pre-recorded sessions currently available on YouTube at [www.youtube.com/playlist?list=PLAUaYjTp5xS5DF06maAV4pbiqlM_tOpxS](http://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](http://www.tinyurl.com/RATikkun).

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

## Pre-recorded Sessions

<table>
<thead>
<tr>
<th>Session</th>
<th>Speaker</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Moses and Ezekiel: Should Revelation be Hidden or Revealed?</td>
<td>Rabbi Abby Sosland</td>
<td>1</td>
</tr>
<tr>
<td>Semi-Conscious States of Spirituality</td>
<td>Rabbi Danny Nevins</td>
<td>6</td>
</tr>
<tr>
<td>The Earthy Jerusalem and the Heavenly Jerusalem: Incident, Imagination and Imperative</td>
<td>Rabbi Michael Knopf</td>
<td>9</td>
</tr>
<tr>
<td>Theology and Revelation</td>
<td>Rabbi Ahud Sela</td>
<td>16</td>
</tr>
<tr>
<td>My Teacher</td>
<td>Rabbi Ed Bernstein</td>
<td>19</td>
</tr>
<tr>
<td>When do we say Shema? You are the real distinction</td>
<td>Rabbi Philip Weintraub</td>
<td>24</td>
</tr>
<tr>
<td>How to Hug - Closeness in a Time of Social Distancing: What is Love?</td>
<td>Rabbi Eric Yanoff</td>
<td>27</td>
</tr>
<tr>
<td>Motivated by Fear of God</td>
<td>Rabbi David Glickman</td>
<td>29</td>
</tr>
</tbody>
</table>

## Live Sessions

<table>
<thead>
<tr>
<th>Session</th>
<th>Speaker</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>It’s the Night Before the Wedding</td>
<td>Rabbi Jacob Blumenthal</td>
<td>34</td>
</tr>
<tr>
<td>Top 5 Hits of the Torah: How does each Book of the Torah teach us to be Jewish?</td>
<td>Rabbi Rachel Ain</td>
<td>35</td>
</tr>
<tr>
<td>Poems You Cannot Remember and Cannot Forget: A Modern Hebrew Shavuot with Shai Agnon</td>
<td>Rabbi Jeremy Kalmanofsky</td>
<td>37</td>
</tr>
<tr>
<td>False Gods Rise from the Fire: An ER Doctor and a Rabbi Discuss Fear and Uncertainty During the Pandemic</td>
<td>Rabbi Danya Ruttenberg and Dr. Michael Slater</td>
<td>43</td>
</tr>
<tr>
<td>Acquiring Torah: The Story of Rabbi Akiva</td>
<td>Rabbi Bradley S. Artson</td>
<td>46</td>
</tr>
<tr>
<td>Pesikta D’Rav Kahanna</td>
<td>Rabbi Ellen Wolintz Fields</td>
<td>48</td>
</tr>
<tr>
<td>From Where Will Our Help Come? Our Hands and the Hands of God</td>
<td>Rabbi Chai Levy</td>
<td>50</td>
</tr>
<tr>
<td>Kisses of Your Mouth: Receiving the Gift of Torah with No Physical Contact</td>
<td>Rabbi David Ackerman</td>
<td>54</td>
</tr>
<tr>
<td>Mastering Time and Space: Shabbat and COVID-19</td>
<td>Rabbi Dahlia Bernstein</td>
<td>55</td>
</tr>
</tbody>
</table>
Table of Contents (cont.)

Is Halakhic Compromise Possible? The Case of the Late Friday Lunch ................................................. 58
  Rabbi Charles Arian

Be More, Do Less: Self Delusion and How We Measure Success ............................................................. 59
  Rabbi Lauren Henderson and Rabbi Rami Schwartzer

Religious Fanatacism .................................................................................................................................... 61
  Rabbi David Seth Kirshner

The Mamas and the Papas: Why the Imahot Should be a Required Part of the Amidah ............................ 63
  Rabbi Michael Beals

Torah as Fire .................................................................................................................................................. 70
  Rabbi Ravid Tilles

Joseph, and the Final Answer to God’s Question ......................................................................................... 73
  Rabbi Randall Konigsburg

V’ein oz ela Torah: Strength Refers to None Other than Torah ................................................................. 79
  Rabbi Josh Warshawsky
1. Ezekiel 1

(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
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
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.
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

(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.

