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| **Esnoga Bet Emunah**  **1101 Surrey Trace SE,**  **Tumwater, WA 98501**  **United States of America**  **© 2012**  [**http://www.betemunah.org/**](http://www.betemunah.org/)  **E-Mail:** [**gkilli@aol.com**](mailto:gkilli@aol.com) |  | **Esnoga Bet El**  **102 Broken Arrow Dr.**  **Paris TN 38242**  **United States of America**  **© 2012**  [**http://torahfocus.com/**](http://torahfocus.com/)  **E-Mail:** [**waltoakley@charter.net**](mailto:waltoakley@charter.net) |

**Triennial Cycle (Triennial Torah Cycle) / Septennial Cycle (Septennial Torah Cycle)**

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| **Three and 1/2 year Lectionary Readings** | **Fourth Year of the Reading Cycle** |
| **Nisan 15, 5772 – Apr. 06/07, 2012** | **Fourth Year of the Shmita Cycle** |

Passover banner.bmp

**gold cup.bmp Happy & Kosher**

**Pesach 5772**

**Candle Lighting and Habdalah Times:**

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| **Conroe & Austin, TX, U.S.**  **Eve of First Day of Passover**  Fri. Apr. 06 – Candles at 7:35 PM  **Eve of Second Day of Passover**  Sat. Apr. 07 – Candles at 8:30 PM  Sun. Apr. 08 – Hol. Ends at 8:31 P.M  **Eve of Seventh day Passover**  Thur. Apr. 12 – Candles at 7:39 P.M.  Fri. Apr. 13, – Candles at 7:39 P.M.  Sat. Apr. 14 – Habdalah at 8:35 P.M. | **Brisbane, Australia**  **Eve of First Day of Passover**  Fri. Apr. 06 – Candles at 5:22 PM  **Eve of Second Day of Passover**  Sat. Apr. 07 – Candles at 6:14 PM  Sun. Apr. 08 – Hol. Ends at 6:13 P.M  **Eve of Seventh day Passover**  Thur. Apr. 12 – Candles at 5:16 P.M.  Fri. Apr. 13, – Candles at 5:15 P.M.  Sat. Apr. 14 – Habdalah at 6:07 P.M. | **Bucharest, Romania**  **Eve of First Day of Passover**  Fri. Apr. 06 – Candles at 7:31 PM  **Eve of Second Day of Passover**  Sat. Apr. 07 – Candles at 8:35 PM  Sun. Apr. 08 – Hol. Ends at 8:36 P.M  **Eve of Seventh day Passover**  Thur. Apr. 12 – Candles at 7:38 P.M.  Fri. Apr. 13, – Candles at 7:40 P.M.  Sat. Apr. 14 – Habdalah at 8:44 P.M. |
| **Chattanooga, & Cleveland, TN, U.S.**  **Eve of First Day of Passover**  Fri. Apr. 06 – Candles at 7:49 PM  **Eve of Second Day of Passover**  Sat. Apr. 07 – Candles at 8:46 PM  Sun. Apr. 08 – Hol. Ends at 8:47 P.M  **Eve of Seventh day Passover**  Thur. Apr. 12 – Candles at 7:54 P.M.  Fri. Apr. 13, – Candles at 7:54 P.M.  Sat. Apr. 14 – Habdalah at 8:52 P.M. | **Jakarta, Indonesia**  **Eve of First Day of Passover**  Fri. Apr. 06 – Candles at 5:38 PM  **Eve of Second Day of Passover**  Sat. Apr. 07 – Candles at 6:27 PM  Sun. Apr. 08 – Hol. Ends at 6:26 P.M  **Eve of Seventh day Passover**  Thur. Apr. 12 – Candles at 5:35 P.M.  Fri. Apr. 13, – Candles at 5:35 P.M.  Sat. Apr. 14 – Habdalah at 6:24 P.M. | **Manila & Cebu, Philippines**  **Eve of First Day of Passover**  Fri. Apr. 06 – Candles at 5:31 PM  **Eve of Second Day of Passover**  Sat. Apr. 07 – Candles at 6:41 PM  Sun. Apr. 08 – Hol. Ends at 6:41 P.M  **Eve of Seventh day Passover**  Thur. Apr. 12 – Candles at 5:52 P.M.  Fri. Apr. 13, – Candles at 5:52 P.M.  Sat. Apr. 14 – Habdalah at 6:42 P.M. |
| **Miami, FL, U.S.**  **Eve of First Day of Passover**  Fri. Apr. 06 – Candles at 7:22 PM  **Eve of Second Day of Passover**  Sat. Apr. 07 – Candles at 8:15 PM  Sun. Apr. 08 – Hol. Ends at 8:16 P.M  **Eve of Seventh day Passover**  Thur. Apr. 12 – Candles at 7:25 P.M.  Fri. Apr. 13, – Candles at 7:25 P.M.  Sat. Apr. 14 – Habdalah at 8:19 P.M. | **Olympia, WA, U.S.**  **Eve of First Day of Passover**  Fri. Apr. 06 – Candles at 7:30 PM  **Eve of Second Day of Passover**  Sat. Apr. 07 – Candles at 8:37 PM  Sun. Apr. 08 – Hol. Ends at 8:38 P.M  **Eve of Seventh day Passover**  Thur. Apr. 12 – Candles at 7:39 P.M.  Fri. Apr. 13, – Candles at 7:40 P.M.  Sat. Apr. 14 – Habdalah at 8:47 P.M. | **Murray, KY, & Paris, TN. U.S.**  **Eve of First Day of Passover**  Fri. Apr. 06 – Candles at 7:04 PM  **Eve of Second Day of Passover**  Sat. Apr. 07 – Candles at 8:02 PM  Sun. Apr. 08 – Hol. Ends at 8:03 P.M  **Eve of Seventh day Passover**  Thur. Apr. 12 – Candles at 7:09 P.M.  Fri. Apr. 13, – Candles at 7:10 P.M.  Sat. Apr. 14 – Habdalah at 8:09 P.M. |
| **Sheboygan & Manitowoc, WI, US**  **Eve of First Day of Passover**  Fri. Apr. 06 – Candles at 7:06 PM  **Eve of Second Day of Passover**  Sat. Apr. 07 – Candles at 8:09 PM  Sun. Apr. 08 – Hol. Ends at 8:11 P.M  **Eve of Seventh day Passover**  Thur. Apr. 12 – Candles at 7:13 P.M.  Fri. Apr. 13, – Candles at 7:15 P.M.  Sat. Apr. 14 – Habdalah at 8:19 P.M. | **Singapore, Singapore**  **Eve of First Day of Passover**  Fri. Apr. 06 – Candles at 6:53 PM  **Eve of Second Day of Passover**  Sat. Apr. 07 – Candles at 7:42 PM  Sun. Apr. 08 – Hol. Ends at 7:41 P.M  **Eve of Seventh day Passover**  Thur. Apr. 12 – Candles at 6:52 P.M.  Fri. Apr. 13, – Candles at 6:51 P.M.  Sat. Apr. 14 – Habdalah at 7:40 P.M. | **St. Louis, MO, U.S.**  **Eve of First Day of Passover**  Fri. Apr. 06 – Candles at 7:11 PM  **Eve of Second Day of Passover**  Sat. Apr. 07 – Candles at 8:11 PM  Sun. Apr. 08 – Hol. Ends at 8:12 P.M  **Eve of Seventh day Passover**  Thur. Apr. 12 – Candles at 7:17 P.M.  Fri. Apr. 13, – Candles at 7:18 P.M.  Sat. Ampr. 14 – Habdalah at 8:18 P.M. |

**For other places see:** [**http://chabad.org/calendar/candlelighting.asp**](http://chabad.org/calendar/candlelighting.asp)

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**For further study see:**

[**http://www.betemunah.org/chametz.html**](http://www.betemunah.org/chametz.html)**;**

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**“Shabbat Pesach”**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **פסח** |  |  |
| **“Pesach”** | Reader 1 – Shemot 12:14-16 | Reader 1 – B’resheet 2:4-6 |
| **“Passover”** | Reader 2 – Shemot 12:17-20 | Reader 2 – B’resheet 2:7-14 |
| **“Pascua”** | Reader 3 – Shemot 12:21-24 | Reader 3 – B’resheet 2:4-14 |
| Shemot (Ex.) ‎12:14-51 +  B’Midbar (Num.) 28:16-25‎ | Reader 4 – Shemot 12:25-28 |  |
| Ashlamatah: Joshua 5:2 – 6:1 + 27‎ | Reader 5 – Shemot 12:29-36 |  |
|  | Reader 6 – Shemot 12:37-42 | Reader 1 – B’resheet 2:4-6 |
|  | Reader 7 – Shemot 12:43-51 | Reader 2 – B’resheet 2:7-14 |
|  | Maftir: B’Midbar ‎28:16-25‎ | Reader 3 – B’resheet 2:4-14 |
| N.C.: 1 Corinthians 1:1 – 2:16  & Revelation 2:1-7 | - Joshua 5:2 – 6:1 + 27‎ |  |

**Blessing Before Torah Study**

**Blessed are You, Ha-Shem our G-d, King of the universe, Who has sanctified us through Your commandments, and commanded us to actively study Torah. Amen!**

**Please Ha-Shem, our G-d, sweeten the words of Your Torah in our mouths and in the mouths of all Your people Israel. May we and our offspring, and our offspring's offspring, and all the offspring of Your people, the House of Israel, may we all, together, know Your Name and study Your Torah for the sake of fulfilling Your desire. Blessed are You, Ha-Shem, Who teaches Torah to His people Israel. Amen!**

**Blessed are You, Ha-Shem our G-d, King of the universe, Who chose us from all the nations, and gave us the Torah. Blessed are You, Ha-Shem, Giver of the Torah. Amen!**

**Ha-Shem spoke to Moses, explaining a Commandment. "Speak to Aaron and his sons, and teach them the following Commandment: This is how you should bless the Children of Israel. Say to the Children of Israel:**

**May Ha-Shem bless you and keep watch over you; - Amen!**

**May Ha-Shem make His Presence enlighten you, and may He be kind to you; - Amen!**

**May Ha-Shem bestow favor on you, and grant you peace. – Amen!**

**This way, the priests will link My Name with the Israelites, and I will bless them."**

**These are the Laws for which the Torah did not mandate specific amounts: How much growing produce must be left in the corner of the field for the poor; how much of the first fruits must be offered at the Holy Temple; how much one must bring as an offering when one visits the Holy Temple three times a year; how much one must do when doing acts of kindness; and there is no maximum amount of Torah that a person must study.**

**These are the Laws whose benefits a person can often enjoy even in this world, even though the primary reward is in the Next World: They are: Honoring one's father and mother; doing acts of kindness; early attendance at the place of Torah study -- morning and night; showing hospitality to guests; visiting the sick; providing for the financial needs of a bride; escorting the dead; being very engrossed in prayer; bringing peace between two people, and between husband and wife; but the study of Torah is as great as all of them together. Amen!**

**Rashi & Targum Pseudo Jonathan**

**for: Shemot (Exodus) ‎12:14-51‎**

| **Rashi** | **Targum Pseudo Jonathan** |
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| 14. **And this day shall be for you as a memorial, and you shall celebrate it as a festival for the Lord; throughout your generations, you shall celebrate it as an everlasting statute.** | 14. **And this day will be to you for a memorial, and you will celebrate it a festival before the LORD in your generations; by a perpetual statute will you solemnize it.** |
| 15. For seven days you shall eat unleavened cakes, but on the preceding day you shall clear away all leaven from your houses, for whoever eats leaven from the first day until the seventh day that soul shall be cut off from Israel. | 15. Seven days you will eat unleavened bread: in the dividing of the day which precedes the feast you will put away leaven from your houses; for whosoever eats what is leavened, from the first day of the feast until the seventh day, that man will be destroyed from Israel. |
| 16. And on the first day there shall be a holy convocation, and on the seventh day you shall have a holy convocation; no work may be performed on them, but what is eaten by any soul that alone may be performed for you. | 16. And on the first day there will be a holy congregation, and on the seventh day there will be to you a holy congregation. No work will be done among you, only that which must be done for every one's eating may be done by you. |
| 17. And you shall watch over the unleavened cakes, for on this very day I have taken your legions out of the land of Egypt, and you shall observe this day throughout your generations, [as] an everlasting statute. | 17. And you will observe the feast of the unleavened bread, because in this same day the LORD will bring out your hosts free from the land of Mizraim; and you will observe this day in your generations, a statute for ever. |
| 18. In the first [month], on the fourteenth day of the month in the evening, you shall eat unleavened cakes, until the twenty first day of the month in the evening. | 18. In Nisan, on the fourteenth day of the month, you will kill the Passover, and at evening on the fifteenth you will eat unleavened bread until the twenty-first of the month. On the evening of the twenty-second you may eat leavened bread. |
| 19. **For seven days, leavening shall not be found in your houses, for whoever eats leavening that soul shall be cut off from the community of Israel, both among the strangers and the native born of the land.** | 19. **For seven days leaven will not be found in your houses; for whosoever eats of leaven, that man will perish from the congregation of Israel, whether he be a stranger or home-bred in the land.** |
| 20. You shall not eat any leavening; throughout all your dwellings you shall eat unleavened cakes." | 20. Any mixture of leaven you will not eat; in every place of your habitation you will eat unleavened bread. |
| 21. Moses summoned all the elders of Israel and said to them, "Draw forth or buy for yourselves sheep for your families and slaughter the Passover sacrifice. | 21. And Mosheh called all the elders of Israel, and said to them, Withdraw your hands from the idols of the Mizraee, and take to you from the offspring of the flock, according to your houses, and kill the paschal lamb. |
| 22. And you shall take a bunch of hyssop and immerse [it] in the blood that is in the basin, and you shall extend to the lintel and to the two doorposts the blood that is in the basin, and you shall not go out, any man from the entrance of his house until morning. | 22. And you will take a bunch of hyssop, and dip it in the blood that is in the earthen vessel, and upon the upper bar without and upon the two posts you will sprinkle of the blood which is in the earthen vessel, and not a man of you must come forth from the door of his hour till the morning. |
| 23. The Lord will pass to smite the Egyptians, and He will see the blood on the lintel and on the two doorposts, and the Lord will pass over the entrance, and He will not permit the destroyer to enter your houses to smite [you]. | 23. For the Glory of the LORD will be manifested in striking the Mizraee, and He will see the blood upon the lintel and upon the two posts, and the Word of the LORD will spread His protection over the door, and the destroying angel will not be permitted to enter your houses to smite. |
| 24. **And you shall keep this matter as a statute for you and for your children forever.** | 24. **And you will observe this thing for a statute to you and to your sons for a memorial for ever.** |
| 25. And it shall come to pass when you enter the land that the Lord will give you, as He spoke, that you shall observe this service. | 25. And it will be when you are come into the land that the LORD will give to you, as He has spoken, that from the time of your coming you will observe this service. |
| 26. And it will come to pass if your children say to you, ÔWhat is this service to you?' | 26. And it will be that when at that time your children will say to you, What is this your service? |
| 27. you shall say, ÔIt is a Passover sacrifice to the Lord, for He passed over the houses of the children of Israel in Egypt when He smote the Egyptians, and He saved our houses.' " And the people kneeled and prostrated themselves. | 27. You will say, **It is the sacrifice of mercy before the LORD**, who had mercy in His Word upon the houses of the sons of Israel in Mizraim, when He destroyed the Mizraee, and spared our houses. And when the house of Israel heard this word from the mouth of Mosheh, they bowed and worshipped. |
| 28. So the children of Israel went and did; as the Lord commanded Moses and Aaron, so they did. | 28. And the sons of Israel went and did as the LORD commanded Mosheh and Aharon, so did they hasten and do. |
| 29. It came to pass at midnight, and the Lord smote every firstborn in the land of Egypt, from the firstborn of Pharaoh who sits on his throne to the firstborn of the captive who is in the dungeon, and every firstborn animal. | 29. And it was in the dividing, of the night of the fifteenth, that the Word of the LORD slew all the firstborn in the land of Mizraim, from the firstborn son of Pharoh, who would have sat upon the throne of his kingdom, unto the firstborn sons of the kings who were captives in the dungeon as hostages under Pharoh's hand; and who, for having rejoiced at the servitude of Israel, were punished as (the Mizraee): and all the firstborn of the cattle that did the work of the Mizraee died also. |
| 30. And Pharaoh arose at night, he and all his servants and all the Egyptians, and there was a great outcry in Egypt, for there was no house in which no one was dead. | 30. And Pharoh rose up in that night, and all the rest of his servants, and all the rest of the Mizraee; and there was a great cry, because there was no house of the Mizraee where the firstborn was not dead. |
| 31. So he called for Moses and Aaron at night, and he said, "Get up and get out from among my people, both you, as well as the children of Israel, and go, worship the Lord as you have spoken. | 31. And the border of the land of Mizraim extended four hundred pharsee; but the land of Goshen, where Mosheh and the sons of Israel were, was in the midst of the land of Mizraim; and the royal palace of Pharoh was at the entrance of the land of Mizraim. But when he cried to Mosheh and to Aharon in the night of the Pascha, his voice was heard unto the land of Goshen; Pharoh crying with a voice of woe, and saying thus: Arise, Go forth from among my people, both you and the sons of Israel; and go, worship before the LORD, as you have said; |
| 32. Take also your flocks and also your cattle, as you have spoken, and go, but you shall also bless me." | 32. your sheep also take, and whatever of mine you have spoken about, and go; and nothing ask I of you except that you pray for me that I may not die. |
| 33. So the Egyptians took hold of the people to hasten to send them out of the land, for they said, "We are all dead." | 33. When Mosheh and Aharon, and the sons of Israel, heard the voice of Pharoh's weeping, they were not mindful, until he came himself, and all his servants, and all the Mizraee, and urged all the people of the house of Israel, that they might hasten to send them forth from the land; For, said they, if they prolong here one hour more, behold, we are all dead.  JERUSALEM: For, said the Mizraee, if Israel delay one hour (longer), behold, all Mizraim dies. |
| 34. The people picked up their dough when it was not yet leavened, their leftovers bound in their garments on their shoulders. | 34. And the people carried their dough upon their heads, being unleavened, and what remained to them of the paschal cakes and bitter things they carried, bound up with their raiment, upon their shoulders. |
| 35. And the children of Israel did according to Moses' order, and they borrowed from the Egyptians silver objects, golden objects, and garments. | 35. And the sons of Israel did according to the word of Mosheh, and asked of the Mizraee vessels of silver and vessels of gold. |
| 36. The Lord gave the people favor in the eyes of the Egyptians, and they lent them, and they emptied out Egypt. | 36. And the LORD gave the people favor and compassion before the Mizraee, and they brought forth to them, and they emptied the Mizraee of their riches. |
| 37. The children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot, the men, besides the young children. | 37. And the sons of Israel moved forth from Pilusin towards Succoth, a hundred and thirty thousand, protected there by seven clouds of glory on their four sides: one above them, that neither hail nor rain might fall upon them, nor that they should be burned by the heat of the sun; one beneath them, that they might not be hurt by thorns, serpents, or scorpions; and one went before them, to make the valleys even, and the mountains low, and to prepare them a place of habitation. And they were about six hundred thousand men, journeying on foot, none riding on horses except the children five to every man; |
| 38. And also, a great mixed multitude went up with them, and flocks and cattle, very much livestock. | 38. and a multitude of strangers, two hundred and forty myriads, went up with them, and sheep, and oxen, and cattle, very many.  JERUSALEM: A mixed multitude. |
| 39. They baked the dough that they had taken out of Egypt as unleavened cakes, for it had not leavened, for they were driven out of Egypt, and they could not tarry, and also, they had not made provisions for themselves. | 39. And they divided the dough which they brought out of Mizraim, which they had carried on their heads, and it was baked for them by the heat of the sun, (into) unleavened cakes, because it had not fermented; for the Mizraee had thrust them out, neither could they delay; and it was sufficient for them to eat until the fifteenth of the month Iyar; because they had not prepared provision for the way. |
| 40. And the habitation of the children of Israel, that they dwelled in Egypt, was four hundred and thirty years. | 40. And the days of the dwelling of the sons of Israel in Mizraim were thirty weeks of years, (thirty times seven years,) which is the sum of two hundred and ten years. But the number of four hundred and thirty years (had passed away since) the LORD spoke to Abraham, in the hour that He spoke with him on the fifteenth of Nisan, between the divided parts, until the day that they went out of Mizraim. |
| 41. It came to pass at the end of four hundred and thirty years, and it came to pass in that very day, that all the legions of the Lord went out of the land of Egypt. | 41. And it was at the end of thirty years from the making of this covenant, that Yizhak was born; and thence until they went out of Mizraim four hundred (years), on the selfsame day it was that all the hosts of the LORD went forth made free from the land of Mizraim. |
| 42. **It is a night of anticipation for the Lord, to take them out of the land of Egypt; this night is the Lord's, guarding all the children of Israel throughout their generations.** | 42. Four nights are there written in the Book of Memorials before the LORD of the world. Night the first,--when He was revealed in creating the world; the second,--when He was revealed to Abraham; the third,--when He was revealed in Mizraim, His hand killing all the firstborn of Mizraim, and His right hand saving the firstborn of Israel; the fourth,--when He will yet be revealed to liberate the people of the house of Israel from among the Gentiles. And all these are called Nights to be observed; for so explained Mosheh, and said thereof, **It is to be observed on account of the liberation which is from the LORD, to lead forth the people of the sons of Israel from the land of Mizraim. This is that Night of preservation from the destroying angel for all the sons of Israel who were in Mizraim, and of redemption of their generations from their captivity.** |
| 43. **The Lord said to Moses and Aaron, "This is the statute of the Passover sacrifice: No estranged one may partake of it.** | 43. \_ \_  JERUSALEM: This is a night to be observed and celebrated for the liberation from before the LORD in bringing forth the sons of Israel, made free from the land of Mizraim. Four nights are there written in the Book of Memorial. Night first; when the Word of the LORD was revealed upon the world as it was created; when the world was without form and void, and darkness was spread upon the face of the deep, and the Word of the LORD illuminated and made it light; and he called it the first night. Night second; when the Word of the LORD was revealed unto Abraham between the divided parts; when Abraham was a son of a hundred years, and Sarah was a daughter of ninety years, and that which the Scripture sad was confirmed,--Abraham a hundred years, can he beget? and Sarah, ninety year old, can she bear? Was not our father Yizhak a son of thirty and seven years, at the time he was offered upon the altar? The heavens were (then) bowed down and brought low, and Yizhak saw their realities, and his eyes were blinded at the sight, and he called it the second night. The third night; when the Word of the LORD was revealed upon the Mizraee, at the dividing of the night; His right hand slew the firstborn of the Mizraee, His right hand spared the firstborn of Israel; to fulfill what the Scripture has said, **Israel is My firstborn son.** And He called it the third night. Night the fourth; when the end of the age will be accomplished, that it might be dissolved, the bands of wickedness destroyed and the iron yoke broken. Mosheh came forth from the midst of the desert; but the King Messiah (comes) from the midst of Roma). The Cloud preceded that, and the Cloud will go before this one; and the Word of the LORD will lead between both, and they will proceed together. This is the night of the Pascha before the LORD, to be observed and celebrated by the sons of Israel in all their generations. |
| 44. **And every man's slave, purchased for his money you shall circumcise him; then he will be permitted to partake of it.** | 44. \_ \_  JERUSALEM: **A sojourning man and a hireling born of the Gentiles will not eat of it.** |
| 45. **A sojourner or a hired hand may not partake of it.** | 45. **A sojourner or a hired stranger will not eat thereof.** |
| 46. It must be eaten in one house; you shall not take any of the meat out of the house to the outside, neither shall you break any of its bones. | 46. In his own company he will eat. You will not carry any of the flesh out of the house from [your] company, nor send a gift to his neighbor; and a bone of him will not be broken for the sake of eating that which is within it. |
| 47. **The entire community of Israel shall make it.** | 47. **All the congregation of Israel will mix together, this one with that, one family with another, that they may perform it.** |
| 48. **And should a proselyte reside with you, he shall make a Passover sacrifice to the Lord. All his males shall be circumcised, and then he may approach to make it, and he will be like the native of the land, but no uncircumcised male may partake of it.** | 48. **And if a proselyte sojourn with you, and would perform the pascha before the LORD, let every male belonging to him be circumcised, and so be made fit to perform it; and he will be as the native of the land: but no uncircumcised one of the sons of Israel will eat thereof.** |
| 49. **There shall be one law for the native and for the stranger who resides in your midst."** | 49. **One Law will there be as to appointments for the native and for the proselyte who sojourns among you.** |
| 50. All the children of Israel did; as the Lord had commanded Moses and Aaron, so they did. | 50. And all the sons of Israel did as the LORD had commanded Mosheh and Aharon, so did they. |
| 51. It came to pass on that very day, that the Lord took the children of Israel out of the land of Egypt with their legions. | 51. And it was on that same day that the LORD brought forth the sons of Israel from the land of Mizraim, with their hosts. |
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**Rashi & Targum Pseudo Jonathan**

**for: B’Midbar (Num.) 28:16-25‎**

| **Rashi** | **Targum Pseudo Jonathan** |
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| 16. In the first month, on the fourteenth day of the month, [you shall offer up] a Passover offering to the Lord. | 16. And in the month of Nisan, on the fourteenth day of the month, is the sacrifice of the Pascha before the LORD. |
| 17. On the fifteenth day of this month, a festival [begins]; you shall eat unleavened bread for seven days. | 17. On the fifteenth day of this month is a festival; seven days will unleavened be eaten. |
| 18. On the first day is a holy convocation; you shall not perform any mundane work. | 18. On the first day of the festival a holy convocation; no servile work will you do; |
| 19. You shall offer up a fire offering, a burnt offering to the Lord: two young bulls, one ram, and seven lambs in the first year they shall be unblemished for you. | 19. but offer an oblation of a burnt sacrifice before the LORD, two young bullocks, one ram, and seven lambs of the year, unblemished, will you have. |
| 20. Their meal offerings [shall be] fine flour mixed with oil; three tenths for each bull and two tenths for the ram you shall offer up. | 20. And their minchas of wheat flour, mingled with olive oil, three tenths for each bullock, two tenths for the ram, |
| 21. And you shall offer up one tenth for each lamb, for all seven lambs. | 21. and for a single lamb a tenth, so for the seven; |
| 22. And one young male goat for a sin offering to atone for you. | 22. and one kid of the goats, to make an atonement for you: |
| 23. You shall offer these up besides the morning burnt offering which is offered as a continual burnt offering. | 23. beside the burnt sacrifice of the morning, the perpetual burnt sacrifice, you will make these offerings. |
| 24. Like these, you shall offer up daily for seven days, food of the fire offering, a spirit of satisfaction to the Lord; you shall offer up this in addition to the continual burnt offering and its libation. | 24. According to these oblations of the first day you will do daily through the seven days of the festival. It is the bread of the oblation which is received with favor before the LORD; it will be made beside the perpetual burnt offering, with its libation. |
| 25. The seventh day shall be a holy convocation for you; you shall not perform any mundane work. | 25. And on the seventh day you shall have a holy convocation; no servile work shall you do. |
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**Welcome to the World of P’shat Exegesis**

In order to understand the finished work of the P’shat mode of interpretation of the Torah, one needs to take into account that the P’shat is intended to produce a catechetical output, whereby a question/s is/are raised and an answer/a is/are given using the seven Hermeneutic Laws of R. Hillel and as well as the laws of Hebrew Grammar and Hebrew expression.