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.

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

(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.”

7. Exodus 20:18

(18) So the people remained at a distance, while Moses approached the thick cloud where God was.
1. **Between Sleep and Wakeful, Body and Soul**

“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.

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.


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.

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
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.

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.
מָתַי תִּמְלךְ בְּצִיּוֹן בְּקָרוב בְּיָמֵינוּ לְעולָם וָעֶד תִּשְׁכּון.

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.
וְלִירושָלְיָם עִירְךָ בְּרַחֲמִים תָּשׁוּב. וְתִשְׁכּן בְּתוכָהּ כַּאֲשֶׁר דִּבַּרְתָּ. וּבְנֵה אותָהּ בְּקָרוב בְּיָמֵינוּ בִּנְיַן עולָם. וְכִסֵּא דָוִד מְהֵרָה לְתוכָהּ תָּכִין: בָּרוּךְ אַתָּה ה’, בּונֵה יְרוּשָׁלָיִם:

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 (I’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.
על בּוֹ וְעַל בּוֹ בְּלֵבָם לָךְ אֲלֹהִים לְמִנָּה לְמִסְפָּר אֲלֹהִים הָאָלֶֽילִים. כִּי־אַל־יַחֲדֵהוּ אֲלֹהִים בַּגִּלְעַד בְּמַלְכוּת שַׁדַּי. וְכָל בְּנֵי בָשָׂר יִקְרְאוּ בִשְׁמֶךָ ה’, בְּנֵה יְרוּשָׁלְיָם:

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).

Rabbi Michael Knopf rabbi.knopf@bethelrichmond.org

View the accompanying video session at https://youtu.be/pg3awQ6vcgg
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 plowsharesAnd their spears into pruning hooks: Nation shall not take up Sword against nation; They shall never again know war.

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…”

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.

אמר רבי אחא בר חנינא לא כעולם הזה העולם הבא

Rabbi Aha bar Hanina 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 יהודה בן ליי עתיד הקדוש ברוך הוא وأضاف על ירושלים עד שהסוס רץ ומציל ומילויו בין תלフラ

Rabbi Michael Knopf rabbi.knopf@bethelrichmond.org
14) Midrash Tanhuma, Parashat Tzav 12

(Lev. 8:3:) “And assemble the whole congregation.” He said to him, “Where?” See 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.’”

וְאֶת כָּל הָעֵדָה הַקְהֵל. אָמַר לוֹ: לְהֵיכָן. אָמַר לוֹ: אֶל פֶּתַח אֹהֶל מוֹעֵד. אָמַר לוֹ מֹשֶׁה, רִבּוֹנוֹ שֶׁל עוֹלָם, שִׁשִּׁים רִבּוֹא אֲנָשִׁים וְשִׁשִּׁים רִבּוֹא בַּחוּרִים הֵיאַךְ אֲנִי יָכוֹל לְהַעֲמִידָן אֶל פֶּתַח אֹהֶל מוֹעֵד, וְאֵינוֹ אֶלָּא בֵּית סְאָתַיִם. אָמַר לוֹ הַקָּדוֹשׁ בָּרוּךְ הוּא, וְעַל דָּבָר זֶה אַתָּה תָּמֵהַּ, הַשָּׁמַיִם הָאֵלּוּ לֹא כְּדוֹק שֶׁל עַיִן הֵם, וַאֲנִי הוּא שֶׁעֲשִׂיתִים מֵרֹאשׁ הָעוֹלָם וְעַד סוֹפוֹ, שֶׁנֶּאֱמַר: הַנּוֹטֶה כַּדֹּק שָׁמַיִם וַיִּמְתְּחֵם כְּאֹהֶל לָשֶׁבֶת (יִשְׁעַיָּהוּ מ, כב), וְאַף לֶעָתִיד לָבוֹא כָּךְ אֲנִי עוֹשֶׂה בְּצִיּוֹן, כָּל אוֹתָן הָאוּכְלֻסִין מִן אָדָם הָרִאשׁוֹן עַד שֶׁיִּחְיוּ הַמֵּתִים הֵיכָן הֵם עוֹמְדִין, וְהֵם עֲתִידִים לוֹמַר, צַר לִי הַמָּקוֹם גְּשָׁה לִי וְאֵשֵׁבָה (שם מט, כ). מָה אֲנִי עוֹשֶׂה לָהֶם. אֲנִי מַרְחִיבָהּ, שֶׁנֶּאֱמַר: הַרְחִיבִי מְקוֹם אָהֳלֵךְ (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.

ר הֲרֵעֹֽתִי׃ צָה וַאֲשֶׁר האֲקַבֵּהוּ׃ צָה וַאֲשֶׁר הַנִּדָּחָה אֲסָסָה לְגִלְגֵּל וְלֵעָחֵד וְלֵעָשֵׁב וְלָאָשְׁבָה וְלָאָשֵׁב וְלָאָשִׁיב (שם מט, כ). וְהַנַּהֲלָאָה לְגִלְגֵּל וְלֵעָשֵׁב וְלָאָשְׁבָה וְלָאָשֵׁב וְלָאָשִׁיב (שם מט, כ).}
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.

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.”

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.
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, perforce 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).
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

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.

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.

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

https://www.sefaria.org/sheets/237118?editor=1
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).

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.

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.

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

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.

Kiddushin 32a
Rav Yitzhak bar Sheila says that Rav Mattana says that Rav Ḥisda 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.

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..."
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.

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.

Subscribe to the My Teacher Podcast on iTunes, Spotify and other distribution channels.
When do we say Shema? You are the real distinction

by Rabbi Philip Weintraub

ברכות ט׳ ב:ט׳-ל״א
מאימתי קורין את שמע בשחרית משיכיר בין תכלת ללבן ר’ אליעזר אומר בין
תמנ‘
תכלת לכרתי (וגימר) עד הנץ החמה ר’ יהושע אומר עד שלש שעות
גמ‘
מלכים לעמוד בשלש שעות הקורא מכאן ואילך לא הפסיד כאדם הקורא בתורה:
מאי בין תכלת ללבן אילימא בין גבבא דעמרא חיורא לגבבא דעמרא דתכלתא הא
בליליא נמי מידע ידעי אלא בין תכלת שבולSab בתיהו. תניה רבי מאי אזור
משיכיר בין ואב לבלב רעי’ אזור בין חמור לערוד ואחרים אומרים משיראה את חברו
רותק דאומת ויכר SATA אפור רוח השאלות כאר בידינו/full שאלות אפור
לקש חותיף אלמר דה א אחד והיתקינ גם גרומריöh אוות עה הנחתה חיינו כי
ותקינ גם גרומרי אוות עה הנחתה חיינו כי שיסמסי ו הפועלות לכל ViewChild
בין אייו כן מי קראתי (תהלים עב, ה) ייראון עה שמשל לא ילך יחדו
העדי רע בו ברוים משסו חולה קדישא דברורשלים כל הסופר גאולה לתפלהなので
הlógica יבוא אחיה קדישא דבירושלים כל הסומך גאולה לתפלה או שנ
ונק על תدخول כל ביאו איאו גאולה לא ש السوق לא חיינו יאיא איז
דאמרניא אשא של ביאו חתים גביו מביין על ימין אiare גאולה אם מלכים או ני
יתתן עלותו יס肚子 איז איז קורא מלכים ישראלי איני קורא מלכים ישראלי עכלו.
לאה אפיוין קורא מלכים עכלו שאמ כי البعض בני מלכים ישראלי עכלו.
אמר לי ילך רביICLE הכרע עליית לבקות שישלם דרב ברוך אתו ובי מ⇞ית
כל ההבדליםذرוא גאולה או שמית מערז זיוון או כך שמי גאולה לתפלה לא פסיק.
תרוכו מפריעי גאולה כי.Nike מצי שמי איז ייזו כתהית הוז אוצו ה.
שפרתי כתהית הלבוסה זה אוצו לי❄יםו אפור פי ווה אפור לי אלעזר تحتاج התפלה
שהרבית. והא אפור ר, ייזו אתו כל התענות ויה סופר גאולה של עבותי לתפלה
שהרבית אלא לי אלעזר התא התפלה המנהה רב איש אם牵引 תימה אוכליו