The Seven Hermeneutic Laws of R. Hillel are as follows

[cf. <http://www.jewishencyclopedia.com/view.jsp?artid=472&letter=R>]:

**1. Ḳal va-ḥomer:** "Argumentum a minori ad majus" or "a majori ad minus"; corresponding to the scholastic proof a fortiori.

**2. Gezerah shavah:** Argument from analogy. Biblical passages containing synonyms or homonyms are subject, however much they differ in other respects, to identical definitions and applications.

**3. Binyan ab mi-katub eḥad:** Application of a provision found in one passage only to passages which are related to the first in content but do not contain the provision in question.

**4. Binyan ab mi-shene ketubim:** The same as the preceding, except that the provision is generalized from two Biblical passages.

**5. Kelal u-Peraṭ and Peraṭ u-kelal:** Definition of the general by the particular, and of the particular by the general.

**6. Ka-yoẓe bo mi-maḳom aḥer:** Similarity in content to another Scriptural passage.

**7. Dabar ha-lamed me-'inyano:** Interpretation deduced from the context.

**Rashi’s Commentary for: ‎** **Shemot (Exodus) ‎12:14-51‎‎**

**14 as a memorial-**for generations.

**and you shall celebrate it** The day that is a memorial for you—you shall celebrate it. But we have not yet heard which is the day of memorial. Therefore, Scripture states: “Remember this day, when you went out of Egypt” (Exod. 13:3). we learn that the day of the Exodus is the day of memorial. Now on what day did they go out [of Egypt]? Therefore, Scripture states: “On the day after the Passover, they went out” (Num. 33: 3). I must therefore say that the fifteenth of Nissan is the day of the festival, because the night of the fifteenth they ate the Passover sacrifice, and in the morning they went out.

**throughout your generations**-I understand [this to mean] the smallest number of generations, [namely only] two. Therefore, Scripture states: “you shall celebrate it as an everlasting statute.”-[from Mechilta]

**15 For seven days**-Heb. שִׁבְעַת יָמִים , seteyne of days, i.e., a group of seven days. [See Rashi on Exod. 10:22.]

**For seven days you shall eat unleavened cakes**- But elsewhere it says: “For six days you shall eat unleavened cakes” (Deut. 16:8). This teaches [us] regarding the seventh day of Passover, that it is not obligatory to eat matzah, as long as one does not eat chametz. How do we know that [the first] six [days] are also optional [concerning eating matzah]? **This is a principle in [interpreting] the Torah: Anything that was included in a generalization [in the Torah] and was excluded from that generalization [in the Torah] to teach [something] it was not excluded to teach [only] about itself, but it was excluded to teach about the entire generalization.** [In this case it means that] just as [on] the seventh day [eating matzah] is optional, so is it optional in [the first] six [days]. I might think that [on] the first night it is also optional. Therefore, Scripture states: “in the evening, you shall eat unleavened cakes” (Exod. 12:18). The text established it as an obligation.-[from Mechilta]

**but on the preceding day you shall clear away all leaven-**Heb. בַּיוֹם הָרִאשׁוֹן . On the day before the holiday; it is called the first [day], because it is before the seven; [i.e., it is not the first of the seven days]. Indeed, we find [anything that is] the preceding one [is] called רִאשׁוֹן , e.g., הֲרִאשׁוֹן אָדָם תִּוָלֵד , “Were you born before Adam?” (Job 15:7). Or perhaps it means only the first of the seven [days of Passover]. Therefore, Scripture states: “You shall not slaughter with leaven [the blood of My sacrifice]” (Exod. 34:25). You shall not slaughter the Passover sacrifice as long as the leaven still exists.-[from Mechilta, Pes. 5a] [Since the Passover sacrifice may be slaughtered immediately after noon on the fourteenth day of Nissan, clearly the leaven must be removed before that time. Hence the expression בַּיוֹם הָרִאשׁוֹן must refer to the day preceding the festival.]

**that soul** When he [(the person) eats the leaven while he] is with his soul and his knowledge; this excludes one who commits the sin under coercion.-[from Mechilta, Kid. 43a]

**from Israel** I [could] understand that it [the soul] will be cut off from Israel and will [be able to] go to another people. Therefore, [to avoid this error] Scripture states elsewhere: “from before Me” (Lev. 22:3), meaning: from every place which is My domain.-[from Mechilta]

**16 a holy convocation**-Heb. מִקְרָא .מִקְרָא קֽדֶשׁ is a noun. Call it [the day] holy with regard to eating, drinking, and clothing.-[from Mechilta]

**no work may be performed on them**-even through others.-[from Mechilta]

**that alone** [I.e., the necessary work for food preparation.] (I would think that even for gentiles [it is allowed]. Therefore, Scripture states: “that alone may be performed for you,” for you but not for gentiles.) That [the work needed for food] but not its preparations that can be done on the eve of the festival [e.g., repairing a spit for roasting, or a stove for cooking].-[from Beitzah 28b]

**by any soul-**Even for animals. I would think that even for gentiles. Therefore, Scripture states: “for you.”-[from Beitzah 21b, Mechilta] Another version: Therefore, Scripture states: “but,” which makes a distinction.-[from Mechilta].

**17 And you shall watch over the unleavened cakes**-that they should not become leavened. From here they [the Rabbis] derived that if [the dough] started to swell, she [the woman rolling it out] must moisten it with cold water. Rabbi Josiah says: Do not read:, אֶת-הַמַצּוֹת , the unleavened cakes, אֶת-הַמִצְוֹת , the commandments. **Just as we may not permit the matzoth to become leavened, so may we not permit the commandments to become leavened [i.e., to wait too long before we perform them], but if it [a commandment] comes into your hand, perform it immediately.-[from Mechilta]**

**and you shall observe this day**- from [performing] work.

**throughout your generations, [as] an everlasting statute**-Since “generations” and “an everlasting statute” were not stated regarding the [prohibition of doing] work, but only regarding the celebration [sacrifice], the text repeats it here, so that you will not say that the warning of: “no work may be performed” was not said for [later] generations, but only for that generation [of the Exodus].

**18 until the twenty-first day**-Why was this stated? Was it not already stated: “Seven days”? Since it says “days,” how do we know “nights” [are included in the mitzvah or commandment]? Therefore, Scripture states: “until the twenty-first day, etc.”-[from Mechilta]

**19 shall not be found in your houses-**How do we know [that the same ruling applies] to [leavening found within] the borders [outside the house]? Therefore, Scripture states: “throughout all of your borders” (Exod. 13:7). Why, then, did Scripture state: “in your houses”? [To teach us that] just as your house is in your domain, so [the prohibition against possessing leaven in] your borders [means only what is] in your domain. **This excludes leaven belonging to a gentile which is in a Jew’s possession, and for which he [the Jew] did not accept responsibility**.-[from Mechilta]

**for whoever eats leavening**-[This passage comes] to punish with “kareth” [premature death by the hands of Heaven] for [eating] leavening. But did He not already [give the] punishment for eating leaven? But [this verse is necessary] so that you should not say that [only] for [eating] leaven, which is edible, did He punish, but for [eating] leavening, which is not edible, He would not punish. [On the other hand,] if He punished [also] for [eating] leavening and did not [state that] He punished for [eating] leaven, I would say that [only] for [eating] leavening, which causes others to become leavened did He punish, [but] for [eating] leaven, which does not leaven others, He would not punish. Therefore, both of them had to be stated.-[from Mechilta, Beitzah 7b]

**both among the strangers and the native born of the land**-Since the miracle [of the Exodus] was performed for Israel, it was necessary to [explicitly] include the strangers [who were proselytized but are not descended from Israelite stock].-[from Mechilta]

**20 You shall not eat… leavening** [This is] a warning against eating leavening.

**any leavening**-This comes to include its mixture [namely that one may not eat a mixture of chametz and other foods].-[from Mechilta]

**throughout all your dwellings you shall eat unleavened cakes-**This comes to teach that it [the matzah] must be fit to be eaten in all your dwelling places. This excludes the second tithe and the matzah loaves that accompany a thanksgiving offering, [which are not fit to be eaten in all dwelling places, but only in Jerusalem]. [This insert may be Rashi’s or the work of an earlier printer or copyist.]-[from Mechilta]

**21 Draw forth** Whoever has sheep shall draw from his own.

**or buy** Whoever has none shall buy from the market.-[from Mechilta]

**for your families**-A lamb for a parental house.-[from Mechilta 3]

**22 hyssop**-Heb. אֵזוֹב . A species of herb that has thin stalks.

**a bunch of hyssop** Three stalks are called a bunch.- [Sukkah 13a]

**that is in the basin**-Heb. בַּסַּף , in the vessel, like “silver pitchers (סִפּוֹת) ” (II Kings 12:14). [from Mechilta]

**the blood that is in the basin**-Why does the text repeat this? So that you should not say that [Scripture means] one immersion for [all] the three sprinklings. Therefore, it says again: “that is in the basin,” [to indicate] that every sprinkling shall be from the blood that is in the basin-for each touching an immersion [is necessary].-[from Mechilta]

**and you shall not go out, etc.-**This tells [us] that once the destroyer is given permission to destroy, he does not discriminate between righteous and wicked. **And night is the time that destroyers are given permission,** as it is said: “in which every beast of the forest moves about” (Ps. 104:20).-[from Mechilta]

**23 will pass over** Heb. וּפָסַח , and He will have pity. This may also be rendered: and He will skip over. See Rashi on verses 11 and 13.

**and He will not permit the destroyer** Heb. וְלֹא יִתֵּן , lit., and will not give. [I.e.,] He will not grant him the ability to enter, as in “but God did not permit him (נְתָנוֹ) to harm me” (Gen. 31:7).

**25 And it shall come to pass when you enter**- Scripture makes this commandment contingent upon their entry into the land, but in the desert, they were obligated only to bring one Passover sacrifice, the one they performed in the second year, [which they did] by divine mandate.- [from Mechilta]

**as He spoke-**Now where did He speak? “And I will bring you to the land, etc.” (Exod. 6:8).-[from Mechilta]

**27 And the people kneeled and prostrated themselves**-[in thanksgiving] for the tidings of the redemption, the entry into the land [of Israel], and the tidings of the children that they would have.-[from Mechilta]

**28 So the children of Israel went and did-**Now did they already do [it]? Wasn’t this said to them on Rosh Chodesh? But since they accepted upon themselves [to do it], Scripture credits them for it as if they had [already] done [it].- [from Mechilta]

**went and did-Scripture counts also the going, to give reward for the going and reward for the deed.-** [from Mechilta]

**as the Lord commanded Moses and Aaron-**[This comes] to tell Israel’s praise, that they did not omit anything of all the commandments of Moses and Aaron. And what is the meaning of “so they did”? Moses and Aaron also did so.-[from Mechilta]

**29 and the Lord**-Heb. וַה' . **Wherever it says, “and the Lord,” it means “He and His tribunal**” (Exod. Rabbah 12:4), for the “vav” is an expression of addition, like “so-and-so and (“vav”) so-and- so.”

**smote every firstborn**-Even [a firstborn] of another nation who was in Egypt.-[from Mechilta]

**from the firstborn of Pharaoh**-Pharaoh, too, was a firstborn, but he remained [alive] of the firstborn. Concerning him, He [God] says: “But, for this [reason] I have allowed you to stand, in order to show you My strength” (Exod. 9:16) at the Red Sea.-[from Mechilta]

**to the firstborn of the captive**-Because they rejoiced at Israel’s misfortune (Tanchuma 7), and furthermore, so that they would not say, “Our deity brought about this retribution” (Mechilta). The firstborn of the slave woman was included, because [Scripture] counts from the most esteemed to the lowest, and the firstborn of the slave woman is more esteemed than the firstborn of the captive. See commentary on Exodus 11:5.

**30 And Pharaoh arose**-from his bed.

**at night**-Unlike the custom of kings, [who rise] three hours after daybreak.-[from Mechilta]

**he**-[arose] first, and afterwards his servants. This teaches us that he went around to his servants’ houses and woke them up.-[from Mechilta]

**for there was no house in which no one was dead-If there was a firstborn, he was dead. If there was no firstborn, the oldest household member was called the firstborn, as it is said: “I, too, shall make him [David] a firstborn”** (Ps. 89:28) (Tanchuma Buber 19). [Rashi explains there: I shall make him great.] Another explanation: Some Egyptian women were unfaithful to their husbands and bore children from bachelors. Thus they would have many firstborn; sometimes one woman would have five, each one the firstborn of his father (Mechilta 13:33).

**31 So he called for Moses and Aaron at night-**[This] tells [us] that Pharaoh went around to the entrances [i.e., to the doors of the houses] of the city, and cried out, “Where is Moses staying? Where is Aaron staying?”-[from Mechilta]

**both you-**the men.

**as well as the children of Israel-**The young children.

**and go, worship the Lord as you have spoken-**Everything is as you said, not as I said. “Neither will I let Israel out” (Exod. 5:2) is nullified. “Who and who are going?” (Exod. 10:8) is nullified. “But your flocks and your cattle shall be left” (Exod. 10:24) is nullified. [Instead,] take also your flocks and also your cattle. What is [the meaning of] “as you have spoken”? You too shall give into our hands sacrifices and burnt offerings (Exod. 10:25).-[from Mechilta]

**32 Take… as you have spoken… but you shall also bless me**-[I.e.,] pray for me that I shall not die, for I am a firstborn.-[from Onkelos]

**33 We are all dead**-They said, “This is not in accordance with Moses’ decree, for he said, ‘And every firstborn in the land of Egypt will die’ (Exod. 11:5), but here, the ordinary people too are dead, five or ten in one house.”-[from Mechilta] See Rashi on verse 30.

**34 when it was not yet leavened-**The Egyptians did not permit them to tarry long enough for it to leaven.

**their leftovers-**Heb. מִשְׁאֲרֽתָם . The remaining matzah and bitter herbs.-[from Mechilta and Jonathan]

**on their shoulders-**Although they took many animals with them, they [carried the remaining matzoth and bitter herbs on their shoulders because] they loved the mitzvoth.-[from Mechilta]

**35 according to Moses’ order**-that he said to them in Egypt: “and let them borrow, each man from his friend” (Exod. 11:2).-[from Mechilta]

**and garments-**These meant more to them than the silver and the gold, and [thus] **whatever is mentioned later in the verse is more esteemed**.-[from Mechilta]

**36 and they lent them-**Even what they [the Israelites] did not request, they [the Egyptians] gave them. You say, “[Lend me] one.” [They responded,] “Take two and go!”-[from Mechilta]

**and they emptied out**-Heb. וַיְנַצְלוּ . Onkelos renders: וְרוֹקִינוּ , and they emptied out.

**37 from Rameses to Succoth**-They were 120 “mil” [apart]. Yet they arrived there instantly, as it is said: “and I carried you on eagles’ wings.”-[from Mechilta]

**the men-from 20 years old and older.-**[from Song Rabbah 3:6]

**38 a great mixed multitude**-A mixture of nations of proselytes.-[from Zohar, vol. 2, p. 45b]

**39 and also, they had not made provisions for themselves for the trip.** [This verse] tells [of] Israel’s praise, [namely] **that they did not say, “How will we go out into the desert without provisions?” Instead they believed and left. This is what is what is stated explicitly in the Prophets: “I remember to you the loving kindness of your youth, the love of your nuptials, your following Me in the desert, in a land not sown” (Jer. 2:2).** Now what was the [Israelites’] reward? It is explained afterward: “Israel is holy to the Lord, etc.” (Jer. 2:3).-[from Mechilta]

**40 that they dwelled in Egypt-**after the other dwellings in which they dwelled as foreigners in a land that was not theirs.-[from Mechilta]

**was four hundred and thirty years-**Altogether, from the time that Isaac was born, until now, were 400 years. From the time that Abraham had seed [i.e., had a child, the prophecy] “that your seed will be strangers” (Gen. 15:13) was fulfilled; and there were another 30 years from the decree “between the parts” (Gen 15:10) until Isaac was born. It is impossible, however, to say that [they spent 400 years] in Egypt alone, because Kehath [the grandfather of Moses] was [one] of those who came with Jacob. Go and figure all his years, all the years of his son Amram, and Moses’ 80 years; you will not find them [to be] that many, and perforce, Kehath lived many of his years before he descended to Egypt, and many of Amram’s years are included in the years of Kehath, and many of Moses’ years are included in Amram’s years. Hence, you will not find 400 years counting from their arrival in Egypt. You are compelled, perforce, to say that the other dwellings [which the Patriarchs settled] were also called being “sojournings” and even in Hebron, as it is said: “where Abraham and Isaac sojourned (גָּרוּ) ” (Gen. 35:27), and [Scripture] states also “the land of their sojournings in which they sojourned” (Exod. 6:4). Therefore, you must say that [the prophecy] “your seed will be strangers” [commences] when he [Abraham] had offspring. And only when you count 400 years from the time that Isaac was born, you will find 210 years from their entry into Egypt. This is one of the things that [the Sages] changed for King Ptolemy.-[from Mechilta, Meg. 9a]

**41 It came to pass at the end of four hundred and thirty years**, and it came to pass in that very day [This] tells [us] that as soon as the end [of this period] arrived, the Omnipresent did not keep them [even] as long as the blink of an eye. On the fifteenth of Nissan, the angels came to Abraham to bring him tidings. **On the fifteenth of Nissan Isaac was born; on the fifteenth of Nissan the decree of “between the parts” was decreed.**-[from Mechilta]

**42 It is a night of anticipation-**for which the Holy One, blessed be He, was waiting and anticipating, [in order] to fulfill His promise to take them out of the land of Egypt.

**this night is the Lord’s**-This is the night concerning which He said to Abraham, “On this night I will redeem your children.”-[from Mechilta]

**guarding all the children of Israel throughout their generations-**from that time onward, it [the Israelites] are guarded from harmful spirits, like the matter that is stated: “and He will not permit the destroyer, etc.” (above verse 23).-[from Mechilta]

**43 This is the statute of the Passover sacrifice**-On the fourteenth of Nissan, this section was told to them.-[from Exod. Rabbah 19:5]

**No estranged one-**Whose deeds have become estranged from his Father in heaven. Both a gentile and an Israelite apostate are meant.-[from Mechilta]

**44 you shall circumcise him; then he will be permitted to partake of it-**[I.e., he means] his master. [This] tells [us] that the [failure to perform the] circumcision of one’s slaves prevents one from partaking of the Passover sacrifice. [These are] the words of Rabbi Joshua. Rabbi Eliezer says: The [failure to perform the] circumcision of one’s slaves does not prevent one from partaking of the Passover sacrifice. If so, what is the meaning of “then he will be permitted to partake of it”? [“He” in this phrase is referring to] the slave.-[from Mechilta]

**45 A sojourner-**This is a resident alien.-[from Mechilta] [I.e., a gentile who has accepted upon himself not to practice idolatry but eats carcasses.]

**or a hired hand-**This is a gentile. Now why is this [verse] stated? Aren’t they uncircumcised? And it is stated: “but no uncircumcised man may partake of it” (verse 48). But this refers to a circumcised Arab or a circumcised Gibeonite, who is a sojourner or a hired hand.-[from Mechilta]

**46 It must be eaten in one house-**In one group, that those counted upon it may not become two groups and divide it. You say [that it means] in two groups, or [perhaps] it means nothing other than in one house as is its apparent meaning, and to teach that if they started eating in the yard and it rained, that they may not enter the house. Therefore, Scripture states: “on the houses in which they will eat it” (above verse 7). From here [we deduce] that the one who eats [the Passover sacrifice] may eat [it] in two places.-[from Mechilta]

**you shall not take any of the meat out of the house**-[I.e.,] out of the group.-[from Mechilta]

**neither shall you break any of its bones-**If it [the bone] is edible, e.g., if there is an olive-sized amount of meat on it, it bears the prohibition of breaking a bone; if there is neither an olive-sized amount of meat on it nor marrow [in it], it does not bear the prohibition against breaking a bone.-[from Pes. 84b]

**47 The entire community of Israel shall make it-**Why was this stated? Because it says concerning the Passover sacrifice of Egypt: “a lamb for each parental home” (above verse 3), we might think that the same applies to the Passover sacrifice of later generations. Therefore, Scripture states: “The entire community of Israel shall make it.”-[from Mechilta]

**48 he shall make a Passover sacrifice** We might think that everyone who converts must make a Passover sacrifice immediately. Therefore, Scripture states: “and he will be like the native of the land,” [indicating that] just as the native [makes the sacrifice] on the fourteenth [of Nissan], so must a proselyte [make it] on the fourteenth [of Nissan].-[from Mechilta]

**but no uncircumcised male may partake of it-**This includes one whose brothers died because of circumcision, [one] who is not considered an apostate in regards to circumcision, and [his disqualification] is not derived from “No estranged one may partake of it” (verse 43).-[from Mechilta]

**49 There shall be one law**-[This verse comes] to liken a proselyte to a native also regarding other commandments in the Torah.-[from Mechilta]

**Rashi’s Commentary for:‎‎ B’Midbar (Num.) 28:16-25**

**18** **You shall refrain from all manner of mundane work** Even essential work, such as the prevention of loss, which is permitted on the intermediate days of the festival, is forbidden on the festival itself.-[*Torath Kohanim Emor* 187, see *Rashi* on Lev. 23:8]

**19** **bulls** Corresponding to Abraham, about whom it says, “And to the cattle did Abraham run,” [to feed the three angels who visited him] (Gen. 18:7).

**ram** Symbolizing the ram [sacrificed instead] of Isaac (see Gen. 22:13).

**lambs** Corresponding to Jacob, of whom it says, “Jacob separated the lambs” (Gen. 30: 40). I saw this in the commentary of R. Moshe Hadarshan [the preacher]. -[*Mid. Aggadah*, *Midrash Tadshey* ch. 10]

**24** **Like these, you shall offer up daily** They should not be decreased progressively, as is the case of the bulls of the [Sukkoth] festival.-[*Sifrei Pinchas* 48]

**Ashlamatah: Joshua 5:2 – 6:1 + 27‎**

| **Rashi** | **Targum** |
| --- | --- |
| 2. At that time the Lord said to Joshua, Make for yourself sharp knives, and circumcise again the children of Israel the second time. | 2. At that time the LORD said to Joshua: "Make for yourself sharp scalpels, and circumcise the sons of Israel again a second time." |
| 3. And Joshua made for himself sharp knives, and circumcised the children of Israel at the hill of the foreskins. | 3. And ‎Joshua made for himself sharp scalpels and circumcised the sons of Israel at the hill, and he called it the hill of foreskins. |
| 4. And this is the reason why Joshua did circumcise: All the people that came out of Egypt, that were males, all the men of war, had died in the desert by the way after they came out of Egypt. | 4. And this ‎is the reason that Joshua circumcised: All the people who went forth from Egypt, the males, all the men waging battle died in the ‎wilderness on the way when they went forth from Egypt. |
| 5. For all the people that came out were circumcised, but all the people that were born in the wilderness by the way as they came forth out of Egypt, they had not circumcised. | 5. For all the people who went forth were circumcised; and all the people ‎who were born in the wilderness on the way when they went forth from Egypt, they did not circumcise. |
| 6. For the children of Israel walked forty years in the wilderness, until all the people, the men of war, that came out of Egypt, were consumed, those who did not listen to the voice of the Lord, to whom the Lord had sworn that He would not show them the land, which the Lord had sworn to their forefathers that He would give us, a land that flows with milk and honey. | 6. For forty years the sons of ‎Israel walked in the wilderness until all the people, the men waging battle who went forth from Egypt, perished, for they did not ‎accept the Memra of the LORD for the LORD swore to them that he would not let them see the land that the LORD swore to their fathers ‎to give to us, a land producing milk and honey. |
| 7. And their children, whom he raised up in their stead, them Joshua circumcised, for they had not circumcised them by the way. | 7. And their sons who stood in their place, them Joshua circumcised, because they ‎were uncircumcised, because they did not circumcise them on the way. |
| 8. And it was, when all the people were finished being circumcised, that they remained in their places in the camp, until they recovered. | 8. And when all the people were finished being circumcised, ‎they remained in their place in the camp until they were healed. |
| 9. And the Lord said to Joshua, This day have I rolled away the reproach of Egypt from you. And he called the name of the place Gilgal to this day. | 9. And the LORD said to Joshua: "This day I have made pass away the ‎reproaches' of the Egyptians from you." And he called the name of that place Gilgal until this day. |
| 10. And the children of Israel encamped in Gilgal, and they made the Passover sacrifice on the fourteenth day of the month at evening in the plains of Jericho. | 10. And the sons of Israel camped ‎in Gilgal and kept the Passover on the fourteenth day of the month, at evening, in the plains of Jericho. |
| 11. And they ate of the grain of the land on the morrow of the Passover, unleavened cakes and parched grain on this very day. | 11. And they ate from the ‎produce of the land after the Passover - the unleavened bread and the parched grain, the first fruits - this day. |
| 12. And the manna ceased on the morrow when they ate of the grain of the land; neither had the children of Israel manna anymore; and they ate of the produce of the land of Canaan that year. | 12. And the manna ‎ceased on the day that was after the one on which they ate from the produce of the land. And there was no more manna for the sons of ‎Israel. And they ate from the harvest of the land of Canaan in that year. |
| 13. And it was when Joshua was in Jericho, that he lifted up his eyes and saw, and, behold, a man was standing opposite him with his sword drawn in his hand; and Joshua went to him, and said to him, Are you for us, or for our adversaries? | 13. And when Joshua was in Jericho, he lifted up his eyes and ‎saw. And behold a man was standing opposite him, and his sword was drawn in his hand. And Joshua came unto him and said to him: ‎‎"Are you coming ‎ to our aid or to our enemies?" |
| 14. And he said, No, but I am the the captain of the host of the Lord; I have now come. And Joshua fell on his face to the earth and prostrated himself, and said to him, What does my lord say to his servant? | 14. And he said: "No, for I, an angel sent from before the LORD have come now." And Joshua fell upon ‎his face, upon the earth, and bowed down and said to him: "What is my master speaking with his servant?" |
| 15. And the captain of the Lord's host said to Joshua, Remove your shoe from your foot; for the place upon which you stand is holy. And Joshua did so. | 15. And the angel who was sent ‎from before the LORD said to Joshua: "Loosen your shoes from upon your feet, for the place upon which you are standing is holy." And ‎Joshua did so.‎ |
|  |  |
| 1. And Jericho had shut its gates and was barred because of the children of Israel; none went out and none came in. | 1. And Jericho was closed up and forttfied from before the sons of Israel; no one of them was going forth and entering.‎ |
| 27. So the Lord was with Joshua; and his fame was throughout the entire land. | 27. And the Memra of the LORD was at the aid of Joshua. and his reputation was great in all the land. ‎ |
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**Note:**

**As you read the following Midrash, please remember that they are composed in the Drash style, and therefore their content is metaphorical – i.e., a parable that is teaching something about the government/governance of Heaven. It is up to you to read each paragraph and discern what the parable is and what it teaches about the kingdom of G-d here on earth. After that, look at the whole Pisqa and see how the parts join to form a whole new parable which you need to identify and interpret. Remember we are at the Parable/metaphorical level, and we should not interpret these statements literally – it says what it means, otherwise we miss the whole point that the author/s had in mind as well as their objectives.**

**Midrash PESIQTA deRAB KAHANA**

**Pisqa Seven**

**And it came to pass at midnight *[that the Lord smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh who sat on his throne to the firstborn of the handmaiden behind the millstones, and all the firstborn of the cattle. And Pharaoh rose up in the night, he and all his servants and all the Egyptians, and there was a great cry in Egypt, for there was not a house where one was not dead. And he summoned Moses and Aaron by night and said, "Rise up, go forth from among my people, both you and the people of Israel, and go, serve the LORD as you have said. Take your flocks and your herds, as you have said, and be gone; and bless me also!]***(Ex. 12:29-32).

**VII:I**

‎R. Tanhum of Jaffa in the name of R. Nunayya of Caesarea opened discourse by citing the following verse: *"But when I thought how to understand this, it seemed to me a wearisome task* (Ps, 73:16). Said David, **'No one can reckon the exact moment of midnight except for the Holy One, blessed be He**, but, as for me, *But when I thought how to understand this, it seemed to me a wearisome task.* For no creature can reckon the exact moment except for Him, for it is said: *And it came to pass at midnight {that the LORD smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh who sat on his throne to the firstborn of the handmaiden behind the millstones, and all the firstborn of the cattle. And Pharaoh rose up in the night, he and all his servants and all the Egyptians, and there was a great cry in Egypt, for there was not a house where one was not dead. And he summoned Moses and Aaron by night and said, "Rise up, go forth from among my people, both you and the people of Israel, and go, serve the Lord as you have said. Take your flocks and your herds, as you have said, and be gone; and bless me also!]”* (Ex. 12:29-32).

**VII:II ‎**

‎R. Aha opened discourse by citing this verse: *I am the LORD, the LORD is My name; I will not give My glory to another ‎god, nor My praise to any idol* (Is. 42:8). *‎I am the LORD, the LORD is my name*: said R. Aha, "Said the Holy One, blessed be He, '*I am the LORD, the LORD is ‎My name*. ‎That is the name that was given to Me by the first Man. ‎That is My name, concerning which I made a stipulation with Myself. That is the name concerning which I stipulated between the angels and Myself.

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‎*... I will not give My glory to another god, nor My praise to any idol* (Is. 42:8): ‎R. Menahema said in the name of R. Abin, "This refers to the shades."

R. Nehemiah in the name of R. Mina said, "No creature except for the Holy One, blessed be He, can distinguish ‎between the drop of sperm that produces a firstborn and one that does not But as for me, *But when I thought how to understand this, it seemed to me a wearisome task. ‎*For no creature can reckon the exact moment except for Him, for it is said: *And it came to pass at midnight ‎‎[that the LORD smote all the firstborn in the land of Egypt*." ‎ ‎

**VII:III ‎**

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***I make My servants' prophecies come true and give effect to My messengers' designs. I say of Jerusalem, "She will ‎be inhabited once more," and of the cities of Judah, "They will be rebuilt, all their ruins I will restore"*** (Is. 44:26): R. Berekhiah in the name of R. Levi: "If someone can *make My servants' prophecies come true and give effect ‎to my messengers' designs*, do we not know that He will say of Jerusalem, *She will be inhabited once more, ‎and of the cities of Judah, They will be rebuilt, all their ruins I will restore*? ‎But the point is this: an angel appeared to Jacob, our father, and said to him, What is your name? *And he said, ‎Jacob. And he said, Your name will not longer be Jacob, but Israel* (Gen. 32:28-29). ‎Then the Holy One, blessed be He, appeared to our father, Jacob, so as to confirm the decree of that angel: ‎*And God said to him, Your name is Jacob* (Gen. 35:9, 10).As to Jerusalem, since all of the prophets prophesied that Jerusalem would be rebuilt, how much the more so ‎‎[will God confirm what his prophets have said]!"

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‎Another interpretation of the verse: *“I make My servants' prophecies come true and give effect to My messengers' ‎designs. I say of Jerusalem, "She will be inhabited once more," and of the cities of Judah, "They will be rebuilt, all their ‎ruins I will restore.””* (Is. 44:26): *‎I make ‎My servants' prophecies come true* refers to Moses: *Not so is My servant Moses* (Num. 12:7). *And give effect to My messengers' designs* refers to Moses: *He sent an angel and brought us out of Egypt* ‎‎(Num. 20:16). ‎Said the Holy One, blessed be He, to Moses, *Go, say to Israel, I will pass through the land of Egypt on that ‎night* (Ex. 12:12). Moses went and told Israel: *Thus said the LORD, At midnight I will go forth through Egypt* (Ex. 11:4). ‎‎[Noting that Moses had specified the exact time,] said the Holy One, blessed be He, “I have already made a ‎promise to Moses, saying to him, *Not so is My servant, Moses. In My entire household he is faithful* (Num. 12:7). ‎Will My servant, Moses, tum out to be a bluffer?” But what has Moses said? *At midnight I will go forth through Egypt.* ‎So I will do it at midnight: *and it came to pass at midnight [that the LORD smote all the firstborn in the land of ‎Egypt, from the firstborn of Pharaoh who sat on his throne to the firstborn of the captive who was in the ‎dungeon, and all the firstborn of the cattle.}*" ‎

**VII:IV ‎**

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***At midnight I rise to give You thanks for the justice of Your decrees. I keep company with all who fear You, with all ‎who follow Your precepts. The earth is full of Your never-failing love; O LORD, teach me Your statutes*** (Ps. 119:62-64): ‎R. Phineas in the name of R. Eleazar bar Menahem: "What would David do? He would take a psaltery and a harp and put them at his pillow and get up at midnight and play on them. **And the Sages of Israel would hear the sound and say, 'Now if King David is occupied with Torah-study, how ‎much the more so should we!' It came about that all of Israel would occupy themselves in the study of Torah."**

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‎Said R. Levi, "There was a window by the bed of David, open to the north, and the harp was suspended at it, and as ‎the north went blew at midnight, it would rush through the harp, and the harp would give forth sound on its own, in line ‎with this verse: *When the instrument played* (2 Kgs. 3:5). ‎What it says is not, 'when David played ... ,' but, *When the instrument played*. ‎This indicates that the harp would give forth sound on its own. **And the Sages of Israel would hear the sound and say, 'Now if King David is occupied with Torah-study, how ‎much the more so should we!' ‎It came about that all of Israel would occupy themselves in the study of Torah." ‎**

*[… and it came to pass at midnight that the LORD smote all the firstborn in the land of Egypt, from the firstborn of ‎Pharaoh who sat on his throne to the firstborn of the captive who was in the dungeon, and all the firstborn of the cattle:]* ‎That is in line with what David said: *[My heart is steadfast, O God, my heart is steadfast. I will sing and raise a psalm;] ‎awake, my glory, awake, lute and harp, I will awake at dawn of day* (Ps. 57:7-8). I will awake my glory before the glory of my creator, my glory is nothing before the glory of my creator. *I will awake at dawn of day*: I will awake the dawn, and the dawn will not wake me up. But his impulse to do evil roused him and said to him, "David, ordinarily dawn wakes up kings, but you say, *I ‎will awake at dawn of day*! Kings usually sleep to the third hour, but you say, *At midnight I rise to give you ‎thanks for the justice of Your decrees*.” ‎

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What is the meaning of *the justice of Your decrees*? ‎[Thanks are due for] the decree of judgment that You carried out against the wicked Pharaoh, and the justice ‎that You did with our elder, Sarah. That is in line with this verse: *And the LORD afflicted Pharaoh with great plagues* (Gen. 12: 17). ‎

Another interpretation of *the justice of Your decrees*: ‎‎[David said,] "[Thanks are due for] the decree of judgment that You carried out against the nations of the world ‎‎[Ammon and Moab], and the justice that You did with our ancestor and our ancestress [reference here is to ‎Boaz and Ruth]. For if he [Boaz] had [Braude and Kapstein, p. 143:] slipped into her as she lay at his feet, whence would I ‎have had my origin? Instead You set a blessing into his heart, so he said, Blessed are You of the LORD, my daughter (Ruth 3:10).

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‎Another interpretation of *the justice of Your decrees*: ‎‎[Thanks are due for] the decree of judgment that You carried out against the Egyptians in Egypt. And for the righteousness/generosity that You carried out with our forefathers in Egypt. For they had to their credit only two religious duties on account of which they should be redeemed, the blood ‎of the Passover-offering and the blood of circumcision. That is in line with this verse: *And I passed over you and I saw you wallowing in your bloods, and I said to you, ‎In your bloods, live* (Ezek 16:6). *In your bloods*: the blood of the Passover-offering and the blood of ‎circumcision.

**VII:V ‎**

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Said R. Simeon b. Yohai, "Moses did not know how to calculate split seconds, let alone minutes or hours, of the ‎night. But the Holy One, blessed be He, knows how to calculate split seconds, let alone minutes and hours, can stay within ‎the rule even by a hair's breadth." [Mandelbaum, p. 125, n. to 1. 13:] Therefore it is written, ***... and it came to pass at midnight [that the LORD ‎smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh who sat on his throne to the firstborn ‎of the captive who was in the dungeon, and all the firstborn of the cattle.} ‎***

Who divided the night? R. Benjamin bar Japheth in the name of R. Yohanan: "The night divided itself up on its own." ‎Rabbis say, "Its creator divided it."

Here you read: *And it came to pass at midnight* (Ex. 12:29) and elsewhere: *And He divided the night for them* (Gen. 14:15). Said R. Tanhuma, "[God said,] 'Your father went forth with me at midnight, so I will go forth with his children at ‎midnight.'” Rabbis say, "Said the Holy One, blessed be He, 'Your father went forth with me last night to midnight, so I will go forth ‎with his children from midnight to the morning.'" ‎

‎Said R. Yohanan, "The angelic prince who protects the Egyptians will fall only by day. What verse of Scripture so indicates? *Daylight will fail in Tahpanhes, when I break the yoke of Egypt there; ‎‎[then her boasted might will be subdued; a cloud will cover her, and her daughters will go into captivity. ‎Thus I will execute judgment on Egypt, and they will know that I am the LORD]* (Ezek. 30:18-19)." ‎And Scripture further states, *On that day there will be five cities in the land of Egypt speaking the language ‎‎[of Canaan and swearing allegiance to the LORD of Hosts, and one of them will be called the City of the Sun]* ‎‎(Is. 19:18)." ‎What are these five cities? R. Hilkiah in the name of R. Simon says, "**No**, which is **Alexandria,** **Noph,** which is **Memphis,** **Tehaphnehes,** ‎which is **Hophnias,** t**he city of ‎the sherds,** which is [Braude and Kapstein, p. 145:] **Ostracena**, and **the city of the sun**, which is **Heliopolis**.

Said Rabban Yohanan b. Zakkai, "We have found that both night and day are called day, for it is written, *And there was evening, and there was morning, one day* ‎‎(Gen. 1:5)." ‎R. Joshua bar Nehemiah derived the same proposition from this verse: ‎‎"*Also the night will not be too dark for you, and the night will glow like the day, darkness like light* (Ps. 139:12). ‎‎"[God says,] 'That is darkness which is light for Me, and night so far as mortals are concerned. '" ‎That yields the conclusion that on that very day the firstborn of the Egyptians died. ‎How did it work out? They were smitten with a death-dealing blow in the evening, then writhed all night, and in the morning died. What verse of Scripture indicates it? "We have all died" is not what it says, but rather, *We are all dying*, that is to say, breathing our last. ‎That is in line with this verse: *On the day on which I smote every firstborn* (Num. 3:13), and, further, *On the day on which I sanctified to me every firstborn* (Num. ‎‎8:17). ‎On this basis you must conclude that on the day on which the firstborn of the Egyptians died, I sanctified to Me every firstborn [of Israel]. ‎

**VII:VI ‎**

‎***... the Lord smote all the firstborn in the land of Egypt*** (Ex. 12:29): ‎When the verse refers to a firstborn, it adds, *all the firstborn*, encompassing the firstborn of a man and the firstborn of a woman, the firstborn of a male and the ‎firstborn of a female. ‎How so? If a man had sexual relations with ten women and then they produced ten sons, it would tum out that all of them were firstborn of women. If ten men had sexual relations with one woman and she produced ten sons, all of them would turn out to be the firstborn of males. But take note of a case in which there was a household in which was no firstborn either for a male or for a female? How then can I apply to that house the verse: *‎‎for there was not a house where one was not dead*? ‎**Said R. Abba bar Aha, ''Then the one in charge of the household would die. That is in line with this verse: *Shimri the one in charge, for though he was not firstborn, ‎nonetheless his father put him in charge* (1 Chr. 26:10)." ‎**

It was taught on Tannaite authority in the name of R. Nathan, "On the day on which a firstborn of one of them died, he would make an icon of him in the house. ‎On that day [on which the firstborn was killed,] it too was smashed up, shattered, and scattered. ‎It was as hard for the parent as if on that very day he had buried the firstborn himself. Said R. Yudan, "Since the Egyptians would bury their dead in their houses, the dogs would come in through the burial niches [better: sewer pipes] and pull ‎out the bones of the firstborn among the dead and play with them. It was as hard for the parent as if on that very day he had buried the firstborn himself."

**VII:VII**

‎***.. from the firstborn of Pharaoh [who sat on his throne even to the firstborn of the maidservant who is behind the mill, and all the firstborn of the cattle]*** (Ex. 12:29): ‎On the basis of that statement [read as *from the firstborn, Pharaoh*] it follows that Pharaoh himself was a firstborn. ‎

All of the firstborn came to their fathers, saying to them, “Since Moses has said, *And every firstborn will die* (Ex. 11:5), all the things that he has said against ‎this people have come upon them. But now go and let these Hebrews go from among you, and if you do not do so, lo, this people is going to die." They said, "Each one of us has ten sons. Let one of them die, and let what these Hebrews say not come to pass." They said, "The sole remedy for the matter is [or us to go to Pharaoh, for he is a firstborn. He may have mercy on his own life and let these Hebrews go ‎away from among us." ‎They went to Pharaoh, saying to him, "Since Moses has said, *And every firstborn will die* (Ex. 11:5), all the things that he has said against this people have ‎come upon them. But now go and let these Hebrews go from among you, and if you do not do so, lo, this people is going to die." ‎ He said, "Go and beat the humps of these people. I have said, 'It is my life or the lives of these Hebrews!' And you say this!" The firstborn went and killed sixty myriads of their fathers. That is in line with this verse: *To the one who smote Egypt through their firstborn* (Ps. 136: 1 0). ‎What is written is not, "To the one who smote the Egyptians in Egypt," but, *To the one who smote the Egyptians through their firstborn*. [for] the firstborn ‎killed their fathers, in the number of sixty myriads.

‎R. Abun in the name of R. Judah b. Pazzi said, "Batyah, the daughter of Pharaoh, was a firstborn. On account of what merit was she saved? It was through ‎the prayer of Moses. ‎For it is written: *She perceives that her merchandise is profitable. Her lamp does not go out at night* (Prov. 31: 18). ‎The reference to night calls to mind the verse: *It is a watch night for the LORD* (Ex. 12:42)." ‎

**VII:VIII ‎**

‎***[..from the firstborn of Pharaoh who sat on his throne] even to the firstborn of the maidservant who is behind the mill, [and all the firstborn of the cattle]*** (Ex. ‎‎11:5): ‎R. Huna and R. Aha in the name of R. Eleazar son of R. Yose the Galileans, "Even the handmaiden who were latched to the millstones would say, 'We take ‎pleasure in our subjugation, so long as the Israelites also are subjugated." Said R. Judah b. Pazzi, "There is a traditional narrative that this was with reference to Seah, daughter of Asher, for when she came down to Egypt, they ‎had latched her to the millstones." ‎

**VII:IX ‎**

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***... and all the firstborn of the cattle*:** ‎If man had sinned, what sin had beasts done? It was because the Egyptians bow down to the ram. ‎It was so that the Egyptian would not have occasion to say, "Our god [the ram] has brought this punishment on us. Our god is strong, for it has stood ‎up for itself. Our god is strong, because the punishment did not touch it."

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**VII:X ‎**

‎R. Huna and R. Joshua bar Abin, son-in-law of R. Levi, in the name of R. Levi: "The Merciful God does not touch lives first of all [but exacts vengeance on ‎property]. From whom do you learn that fact? From Job: *A messenger came to Job and said, The oxen were plowing and the asses feeding beside them* (Job 1:14). What is the meaning of, *and the asses feeding beside them*? ‎Said R. Hama, "A model of the order of the world to come was made for him, in line with this verse: *Behold, the days are coming, says the LORD, when ‎the one who ploughs will overtake the one who reaps* (Amos 9:13). [Mendelbaum: That is, corn will ripen within moments after the seed is planted, so ‎that browing animals will follow in the tracks of the plowing animals.]" ‎

Said R. Abba bar Kahana, "[With reference to the verse, *The Sabeans made a raid and took the oxen and the asses away, yes, they smote the servants with ‎the edge of the sword* (Job 1: 15),] they went out of Kefar Kerinos and went through the whole of Ublin, and when they came to Migdal Sebayya, they ‎died." ‎Said R. Hama, “[In the verse, *And I alone have escaped* (Job 1: 15),] the word *alone* bears the sense of *solely*, that is, he alone escaped [only with his life], ‎but was himself broken and beaten." Said R. Yudan, "*And I alone have escaped to tell you* (Job 1:15) means that 'the sole purpose for which I escaped was to tell you,' at which point he died. ‎That is in line with this verse: *While he was still speaking, there came another and said, The fire of God fell from heaven and burned up the sheep and ‎the servants and consumed them; and I alone have escaped to tell you*. *While he was speaking there came another and said, The Chaldaeans formed three ‎companies and made a raid upon the camels and took them and slew the servants with the edge of the sword and I alone have escaped to tell you.* (Job ‎‎1:14-17).When Job heard this news, he forthwith began to collect a troop to make war against them [but then he changed his mind, as will now be explained]. That ‎is in line with this verse: *Because I stood in great fear of the multitude, and the contempt of families terrified me, so that I kept silence and did not go out ‎of doors* (Job 31:34)." ‎

Said Job [in gathering his troops], "This nation is the most contemptible of all nations: *Behold the land of the Chaldaeans - the people that* was *a no-people* ‎‎(Is. 23:13). Would that it had never come into existence. Does that people think that it can frighten me?” But when people told him, "*The fire of God fell from heaven*, he said, "If it is from Heaven, what can I do." ‎Forthwith: ... *so that I kept silence and did not go out of doors*. ‎And then: *And he took a potsherd with which to scrape himself and sat among the ashes* (Job 2:8). ‎

‎[The same proposition derives from the case] also of Mahlon and Chilion. First their horses, camels, and asses died, and then he died, ‎as it is said: *And Elimelech, Naomi's husband, died* (Ruth 1:3), then the two sons: *Mahlon and Chilion died, both of them* (Ruth 1:5). [Delete: And then she died.]

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‎So too is the rule applying to skin-ailments which affect man. ‎**First of all, it begins on his house, and, if the man repents, the affected stone has only to be removed: *They will dismantle the stones* (Lev. 14:40). If the ‎man does not repent, then the whole house has to be dismantled: ‎*And he will dismantle the house* (Lev. 14:45). And then it ‎ affects his clothing. If he repents, the clothing has to be ripped: *And he will tear the affected patch out of the garment or the hide or from the warp or from the woof* ‎‎(Lev. 13:56). If he does not repent, then the clothing has to be burned: *And he will burn the clothing* (Lev. 13:52). Then it affects his body. If he repents, it goes ‎away, and he departs, and if not, it comes back on him: *And he will sit solitary, his dwelling will be outside of the camp* (Lev. 13:46) [Tosefta. Neg. 6:4]**

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‎So too is the rule as to the events in Egypt: First the measure of justice affected their property: *He smote their vines and their fig trees* (Ps. 105:33). Then: *He gave over their cattle to the hail and their flocks to fiery bolts of lightning* (Ps, 78:48). ‎Then at the end: *He smote all the firstborn of Egypt* (Ps, 78:51). ‎

**VII:XI ‎**

‎R. Levi bar Zechariah in the name of R. Berekhiah: "It was with the arts of royal siege-warfare that God came against them. First of all, [a besieging army] shuts up their water supply, then he brings against them thunders of war, then he shoots arrows, then he brings troops, ‎then he storms them, then he pours burning oil, then he throws great stones against them, then he brings against them scaling troops, then he captures ‎them, then he takes out their greatest figure and kills him. ‎[So too is the order of God's siege of Egypt:] first he shut up their water supply: *He turned their rivers into blood* (Ps, 78:44). ‎Then he brought against them thunders of war: This refers to the frogs.” (Said R. Yose bar Hanina, "The croaking was worse for them than the frogs themselves." "Then he shot arrows: This refers to the lice. Then he brought troops: This refers to the swarms of wild beasts. Then he starved them out: *A very heavy murrain* (Ex. 9:3). ‎Then he poured burning oil: This refers to the boils. Then he threw great stones against them: This refers to the hail. Then he brought against them scaling troops: This refers to the locusts. Then he captured them: this refers to the darkness. Then he took out their greatest figure and killed him: This refers to the killing of the firstborn." ‎

R. Levi, son-in-law of R. Zechariah, in the name of R. Berekhiah said, "As at the news concerning Egypt, so they shall be startled at the fall of the adversary (Is. 23:5)." ‎Said R. Eliezer, "**Whenever the name of Tyre is written in Scripture, if it is written out [with all of the letters], then it refers to the province of Tyre. Where ‎it is written without all of its letters (and so appears identical to the word for enemy). the reference of Scripture is to Rome. [So the sense of the verse is ‎that Rome will receive its appropriate reward.]"** ‎

‎[Resuming the discussion begun at VII:XI with the information just now given:] R. Levi in the name of R. Hama bar Hanina: "He who exacted vengeance from ‎the former [oppressor] will exact vengeance from the latter. Just as, in Egypt, it was with blood, so with Edom it will be the same: *I will show wonders in the heavens and in the earth, blood, and fire, and pillars ‎of smoke* (Job 3:3). ‎Just as, in Egypt, it was with frogs, so with Edom it will be the same: *‎The sound of an uproar from the city, an uproar because of the palace, an uproar of the Lord who renders recompense to his enemies* (Is. 66:6). ‎Just as, in Egypt, it was with lice, so with Edom it will be the same: *‎The streams of Bosrah will be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch* (Is. 34:9). *Smite the dust of the ‎earth that it may become lice* (Ex. 8:12). ‎ Just as, in Egypt, it was with swarms of wild beasts, so with Edom it will be the same: *The pelican and the bittern will possess it* (Is. 34:11). Just as, in Egypt, it was with pestilence, so with Edom it will be the same: *I will plead against Gog with pestilence and with blood* (Ez. 38:22). ‎Just as, in Egypt, it was with boils, so with Edom it will be the same: *‎This will be the plague wherewith the Lord will smite all the peoples that have warred against Jerusalem: their flesh will consume away while they stand upon their ‎feet* (Zech. 14:12). ‎Just as, in Egypt, it was with great stones, so with Edom it will be the same: *I will cause to rain upon Gog ... an overflowing shower and great hailstones* ‎‎(Ez. 38:22). ‎Just as, in Egypt, it was with locusts, so with Edorn it will be the same: ‎*And you, son of man, thus says the LORD God: Speak to birds of every sort ... the flesh of the mighty will you eat ... blood will you drink ... you will eat fat until you ‎are full and drink blood until you are drunk* (Ez. 39:17-19). ‎Just as, in Egypt, it was with darkness, so with Edom it will be the same: *He will stretch over Edom the line of chaos and the plummet of emptiness* (Is. ‎‎34:11). ‎Just as, in Egypt, he took out their greatest figure and killed him, so with Edom it will be the same: *A great slaughter in the land of Edom, among them ‎to come down will be the wild oxen* (Is. 34:6-7). ‎Said R. Meir, "[The letters of the word for wild (*reemim*) may be read as *Rome,* thus,] '*Among them to come down shall be Rome.*" ‎ ‎

**VII:XII ‎**

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***For behold darkness will cover the earth, and thick darkness the peoples; but the LORD will arise upon you, and His glory will be seen upon you. [And nations ‎will come to your light, and kings to the brightness of your rising]*** (Is. 60:2-3): ‎

R. Levi bar Zechariah in the name of R. Berekhiah: "*Darkness and thick darkness* affected Egypt for three days. What verse of Scripture indicates it? *And ‎there was darkness, thick darkness* (Ex. 10:22). ‎But emptiness and void have never yet affected this world. ‎But where [and when] will they come to pass? They will envelope the great city of Rome: *He will stretch over it the line of chaos and the plummet of emptiness* (Is. 34:11)." ‎Rabbis say, "As to the nations of the world, who never accepted the Torah which was given in darkness, concerning them Scripture says, *For behold ‎darkness will cover the earth, and thick darkness the peoples* .... But as to Israel, which accepted it in darkness, concerning them Scripture says, *... but the LORD will arise upon you, and His glory will be seen upon you.*" ‎

**Nazarean Codicil:**

**I Corinthians 1:1 – 2:16**

**& Revelation 2:1-7**

**Revelation 2:1-7**

**Hakham’s Rendition**

1And to the angel of the congregation in Ephesus, write, 'So says he who holds the seven stars in his hand, he who walks among the Menorot (seven branched candlesticks) of gold.