https://www.sefaria.org/sheets/96281.1?lang=bi&with=all&lang2=en
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 Aḥerim 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 Aḥerim. Abaye said: Regarding the time from which one may don phylacteries, a mitzva incumbent only by day, the halakha is in accordance with Aḥerim.
How To Hug

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

Rabbi Eric Yanoff ~ eyanoff@adathisrael.org

Shavuot 5780 ~ שבועות תש"פ

You shall bound off the People, all around….  

— Shemot (Exodus) 19:12

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

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

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:

"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.'"

-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.
Shavuot: Motivated by Fear of God

Source Sheet by David Glickman

More info ➤

1. **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. **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. **Rashi on Deuteronomy 25:18:4**

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. **Rashi on Deuteronomy 25:18:6**

AND HE FEARED NOT — Amalek feared not GOD so as to refrain from harming you (Sifrei Devarim 296:7).
Mishneh Torah, Repentance 10:2

(2) The worshipper 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.

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.)
Messilat Yesharim 24:1-12

(2) However, we must first introduce that there are two types of fear which are effectively three times. 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).
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.

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.

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.

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 (נפשת ישרים, lit. "Path of the Upright") is an ethical (musar) text composed by the influential Rabbi Moshe Chaim Luzzatto (1707–1746). It is different from Luzzatto's other writings, which are more philosophical.

Exodus 1:15-17

The king of Egypt spoke to the Hebrew midwives, one of whom was named Shiphrah and the other Puah, 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.” The midwives, fearing God, did not do as the king of Egypt had told them; they let the boys live.

Rashi on Exodus 1:15:2-3

(2) SHIPRAH — 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) 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).
Sforno on Exodus 1:15:1

(1) לְמִילְדּותּ הָעֲבָרִיתָא לֵאָא לְרַבִּיתָהּ שֵׁםְתָּן. כִּי אֲנָחָא בֵּיתָא דִּכְעֵר וּרְבִּיאוּת, כַּאֲנָחָא רֵמוּת בֵּיתָא. מִילְדּותּ בָּבֶל. אֲבַל אָהֶר שְׁמוּדֵה מִילְדּותּ מַצְוָה. מִילְדּותּ בָּבֶל. אֲבַל אָהֶר שְׁמוּדֵה מִילְדּותּ מַצְוָה, מֵאוֹת הַמַּלְלִים בֵּעֲצַמְתּוֹא.

לֹא שֶם לְךָ לְבָשׁוּת בֵּרָבָא מִילְדּותּ שֶאָר מַקְפָּטָא.

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

She enters, escorted by Her maidens, 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.” As soon as She enters the canopy, the blessed Holy One inquires about them, 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, 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. The blessed Holy One blesses them with seventy blessings 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.”
5 The root (qtn) appears throughout the Zohar, ranging widely in meaning: “mend, restore, correct, perfect, prepare, arrange, array, adorn, establish, institute.”
6 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.’”
7 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.”
8 She enters...Shekhinah enters the Companions’ house of study with Her attending angels.
9 Inquires about them...See Zohar 3:95a: “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.
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

"Your laws were like poems to me, wherever I dwelt"
--Psalms 119:54

"O Poor Captive," R. Solomon ibn Gabirol

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?

“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?"
“Battered, harassed, tottering beneath this load
Despised, despoiled, abandoned to be trod,
How long Lord, shall I scream help!
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?”