2 I know your works and your labor and your endurance and that you are not able to bear evil [ones]. And you have tested those who say about themselves that they are to be Sh’liachim (apostles) and are not and you have found them [to be] liars.

3 And you have endurance and you bear a burden because of my name (or, authority) and you have not become weary.

4 **But I have [something] against you, because you have left your first love.[[1]](#footnote-1)**

5 Remember from where you came and do the former works, but if not, I will come to you and I will remove your Menora (candelabra – i.e. the seven ministers of the congregation), unless you repent.

6 But this you have, that you hate the works of the Nicolaitans (i.e. Oppressors of the Laity), that I also hate.'

7 He who has ears should hear what the Spirit says to the congregations. And to him who overcomes, I will allow [him] to eat of the tree of life which is in the midst of PaRDeS (paradise) of Ha-Shem."

**Questions for Discussion**

1. List all the morals given in each of the paragraphs of this Pisqa which are all in Parables and alluding to something.
2. Having listed all the morals, what is the general patter or overall morall of the whole Pisqa?
3. How is this General Moral fit into the themes of the readings for the First Day of Unleavened Bread?

**After Habdalah: Omer Tonight Day 1**

**Second day of Passover – Morning Service (No work allowed)**

Sunday April 08, 2012 – Nisan 16

Torah Reading: Vayikra (Leviticus) 22:26-23:44

Reader 1:  Vayikra 22:26 – 23:3

Reader 2:  Vayikra 23:4-14

Reader 3:  Vayikra 23:15-22

Reader 4:  Vayikra 23:23-32

Reader 5:  Vayikra 22:33-44

Maftir: B’Midbar (Number)s 28:16-25

Ashlamatah: II Kings 23:1-9; 21-25

Nazarean Codicil: 1 Corinthians 3:1 – 5:13 & Revelation 2:1-7[[2]](#footnote-2)

**Note:**

**As you read the following Midrash, please remember that they are composed in the Drash style, and therefore their content is metaphorical – i.e., a parable that is teaching something about the government/governance of Heaven. It is up to you to read each paragraph and discern what the parable is and what it teaches about the kingdom of G-d here on earth. After that, look at the whole Pisqa and see how the parts join to form a whole new parable which you need to identify and interpret. Remember we are at the Parable/metaphorical level, and we should not interpret these statements literally – it says what it means, otherwise we miss the whole point that the author/s had in mind as well as their objectives.**

**Midrash PESIQTA deRAB KAHANA**

**Pisqa Nine**

***When a bull or sheep or goat [is born, it will remain seven days with its mother, and from the eighth day on, it will be acceptable as an ‎offering by fire to the Lord] ‎***(Lev. 22:27). ‎

**IX:I ‎**

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*[Concerning the verse: When a bull or sheep or goat is born, it will remain seven days with its mother; and from the eighth day on it will be acceptable as ‎an offering by fire to the Lord* (Lev. 22:27)]: *Your righteousness/generosity is like the mountains of God, Your judgments are like the great deep; [man and beast You save, O ‎LORD*] (Ps. 36:6). ‎R. Ishmael and R. Aqiba: R. Ishmael says, "With the righteous/generous, who carry out the Torah, which was given *from the mountains of God* the Holy One, blessed be He, does ‎righteousness/generosity *like the mountains of God. Your righteousness/generosity is like the mountains of God.* ‎But with the wicked, who do not carry out the Torah, which was given '*from the mountains of God*,' the Holy One, blessed be He, seeks a strict ‎accounting, *unto the great deep. Your judgments are like the great deep.* ‎R. Aqiba says, "All the same are these and those: the Holy One, blessed be He, seeks a strict accounting with [all of] them in accord with strict justice. He seeks a strict accounting with the righteous/generous, collecting from them the few bad deeds that they do in this world, in order to pay them an abundant reward ‎in the world to come. And He affords prosperity to the wicked and gives them a full reward for the minor religious duties that they successfully accomplished in this world, ‎in order to exact a full penalty from them in the world to come." ‎

‎Rabbi [Judah the Patriarch] [Leviticus Rabbah: Meir] says, "The righteous/generous are comparable to their abode [like the mountains of God] and the wicked are ‎comparable to their dwelling [like the great deep]. ‎The righteous/ generous are comparable to their abode: *I will feed them in a good pasture, and upon the high mountains of Israel will be their fold* (Ez. 34:14). ‎The wicked are comparable to their abode: *Thus said the LORD in the day when he went down to the netherworld, I caused the deep to mourn and cover ‎itself for him* (Ez. 31:15)." ‎

R. Judah b. Rabbi said, "'I caused to mourn (H'BLTY)' is written, 'I brought down (HWBLTY).' By way of parable: they do not make a cover for a bowl of silver, gold, copper, iron, tin, or lead [Num. 31:22] but only [for one] of clay, for it is a material of the ‎same sort [as the bowl]. So said the Holy One, blessed be He, 'Gehenna is dark, and the wicked are dark, and the deep is dark. Let the dark come and cover the dark,' [as it is said], *For {the wicked} comes in vanity and departs in darkness and his name is covered with darkness* (Qoh 6:4)." ‎

R. Jonathan in the name of R. Josiah would rearrange the elements of this verse: "*Your righteousness/generosity over Your judgments {prevails} like the mountains of God over ‎the great deep*.” Just as these mountains conquer the great deep, so that it may not rise up and flood the entire world, so the deeds of the righteous/generous overcome punishment, keeping ‎it from spreading over the world. Another interpretation of the verse, *our righteousness/generosity over your judgments {prevails} like the mountains of God over the great deep*: Just as these mountains have ‎no end, so the reward of the righteous/generous in the world to come will know no end. ‎‎"*Your judgments are like the great deep* (Ps, 36:6): ‎Just as there is no searching out the great deep, so there is no searching out the punishment that is coming upon the wicked in the age to come.

Another interpretation: *Your righteousness/generosity is like the mountains of God*  Just as the mountains are [readily] visible, so the deeds of the righteous/ generous are [readily] visible. That is in line with the following verse of Scripture: *May they fear You in the sun* (Ps, 72:5). ‎*Your judgments are like the great deep:* Just as the deep is hidden [from view]. so the deeds of the wicked are hidden [from view]. ‎That is in line with the following verse of Scripture: *Whose deeds are in the dark* (Is. 29: 15). ‎

Another interpretation: *Your righteousness/generosity is like the mountains of God:* ‎Just as these mountains are sown and bring forth fruit. so the deeds of the righteous/generous bring forth fruit. That is in line with the following verse of Scripture: *Tell the righteous/generous that it will be well with them, for they will eat the fruit of their deeds* (Is. 3:10). *Your judgments are like the great deep:* Just as the great deep is not sown and does not bring forth fruit. so the deeds of the wicked do not bear fruit. ‎That is in line with the following verse of Scripture: *Woe to the wicked. It will be ill with him, for what his hands have done will be done to him* (Is. 3:11). ‎

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Another interpretation: *Your righteousness/generosity is like the mountains of God*: [Said] R. Judah b. R. Simon. "The act of righteousness/generosity which You did with Noah in the ark ‎is like the mountains of God. ‎That is in line with the following verse of Scripture: *And the ark rested ... on the mountains of Ararat* (Gen. 8:4). ‎[“*Your judgments are like the great deep*:] The judgments which You meted out to his generation you exacted from them even to the great deep. That is in line with the following verse of Scripture: *And on that day the springs of the great deep broke open* (Gen. 7:11). ‎And not only so, but, when You remembered him, it was not him alone that you remembered, but him and everyone that was with him in the ark. That is in line with the following verse of Scripture: *And God remembered Noah and all the living creatures* (Gen. 8: 1)." ‎‎[Leviticus Rabbah adds:] Another interpretation of *Your righteousness/generosity is like the mountains of God*: ‎R. Joshua b. Levi went to Rome. There he saw marble pillars covered with tapestries, so that in the hot weather they should not crack from expansion and in ‎the cold weather they should not crack from contraction. ‎When he went out, he met a poor man with a mat of reeds underneath him and a mat of reeds on top of him. ‎Concerning the marble pillars he recited the following verse of Scripture: *Your righteousness/generosity is like the mountains of God*. ‎‎ He said, "Where you give, you give lavishly." Concerning the poor man he recited this verse: *Your judgments are like the great deep*. ‎‎"Where you smite, You pay close attention to every little detail."

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Alexander of Macedonia went to the king of Kasia, beyond the mountains of darkness. He came to a certain town, called Cartagena, and it was populated ‎entirely by women. They came out before him and said to him, "If you make war on us and conquer us, word will spread about you that you destroyed a town of women. But if ‎we do battle with you and conquer you, word will spread about you that you made war on women and they beat you. And you'll never again be able to hold ‎up your head among kings." ‎[Leviticus Rabbah adds: At that moment he turned away and left.] After he went away, he wrote on the door of the gate of the city, saying, "I, Alexander the ‎Macedonian, a king, was a fool until I came to the town called Cartagena, and I learned wisdom from women." He came to another town, called Africa. They came out and greeted him with apples made out of gold, golden pomegranates, and golden bread. ‎He said, "Is this gold what you eat in your country?" They said to him, "And is it not this way in your country, that you have come here?" He said to them, "It is not your wealth that I have come to see, but it is your justice that I have come to see." While they were standing there, two men came before the king for justice. ‎[Leviticus Rabbah adds: This one kept himself far from thievery, and so did that.] One of them said, "I bought a rubbish heap from this man. I dug it open ‎and found a jewel in it. I said to him, Take your jewel. I bought a rubbish heap. A jewel I didn't buy." The other said, "When I sold the rubbish heap to that man, I sold him the rubbish heap and everything that is in it." The king called one of them and said to him, "Do you have a male child?" He said to him, "Yes." ‎The king called the other and said to him, "Do you have a daughter?" He said to him, "Yes." Then the king said to them, "Let this one marry that one, and let the two of them enjoy the jewel." Alexander of Macedonia began to express surprise. ‎He said to him, "Why are you surprised? Did I not give a good judgment?" He said to him, "Yes, you did." He said to him, "If this case had come to court in your country, how would you have judged it?" ‎He said to him, "We should have cut off the head of this party and cut off the head of that party, and the jewel would have passed into the possession of the crown." He said to him, "Does rain fall on you?" ‎ He said to him, "Yes." ‎‎"And does the sun rise for you?" He said to him, "Yes." He said to him, "Are there small cattle in your country?" He said to him, "Yes." “Woe to you! It is on account of the merit of the small cattle that you are saved." That is in line with the following verse of Scripture: *Man and beast you save, O LORD* (Ps. 36:7). Man on account of the merit of the beast do you save, O LORD." ‎

So did the Israelites say before the Holy One, blessed be He: "LORD of the world, we are mere men. Save us like a beast, for we are drawn after You like ‎beasts." ‎[That is in line with the following verse of Scripture:] *Draw me, we will run after You, like a beast, we are drawn to You*. (Song of Songs 1:4). And whither [*are we drawn after You*]? A member of the household of Rabbi said, "To the Garden of Eden." ‎For it is written, *They feast on the abundance of Your house, and You give them drink from the river of Your delights* (Ps. 36:9). Said R. Eleazar b. R. Menahem, '''Your delight' is not written here, but rather, *Your delights*. On the basis of that fact we may conclude that every ‎righteous/generous person has an Eden unto himself."

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‎Said R. Isaac, "Judgment is stated with regard to man, and judgment is stated with regard to beast. The judgment stated with regard to a man: *And on the eighth day, he will be circumcised* (Lev. 12:3). And the judgment stated with regard to the beast: [*When a bull or sheep or goat is born, it will remain seven days (with its mother);] and from ‎* *the eighth day on, it will be acceptable [as an offering by fire to the LORD]* (Lev. 22:26). ‎

**IX:II ‎**

‎R. Tanhuma commenced discourse by citing this verse: *Who has given me anything beforehand, that I should repay him? Whatever is under the whole heaven ‎is Mine* (Job 41:3 [Heb. 41:11]). ‎R. Tanhuma interpreted the verse to speak of a bachelor who was living in a town and who [though he had no children and owed nothing] gave wages for ‎scribes and Mishnah teachers: "Said the Holy One, blessed be He, 'It is my responsibility to pay him back for his goodness and to give him a male child.' ‎[Leviticus Rabbah:] "That is in line with the following verse of Scripture: *He who is kind to the poor lends to the LORD*], *and He will repay him for his deed* ‎‎(Prov. 19:17)." ‎

‎Said R. Jeremiah b. Eleazar, "An echo is going to proclaim on the tops of the mountains, saying, 'Whoever has worked with God' will come and collect his ‎reward.' That is in line with the following verse of Scripture: *In time it will be said to Jacob and to Israel, What has God worked* (Num. 23:23). ‎Whoever has worked with God now let him come and collect his reward. And the Holy Spirit says, '*Who has given Me anything beforehand? I will repay him*' (Job. 41:3). ‎Who praised Me before I gave him a soul, who was circumcised in My name before I gave him a male child, who made a parapet for Me before I gave ‎him a roof, who made a Mezuzah for Me before I gave him a house, who made a Sukkah for Me before I gave him a place [for it], who made a Lulab for ‎Me before I gave him money, who made show fringes for Me before I gave him a cloak, who separated Peah for Me before I gave him a field, who ‎separated heave offering for Me and tithe before I gave him a harvest, who separated dough offering for Me before I gave him dough, who separated an ‎offering for Me before I gave him a beast! ‎"*When a bull or a sheep or a goat [is born]* (Lev. 22:7)." ‎

**IX:III ‎**

‎R. Jacob b. R. Zabedi in the name of R. Abbahu opened [discourse by citing the following verse:] "*And it will never again be the reliance of the house of Israel, ‎‎[recalling their iniquity, when they turn to them for aid. Then they will know that I am the LORD God*]” (Ez. 29:16). It is written, *Above him stood the seraphim: each had six wings, [with two he covered his face, and with two he covered his feet,] and with two he flew*' (Is. ‎‎6:2). ‎[*With two he flew*] - singing praises. ‎‎ ‎*With two he covered his face* - so as not to gaze upon the Presence of God. *And with two he covered his feet* - so as not to let them be seen by the face of the Presence of God. ‎For it is written, *And the soles of their feet were like the sole of a calf’s foot* (Ez. 1:7). ‎And it is written, *They made for themselves a molten calf* (Ex. 32:8). ‎[Leviticus Rabbah adds:] So [in covering their feet, they avoided calling to mind the molten calf,] in accord with the verse, *And it will never again be ‎the reliance of the house of Israel, recalling their iniquity* (Ez. 29:16)." ‎

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There we have learned in the Mishnah (M. R.H. 3:2): **All [horns] are suitable except for that of a cow.** ‎ Why except for that of the cow? Because it is the horn of a calf. ‎[Leviticus Rabbah adds:] And it is written, *They made for themselves a molten calf* (Ex. 32:8). ‎So [in not using the horn of a cow, they avoid calling to mind the molten calf, in accord with the verse], *And it will never again be the reliance of the house ‎of Israel, recalling their iniquity* (Ez, 29:16). ‎

‎There we have also learned: *And you will kill the woman and the beast [that lay with her]* (Lev. 20:16). If a human being has sinned, what sin did the beast ‎commit? ‎But since through that beast a disaster has come upon a human being, the Torah has said that it should be stoned. ‎Another consideration: That a beast should not walk through the market and people should say, "That is the beast on account of which So-and-so was ‎stoned to death." This is in line with the verse of Scripture: *And it will never again be the reliance of the house of Israel, recalling their iniquity* (Ez. 29: 17). ‎ ‎

‎It has been taught: On what account does a wife accused of infidelity not drink from a cup used by another woman [the water that brings a curse]? So that people ‎should not say, "Out of this cup another woman drank the water and died." ‎ This is in line with the verse of Scripture: *And it will never again be the reliance of the house of Israel, recalling their iniquity* (Ez. 29: 17). ‎

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And so too here: *When a bull or a sheep or a goat is born* (Lev. 22:27). ‎Now is it born as a bull and not as a calf? But because it is said, They made for themselves a molten calf, therefore the Scripture refers to it as a bull and ‎not as a calf: *When a bull, a sheep, a goat is born*. ‎

**IX:IV ‎**

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*That which is already has been, that which is to be already has been. [God seeks that which is pursued]* (Qoh. 3:15). ‎R. Judah and R. Nehemiah: R. Judah says, "If someone should say to you that had the first Adam not sinned and eaten from that tree, he would have lived and endured even to this ‎very day, tell him, It already has been. Elijah, of blessed memory, who did not sin, does not live forever. ‎‎"*That which is to be already has been*:” If someone should tell to you, it is possible that the Holy One, blessed be He, in the future is going to resurrect ‎the dead, say to him, It already has been. He has already resurrected the dead through Elijah, Elisha, and Ezekiel in the valley of Dura." And R. Nehemiah says, "If someone should say to you that it is possible that to begin with the world was entirely made up of water in water, say to him, ‎It already has been, for the ocean is full of diverse water. ‎"*That which is to be already has been*:” If someone should say to you, the Holy One, blessed be He, is going to dry the sea up, say to him, It already has ‎been. Has he not already done so through Moses: *And the children of Israel walked on dry land through the sea* (Ex. 14:29)." ‎

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R. Aha in the name of R. Simeon b. Halapta: "**Whatever the Holy One, blessed be He, is destined to do in the age to come in some small measure already has ‎he done through the righteous/generous in this world.** The Holy One, blessed be He, has said that He is going to resurrect the dead: he has already resurrected the dead through Elijah, Elisha, and Ezekiel. The Holy One, blessed be He, has said that He is going to bring [people] through water on to dry land: [Leviticus Rabbah:] *When you pass through water, I ‎am with you* (Is. 43:2). He has already brought Israel through [water] with Moses: *And the children of Israel walked on dry land through the sea* (Ex. 14:29). ‎[Leviticus Rabbah:] "*And through rivers they will not overwhelm you* (Is. 43:2). This He has already accomplished through Joshua: On dry land the Israelites ‎crossed the Jordan (Josh. 4:2). ‎[Leviticus Rabbah:] "*When you walk through fire you will not be burned* (Is. 43:2). This he has already accomplished through Hananiah, Mishael, and ‎Azariah. ‎‎[Leviticus Rabbah:] "*And the flame will not consume you* (Is. 43:2). This he has already accomplished: [*The fire had not had any power over the bodies of those men] no smell of fire had come upon them* (Dan. 3:27). ‎‎[Leviticus Rabbah:] "The Holy One, blessed be He, has said that He will sweeten bitter water, he has already accomplished through Moses: *The LORD showed ‎him a tree, and he threw it into the water, and the water became sweet* (Ex. 15:25). ‎[Leviticus Rabbah:] "The Holy One, blessed be He, has said that God will sweeten what is bitter through something bitter, He has already accomplished that through ‎Elisha: *Then he went to the spring of water and threw salt into it and said, Thus says the LORD, I have made this water wholesome* (2 Kgs. 2:21). ‎[Leviticus Rabbah:] "The Holy One, blessed be He, has said that He blesses what is little [and makes it much], He already has accomplished that through Elijah and ‎Elisha: *For thus says the LORD, the God of Israel, 'The jar of meal shall not be spent, and the cruse of oil shall not fail, [until the day that the Lord sends rain upon ‎the earth]* (1 Kgs. 17:14). ‎‎[Not in Leviticus Rabbah:] The Holy One, blessed be He, has said that He will open the eyes of the blind (Is. 35:5). Has he not already done so: *And God opened the eyes of the youth* (2 Kgs. 6: 17)? ‎The Holy One, blessed be He, has said that He will visit barren women, but He has already accomplished it [Leviticus Rabbah adds: through Sarah, Rebecca, ‎Rachel, and Hannah]: *And the Lord visited Sarah* (Gen. 21:1). ‎[Leviticus Rabbah adds:] "*The wolf and the lamb will pasture together* (Is. 65:25), He has already accomplished it through Hezekiah: *The wolf will dwell with the ‎lamb* (Is. 11:6). ‎ The Holy One, blessed be He, has said, "*And kings will be your tutor* (Is. 49:23. Has he not has already accomplished it through Daniel: *Then the king ‎Nebuchadnezzer fell upon his face and worshipped Daniel*” (Dan. 2:46).

*God seeks what has been driven away* (Qoh. 3:15): ‎R.. Huna in the name of R. Joseph said, "The Holy One, blessed be He, is destined to avenge the blood of the pursued through punishing the pursuer. [You find that] when a righteous/generous man pursues a righteous/generous man, God seeks what has been driven away. When a wicked man pursues a wicked man, God seeks what has been driven away. ‎All the more so when a wicked man pursues a righteous/generous man, God seeks what has been driven away. ‎[The same principle applies] even when you come around to a case in which a righteous/generous man pursues a wicked man, God seeks what has been driven ‎away." ‎

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[Leviticus Rabbah adds:] R. Yose b. R. Yudan in the name of R. Yose b. R. Nehorai says, "It is always the case that the Holy One, blessed be He, demands an accounting for the blood of those who have been pursued from the hand of ‎the pursuer. You may know that this is the case, for Lo, Abel was pursued by Cain, *God seeks what has been driven away* [and God sought an accounting for the ‎pursued]: *And the LORD looked [favourably] upon Abel and his meal offering* (Gen. 4:4). Noah was pursued by his generation, *God seeks what has been driven away*: *Noah found favor in the eyes of God* (Gen. 6:8). [Leviticus Rabbah adds: ‎*You and all your household will come into the ark'* (Gen. 7:1). And it says, *For this is like the days of Noah to me, as I swore [that the waters of Noah should ‎no more go over the earth]* (Is. 54:9).] ‎ Abraham was pursued by Nimrod, *God seeks what has been driven away:You are the LORD, the God who chose Abram and brought him out of Ur* (Neh. 9:7). Isaac was pursued by the Philistines [Leviticus Rabbah: Ishmael], *God seeks what has been driven away*. *And they said, We have certainly seen that the ‎LORD is with you* (Gen. 26:28) [Leviticus Rabbah: *For through Isaac will seed be called for you* (Gen. 21:12)]. ‎Jacob was pursued by Esau, *God seeks what has been driven away*. *For the LORD has chosen Jacob, Israel for his prized possession* (Ps. 135:4). ‎Joseph was pursued by his brothers, *God seeks what has been driven away*. *The LORD was with Joseph, and he was a successful man* (Gen. 39:2). ‎Moses was pursued by Pharaoh, *but Moses, the man God had chosen, threw himself into the breach to tum back his wrath lest it destroy them* (Ps. 106:23). ‎[Leviticus Rabbah adds:] "David was pursued by Saul, *God seeks what has been driven away*. *And he chose David, his servant* (Ps. 78:70). ‎Israel is pursued by the nations, *God seeks what has been driven away*. *And you has the LORD chosen to be a people to Him* (Deut. 14:2). ‎R. Judah bar Simon in the name of R. Yose bar Nehorai, "And the rule applies also to the matter of offerings. A bull is pursued by a lion, a sheep is pursued ‎by a wolf, a goat is pursued by a leopard. ‎**Therefore the Holy One, blessed be He, has said, '*Do not make offerings before Me from those animals that pursue, but from those that are pursued: ‎When a bull, a sheep, or a goat is born* (Lev. 22:27). ‎**

**IX:V ‎**

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***O My people, what have I done to you, in what have I wearied you? ‎Testify against me*** (Mic. 6:3). ‎Said R. Aha, "*Testify against me* and receive a reward, but *Do not bear false witness* (Ex. 20: 13) and face a settlement of accounts [Leviticus Rabbah adds:] ‎in the age to come."

‎Said R. Samuel b. R. Nahman, "On three occasions the Holy One, blessed be He, came to engage in argument with Israel, and the nations of the world rejoiced, ‎saying, 'Can these ever [dare] engage in an argument with their creator? Now He will wipe them out of the world.' One was when he said to them, *Come, and let us reason together, says the LORD* (Is. 1:18). When the Holy One, blessed be He, saw that the nations of ‎the world were rejoicing, he turned the matter to [Israel's] advantage: *If your sins are as scarlet, they shall be white as snow* (Is. 1:18). ‎Then the nations of the world were astonished, and said, 'This is repentance, and this is rebuke? He has planned only to amuse Himself with His children.' ‎[A second time was] when He said to them, *Hear, you mountains, the controversy of the LORD* (Mic. 6:2), so the nations of the world rejoiced, saying, 'How ‎can these ever [dare] engage in an argument with their creator? Now he will wipe them out of the world.' ‎When the Holy One, blessed be He, saw that the nations of the world were rejoicing, He turned the matter to [Israel's] advantage: *O my people, what have ‎I done to you? In what have I wearied you? Testify against me* (Mic. 6:3). *Remember what Balak king of Moab devised* (Mic, 6:5). ‎‎[Leviticus Rabbah adds:] Then the nations of the world were astonished, saying, "This is repentance, and this is rebuke, one following the other? He has ‎planned only to amuse Himself with His children.' ‎[A third time was] when He said to them, *The LORD has an indictment against Judah, and will punish Jacob according to his ways* (Hos. 12:2), the nations ‎of the world rejoiced, saying, 'How can these ever [dare] engage in an argument with their creator? Now he will wipe them out of the world.' ‎When the Holy One, blessed be He, saw that the nations of the world were rejoicing, He turned the matter to [Israel's] advantage. That is in line with the ‎following verse of Scripture: *In the womb he [Jacob = Israel] took his brother [Esau = other nations] by the heel [and in his manhood he strove with God. ‎He strove with the angel and prevailed, he wept and sought his favor]* (Hos. 12:3-4)." ‎

‎[Leviticus Rabbah adds: Said R. Yudan b. R. Simeon,] "The matter may be compared to a widow who was complaining to a judge about her son. When she ‎saw that the judge was in session and handing out sentences of capital punishment [Leviticus Rabbah adds:] punishment by fire, pitch, and lashes, she said, 'If I ‎report the bad conduct of my son to that judge, he will kill him now.' She waited until he was finished. When he had finished, he said to her, 'Madam, this son of ‎yours, how has he behaved badly toward you?' ‎She said to him, 'My lord, when he was in my womb, he kicked me.' ‎He said to her, 'Now has he done anything wrong to you?' ‎She said to him, 'No.' He said to her, '[Leviticus Rabbah adds: Go your way], there is nothing wrong in the matter [that you report]. ‎[Leviticus Rabbah adds:] "So, when the Holy One, blessed be He, saw that the nations of the world were rejoicing, he turned the matter to [Israel's] ‎advantage: ‎‎[Leviticus Rabbah adds:] "*In the womb he took his brother by the heel* (Mic. 12:3) ‎Then the nations of the world were astonished, saying, 'This is repentance and this is rebuke, one following the other? He has planned only to amuse ‎Himself with His children." ‎

‎Said R. Berekhiah [Leviticus Rabbah: Isaac], "The matter may be compared to the case of a king who sent his proclamation to a city. What did the inhabitants ‎of the city do? They stood up and bared their heads and read the proclamation in awe, trembling, fear, and trepidation. So the Holy One, blessed be He, said to Israel, The proclamation of the Shema is My proclamation [that I sent you]. I did not impose on you by telling ‎you to read [the Shema] either standing on your feet or having bared your heads, but only [at your convenience: merely] *When you sit in your house and ‎when you walk by the way* (Deut. 6:7).''' [Leviticus Rabbah supplies the following: *And how have I wearied you?* (Mic, 6:3). Said R. Berekhiah, "The matter ‎may be compared to the case of a king, who sent three messengers to a certain city, and the inhabitants of the city stood up before them and paid them ‎service] in awe, trembling, fear, and trepidation. So the Holy One, blessed be He, said to Israel, 'I sent you three messengers, Moses, Aaron, and Miriam. ‎Now did they eat any of your food? Did they drink any of your drink? Did they impose upon you in any way? Is it not through their merit that you are ‎maintained? The mana was through the merit of Moses, the well through the merit of Miriam, and the clouds of glory through the merit of Aaron.'''] ‎

‎Another teaching concerning the verse, *And how have I wearied you*: ‎Said R. Judah b. R. Simon, "Said the Holy One, blessed be He, 'I handed over ten clean beasts to you [as suitable food for you and for me], three in your ‎domain [under your control, as domesticated beasts], and seven not in your domain. ‎ The three in your domain: *the ox, sheep, and the goat* (Deut. 14:4). ‎The seven not in your domain: *the hart, gazelle, roebuck, wild goat, ibex, antelope, and mountain sheep* (Deut. 14:5). ‎I did not trouble you, and I did not tell you to go up into the mountains and to tire yourselves in the fields to [hunt and so to] bring me an offering of ‎those beasts that are not within your domain. ‎I asked only for those that are in your domain, the ones that grow at your crib: *Ox, sheep or goat that is born* (Lev. 22:27).'" ‎

**IX:VI ‎**

R. Levi opened [discourse by citing the following verse of Scripture:] "***Behold you are nothing, and your work is nought; [an abomination is he who chooses ‎you]*** (Is. 41:24). *Nothing* - from nil, from a foul secretion. ‎ *Nought* (M'P') - from the hundred (M'H) outcries (P'YWT) that a woman cries out when she is sitting on the birth stool, ninety-nine are for death, and ‎one for life."

*An abomination is he who chooses you* Even though the infant emerges from his mother's belly filthy and soiled, covered with secretions and blood, everybody caresses and kisses him. ‎And even more so if it is a male. ‎

Another interpretation: *Behold, you are nothing*: ‎Said R. Berekhiah, The word 'behold' (HN) is Greek, '*hina,*' meaning ‎one. Said the Holy One, blessed be He, 'I have only one nation among the nations of the world.' *Nothing*: This refers to those about which it is written, *The nations are nothing before Him* (Is. 40:17)." ‎A*nd your work is nought* (Is. 41:24): ‎Said R. Levi, "All the good and comforting works that the Holy One, blessed be He, is going to do for Israel are only on account of a single exclamation ‎‎(P'YYH) which you made before Me at Sinai, when you said, ***Everything that the LORD has said we will do and we will hear*** (Ex. 24:7)." ‎ *An abomination is he who chooses you* (Is. 41:24): ‎ That abomination concerning which it is written, *They made for themselves a molten calf* (Ex. 32:4), is the same abomination [that] they will bring to Me ‎as an offering: *Bull or sheep or goat* (Lev. 22:27). ‎

**IX:VII ‎**

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***By their wickedness they make the king glad. and the princes by their adultery*** (Hos. 7:3). ‎Now why was the bull recognized to be designated as the first of all of the offerings [*bull. sheep. goat* (Lev. 22:27)]? ‎Said R. Levi, "The matter may be compared to the case of a highborn lady who got a bad name on account of [alleged adultery with] one of the lords of ‎the state. The king looked into the matter and found nothing. What did the king do? He made a banquet and sat the [accused] man at the head of the guests. Why so? To show that the king had looked into the matter and found nothing. So the nations of the world taunt Israel and say to them, 'You made the golden calf!' The Holy One, blessed be He, looked into the matter and found nothing. Accordingly, the bull was made the first among all the offerings: *Bull. sheep. goat* (Lev. 22:27)." ‎

**IX:VIII ‎**

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R. Huna, R. Idi in the name of R. Samuel b. R. Nahman: "The [true] Israelites were saved from that act. For if the Israelites had themselves made the calf, they ‎ought to have said, These are our gods, O Israel.' It was the proselytes who came up with Israel from Egypt [who made the calf]: *And also a mixed multitude came ‎up with them* (Ex. 12:38). ‎They are the ones who made the calf. They taunted them, saying to them, *These are your gods, O Israel* (Ex. 32:8)." ‎

‎2. A. Said R. Judah b. R. Simon, "It is written, *An ox knows its owner, and an ass its master's crib, [but Israel does not know*] (Is. 1:3). ‎Did they really not know? Rather, they trampled under heel [God's commandments]. [They did not pay adequate attention and sinned by inadvertence ‎‎(Margulies).]" ‎Along these same lines: *For My people is foolish. Me they have not known* (Jer. 4:22). Did they not know? Rather, they trampled under heel. ‎Along these same lines: *And she did not know that it was I who gave her the grain, [wine, and oil]* (Hos. 2:8). Did she not know? Rather, she trampled ‎under heel." ‎ ‎

**IX:IX ‎**

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***[A bull, a sheep, or a goat*** (Lev. 22:27):] ‎A bull on account of the merit of Abraham, as it is said: [*And Abraham ran to the herd and took a calf]* (Gen. 18:7). ‎A sheep on account of the merit of Isaac, as it is written, *And he looked, and behold, a ram caught by its horn*s (Gen. 22:13). ‎A goat on account of the merit of Jacob, as it is written in his regard, *Now go to the flock and get me two good kid goats* (Gen. 27:9). ‎

‎What is the meaning of "good"? ‎ R. Berekhiah in the name of R. Helbo: "Good for you, good for your children. Good for you, for on their account you will receive blessings. Good for your children, for on their account you will have atonement on the Day of Atonement: *For on this day atonement will be made for you* (Lev. ‎‎16:30), [including the atonement of the sacrifice of the goat (Lev. 16:9)]." ‎

**IX:X ‎**

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***It will remain seven days with its mother*** (Lev. 22:27). ‎[Leviticus Rabbah adds:] Why for seven days? ‎R. Joshua of Sikhnin in the name of R. Levi said, "The matter may be compared to the case of a king who came into a town and made decrees, saying, ‎‎'None of the residents who are here will see me before they first see my lady.' ‎ Said the Holy One, blessed be He, 'You will not make an offering before Me until a Sabbath will have passed over [the animal that is to be offered]. For ‎seven days cannot pass without a Sabbath, and [for the same reason] the rite of circumcision [takes place on the eighth day] so that it cannot take place ‎without the advent of a Sabbath. ‎*And from the eighth day on it shall be acceptable [as an offering by fire to the LORD]* (Lev. 22:27)." ‎

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Said R. Isaac, "A rule is written with regard to a man, and the same rule is written with regard to a beast: ‎The rule with regard to a man: *And on the eighth day the flesh of his foreskin will be circumcised* (Lev. 12:3). ‎ The same rule with regard to a beast: *And from the eighth day on, it shall be acceptable* (Lev. 22:27)." [Leviticus Rabbah adds: [*When a bull or sheep ‎or goat is born*.] *it will remain seven days with its mother; [from the eighth day on it will be acceptable as an offering by fire to the LORD]* (Lev. 22:27). ‎Why for seven days? So that the beast may be inspected, for if the dam should have gored it, or if some disqualifying blemish should tum up on it, lo, ‎it will be invalid and not be suitable for an offering. For we have learned (M. Nid. 5:1): **That which goes forth from the side [delivered by Caesarean ‎section] - they do not sit out the days of uncleanness and the days of cleanness [Lev. 12: Iff.] on its account, and they are not liable on its account for ‎an offering. R. Simeon says, "Lo, this is like one that Is born [naturally] [so that the rules of Lev. 12:Uf. do apply]." ‎**

**IX:XI**

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***And whether the mother is a cow or a ewe, [you will not kill] both her and her young [in one day]*** (Lev. 22:28). ‎R. Berekhiah in the name of R. Levi: "It is written, *A righteous/generous man has regard for the life of his beast, [but the mercy of the wicked is cruel]* (Prov. 12:10). ‎*A righteous/generous man has regard for the life of his beast* refers to the Holy One, blessed be He, in whose Torah it is written, *You will not take the mother with ‎the young* (Deut, 22:6). ‎*But the mercy of the wicked is cruel* refers to Sennacherib, the wicked one, concerning whom it is written, *The mother was dashed into pieces with her ‎children* (Hos, 10:14)." ‎

‎Another interpretation: *A righteous/generous man has regard for the life of his beast* refers to the Holy One, blessed be He, in whose Torah it is written, ‎*And whether the mother is a cow or a ewe, you will not kill both her and her young in one day* (Lev. 22:28). ‎ *But the mercy of the wicked is cruel* refers to the wicked Haman, concerning whom it is written, *To destroy, to slay, to obliterate all Jews young and old children ‎and women, on a single day* (Est. 3:13). ‎

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Said R. Levi, "Woe for the wicked, who make conspiracies against Israel, each one saying, 'My plan is better than your plan.' ‎Esau said, 'Cain was a fool, since he killed his brother while his father was yet alive. Did he not know that his father would continue to be fruitful and ‎multiply? That is not how I am going to do things.' Rather: ‎*The days of mourning for my father are approaching; [only upon his death] will I kill my brother Jacob* (Gen. 27:41). ‎Pharaoh said, 'Esau was a fool. For he said, *The days of mourning for my father are approaching.* But did he not know that his brother would continue ‎to be fruitful and multiply in the lifetime of his father? That is not how I am going to do things. But while they are still little, under their mother's belly, ‎I will strangle them.' That is in line with the following verse of Scripture: *Every son that is born you will cast into the river* (Ex. 1 :22). ‎Haman said, 'Pharaoh was a fool, for he said, *Every son that is born and let the daughter live*. Did he not realize that the daughters would marry husbands ‎and be fruitful and multiply with them? That is not how I am going to do things. Rather: *To destroy, to slay, to obliterate all Jews* (Est. 3: 13)." ‎Said R. Levi, "So, too, Gog, in time to come, is going to say the same, 'The ancients were fools, for they made conspiracies against Israel and did they ‎not know that they have a patron in Heaven? That is not how I am going to do things. First I will seek a confrontation with their patron, and afterward ‎I will seek a confrontation with them.' That is in line with the following verse of Scripture: ***The kings of the earth set themselves, and the rulers take counsel ‎together, against the LORD and against his anointed (Mesiah)*** (Ps. 2:2). ‎Said to him the Holy One, blessed be He, 'Wicked man! Do you seek a confrontation with Me? By your life, I will make war with you.' That is in line ‎with the following verse of Scripture: *The LORD will go forth as a mighty man, like a fighter, he whips up his rage, He yells, He roars aloud* (Is. 42: 13). ‎*And the LORD will go forth and fight against those nations* (Zech. 14:3). ‎Leviticus Rabbah adds:] And what is written there? ***The LORD will be king over all the earth*** (Zech, 14:9)." ‎

**IX:XII ‎**

***And when you sacrifice a thanksgiving sacrifice to the LORD sacrifice it so that it may be acceptable in your favour*** (Lev. 22:29): ‎R. Phineas and R. Levi and R. Yohanan in the name of R. Menahern of Gallia: "**In time to come all offerings will come to an end, but the ‎thanksgiving-offering will never come to an end. ‎ All forms of prayer will come to an end, but the thanksgiving-prayer will never come to an end. ‎** That is in line with that which is written, *The voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, the voice of ‎them that say, Give thanks to the God of Hosts, for the LORD is good, his kindness is everlasting* (Jer. 33:11). This refers to the thanksgiving-prayer. ‎*Who bring a thanksgiving-offering to the house of the Lord* (Jer. 33: 11). This refers to the thanksgiving-offering. ‎And so did David say, *Your vows are incumbent upon me, 0 God I will render [thanksgivings to You]* (Ps. 56:13). 'I will render thanksgiving [in the singular] to You' is not written here, but rather, *I will render thanksgivings [plural] to You* (Ps. 56:13). The reference ‎‎[of the plural usage] then is to both the thanksgiving-prayer and the thanksgiving-offering." ‎

**Nazarean Codicil:**

**I Corinthians ‎3:1 – 5:13‎**

**& Revelation 2:1-7**

**Revelation 2:1-7**

**Hakham’s Rendition**

1And to the angel of the congregation in Ephesus, write, 'So says he who holds the seven stars in his hand, he who walks among the Menorot (seven branched candlesticks) of gold.

2 I know your works and your labor and your endurance and that you are not able to bear evil [ones]. And you have tested those who say about themselves that they are to be Sh’liachim (apostles) and are not and you have found them [to be] liars.

3 And you have endurance and you bear a burden because of my name (or, authority) and you have not become weary.

4 **But I have [something] against you, because you have left your first love.[[3]](#footnote-3)**

5 Remember from where you came and do the former works, but if not, I will come to you and I will remove your Menora (candelabra – i.e. the seven ministers of the congregation), unless you repent.

6 But this you have, that you hate the works of the Nicolaitans (i.e. Oppressors of the Laity), that I also hate.'

7 He who has ears should hear what the Spirit says to the congregations. And to him who overcomes, I will allow [him] to eat of the tree of life which is in the midst of PaRDeS (paradise) of Ha-Shem."

**Questions for Discussion**

1. List all the morals given in each of the paragraphs of this Pisqa which are all in Parables and alluding to something.
2. Having listed all the morals, what is the general patter or overall morall of the whole Pisqa?
3. How is this General Moral fit into the themes of the readings for the Second Day of Unleavened Bread?

**Omer Tonight Day 2**

**Third Day of Passover – Morning Service**

Monday April 09, 2012 – Nisan 17

Torah Reading: Shemot (Exodus) 13:1-16

Reader 1:  Shemot 13:1-4

Reader 2:  Shemot 13:5-10

Reader 3:  Shemot 13:11-16

Maftir: B’Midbar (Numbers) 28:18-25

Ashlamatah: Shir HaShirim (Song of Songs) 1:1 – 2:17

Nazarean Codicil: 1 Corinthians 6:1 – 7:40 & Revelation 2:1-7

**Nazarean Codicil:**

**I Corinthians ‎6:1 – 7:40‎**

**& Revelation 2:1-7**

**Revelation 2:1-7**

**Hakham’s Rendition**

1And to the angel of the congregation in Ephesus, write, 'So says he who holds the seven stars in his hand, he who walks among the Menorot (seven branched candlesticks) of gold.

2 I know your works and your labor and your endurance and that you are not able to bear evil [ones]. And you have tested those who say about themselves that they are to be Sh’liachim (apostles) and are not and you have found them [to be] liars.

3 And you have endurance and you bear a burden because of my name (or, authority) and you have not become weary.

4 **But I have [something] against you, because you have left your first love.[[4]](#footnote-4)**

5 Remember from where you came and do the former works, but if not, I will come to you and I will remove your Menora (candelabra – i.e. the seven ministers of the congregation), unless you repent.

6 But this you have, that you hate the works of the Nicolaitans (i.e. Oppressors of the Laity), that I also hate.'

7 He who has ears should hear what the Spirit says to the congregations. And to him who overcomes, I will allow [him] to eat of the tree of life which is in the midst of PaRDeS (paradise) of Ha-Shem."

**Omer Tonight Day 3‎**

**Fourth Day of Passover – Morning Service**

Tuesday April 10, 2012 – Nisan 18‎

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Torah Reading: Shemot (Exodus) 22:24 – 23:19‎

‎ ‎

Reader 1: Shemot 22:24-26‎

Reader 2: Shemot 22:27 – 23:5‎

Reader 3: Shemot 23:6-19‎

Maftir: B’Midbar (Numbers) 28:18-25‎

Ashlamatah: Shir HaShirim (Song of Songs) 3:1 – 4:16‎

Nazarean Codicil: 1 Corinthians 8:1 – 10:15‎ & Revelation 2:1-7

**Nazarean Codicil:**

**I Corinthians ‎8:1 – 10:15‎**

**& Revelation 2:1-7**

**Revelation 2:1-7**

**Hakham’s Rendition**

1And to the angel of the congregation in Ephesus, write, 'So says he who holds the seven stars in his hand, he who walks among the Menorot (seven branched candlesticks) of gold.

2 I know your works and your labor and your endurance and that you are not able to bear evil [ones]. And you have tested those who say about themselves that they are to be Sh’liachim (apostles) and are not and you have found them [to be] liars.

3 And you have endurance and you bear a burden because of my name (or, authority) and you have not become weary.

4 **But I have [something] against you, because you have left your first love.[[5]](#footnote-5)**

5 Remember from where you came and do the former works, but if not, I will come to you and I will remove your Menora (candelabra – i.e. the seven ministers of the congregation), unless you repent.

6 But this you have, that you hate the works of the Nicolaitans (i.e. Oppressors of the Laity), that I also hate.'

7 He who has ears should hear what the Spirit says to the congregations. And to him who overcomes, I will allow [him] to eat of the tree of life which is in the midst of PaRDeS (paradise) of Ha-Shem."

**Omer Tonight Day 4‎**

**Fifth Day of Passover – Morning Service**

Wednesday April 11, 2012 – Nisan 19

Torah Reading: Shemot (Exodus) 34:1-26‎

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Reader 1: Shemot ‎34:1-10‎

‎Reader 2: Shemot ‎34:11-17‎

‎Reader 3: Shemot 34:18-26‎

‎Maftir: B’Midbar (Numbers) 28:18-25‎

Ashlamatah: Shir HaShirim (Song of Songs) ‎5:1 – 6:13‎

Nazarean Codicil: 1 Corinthians 10:16 – 11:34 & Revelation 2:1-7

**Nazarean Codicil:**

**I Corinthians ‎10:16 – 11:34‎**

**& Revelation 2:1-7**

**Revelation 2:1-7**

**Hakham’s Rendition**

1And to the angel of the congregation in Ephesus, write, 'So says he who holds the seven stars in his hand, he who walks among the Menorot (seven branched candlesticks) of gold.

2 I know your works and your labor and your endurance and that you are not able to bear evil [ones]. And you have tested those who say about themselves that they are to be Sh’liachim (apostles) and are not and you have found them [to be] liars.

3 And you have endurance and you bear a burden because of my name (or, authority) and you have not become weary.

4 **But I have [something] against you, because you have left your first love.[[6]](#footnote-6)**

5 Remember from where you came and do the former works, but if not, I will come to you and I will remove your Menora (candelabra – i.e. the seven ministers of the congregation), unless you repent.

6 But this you have, that you hate the works of the Nicolaitans (i.e. Oppressors of the Laity), that I also hate.'

7 He who has ears should hear what the Spirit says to the congregations. And to him who overcomes, I will allow [him] to eat of the tree of life which is in the midst of PaRDeS (paradise) of Ha-Shem."

**Omer Tonight Day 5‎**

**Sixth Day of Passover – Morning Service**

Thursday April 12, 2012 – Nisan 20

Torah Reading: Shemot (Exodus) 34:1-26

Reader 1 – Shemot 34:1-10

Reader 2 – Shemot 34:11-17

Reader 3 – Shemot 34:18-26

Maftir: B’Midbar (Numbers) 28:18-25

Ashlamatah: Shir HaShirim (Song of Songs) 7:1 – 8:14

Nazarean Codicil: 1 Corinthians 12:1 – 13:13 & Revelation 2:1-7

**Nazarean Codicil:**

**I Corinthians ‎12:1 – 13:13‎**

**& Revelation 2:1-7**

**Revelation 2:1-7**

**Hakham’s Rendition**

1And to the angel of the congregation in Ephesus, write, 'So says he who holds the seven stars in his hand, he who walks among the Menorot (seven branched candlesticks) of gold.

2 I know your works and your labor and your endurance and that you are not able to bear evil [ones]. And you have tested those who say about themselves that they are to be Sh’liachim (apostles) and are not and you have found them [to be] liars.

3 And you have endurance and you bear a burden because of my name (or, authority) and you have not become weary.

4 **But I have [something] against you, because you have left your first love.[[7]](#footnote-7)**

5 Remember from where you came and do the former works, but if not, I will come to you and I will remove your Menora (candelabra – i.e. the seven ministers of the congregation), unless you repent.

6 But this you have, that you hate the works of the Nicolaitans (i.e. Oppressors of the Laity), that I also hate.'

7 He who has ears should hear what the Spirit says to the congregations. And to him who overcomes, I will allow [him] to eat of the tree of life which is in the midst of PaRDeS (paradise) of Ha-Shem."