“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?"
<table>
<thead>
<tr>
<th>Excerpts From שמר לב (positive commandments)</th>
<th>Excerpts From בצל שדי (negative commandments)</th>
</tr>
</thead>
<tbody>
<tr>
<td>O heart, guard your reply</td>
<td>Exploit not your workers</td>
</tr>
<tr>
<td>Be most modest and shy</td>
<td>Gather not fallen gleanings</td>
</tr>
<tr>
<td>Revere the Lord and tally</td>
<td>Muzzle not nor restrain</td>
</tr>
<tr>
<td>His virtuous commands</td>
<td>The ox threshing your grain</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>He forgives wrongs as we go</td>
<td>Pick not the last olives</td>
</tr>
<tr>
<td>Our power He makes grow</td>
<td>Nor reap to the edges</td>
</tr>
<tr>
<td>Wisdom He does bestow</td>
<td>Mistreat not your neighbors</td>
</tr>
<tr>
<td>So fools might understand</td>
<td>Not in speech nor in pledges</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>Two Hundred and Forty-Eight</td>
<td>Take no vengeance on each other</td>
</tr>
<tr>
<td>Did heaven legislate</td>
<td>Lest I avenge your brother</td>
</tr>
<tr>
<td>Like rivets nailed in plate</td>
<td>Nor keep the wages of another</td>
</tr>
<tr>
<td>Matching the limbs of man</td>
<td>You have hired to labor</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>Uphold the stumbling weak</td>
<td>No beast shall you slaughter</td>
</tr>
<tr>
<td>So you need never seek</td>
<td>Parent with son or daughter</td>
</tr>
<tr>
<td>Each seventh year unspeak</td>
<td>Your children do not offer</td>
</tr>
<tr>
<td>Your ownership of land</td>
<td>To Molekh’s cruel coffer</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>The shofar’s trembling blast</td>
<td>All work must you cease</td>
</tr>
<tr>
<td>The wanderer’s atoning fast</td>
<td>Before Sabbath’s peace</td>
</tr>
<tr>
<td>The booth shields the harassed</td>
<td>Or at Pesach feast</td>
</tr>
<tr>
<td>Four kinds of choicest plant</td>
<td>Or Atonement’s release</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>Be modest to a sage</td>
<td>Exact no usury</td>
</tr>
<tr>
<td>Both for wisdom and for age</td>
<td>To the poor in their misery</td>
</tr>
<tr>
<td>To elders pay homage</td>
<td>Treat not like idolatry</td>
</tr>
<tr>
<td>Before them you must stand</td>
<td>The Mighty God’s sanctuary</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>To the poorest, share</td>
<td>Seek not a dead spirit</td>
</tr>
<tr>
<td>To the ill, be there</td>
<td>No Truth is near it</td>
</tr>
<tr>
<td>To the mourner, show care</td>
<td>Such sorcerers beat</td>
</tr>
<tr>
<td>The dead, lay down in land</td>
<td>They are fraud and deceit</td>
</tr>
</tbody>
</table>
33

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 this 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.

34

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.

35

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.

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 to whom the greatness of our city can be seen.”

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.

The hair 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.

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
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 it 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 they were a menace to any who might oppose them.
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.

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 alter 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 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.
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. ...
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...י for him and he learned it. י...ו 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.

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.

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.

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.”

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.”

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.”
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 spoke, each and every one of them heard Him.
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 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.
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

(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
(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
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.

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 Beshallach:
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 drown...
right hand, O LORD, glorious in power,
Your right hand, O LORD, shatters the foe!

Rashi on Exodus 15:6

(1) ימינך ימינך... ימינך
— 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).

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.

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.
Give me of the kisses of Your mouth —

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]

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 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...” [Shir ha-Shirim Rabba 1:2]
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
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 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?

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
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.
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.
When you enter the land that Adonai your God is giving you as a heritage, and you possess it and settle in it,

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.

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.”

The priest shall take the basket from your hand and set it down in front of the altar of Adonai your God.

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.

The Egyptians dealt harshly with us and oppressed us; they imposed heavy labor upon us.

We cried to Adonai, the God of our fathers, and Adonai heard our plea and saw our plight, our misery, and our oppression.

Adonai freed us from Egypt by a mighty hand, by an outstretched arm and awesome power, and by signs and portents.