**Omer Tonight Day 6**

**Seventh Day of Passover - Morning Service (No work allowed)**

Friday April 13, 2012 – Nisan 21

Torah Reading: D’barim (Deuteronomy) 13:17 – 15:26

Reader 1: D’barim 13:17-22

Reader 2: D’barim 14:1-8

Reader 3: D’barim 14:9-14

Reader 4: D’barim 14:15-26

Reader 5: D’barim 14:26 – 15:26

Maftir: B’Midbar (Numbers) 28:18-25

Ahlamatah: II Samuel 22:1-51

Nazarean Codicil: I Corinthians 14:1 – 15:34 & Revelation 2:1-7

**Note:**

**As you read the following Midrash, please remember that they are composed in the Drash style, and therefore their content is metaphorical – i.e., a parable that is teaching something about the government/governance of Heaven. It is up to you to read each paragraph and discern what the parable is and what it teaches about the kingdom of G-d here on earth. After that, look at the whole Pisqa and see how the parts join to form a whole new parable which you need to identify and interpret. Remember we are at the Parable/metaphorical level, and we should not interpret these statements literally – it says what it means, otherwise we miss the whole point that the author/s had in mind as well as their objectives.**

**Midrash PESIQTA deRAB KAHANA**

**Pisqa Eleven**

***Now it carne to pass that when Pharaoh let the people go, [God did not guide them by the road towards the Philistines, although that was the ‎shortest; for he said, "The people may change their minds when they see war before them, and turn back to Egypt." So God made them go ‎round by way of the wilderness towards the Red Sea, and the fifth generation of Israelites departed from Egypt]*** ‎(Exodus 13:17-18). ‎

**XI:I ‎**

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*When a man's ways please the LORD, even his enemies are at peace with him* (Prov. 16:7): R. Meir says, "This [*his enemies*] refers to a dog." ‎R. Joshua b. Levi says, 'This [*his enemies*] refers to a snake." R. Meir says, 'This refers to a dog. There was a herdsman who milked a cow. A snake came and drank from the milk. A dog saw it. The [herdsman and ‎his family] sat down to eat. The dog began to bark at them, but they paid no attention to it. So the dog went and lapped up some of the milk and died. They ‎buried him and set up a gravestone, and even now it is called 'the dog's gravestone." ‎R. Joshua b. Levi said, "It refers to a snake. There was a man who ground up garlic. A wild snake came along and ate of it. The house-snake saw this. They ‎sat down to eat. The house-snake began to spit dirt at them, but they did not pay attention. In the end the snake threw itself into the garlic-mush [and died]." ‎

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R. Abbahu went to Caesarea. He happened by a certain person's house. The householder placed the dog by the visitor. He [Abbahu] said to him, "Do I owe you all this humiliation [that you inflict on me? Have I earned it?]" ‎He said to him, "My lord, I pay you only the greatest respect. On one occasion kidnappers came to town, and one of them came and wanted to drag off ‎my wife. The dog went and bit off the man's testicles."

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‎R. Yohanan said, "*When a man's ways please the Lord, even his enemies are at peace with him*: The reference to one's enemies speaks, in fact, of one's wife, ‎as it is written, *A man's enemies are the people of his own house* (Mic. 7:6). This refers to one's wife." ‎For R. Yohanan said, "The wife of a thug is like a thug." ‎There was the case of a woman who complained against her husband to the government, and they found him guilty and cut off his head. ‎After a time the judge found grounds to bring an indictment against her and put her to death.R. Samuel bar Nahman said, "*When a man's ways please the Lord, even his enemies are at peace with him*: the cited verse refers to the impulse to do good." ‎*Even his enemies are at peace with him*: refers to the impulse to do evil. ‎Under ordinary circumstances if someone grows up with a fellow for two or three years, he develops a close tie to him. But the impulse to do evil grows with ‎someone from youth to old age, and, if one can, someone strikes down the impulse to do evil even when he is twenty, he overthrows it. If he can, he strikes ‎it down even at seventy or even at eighty." ‎

‎They said concerning Yohanan, the high priest, that he served for eighty years in the high priesthood, but at the end he turned into a Sadducee. That is the sense of what David said, *All my bones will say, "LORD, who is like unto You, who delivers the poor from him who is too strong for him, [yes, ‎the poor and the needy from him who spoils him}*" (Ps. 35: 10). This refers to the impulse to do good's saving one from the impulse to do evil. *yes, the poor and the needy from him who spoils him*: ‎‎[Gen. R. LIV:I.3 adds: Said R. Aha.] "And is there a greater thief than this one?" ‎R. Berekhiah would recite in connection with such a one: "*If your enemy be hungry, give him bread to eat* (Prov, 25:21). The meaning is, If your enemy ‎is hungry, feed him with the bread of the Torah [which will help a person resist the enemy that is the impulse to do evil), as it is said, *Come, eat of my bread* ‎‎(Prov, 9:5). ‎ *If he is thirsty give him water to drink* (Prov. 25:21), that is, the water of the Torah, as it is said, *Ho, everyone who is thirsty come for water* (Is. 55:1). *For you pour coals on his head and the LORD will repay you* (Prov. 25:22). ‎And R. Berekhiah said, "When the cited verse refers to *'... also his enemies'* (Prov 16:7), the word *also* encompasses the insects of the house, vermin, flies ‎and the like." ‎

‎And rabbis say, *When a man's ways please the Lord, [even his enemies are at peace with him]* (Prov, 16:7) refers to Israel, for it is written, *And every man of ‎Israel* (1 Sam. 17:24). *‎'... even his enemies are at peace with him* refers to Pharaoh. ‎*The enemy said, I will pursue, I will overtake; I will divide the spoil, [I will glut my appetite upon them; I will draw my sword, I will rid myself of them*] (Ex. ‎‎15:9). ‎You find that, when Moses came to Pharaoh and said to him, *Thus said the LORD, Send out my people, that they may serve Me* (Ex. 8:16), that wicked man ‎said, *Who is the LORD that I should listen to his voice? I do not know the LORD, and furthermore I will not send forth Israel* (Ex. 5:2). The very mouth that said, *Who is the LORD that I should listen to his voice*? is the mouth that said, *the LORD is righteous/generous, ‎while Pharaoh and his people are wicked* (Ex. 9:27). The very mouth that said, *I do not know the LORD, and furthermore I shall not send forth Israel* made the rounds of the ‎Israelites' homes and said, "*Go forth to peace, go in peace*." ‎That is why it is said, *when Pharaoh let the people go, [God did not guide them by the road towards the Philistines, ‎although that was the shortest; for he said, "The people may change their minds when they see war before them, and turn ‎back to Egypt*. *So God made them go round by way of the wilderness towards the Red Sea, and the fifth generation of ‎Israelites departed from Egypt]* (Exodus 13:17 -18). ‎ ‎

**XI:II ‎**

‎***Say unto God, How fearful are your works! Your foes cower before the greatness of Your strength. [All men on earth fall prostrate in Your presence and sing to ‎You, sing psalms in honour of Your name. Come and see all that God has done, tremendous in his dealings with mankind. He turned the waters into dry land so that ‎His people passed through the sea on foot, there did we rejoice in Him]*** (Ps. 66:3-6): ‎Said R. Yohanan, "They say to a competent worker, Well done. *How fearful are your works*!: How awesome are your actions! ‎Those who are slain slay their own murders, those who are crucified crucify their crucifiers, those who are drowned drown those who drowned them. ‎The mouth that said, *Every son that is born should you toss into the river* (Ex. 1 :22) was itself thrown into the sea: *The chariots of Pharaoh and his host ‎sunk into the sea* (Ex. 15:4). ‎The remainder of the passage is in accord with the preceding, [which is as follows: *The enemy said, I will pursue, I will overtake; I will divide the spoil, ‎‎[I will glut my appetite upon them; I will draw my sword, I will rid myself of them]* (Ex. 15:9). You find that, when Moses came to Pharaoh and said to him, ‎*Thus said the LORD, Send out my people, that they may serve Me* (Ex. 8:16), that wicked man said, *Who is the LORD that I should listen to His voice? I do ‎not know the LORD, and furthermore I will not send forth Israel* (Ex. 5:2). The very mouth that said, *Who is the LORD that I should listen to His voice*? is ‎the mouth that ‎said, *the LORD is righteous/generous, while Pharaoh and his people are wicked* (Ex. 9: 27). The very mouth that said, *I do not know the LORD, and furthermore I will not send ‎forth Israel* made the rounds of the Israelites' homes and said, "*Go forth to peace, go in peace*." That is why it is said, *Now when Pharaoh let the people go, [God ‎did not guide them by the road towards the Philistines, although that was the shortest; for he said, "The people may change their minds when they see war before them, ‎and turn back to Egypt." So God made them go round by way of the wilderness towards the Red Sea, and the fifth generation of Israelites departed from Egypt]* ‎‎(Exodus 13: 17-18).] ‎

**XI:III ‎**

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***A reproof is felt by a man of discernment more than a hundred blows by a stupid man*** (Prov. 17:10): ‎It was taught on Tannaite authority by R. Ishmael, "The matter may be compared to the case of a king who said to his servant, 'Go and bring me a fish ‎from the market place.' The man went and brought a rotten fish. ‎He said to him, 'By your life! One of these three punishments you are not going to avoid. Either you are going to eat the rotten fish, or you are going ‎to receive a hundred strokes, or you are going to pay be the value of the fish.' He said to him, 'I'll eat the rotten fish.' He had scarcely begun to eat it when it turned his stomach. He said, 'I'd rather take the stripes.' He had scarcely ‎received fifty stripes before he said, 'I'd rather pay the money.' The man turned out to eat the rotten fish, to be beaten, and to pay money. ‎So said the Holy One to the wicked Pharaoh, 'By your life, either you are going to be smitten with ten stripes, or you are going to have to part with your ‎money, or you will have to send out the Israelites.' ‘... you are going to be smitten with ten stripes': this refers to the ten plagues. '... or you are going to have to part with your money': *And they despoiled the Egyptians* (Ex. 12:36). ‎'... or you will have to send out the Israelites': *Now it came to pass that when Pharaoh let the people go, [God did not guide them by the road towards ‎the Philistines, although that was the shortest; for he said, The people may change their minds when they see war before them, and turn back to Egypt: So ‎God made them go round by way of the wilderness towards the Red Sea, and the fifth generation of Israelites departed from Egypt]* (Exodus 13:17-18)." ‎

**XI:IV ‎**

***Has God struck him down as he struck others down? Has the slayer been slain as he slew others?*** (Is. 27:7): ‎R. Judah and R. Nehemiah: R. Judah said, "With the staff with which the Egyptians had smitten Israel were they themselves beaten [thus: *God struck him down as he struck others down*]." ‎ R. Nehemiah said, "With the sword with which the Egyptians smote the Israelites, they themselves were smitten." *When in full measure before you would let Israel go, you contended* (Is. 27:8): **measure for measure.** ‎It was taught in the name of **R. Meir, "With the measure with which one metes out to others, one's own measure is meted out" [M. Sot. 1 :7]. ‎**... *before you would let Israel go, you contended*: he was smitten, and then he sent Israel out. ‎Therefore it is said, *Now it came to pass that when Pharaoh let the people go, [God did not guide them by the road towards the Philistines, although that was ‎the shortest; for he said, "The people may change their minds when they see war before them, and turn back to Egypt." So God made them go round by way of ‎the wilderness towards the Red Sea, and the fifth generation of Israelites departed from Egypt]* (Exodus 13:17-18). ‎

**XI:V ‎**

**Cease your proud boasting, let no word of arrogance pass your lips; [for the LORD is a God of all knowledge, He governs all that men do]** (1 Sam. 2:3): ‎R. Eleazar, R. Joshua b. Levi, and rabbis: One of them said, "As you made others fall, so you were made to fall, as you measured out [what was coming to others], so they measured out for you." The other said, "With the recipe by which you prepared food for others, your food was cooked, as it is said, *And Jacob made a mess of pottage* (Gen. 25:29)." ‎And rabbis said, In accord with the plan that you framed for others, the plan for you was worked out, as it is said, *If a man deliberately conspire against his fellow* (Ex. 21:14)." ‎

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*... who executes judgment for the oppressed, who gives bread to the hungry* (Ps. 146:7): ‎... *who executes judgment for the oppressed*: this refers to Israel. *Thus said the LORD of hosts, the children of Israel and the children of Judah are oppressed ‎together* (Jer. 3:33). ‎The one who redeems them is powerful, the LORD of hosts is His name, He will most certainly undertake their complaint. The mouth that said, *Every son who is born you will toss into the river* (Ex. 1:22). ‎The remainder of the passage is in accord with the preceding, [which is as follows: *The enemy said, I will pursue, I will overtake; I will divide the spoil, ‎‎[I will glut my appetite upon them; I will draw my sword, I will rid myself of them]* (Ex. 15:9). You find that, when Moses came to Pharaoh and said to him, ‎*Thus said the LORD, Send out my people, that they may serve Me* (Ex. 8:16), that wicked man said, *Who is the LORD that I should listen to His voice? I do ‎not know the LORD, and furthermore I shall not send forth Israel* (Ex. 5:2). The very mouth that said, *Who is the LORD that I should listen to His voice*? is ‎the mouth that said, *the LORD is righteous/generous, while Pharaoh and his people are wicked* (Ex. 9:27). The very mouth that said, *I do not know the LORD, and ‎furthermore I will not send forth Israel* made the rounds of the Israelites' hovels and said, "*Go forth to peace, go in peace.*" That is why it is said, *Now ‎when Pharaoh let the people go, [God did not guide them by the road towards the Philistines, although that was the shortest; for he said, "The people may ‎change their minds when they see war before them, and turn back to Egypt." So God made them go round by way of the wilderness towards the Red Sea, ‎and the fifth generation of Israelites departed from Egypt]* (Exodus 13:17-18).] ‎

**XI:VI ‎**

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***My sister, my bride is a garden close-locked, a garden close-locked, a fountain sealed*** (Song 4:12): ‎R. Judah bar Simon in the name of R. Joshua b. Levi: "The matter may be compared to the case of a king who had pubescent daughters, whom he had not ‎yet married off. He went overseas, and the daughters for their part went and took care of their own needs and were married to husbands. And each one ‎of them took the ring of her husband and his seal. After some days the king returned from overseas and heard the report that people were gossiping about his daughters, saying that the king's daughters had ‎acted like whores. What did he do? He made an announcement saying, 'Everybody to the piazza.' He then called up the first husband and said to him, 'Who are you?' He said to him, 'I am your son-in-law.' He produced his ring and said to him, ‘To whom does this belong?' He said to him, ‘To me.' ‎He produced his seal and said to him, ‘To whom does this belong?' He said to him, ‘To me.' And so he did with the second and the third. ‎The king then said, 'My daughters have gone and taken care of their own needs and married husbands. And yet people gossip, saying that the king's daughters ‎have acted like whores! ‎So too, since the nations of the world counted the Israelites and said to them that they are in fact children of the Egyptians, who ruled the lives of the Israelites, ‎all the more so their wives, [people thought that the Israelites were sired by Egyptians. But that was not so, and we will now see what God did about it.] Said R. Hoshaiah, "At that moment the Holy One, blessed be He, called the angel who was assigned authority over conception and said to him, 'Go and form ‎the shape of the offspring in accord with the face of the father.' That is in line with the verse: *Reuben, of the Reubenite family, Simeon of the Simeonite family* (Num. 26:7, 14). Said R. Marinus bar Hoshaiah, ‘[That is not the sense of the verse These are merely family names (Mandelbaum).] It is like the case of the families of the Varonians, the Severians, the Saconians.' Said R. Addi, "If there is an H at the beginning of the word, and a Y at the end, it indicates that these are the sons of their fathers." [Mendelbaum, from Rashi: ‎The *hei* as the initial letter and the *yod* as the concluding letter in the Tribal family names spell the name of YH, *LORD*, and thus bear witness concerning Israelites ‎that they were indeed their Tribe Fathers' sons.] ‎What is the scriptural evidence for that fact? *There the tribes went up, the tribes of the LORD, a testimony to Israel* (Ps. 122:4) - *a testimony* that they are their ‎fathers' sons. ‎

Another explanation of the verse, *My sister, my bride is a garden close-locked, a garden close-locked, a fountain sealed* (Song 4: 12) - this refers to the virgins. *... a garden close-locked* - this refers to those women who have had sexual relations. *‎... a fountain sealed* - this refers to the males. ‎

It was taught on Tannaite authority in the name of R. Nathan, "It says two times: *a garden close-locked, a garden close-locked. ‎*One refers to [chastity as to] sexual relations in the routine position, the other to sexual relations not in the routine position." ‎

R. Hunia in the name of R. Hiyyah bar Ba: "Sarah went down to Egypt and kept herself fenced off from fornication, and on her merit all women were kept fenced ‎off.” Said R. Hiyya bar Bah, 'That act of restraint from fornication on its own was worthy of providing sufficient merit for the Israelites to be redeemed."

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‎R. Huna in the name of Bar Qappara, "On account of the merit of four matters the Israelites were redeemed from Egypt: ‎because they did not change their names [for Egyptian ones], because they did not change their language [for Egyptian], because they did not gossip ‎about one another, and because they did not practice fornication; because they did not change their names [for Egyptian ones]: they were Reuben and Simeon when they went down, Reuben and Simeon when they came ‎up; ‎because they did not change their language [for Egyptian]: *for it is My mouth that is speaking to you* (Gen. 45:12), he was speaking in the Holy Language ‎‎[to them]; ‎because they did not gossip about one another: *Speak, please, in the ears of the people, that they ask...* (Ex. 11 :2). which indicates that the matter was ‎left with them all those twelve months and not a single one of them ratted on his fellow; ‎and because they did not practice fornication: you may know that that was the case, for there was only one who did so, and Scripture made the matter ‎public: *the name of his mother was Shelomit, daughter of Dibri, of the tribe of Dan* (Lev. 24: 11)." ‎

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R. Phineas in the name of R. Hiyya bar Ba: "On account of the merit that, when the Israelites went down to Egypt, they fenced themselves off from fornication, ‎on account of that merit: *Your shoots [are an orchard full of pomegranates]* (Song 4: 13). [The letters for the word for *shoots* may be read] *your being sent forth*. ‎On that account it is said, *Now it came to pass when Pharaoh let the people go, [God did not guide them by the road towards the Philistines, although that ‎was the shortest; for he said, "The people may change their minds when they see war before them, and turn back to Egypt." So God made them go round ‎by way of the wilderness towards the Red Sea, and the fifth generation of Israelites departed from Egypt]* (Exodus 13: 17 -18). ‎

**XI:VII ‎**

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***Now it came to pass [when Pharaoh let the people go, God did not guide them by the road towards the Philistines, although that was the shortest; ‎for He said, "The people may change their minds when they see war before them, and turn back to Egypt." So God made them go round by way of the wilderness ‎towards the Red Sea, and the fifth generation of Israelites departed from Egypt]*** (Exodus 13:17-18). ‎‎**[Examining the proposition, Any passage in which the words, *and it came to pass*, appear is a passage that relates misfortune, Leviticus Rabbah XI: ‎VII.I.B, with the notion that the letters for and it came to pass spell out the word for woe**, we ask:] Who cried, "Woe"? ‎The Egyptians cried, "Woe." It was taught on Tannaite authority by R. Simeon b. Yohai, "The matter may be compared to the case of someone who received by inheritance a property ‎overseas. But the heir was slothful, so he went and sold it for a paltry price. The buyer went and excavated the property, and uncovered a treasure, and ‎built a palace on the proceeds. The purchaser would go around the market place with slaves in front and slaves behind. The seller began to choke, saying, ‎‎'Woe is me! What have I lost!' So when the Israelites were camping at the sea shore, they looked like a royal horde. The Egyptians choked, saying, 'Woe! What have we sent forth from ‎our land.’” ‎

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Said R. Yose, "The matter may be compared to the case of someone who received as inheritance a field of a kor's size, consisting of a pit. But the heir was ‎slothful, so he went and sold it for a paltry price. The buyer went and excavated the property, and uncovered a spring, and he turned the area into fields and orchards. ‎ So when the Israelites were camping at the seashore, they looked like a royal horde. The Egyptians choked, saying, 'Woe! What have we sent forth from ‎our land!"

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‎Said R. Nathan, "The matter may be compared to the case of someone who received as inheritance the trunk of a cedar. But the heir was slothful, so he went ‎and sold it for a paltry price. The buyer went and made it into tables, chairs, and benches. So when the Israelites were camping at the seashore, they looked like a royal horde. The Egyptians choked, saying, 'Woe! What have we sent forth from ‎our land!"

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**XI:VIII ‎**

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***Now it came to pass when Pharaoh let the people go, [God did not guide them by the road towards the Philistines, [although that was the shortest; for He said, ‎‎"The people may change their minds when they see war before them, and turn back to Egypt." So God made them go round by way of the wilderness towards the Red ‎Sea, and the fifth generation of Israelites departed from Egypt]*** (Exodus 13:17-18). ‎This [phrase, *He did not guide them by the road*, yields the meaning, in accord with accepted practice, hence it] teaches that He did not lead them in the ordinary ‎and accepted manner. ‎R. Levi in the name of R. Hama bar Haninah stated eight instances [of variation from the normal procedure:] Ordinarily, water comes from above and bread from below, but here the bread came from above and water from below. The bread came from above: *Lo, I ‎will rain bread for you from heaven* (Ex. 16:4), and water from below: *Then Israel sang this song, Rise up well, sing to it* (Num. 21:17). ‎Ordinarily, the disciple holds the lantern and goes before the master, but here, *the pillar of cloud did not depart by day* (Ex. 13:22). ‎Ordinarily, *the disciple goes first and the master follows*, but here, *And the LORD went before them by day* (Ex. 13:21). ‎Ordinarily, the disciple washes the master, but here, *And I washed you in water* (Ez. 16:9). Ordinarily, the disciple dresses the master, but here, *And I dressed you ‎in weaving* (Ez. 16:10). R. Simai said, "This refers to purple." Aqilas translated it, "Multicolored." Ordinarily, a disciple puts on the master's shoe for him, but here, A*nd I shod you with sealskin* (Ez. 16:10). ‎Ordinarily, the disciple bears the master, but here. *And I carried you on wings of eagles* (Ex. 19:4). ‎Ordinarily, the master sleeps and the disciples wakes and watches, but here, *Lo, the guardian of Israel neither slumbers nor sleeps* (Ps, 121:4).

**XI:IX ‎**

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***Now it came to pass when Pharaoh let the people go, [God did not guide them by the road towards the Philistines, although that was the nearest [shortest], ‎‎[for He said, "The people may change their minds when they see war before them, and turn back to Egypt." So God made them go round by way of the wilderness ‎towards the Red Sea, and the fifth generation of Israelites departed from Egypt]*** (Exodus 13:17-18). ‎*Near* is the punishment that is coming on the wicked Pharaoh, which He will exact from them.

Another explanation of the word, *Near*: ‎*Near* is the punishment that is coming on the Egyptians. which He will exact from them. ‎

‎Another explanation of the word, *Near*: ‎*Near* is the full recompense for the act of kindness which the Canaanites did for our father. Jacob [on account of which they were permitted to remain in ‎the land a while longer]. ‎That is in line with this verse of Scripture: *And the inhabitants of the land, the Canaanites, saw the mourning* (Gen. 50:11). ‎‎[And what were the acts of kindness that they performed for our father, Jacob?] R. Eleazar said, "[When the bier was brought up there,] they unloosened the ‎girdle of their loins." ‎‎ R. Simeon b. Laqish said, "They untied the shoulder-knots." ‎Rabbis said, "They stood upright." R. Judah said, "They pointed with their finger." ‎Now is it not an argument a fortiori: now if these, who did not do a thing with their hands or feet, but only because they pointed their fingers, were saved from ‎punishment, our brethren, Israel, who perform an act of kindness [for the dead] with their adults and with their children, and with their Sages [Gen. R. adds: ‎with their hands and with their feet], how much the more so [will they enjoy the merit of being saved from punishment]! ‎

Another interpretation of the word, *Near*: ‎ *Near* is the time for the total fulfilment of the oath that Abimelech had imposed on our father, Abraham. That is in line with this verse of Scripture: *And now take an oath to me by God, if you deal falsely with me, my son or my grandson* (Gen. 21:23). ‎How many generations were covered by the oath? Three generations were subject to the oath: *with me, my son or my grandson*. ‎ That is, with me, my son, and my grandson. ‎

*Abraham set seven ewe lambs of the flock apart* (Gen. 21:28): ‎R. Joshua of Sikhnin in the name of R. Levi: "Said the Holy One, blessed be He, to him, 'You have given him seven ewe lambs. By your ‎life, matching them my ark will spend seven months in the fields of the Philistines.' That is in line with this verse of Scripture: *He delivered his strength into captivity ‎‎[and his beauty into the enemy's hand]* (Ps, 78:61). ‎*He ‎delivered ‎his ‎strength ‎into ‎captivity* refers to the ark of the covenant. ‎*And the ark of the LORD spent ‎ seven months in the field of the Philistines* (1 Sam. 6:1). ‎... *and his beauty ‎into ‎the ‎enemy's hand* refers ‎to the high priestly garments. ‎*And you will make holy garments for Aaron your brother, for honour and for beauty* (Ex. 28:2)." ‎R. Joshua of Sikhnin in the name of R. Levi: "Said to him the Holy One, blessed be He, 'You have given him seven ewe Iambs. By your life matching them ‎his descendants [the Philistines] will kill seven righteous/generous men among your descendants, and these are they: Saul and his three sons, and Eli, Hophni, and ‎Phineas.''' And some say that on the list belongs Samson and not Eli. ‎‎ R. Joshua of Siknin in the name of R. Levi: "Said to him the Holy One, blessed be He, 'You have given him seven ewe Iambs. By your life, matching them the ‎seven sanctuaries of your descendants will be destroyed, namely, the tent of meeting, the altars at Gilgal, Nob, Gibeon, Shiloh, and the two eternal houses of ‎the sanctuary‎.’”

**XI:X ‎**

‎***... for He said, "The people may change their minds when they see war before them, [and turn back to Egypt." So God made them go round by way of the ‎wilderness towards the Red Sea, and the fifth generation of Israelites departed from Egypt]*** (Exodus 13:17-18). ‎And who are these? Rabbis say. "These are the children of Ephrain, the sons of Shuthelah. It was because they erred in calculating the end-time [of redemption] by a factor of eighty years. One hundred and eighty thousand of them fell. That is in line with this verse of Scripture: *The children of Ephraim, armed and carrying bows, turned back on the day of battle* (Ps. 78:9)." ‎

**XI:XI ‎**

***So God made them go round by way of the wilderness towards the Red Sea, [and the fifth generation of Israelites departed from Egypt]*** (Exodus 13:17-18). ‎This teaches that the way of the wilderness encompassed them.

*... and the fifth generation of Israelites departed from Egypt*: ‎[Reading the letters of the word for fifth generation to mean armed.] the verse teaches that they were armed with five kinds of armament. ‎

‎

*... and the fifth generation of Israelites departed from Egypt*: ‎‎[Reading the letters of the word for fifth generation to mean counted out by fives,] this teaches that only one out of five succeeded [in joining the exodus]. Some say, "Only one out of fifty." Others say, "Only one out of five hundred." Said R. Nehorai, "By the Temple service! Even one out of five hundred did not succeed [in joining the exodus]." ‎

R. Yosc said, " *... and the fifth generation of Israelites departed from Egypt* means that it was after five generations that they went up." ‎

*And the children of Israel were fruitful and swarmed and multiplied and became very mighty* (Ex. 1:7): ‎There were two Amoras. One of them said, "If it is to the largest among all swarming things that you compare them, lo. the mouse, which produces six at once. If it is to the smallest of swarming things that you compare them. then lo, it is the scorpion. which produces sixty at once." ‎

**XI:XII ‎**

***And Moses took the bones of Joseph with him*** (Ex. 13:19): ‎This tells you how praiseworthy was Moses. For all the Israelites were occupied in despoiling Egypt. while Moses was occupied with the bones of Joseph. ‎That is in line with this verse of Scripture: *And Moses took the bones of Joseph with him* (Ex. 13:19). ‎*With him*, said R. Yohanah, refers to *with him* in the camp. ‎

Who told Moses were Joseph was born? They say as follows: ‎Serah, daughter of Asher, was in that generation. and she told Moses. "Moses. it is in the River Nile that Joseph is buried." Moses went and stood at the bank of the Nile River and said. "Joseph. Joseph. the hour has come for the Holy One. blessed be He. to redeem his children. The Presence of God is held up for you, the Israelites are held up for you, the clouds of glory are held up for you. If you now show yourself, well and good, but if not, lo, we are free of the oath that you have imposed on us." At that moment the ark of Joseph floated upward to the surface. And some say that he took a sherd and wrote the Ineffable Name of God on it, and tossed it into the water. At that moment the ark of Joseph floated upward to the surface. ‎

There were two dogs, conjured by magicians. who began to bark at Moses. Moses said. "People. you will see [what these are]. Real dogs do not bark, fake dogs ‎bark." Said R. Yudan, "It was because that dog snarled. while, *And to all the children of Israel a dog did not show its tongue* (Ex. 11:7) [that Moses ‎knew these were fake dogs)." ‎

‎There were two arks that went with the Israelites in the wilderness. the ark of Joseph and the ark of the Life of the Ages. ‎And the nations of the world said. "What sort of things are these two arks?" ‎And the Israelites replied. "One is the ark of Joseph, who is deceased, and the other is the ark of the Life of the Ages." Then everyone began ridiculing the Israelites, saying to them. "Now how is it that the ark of God should be going along with the ark of a corpse!" Then the Israelites replied. "This corpse, resting in this ark, carried out all that is written down [in the Torah that is) in that ark." ‎‎

**XI:XIII ‎**

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Yohanan was in session expounding how the water was turned into a wall for the Israelites. ‎Explained R. Yohanan, "It was like a lattice." ‎Serah, daughter of Asher, looked down and said, "1 was there, and it was only like windows opened for illumination [Mandelbaum, ad loc., ‎emphomata]."

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‎R. Yohanan was in session, expounding, ***All the persons belonging to Jacob who came into Egypt, who were his own offspring, [not including Jacob's sons' ‎wives, were sixty-six persons in all: and the sons of Joseph, who were born to him in Egypt, were two; all the persons of the house of Jacob that came into Egypt were ‎seventy]*** (Gen. 46:26-27): ‎‎"Lo, they were lacking one." [Gen. R. 94:9.l.B adds: R. Levi in the name of R. Samuel bar Nahman, "Have you ever seen someone give his friend sixty-six ‎glasses and go and give him three more, and then the other counts them and comes up with seventy?] ‎R. Levi in the name of R. Hama bar Hanina: "[But the seventieth] is Jochebed, [who completed the number of Israel in Egypt. She was born by the gates ‎of Egypt.]" ‎Some say, "It was Serah, daughter of Asher, who completed the full count of Israel. That is in line with this verse: *She said to him, 'I am of them that are ‎peaceable and faithful in Israel'* (2 Sam. 20:19). I am the one who completed the number of Israel in Egypt [so that they reached the number of seventy]. ‎I am the one who delivered the faithful one to the faithful one, [namely, Joseph to Moses]." ‎Said R. Tanhum bar Hanilai, 'The Holy One, blessed be He, came down in all His glory with them. What verse of Scripture so indicates? *He is your glory and He is your God* (Deut, 10:21), followed by, *Your fathers went down to Egypt with threescore ‎and ten* (Deut, 10:22)." ‎

**XI:XIV ‎**

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***To David: To You, O LORD my God, I lift up my heart, [in You I trust, do not put me to shame, let not my enemies exult over me]*** (Ps, 25:1-2): The word for *lift up* is so written that it may be read, bend low. Said David before the Holy One, blessed be He, "LORD of the ages, my soul is bent low because of those who are destined to give up their lives in the ‎sanctification of God's name." And who is this? It is the entire generation of the persecution [of Hadrian, following Bar Kokhba's war]. Said the Holy One, blessed be He, to him, "And did they lose on that account? Is their share not in [eternal] life? *Their share is in eternal life. That which is laid ‎up for you will fill their belly* (Ps, 17:14). ‎Said David before the Holy One, blessed be He, "LORD of the ages, do I have my share with them?" ‎He said to him, "What is written is not that which is laid up for them will fill their belly, but rather, *That which is laid up for you will fill their belly* (Ps, 17:14) ‎‎- what is yours and what is theirs. ‎Said David before the Holy One, blessed be He, "LORD of the ages, these and those come about on account of the power accruing for studying the Torah and ‎doing good deeds, but, as for me, Only through righteousness/generosity may I see your face (Ps. 17:15)." Said R. Hiyya bar Ba, "If someone should say to you, 'Give your life for the sanctification of God's name,' say to him, 'I will give it up, on condition that they ‎cut off my head right away. But let it not be done as was done in the generation of the persecution, when they would put fiery iron balls in their armpits and sharpened reeds under their ‎fingernails." ‎

**XI:XV ‎**

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There was this incident. R. Yudan bar Goria, R. Isaac, and R. Jonathan went to listen to the exposition by R. Simeon b. Yohai of a passage of the Torah ‎concerning the drink-offerings. They stayed for three days. ‎They said, "We have to take our leave of him." One of them went up and interpreted the verse, *I have set my bow in the cloud* (Gen. 9:13). Said R. Simeon b. Yohai, "*That refers to a sign given to the world*." ‎The second went up and interpreted the verse, *And the bow appeared in a cloud* (Gen. 9:14). Said R. Simeon b. Yohai, "That refers to a sign given to the world." ‎

R. Hezekiah in the name of R. Jeremiah: "If R. Simeon b. Yohai said, 'Valley, valley, fill up with golden denars, it would fill up." R. Hezekiah in the name of R. Jeremiah: "Elijah of blessed memory and R. Joshua b. Levi were in session, interpreted verses of Scripture. A tradition in the name of R. Simeon b. Yohai came to hand. R. Simeon b. Yohai himself came by. They said, 'Here comes the master of the teaching at hand, let us ‎go and present a question concerning it to him.' They went and asked him about it. [Simeon] said to [Elijah], 'Who is this with you?' He said to him, 'It is R. Joshua b. Levi, and he is the greatest authority of his generation.' He said to him, "And has a rainbow appeared in his lifetime?' He said to him, 'Yes.' ‎He said to him, 'If a rainbow has appeared in his lifetime, he is not worthy of seeing my face." ‎

‎R. Hezekiah in the name of R. Jeremiah: "Thus did R. Simeon b. Yohai say, 'The Holy One, blessed be He, took an oath to our father Abraham that there would ‎never be in the world less than thirty righteous/generous men like him.' What verse of Scripture proves it? *And Abraham will surely be* (Gen. 18:18). The word for *will surely be* contains letters, the numerical value of which ‎adds up to thirty. ‎[And Simeon continued], 'And if there is only one, it is I.'" ‎

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R. Hezekiah in the name of R. Jeremiah: "Thus did R. Simeon b. Yohai say, 'Let Abraham draw the people from his time to mine near [to God], and I will draw ‎those from my time to the coming of the king-messiah. But if not, let Ahijah the Shilonite join together with me, and we will bring the whole world near [to God]."

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‎The third went and interpreted the verse, *Go, sell the oil* (2 Kgs. 4:7). ‎

**XI:XVI ‎**

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There was this incident: R. Simeon b. Yohai spent thirteen years in hiding in a cave, along with his son. R. Eleazar, eating dried carobs, so that their bodies ‎produced sores. In the end he went out and sat at the mouth of the cave. He saw a hunter trapping birds. ‎When the hunter spread the net the first time, he heard an echo say [from heaven], "Pardoned" [in Latin, dimissio, as given here], the bird escaped, but ‎when he spread the net the second time, the echo shouted, "Death" [in Latin: specula, as given here], and the bird was trapped. He said, "Without the intervention of heaven, even a bird is not trapped, [all the more so the soul of a mortal], yet we are sitting here!" When he heard that the difficulties had abated, he said, "Let us go down and immerse and find healing in the hot springs at Tiberias.” His son said to him, ‎‎"We have to express thanks, as our fathers did, for they set up markets [in places in which they received hospitality.] and sold produce at cheap prices. ‎So he set up a market and sold produce at low prices. They said, "[We have derived so much benefit from Tiberias.] should we not [also] purify it from ‎corpse-uncleanness?" ‎‎[What did he do?] He took radishes, cut them up, and [in order to locate the presence of corpse-matter and to remove it, so the town would be free of cultic ‎uncleanness deriving from corpse-matter] threw down the pieces, and a corpse would rise and they carried the corpse outside of the town, so they thus ‎removed all the corpse-uncleanness from Tiberias. A Samaritan saw it and said, "Should I not go and ridicule this Sage of the Jews?" What did he do? He took a corpse and hid it away in a market place which ‎he had purified [so restoring the cultic uncleanness from which the town had suffered before]. ‎[In the morning] he said, "Did you purify such-and-such a market place ‎[in Tiberias]? He said to him, "Yes." He said to him, "If I produce a corpse behind you [what will you say?]" He said to him, "Go, show me." R. Simeon b. Yohai realized through the Holy Spirit that there was a corpse placed there, and he said, "I now decree concerning those above, that they go ‎down, and concerning those below, that they go up." And so it happened [that the man dropped dead and the corpse came back to life]. ‎ When he left, he passed by the synagogue of Magdela and heard the voice of a teacher of Magdela, saying, "Lo, Bar Yohai ‎has purified Tiberias." ‎He said to him, "Were you not with us when the vote was taken? [You had no right to make such a statement.]" He laid his eyes on him and looked at him and the man immediately turned into a hill of bones. ‎

**XI:XVII ‎**

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R. Simeon bar Ychai was going [through the valley of Beth Tofah] in the sabbatical year [during which one is not supposed to gather crops]. He saw someone ‎standing there and collecting the after-growth of crops that had grown in the Seventh Year [when sowing was forbidden]. He said, "Isn't this the after-growth of ‎produce of the seventh year? [How come you're gathering it?]" The man said, "But you yourself have declared it permitted [for use]." He said to him, "But is it not the case that my colleagues differed from my view?" He recited in his regard the verse, *One who breaks down a fence will be bitten by a snake* (Qoh. 10:8). ‎And that is what happened to him. ‎

**XI:XVIII ‎**

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R. Eleazar bar Simeon: ass-drivers came to his town, wanting to buy fodder for their asses. They saw him sitting before an oven. His mother brought him food ‎and he ate, his mother brought him food and he ate, until he had eaten all of the loaf of bread. ‎They said, "Woe! There is a wicked snake living in that man's belly." ‎He heard what they said. ‎What did he do to them? He took their asses and brought them up to the top of the roof. They went and told his father. He said to them, "Is it possible ‎that you have pronounced something bad?" ‎They said to him, "We saw him sitting before an oven. His mother brought him food and he ate, his mother brought him food and he ate, until he had eaten ‎all of the loaf of bread. And we said, “Woe! There is a wicked snake living in that man's belly." He said to them, "Now was he eating what is really yours? The One who created him also created food for him. Nonetheless, go and speak to him in my ‎name, and he will let them [the asses] down for you." They went and spoke with him. The latter miracle was more difficult than the former. When he had taken them up, he did it one by one, but when he let them down, he did it two by two. ‎

**XI:XIX ‎**

R. Eleazar bar Simeon was appointed chief tax-collector. He put people to death who were guilty of crimes subject to the death penalty, and R. Joshua b. Qorha called him, "Vinegar son of wine." He said to him, "Whom do you call vinegar son of wine? Have I not ‎merely removed thorns? Were they not people who were subject to the death penalty, whom I have put to death?" ‎He said to him, "Could you not have fled to Laodicea [to avoid having to make this severe decree]?" ‎He said to him, "You should have fled to the other side of the world, and left it for the master of the garden to come and remove his own thorns." ‎

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**XI:XX ‎**

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R. Eleazar bar Simeon went to R. Simeon bar Yose bar Laqonia, his father-in-law. ‎He slaughtered an ox for him, baked a troughful of bread, and cracked open a cask of wine. ‎As he [the father-in-law] mixed the wine, he [Eleazar] drank it, as he mixed the wine, he drank it. ‎He said to him, "Is it possible that you have ever heard from your father how much is the measure of a cup of wine?" ‎He said to him, "As is, one [gulp suffices], chilled, two, hot, three. But the evaluation of Sages [as to how many gulps are needed] does not apply to a cup ‎such as yours, which is niggardly, nor to wine such as yours, which is good, nor for a belly such as mine, which is enormous." ‎

**XI:XXI ‎**

R. Eleazar bar Simeon asked R. Simeon bar Yose bar Laqonia, his father-in-law, saying to him, "What is the meaning of the verse of Scripture, *The clothes on ‎your backs did not wear out*, *[nor did your feet swell all these forty years]* (Deut. 8:4)? [How could such a thing be so?] Is it possible that weavers' gear went along ‎with the Israelites in the wilderness [to keep their garments in good repair]?" ‎He said to him, "Clouds of glory enfolded them, and they did not wear ‎out." He said to him, "What it says is *The clothes on your backs did not wear out*." ‎But didn't [the younger ones] grow up [and need larger sizes]?" He said to him, "Take the case of a snail. While it grows, its shell grows along with it." ‎‎"Didn't they need to launder their clothing?" He said to him, "The clouds of glory would clean them [with fire]. And do not find that surprising, for asbestos linen is cleaned only with fire." ‎"Didn't the clothes stink because of sweat?" ‎He said to him, "They would deodorize them with the herbs around the well: *The smell of your garments is like the smell of Lebanon* (Song 4:11)." ‎

**XI:XXII**

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R. Eleazar bar Simeon was appointed to impress men and beasts into forced labour [in the corvee]. One time Elijah, of blessed memory, appeared to him ‎in the guise of an old man. He said to him, "Get me a beast of burden." He said to him, "What do you have as a cargo [to load on the beast]?" He said to him, "This old skin-bottle of mine, my cloak, and me as ‎rider." He said, "Take a look at this old man! I [personally] can take him and carry him to the end of the world, and he says to me to get a beast ready!" What did he do? He loaded him on his back and carried him up mountains and down valleys and over fields of thorns and fields of thistles. In the end [Elijah] began to bear down on him. He said to him, "Old man, old man! Make yourself lighter, and if you don't, I'll toss you off." ‎‎[Elijah] said to him, "Now do you want to take a bit of a rest?" He said to him, "Yes." What did he do? He took him to a field and set him down under a tree and gave him food and drink. When he had eaten and drunk, he [Elijah] said to him, "All ‎this running about - what is in it for you? Would it not be better for you to take up the vocation of your fathers?" ‎He said to him, "And can you teach it to me?" He said to him, "Yes." ‎And there are those who say that for thirteen years Elijah of blessed memory taught him until he could recite even Sifra [the exegesis of Leviticus, which is ‎particularly difficult]. But once he could recite that document, [he had so lost his strength that] he could not lift up even a cloak. ‎

The household of Rabban Gamaliel had a member who could carry forty seahs [of grain] to the baker [on his back].‎

He said to him, "All this vast power do you possess, and you do not devote yourself to the study of Sifra." When he could recite that document, they say that even a single seah of grain he was unable to bear. ‎There are those who say that if someone else did not take it off him, he would not have been able to take it off himself.

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**XI:XXIII ‎**

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R. Eleazar bar Simeon, when he grew weaker [as he lay dying], his arm came to be exposed. He saw his wife both laughing and weeping. He said to her, "By ‎your life, I know exactly why you are laughing and also why you are weeping. ‎You are laughing, because you are thinking, 'How good it has been for me! How excellent has been my portion in this world. How good it has been for ‎me, that I have cleaved to the body of that righteous/generous man! ou are weeping, because you are thinking, 'Woe for that body that is going to the worms. And that is true: I am dying. But the worm - God forbid! - will never rule over me. But there is one worm that is destined to chew on the back of my ears, ‎for one time I was going into the synagogue, and heard a voice of a man who was blaspheming, and I had the power to do something about it and I did ‎not do so."

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‎When he died, he was buried in Gush Halab. R. Simeon b. Yohai appeared to the people of Meron [where he was buried] and said to them, "The right eye that ‎I had - do I not have the merit of having him buried near me?" The people of Meron went to bring him. But the people of Gush Halab went out after them with sticks and spears. [They would not give up the body.] One time, on the eve of the Great Fast [of the Day of Atonement], they said, "This is the right time to bring him, while they are filling up [with food before ‎the fast]." When they were outside of the town, two snakes of fire went before them. They said, "It is the right time for us to bring him." When they reached the cave [in which he was buried], the two snakes of fire set themselves up [as a guard] at the entrance. They said, "Who will go in ‎to bring him out?" ‎Said his wife, "I will go in and bring him out, for I know the mark [that will tell me which body is his]." She went in and wanted to bring him out, and found the worm nibbling on the back of his ear. She wanted to take away [the worm], but heard an echo saying, "Let the Creditor collect his debt." They brought out the body and set it next to the body of his father. They say that from that time R. Simeon b. Yohai never again appeared to the people of Meron.

**XI:XXIV ‎**

When R. Eleazar bar Simeon would go into the meeting room, the face of Rabbi would glower, and his father would say to him, "Do you see this one? He is ‎a lion, son of a lion, while as to you, you are a lion but merely son of a fox." ‎When he died, he sent and sought his widow in marriage. ‎ She sent to him, "Should a utensil which has been used for sacred purposes now be used for merely secular purposes?" He said to her, "What did he ever do that I do not do?" ‎She said to him, "When he would work in Torah-study, having completed all that he could do, he would go to lie down, and say, 'May all the sorrows of ‎Israel come upon me,' and they would come upon him [so that, in atonement for all Israel, he would suffer]. And when the time would come again for him to labor in Torah-study, he would say, 'May each and every one of you return to its place,' and they would ‎go their way." ‎ He said to her, "I too can do that." He called them and they came. He wanted them to go their way, but they did not go their way. There are those who say that for thirteen years he suffered from a toothache. She sent and said to him, "I have heard that people may ascend the ladder of holiness but not descend [on which account I will not marry you]."‎

XI:XXV ‎

***[Moses took the bones of Joseph with him.] because Joseph had exacted an oath from the Israelites: ["Some day," he said, "God will show his care for you and ‎then, as you go, you must take my bones with you"]*** (Ex. 131:19): ‎Why did he impose two oaths [for in the Hebrew the verb, exacting an oath, is stated twice]? ‎This teaches that Joseph imposed an oath on his brothers, and his brothers on their sons, and their sons on yet another generation. ‎

*God will show His care for you* (Ex. 13:19): Why does the verb for show his care appear two times? One refers to the expression of care in Egypt, the other at Sinai. There is likewise a display of care in Nisan and one in Tishri. This is to indicate that there is one in this world, one in the world to come.

‎*[as you go,] you must take my bones with you*: ‎Is it possible to imagine that this was meant to be done just then? Scripture says, ‎*as you go*. R. Meir says, "*as you go* teaches that each tribe was to take up the ‎bones of the head of the tribe along." ‎

**Nazarean Codicil:**

**I Corinthians14:1 – 15:34‎**

**& Revelation 2:1-7**

**Revelation 2:1-7**

**Hakham’s Rendition**

1And to the angel of the congregation in Ephesus, write, 'So says he who holds the seven stars in his hand, he who walks among the Menorot (seven branched candlesticks) of gold.

2 I know your works and your labor and your endurance and that you are not able to bear evil [ones]. And you have tested those who say about themselves that they are to be Sh’liachim (apostles) and are not and you have found them [to be] liars.

3 And you have endurance and you bear a burden because of my name (or, authority) and you have not become weary.

4 **But I have [something] against you, because you have left your first love.[[8]](#footnote-8)**

5 Remember from where you came and do the former works, but if not, I will come to you and I will remove your Menora (candelabra – i.e. the seven ministers of the congregation), unless you repent.

6 But this you have, that you hate the works of the Nicolaitans (i.e. Oppressors of the Laity), that I also hate.'

7 He who has ears should hear what the Spirit says to the congregations. And to him who overcomes, I will allow [him] to eat of the tree of life which is in the midst of PaRDeS (paradise) of Ha-Shem."

**Questions for Discussion**

1. List all the morals given in each of the paragraphs of this Pisqa which are all in Parables and alluding to something.
2. Having listed all the morals, what is the general patter or overall morall of the whole Pisqa?
3. How is this General Moral fit into the themes of the readings for the Seventh Day of Unleavened Bread?