He brought us to this place and gave us this land, a land flowing with milk and honey.

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.

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.
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. 

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


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.

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.
Origins of SHACHARIT Amidah: Genesis 22:3 ABRAHAM

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.

Origins of MINCHA Amidah: Genesis 24:63 ISAAC

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.

Origins of MAARIV Amidah: Genesis 28:11 JACOB

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

SARAH Genesis 21:1

1 And the LORD remembered Sarah as He had said, and the LORD did unto Sarah as He had spoken.

REBECCAH Genesis 25:22-23

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.

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

22 And God remembered Rachel, and God hearkened to her, and opened her womb.

Leah Genesis 29:31

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

4 ‘As for Me, behold, My covenant is with thee, and thou shalt be the father of a multitude of nations.

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.

6 And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee.

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.

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
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.*
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 Mishna 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: ברוך, 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.

אִם רָצָה אָדָם לְּהִתְּפַּלֵּל כָל מְזוֹמֵן עָלֶיהָ. אָם רָצָה אָדָם לְהִתְּפַּלֵּל כָל הָיִם כְּלָל הָרְשׁוּת בִּי. וְלֹא מְשַּׁנִין בָּהֶן דָּבָר.
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

Torah as Fire
Source Sheet by Ravid Tilles

More info ➤
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 lowestmost 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
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.

“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)
Part 1- It starts bad

It starts bad

Part 1 of the story of Joseph begins with Israel saying to Joseph, “Your brothers are pasturing at Shechem. Come, I will send you to them.” He answered, “I am ready.”

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,

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

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

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.

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

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

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!”

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

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.
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!”
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.
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.
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.

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

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.

"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."

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!”

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

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 Sepharia.org
“V’ein oz ela Torah” - “Strength refers to none other than Torah”

The Torah behind the Music

“וְיֹאמַר אֱלֹקִים תַּדְשֵׁא הָאָרֶץ דֶּשֶׁא (בראשית א:יָא)... "ד.ש.א" נטָרִיקוֹן: דִּין וְיֹאמַר אֱלֹקִים תַּדְשֵׁא הָאָרֶץ דֶּשֶׁא..."

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)

“וְיֹאמַר אֱלֹקִים יְאַבֵּד אָדָם (בראשית א:כו)... "וְתַשְׁלֵךְ אֱמֶת אַרְצָה, אָמְרוּ מַלְאָכִי הַשָּׁרֵת לִפְנֵי הַקָּדוֹשׁ בָּרוּךְ הוּא, רִבּוֹן הָעוֹלָמִים מָה אַתָּה מְבַזֶּה תַּכְסִיס אִלְטִיכַסִיָּה שֶׁלְּךׇ, תַּעֲלֶה אֱמֶת מִן הָאָרֶץ, הָאָרֶץ, הָאָרֶץ (תְּהִלִּים פֹּה, יב: אֱמֶת מֵאֶרֶץ 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)

אמֶת
אמֶת אַתָּה הוּא רִאשׁוֹן, אַתָּה הוּא אַחַרוֹן, וּמִבַּלְעָדֶיךָ.
אין לָנוּ מֶלֶךְ, אֵין לָנוּ גּוֹאֵל, וּמוֹשִׁיעַ

Emet...
Emet Ata hu rishon, Ata hu acharon, U’mibal’adecha
Ein lnu Melech, Ein lnu Go’el, U’Mosha

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

Rabbi Josh Warshawsky, 2020 - www.joshwarshawsky.com
"V'ein oz ela Torah" - "Strength refers to none other than Torah"

The Torah behind the Music

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.

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 teharah, omedet la’ad
Mishpatei Adonai emet, tzadku yachdav.
Hanechemadim mizahav u’mipaz rav
U’metukim mid’vash v’nofet tzufim.

“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)

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.”
"Ve'ain oz ela Torah" - "Strength refers to none other than Torah"

The Torah behind the Music

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

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.

Psalms 59:17-18 - Shir Hashirim

Rabbi Josh Warshawsky, 2020 - www.joshwarshawsky.com
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
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.

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)