**Omer Tonight Day 7**

**Shabbat Eighth Day of Passover**

Nisan 22, 5772

Friday April 13, 2012 – Saturday April 14, 2012

Shabbat 8th Day of Pesach

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| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **״ח פסח** |  |  |
| **“Pesach 8”** | Reader 1 – D’barim 14:22-29 | Reader 1 – B’resheet 2:4-6 |
| **“Passover 8”** | Reader 2 – D’barim 15:1-6 | Reader 2 – B’resheet 2:7-14 |
| **“Pascua 8”** | Reader 3 – D’barim 15:7-11 | Reader 3 – B’resheet 2:4-14 |
| D’barim (Deut.) ‎14:22 – 16:17  B’Midbar (Num.) 28:18-25‎ | Reader 4 – D’barim 15:12-18 |  |
| Ashlamatah: Isaiah 10:32 – 12:6‎‎ | Reader 5 – D’barim 15:19-23 |  |
|  | Reader 6 – D’barim 16:1-8 | Reader 1 – B’resheet 2:4-6 |
|  | Reader 7 – D’barim 16:9-17 | Reader 2 – B’resheet 2:7-14 |
|  | Maftir: B’Midbar ‎28:18-25‎ | Reader 3 – B’resheet 2:4-14 |
| N.C.: 1 Corinthians 15:35 – 16:24  & Revelation 2:1-7 | - Isaiah 10:32 – 12:6‎‎ |  |

**Blessing Before Torah Study**

**Blessed are You, Ha-Shem our G-d, King of the universe, Who has sanctified us through Your commandments, and commanded us to actively study Torah. Amen!**

**Please Ha-Shem, our G-d, sweeten the words of Your Torah in our mouths and in the mouths of all Your people Israel. May we and our offspring, and our offspring's offspring, and all the offspring of Your people, the House of Israel, may we all, together, know Your Name and study Your Torah for the sake of fulfilling Your desire. Blessed are You, Ha-Shem, Who teaches Torah to His people Israel. Amen!**

**Blessed are You, Ha-Shem our G-d, King of the universe, Who chose us from all the nations, and gave us the Torah. Blessed are You, Ha-Shem, Giver of the Torah. Amen!**

**Ha-Shem spoke to Moses, explaining a Commandment. "Speak to Aaron and his sons, and teach them the following Commandment: This is how you should bless the Children of Israel. Say to the Children of Israel:**

**May Ha-Shem bless you and keep watch over you; - Amen!**

**May Ha-Shem make His Presence enlighten you, and may He be kind to you; - Amen!**

**May Ha-Shem bestow favor on you, and grant you peace. – Amen!**

**This way, the priests will link My Name with the Israelites, and I will bless them."**

**These are the Laws for which the Torah did not mandate specific amounts: How much growing produce must be left in the corner of the field for the poor; how much of the first fruits must be offered at the Holy Temple; how much one must bring as an offering when one visits the Holy Temple three times a year; how much one must do when doing acts of kindness; and there is no maximum amount of Torah that a person must study.**

**These are the Laws whose benefits a person can often enjoy even in this world, even though the primary reward is in the Next World: They are: Honoring one's father and mother; doing acts of kindness; early attendance at the place of Torah study -- morning and night; showing hospitality to guests; visiting the sick; providing for the financial needs of a bride; escorting the dead; being very engrossed in prayer; bringing peace between two people, and between husband and wife; but the study of Torah is as great as all of them together. Amen!**

**Rashi & Targum Pseudo Jonathan**

**for: D’barim (Deut.) ‎14:22 – 16:17‎‎**

| **Rashi** | **Targum Pseudo Jonathan** |
| --- | --- |
| 22. **You shall tithe** all the seed crop that the field gives forth, year by year. | 22. **Be mindful to tithe** your fruitage of whatsoever comes forth, and which you gather in from the field year by year; not giving the fruit of one year for the fruit of another. |
| 23. And you shall eat before the Lord, your God, in the place He chooses to establish His Name therein, the tithes of your grain, your wine, and your oil, and the firstborn of your cattle and of your sheep, **so that you may learn to fear the Lord, your God, all the days.** | 23. And the second tithe you will eat before the LORD your God in the place which He will choose to make His Shekinah to dwell there; the tenths of your corn, your vines, and your oil, and likewise the firstlings of your oxen and sheep, **that you may learn to fear the LORD your God all the days**. |
| 24. And if the way be too long for you, that you are unable to carry it, for the place which the Lord, your God, will choose to establish His Name therein, is too far from you, for the Lord, your God, will bless you | 24. And if the way be too great for you to be able to carry the tenth, because the place which the LORD your God will choose for His Shekinah to dwell there is too distant from you, when the LORD your God will have blessed you, |
| 25. Then you shall turn it into money, and bind up the money in your hand, and you shall go to the place the Lord, your God, will choose. | 25. then you may make exchange for it into silver, and bind the sum in your hand, and proceed to the place which the LORD your God will choose, |
| 26. And you shall turn that money into whatever your soul desires; cattle, sheep, new wine or old wine, or whatever your soul desires, and you shall eat there before the Lord, your God, and you shall rejoice, you and your household. | 26. and give the silver for any thing that your soul pleases, of oxen, sheep, wine new or old, or whatever your soul desires; and you will eat there before the LORD your God and rejoice, you and the men of your house. |
| 27. And [as for] the Levite who is in your cities you shall not forsake him, for he has neither portion nor inheritance with you. | 27. And the Levite who is in your cities forsake not, for he has not a portion or a heritage with you. |
| 28. At the end of three years, you shall take out all the tithe of your crop in that year and place it in your cities. | 28. At the end of three years you will bring forth all the tenths of your produce for that year, and lay them up in your cities. |
| 29. And the Levite because he has no portion or inheritance with you and the stranger, and the orphan, and the widow, who are in your cities, will come and eat and be satisfied; **so that the Lord, your God, will bless you in all the work of your hand that you will do.** | 29. And the Levite, because he has no part or heritage with you, and the stranger, the orphan, and the widow who are in your cities, will come and eat and be satisfied; **that the LORD your God may bless you in all the works of your hands that you do.** |
|  |  |
| 1. At the end of seven years you will make a release. **2** | 1. At the end of seven years you will make a Release. |
| 2. And this is the manner of the release; to release the hand of every creditor from what he lent his friend; he shall not exact from his friend or his brother, because time of the release for the Lord has arrived. | 2. And this is the indication of the custom of the Release: Every man who is master of a loan, who lends to his neighbor, will give remission. He will not have power to coerce his neighbor in demanding his loan, nor of his brother, a son of Israel; because the Bet Din has published the Release before the LORD. |
| 3. From the foreigner you may exact; but what is yours with your brother, your hand shall release. | 3. From a son of the Gentiles you may exact, but the lawful right (dina) which is yours with your brother you will release with your hand. |
| 4. **However, there will be no needy among you**, for the Lord will surely bless you in the land the Lord, your God, is giving you for an inheritance to possess. | 4. **If you will only be diligent in the precepts of the law, there will be no poor among you**; for, blessing, the LORD will bless you in the land which the LORD your God will give you for a possession to inherit; |
| 5. **However, if you hearken to the voice of the Lord, your God, to be careful to do all this commandment, which I am commanding you today.** | 5. **if, obeying, you will only obey the Word of the LORD your God, to observe and do all these commandments which I command you this day.** |
| 6. For the Lord, your God, has blessed you, as He spoke to you, and you will lend to many nations, but you will not borrow; and you will rule over many nations, but they will not rule over you. | 6. For the LORD your God blesses you, as He said to you (that) you will take from many nations, but they will not take from you; and you will have power over many nations, but they will not have power over you. |
| 7. If there will be among you a needy person, from one of your brothers in one of your cities, in your land the Lord, your God, is giving you, you shall not harden your heart, **and you shall not close your hand from your needy brother.** | 7. **But if you be not diligent in the precepts of the Law,** and there be among you a poor man in one of your cities of the land which the LORD your God gives you, **you will not harden your heart, nor hold back your hand from your poor brother;** |
| 8. **Rather, you shall open your hand to him, and you shall lend him sufficient for his needs, which he is lacking.** | 8. **but you will open your hand to him, and lend to him according to the measure of his lack through which he is in need.** |
| 9. **Beware, lest there be in your heart an unfaithful thought, saying, "The seventh year, the year of release has approached," and you will begrudge your needy brother and not give him, and he will cry out to the Lord against you, and it will be a sin to you.** | 9. **Beware lest there be a word in your proud heart, saying: The seventh year, the year of release, is at hand, and your eye become evil toward your poor brother, so as to be not willing to give to him, and he cry against you to the LORD, and there be guilt upon you.** |
| 10. **You shall surely give him, and your heart shall not be grieved when you give to him; for because of this thing the Lord, your God, will bless you in all your work and in all your endeavors.** | 10. **Giving you will give to him, nor will your heart be evil when you give to him; for on account of this matter the LORD your God will bless you in all your works that you put your hands unto.** |
| 11. **For there will never cease to be needy within the land.** Therefore, I command you, saying, **you will surely open your hand to your brother, to your poor one, and to your needy one in your land.** | 11. **But forasmuch as the house of Israel will not rest in the commandments of the Law, the poor will not cease in the land:** therefore I command you, saying: **You will verily open your hands toward your neighbors, to the afflicted around you, and to the poor of your country.** |
| 12. If your brother, a Hebrew man or a Hebrew woman, is sold to you, he shall serve you for six years, and in the seventh year you shall send him forth free from you. | 12. If your brother, a son of Israel, or if a daughter of Israel, be sold to you, he will serve you six years; and when the seventh comes, you will send him from you free. |
| 13. And when you send him forth free from you, you shall not send him forth empty- handed. | 13. And when you let him go away from you at liberty, you will not send him away empty. |
| 14. You shall surely provide him from your flock, from your threshing floor, and from your vat, you shall give him from what the Lord, your God, has blessed you | 14. Comforting you will comfort him out of your flocks, your floors, and your wine presses; as the LORD has blessed you, you will give to him. |
| 15. And you shall remember that you were a slave in the land of Egypt, and the Lord, your God, redeemed you; therefore, I am commanding you this thing today. | 15. And be mindful that you were servants in the land of Mizraim, and that the LORD your God set you free; therefore I command you today that you do this thing. |
| 16. And it will be, if he says to you, "I will not leave you," because he loves you and your household, for it is good for him with you, | 16. But if he say to you, I will not go out from you, because I love you and the men of your house, and because it has been good for him to be with you, |
| 17. Then you shall take an awl and put it through his ear and into the door, and he shall be a servant to you forever; and also to your maidservant you shall do likewise. | 17. then you will take an awl, and bore (or apply) it through his ear, and that to the door of the house of judgment (Bet Din), and he will be your serving servant until the Jubilee. And for your handmaid also you will write a certificate of release, and give it to her. |
| 18. You shall not be troubled when you send him free from you, for twice as much as a hired servant, he has served you six years, and the Lord, your God, will bless you in all that you shall do. | 18. It must not be a hardship in your eyes when you send him away from you; for double the hire of an hireling has he been of service to you six years; and on his account the LORD your God has blessed you in all that you have done. |
| 19. Every firstborn male that is born of your cattle or of your flock you shall sanctify to the Lord, your God. You shall neither work with the firstborn of your ox, nor shear the firstborn of your flock. | 19. Every firstling male that comes of your herd and flock you will consecrate before the LORD your God. You will not work with the firstlings of your herd, nor shear the firstlings of your flocks; |
| 20. You shall eat it before the Lord, your God, year by year, in the place the Lord chooses-you and your household. | 20. you will eat thereof before the LORD your God from year to year, in the place which the LORD will choose, you and the men of your houses. |
| 21. And if there be any blemish in it, whether it be lame, or blind, or any ill blemish, you shall not sacrifice it to the Lord, your God. | 21. But if there be any spot in it, if it be lame or blind, or have any blemish, you shall not sacrifice it before the Lord your God: |
| 22. You shall eat it within your cities, the unclean and the clean together, as the deer, and as the gazelle. | 22. you may eat it in your cities; he who is unclean, (so) that he may not approach to holy things, and he who being clean may approach the holy, may alike (eat), as the flesh of the antelope or hart. |
| 23. However, you shall not eat its blood; you shall pour it on the ground, as water. | 23. Only you will not eat the blood; you will pour it out upon the ground like water. |
|  |  |
| 1. **Keep the month of spring, and make the Passover offering to the Lord, your God, for in the month of spring, the Lord, your God, brought you out of Egypt at night.** | 1. **Be mindful to keep the times of the festivals, with the intercalations of the year, and to observe the rotation thereof: in the month of Abib to perform the Pascha before the LORD your God, because in the month of Abib the LORD your God brought you out of Mizraim; you will eat it therefore by night.** |
| 2. You shall slaughter the Passover sacrifice to the Lord, your God, [of the] flock, and [the Festival sacrifices of the] cattle, in the place which the Lord will choose to establish His Name therein. | 2. But you will sacrifice the Pascha before the LORD your God between the suns; and the sheep and the bullocks on the morrow, on that same day to rejoice in the feast at the place which the LORD will choose to make His Shekinah to dwell there. |
| 3. You shall not eat leaven with it; for seven days you shall eat with it matzoth, **the bread of affliction**, for in haste you went out of the land of Egypt, so that you shall remember the day when you went out of the land of Egypt all the days of your life. | 3. You will not eat leavened bread with the Pascha; seven days you will eat unleavened bread unto His Name, **the unleavened bread of humiliation**; for with haste you went forth from the land of Mizraim; that you may remember the day of your outgoing from the land of Mizraim all the days of your life. |
| 4. **And no leaven shall be seen with you within all your border for seven days;** neither shall any of the flesh you slaughter on the preceding day in the afternoon, remain all night until the morning. | 4. **Take heed that in the beginning of the Pascha there be no leaven seen among you within all your borders for seven days;** and that none of the flesh which you sacrifice in the evening of the first day remain till the morning. |
| 5. You shall not sacrifice the Passover offering within any of your cities, which the Lord, your God, is giving you. | 5. It will not be allowed you to eat the Pascha in (any) one of your cities which the LORD your God gives to you; |
| 6. Except at the place which the Lord, your God, will choose to establish His Name-there you shall slaughter the Passover offering in the afternoon, as the sun sets, at the appointed time that you went out of Egypt. | 6. but in the place which the LORD your God will choose to make His Shekinah to dwell, there will you sacrifice the Pascha; and in the evening at the going down of the sun you may eat it until the middle of the night, the time when you began to go out of Mizraim. |
| 7. And you shall roast [it] and eat [it] in the place which the Lord, your God, will choose, and you shall turn away in the morning and go to your dwellings. | 7. And you will dress and eat it in the place which the LORD your God will choose, and in the early morn (if need be) you may return from the feast, and go to your cities. |
| 8. For six days you shall eat matzoth, and on the seventh day there shall be a halt to the Lord, your God. You shall not do any work [on it]. | 8. On the first day you will offer the omer, and eat unleavened cakes of the old corn; but in the six remaining days you may begin to eat unleavened cakes of the new corn, and on the seventh day you will assemble with thanksgiving before the LORD your God; no work will you perform. |
| 9. You shall count seven weeks for yourself; from[the time] the sickle is first put to the standing crop, you shall begin to count seven weeks. | 9. Seven weeks number to you; from the time when you begin to put the sickle to the harvest of the field after the reaping of the omer you will begin to number the seven weeks. |
| 10. And you shall perform the Festival of Weeks to the Lord, your God, **the donation you can afford to give, according to how the Lord, your God, shall bless you.** | 10. And you will keep with joy the Festival of Weeks before the LORD your God, **after the measure of the freewill offerings of your hands, according as the LORD your God will have blessed you.** |
| 11. And you shall rejoice before the Lord, your God, -you, and your son, and your daughter, and your manservant, and your maidservant, and the Levite who is within your cities, and the stranger, and the orphan, and the widow, who are among you, in the place which the Lord, your God, will choose to establish His Name therein. | 11. And you will rejoice with the joy of the feast before the LORD your God, you and your sons, your daughters, your servants and handmaids, the Levites who are in your cities, and the stranger, the orphan, and the widow who are among you, at the place which the LORD your God will choose where to make His Shekinah to dwell. |
| 12. And you shall remember that you were a slave in Egypt, and you shall keep and perform these statutes. | 12. Remember that you were servants in Mizraim; so will you observe and perform these statutes. |
| 13. You shall make yourself the Festival of Sukkoth for seven days, when you gather in [the produce] from your threshing floor and your vat. | 13. The Feast of Tabernacles you will make to you seven days, when you will have completed to gather in the corn from your threshing floors, and the wine from your presses. |
| 14. And you shall rejoice in your Festival-you, and your son, and your daughter, and your manservant, and your maidservant, and the Levite, and the stranger, and the orphan, and the widow, who are within your cities. | 14. And you will rejoice in the joy of your feasts with the clarinet and flute, you and your sons and daughters, your handmaids, the Levite, the stranger, the orphan, and the widow, who are in your cities. |
| 15. Seven days you shall celebrate the Festival to the Lord, your God, in the place which the Lord shall choose, because the Lord, your God, will bless you in all your produce, and in all the work of your hands, and you will only be happy. | 15. Seven days you will keep the feast before the LORD your God in the place which the LORD will choose, because the LORD your God will have blessed you in all your provision, and in all the work of your hands, and so willll you be joyful in prosperity. |
| 16. **Three times in the year, every one of your males shall appear before the Lord, your God, in the place He will choose: on the Festival of Matzoth and on the Festival of Weeks, and on the Festival of Sukkoth, and he shall not appear before the Lord empty-handed.** | 16. **Three times in the year will all your males appear before the LORD your God in the place that He will choose; at the Feast of the Unleavened, at the Feast of Weeks, and at the Feast of Tabernacles; nor must you appear before the LORD your God empty of any of the requirements;** |
| 17. **[Every] man [shall bring] as much as he can afford, according to the blessing of the Lord, your God, which He has given you.** | 17. **every one after the measure of the gifts of his hands, according to the blessing which the LORD your God hath bestowed upon you.** |
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**Rashi & Targum Pseudo Jonathan**

**for: B’Midbar (Num.) 28:18-25‎**

| **Rashi** | **Targum Pseudo Jonathan** |
| --- | --- |
| 18. On the first day is a holy convocation; you shall not perform any mundane work. | 18. On the first day of the festival a holy convocation; no servile work will you do; |
| 19. You shall offer up a fire offering, a burnt offering to the Lord: two young bulls, one ram, and seven lambs in the first year they shall be unblemished for you. | 19. but offer an oblation of a burnt sacrifice before the LORD, two young bullocks, one ram, and seven lambs of the year, unblemished, will you have. |
| 20. Their meal offerings [shall be] fine flour mixed with oil; three tenths for each bull and two tenths for the ram you shall offer up. | 20. And their minchas of wheat flour, mingled with olive oil, three tenths for each bullock, two tenths for the ram, |
| 21. And you shall offer up one tenth for each lamb, for all seven lambs. | 21. and for a single lamb a tenth, so for the seven; |
| 22. And one young male goat for a sin offering to atone for you. | 22. and one kid of the goats, to make an atonement for you: |
| 23. You shall offer these up besides the morning burnt offering which is offered as a continual burnt offering. | 23. beside the burnt sacrifice of the morning, the perpetual burnt sacrifice, you will make these offerings. |
| 24. Like these, you shall offer up daily for seven days, food of the fire offering, a spirit of satisfaction to the Lord; you shall offer up this in addition to the continual burnt offering and its libation. | 24. According to these oblations of the first day you will do daily through the seven days of the festival. It is the bread of the oblation which is received with favor before the LORD; it will be made beside the perpetual burnt offering, with its libation. |
| 25. The seventh day shall be a holy convocation for you; you shall not perform any mundane work. | 25. And on the seventh day you shall have a holy convocation; no servile work shall you do. |
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**Welcome to the World of P’shat Exegesis**

In order to understand the finished work of the P’shat mode of interpretation of the Torah, one needs to take into account that the P’shat is intended to produce a catechetical output, whereby a question/s is/are raised and an answer/a is/are given using the seven Hermeneutic Laws of R. Hillel and as well as the laws of Hebrew Grammar and Hebrew expression.

The Seven Hermeneutic Laws of R. Hillel are as follows

[cf. <http://www.jewishencyclopedia.com/view.jsp?artid=472&letter=R>]:

**1. Ḳal va-ḥomer:** "Argumentum a minori ad majus" or "a majori ad minus"; corresponding to the scholastic proof a fortiori.

**2. Gezerah shavah:** Argument from analogy. Biblical passages containing synonyms or homonyms are subject, however much they differ in other respects, to identical definitions and applications.

**3. Binyan ab mi-katub eḥad:** Application of a provision found in one passage only to passages which are related to the first in content but do not contain the provision in question.

**4. Binyan ab mi-shene ketubim:** The same as the preceding, except that the provision is generalized from two Biblical passages.

**5. Kelal u-Peraṭ and Peraṭ u-kelal:** Definition of the general by the particular, and of the particular by the general.

**6. Ka-yoẓe bo mi-maḳom aḥer:** Similarity in content to another Scriptural passage.

**7. Dabar ha-lamed me-'inyano:** Interpretation deduced from the context.

**Rashi’s Commentary for: ‎** **D’barim (Deut.) ‎14:22 – 16:17‎‎**

**‎‎22 You shall tithe [all the seed crop]** What has one matter to do with the other [i.e., the prohibition of cooking a kid, and tithing]? The Holy One, blessed is He, said to Israel: Do not cause Me to destroy the [developing] kernels (גְּדָיִים) of grain, while they are yet in their “mother’s womb” [i.e., in the husks], for if you do not tithe your produce properly, when it is near ripening I will bring forth an easterly wind, which will blast them, as it is said, “and blast before becoming standing grain” (II Kings 19:26) (Tanchuma). [And just as cooking the kid in its mother’s milk and the tithes are juxtaposed,] so is the topic of the first fruits (בִּכּוּרִים) [juxtaposed to cooking the kid in its mother’s milk (see Exod. 23:19, 34:26), **to teach us that, if you do not bring your first fruits to the Temple as commanded, your fruit produce will whither].**

**[You shall tithe...] year by year** From here, we derive [the ruling] that one may not give tithes from the new [crop] for the old [i.e., from this year’s crop for last year’s].-[Sifrei]

**23 And you shall eat [before the Lord your God, in the place He chooses... the tithes of your grain...]**- This refers to ma’aser sheini, “the second tithe,” for we have already learned to give ma’aser rishon, “the first tithe,” to the Levites, as it is said, “[Speak to the Levites...] when you take from the children of Israel [the tithe]... ” (Num. 18:26), and it gives them permission to eat it anywhere [not only in Jerusalem], as it is said, “and you may eat it in any place” (Num. 18:31). Thus you must conclude that this one [which may be eaten by its owners and must be eaten in Jerusalem,] is another tithe [namely, the second tithe].

**24 For [the Lord your God] will bless you** so that your produce will be too much to carry.

**26 [And you will turn that money] into whatever your soul desires** This is a כְּלָל , a general statement [not limited to anything in particular. Whereas the next expression,]

**cattle, or sheep, new wine or old wine** [represents a] פְּרָט , a “specification” [that is, it details particular things, limiting the matter to those things. After this, the verse continues,]

**or whatever your soul desires** [The verse] again reverts to a כְּלָל , a “general statement.” [Now we have learned that when a verse expresses a כְּלָל , a פְּרָט , and then a כְּלָל again, as in this case, we apply the characteristics of the פְּרָט to the whole matter. That is,] just as the items listed in the פְּרָט 1) are products of things themselves produced by the earth [e.g., wine comes from grapes], and 2) are fitting to be food for man, **[so must the money replacing them be used to purchase such products]**.-[Eruvin 27a]

**27 And [as for] the Levite...** - you shall not forsake him By not giving him the first tithe.

**for he has neither portion nor inheritance with you** This excludes gleanings (Lev. 19:9), forgotten sheaves (Deut. 24:19), the end of the field (Lev. 19:9), [all of which are left for the poor,] and ownerless things, for the Levite does have a portion in these things, just as you do, and [consequently,] they are not subject to tithing.

**28 At the end of three years [you shall take out all the tithe of your crop in that year]** This comes to teach us that if one kept his tithes from the first and the second year of the shemitah [cycle], he has to remove them from his house in the third [year].

**29 And the Levite... will come** And take the first tithe.

**and the stranger, and the orphan... [will come] And take the second tithe**, which this year [the third in the seven year cycle], belongs to the poor, and you [yourself] may not eat it in Jerusalem, in the manner you were required to eat the second tithe in the [first] two years [of this cycle].

**will come and eat and be satisfied** Give them enough to satisfy them. From here [our Rabbis] said: One must not give the poor from the threshing floor less [than half a kav of wheat, or a kav of barley] (Sifrei). And you go up to Jerusalem with the [second] tithe of the first and the second years which you have delayed [to bring], and you shall confess: “I have removed the sanctified things from the house” (see Deut. 26:13), as is stated in [the section beginning with] “When you have finished tithing...” (Deut. 26:12).

**Chapter 15**

**1 At the end of seven years [you shall make a release]** One might think that this means seven years [starting from the transaction] of each loan. Scripture, therefore, states, “The seventh year [i.e., the year of release] has approached...” (verse 9). But if you say [that] “seven years” [means] for each loan, after each individual loan, how has it approached? [No loan was yet transacted.] Consequently, you learn [that Scripture means] seven years according to the counting of the Shemitha [cycle].-[Sifrei]

**2 to release the hand of every creditor** Heb. כָּל־בַּעַל מַשֵּׁה יָדוֹ שָׁמוֹט , [lit. to release every master the loan of his hand, which makes no sense. Therefore, Rashi interprets the verse to mean] to release the hand of every creditor [from reclaiming the loan].

**3 From the foreigner you may exact** This is a positive command (See Ramban.). -[Sifrei]

**4 However, there will be no needy among you** But further on it says, “For there will never cease to be needy [within the land]” (verse 11). [These two verses seem to contradict each other. However, the explanation is:] **When you perform the will of the Omnipresent, there will be needy among others but not among you. If, however, you do not perform the will of the Omnipresent, there will be needy among you.** -[Sifrei] needy Heb. אֶבְיוֹן , [denoting someone who is] poorer than an עָ נִי . The term אֶבְיוֹן means “to yearn for” (תָּאֵב) , i.e., one who yearns for everything [because he has nothing].-[Vayikra Rabbah 34:6, see B.M. 111b]

**5 However, if you hearken [to the voice of the Lord, your God**] **then “there will be no needy among you” (verse 4).**

**you hearken** Heb. שָׁמֽעַ תִּשְׁמַע . [The repetition of the verb form suggests:] If one listens a little, he will be granted the opportunity to listen much [i.e., he will be taught much Torah as a reward].-[Sifrei]

**6 [For the Lord, your God, has blessed you,] as He has spoken to you** And where did He speak about this? “Blessed are you in the city...” (Deut. 28:3). -[Sifrei]

**and you will lend** Heb. וְהַעֲבַטְתָּ . Whenever an expression denoting lending refers to a lender [of money], it adopts the hiph’il [causative] form. For example, וְהִלְוִיתָ , or וְהַעֲבַטְתָּ , you will lend. However, if it would have said וְעָבַטְתָּ ,[in the kal, simple conjugation,] it would be referring to the borrower, like וְלָוִיתָ , you will borrow.

**and you will lend to [many] nations** One might think that you will borrow from this one and lend that one. Therefore, Scripture states, “but you will not borrow.”

**and you will rule over many nations** One might think that [at the same time] other nations will rule over you. Therefore, Scripture states, “but they will not rule over you.”-[Sifrei]

**7 If there will be among you a needy person** The most needy person has priority. -[Sifrei]

**from one of your brothers** Your brother on your father’s side has priority over your brother on your mother’s side.-[Sifrei]

**[in one of] your cities** The poor of your city have priority over the poor of another city. -[Sifrei]

**you shall not harden [your heart]** Some people suffer [as they deliberate] whether they should give [to the needy] or they should not give; therefore it says: “you shall not harden [your heart].” Some people stretch out their hand [to give], but then close it; therefore it says: “nor close your hand.”-[Sifrei]

**[nor close your hand] from your needy brother** If you do not give him, you will ultimately become a “brother of the needy” [i.e., becoming needy yourself].-[Sifrei]

**8 [Rather] you shall open [your hand]** Even many times.

**[Rather] you shall open [your hand]** Heb. כִּי־פָתֽחַ תִּפְתַּח . Here, the word כִּי has the meaning of “rather” [whereas in verse 7 it means “if,” and in verse 10, “because”].

**and you shall lend If he does not want [your money]** as a [charitable] gift, give it to him as a loan.- [Sifrei ; Keth. 67b]

**[lend him] sufficient for his needs** However, you are not commanded to make him wealthy.-[Sifrei]

**[sufficient for his needs,] what he is lacking** Even a horse to ride on and a servant to run before him [if he is accustomed to this type of lifestyle]. -[Sifrei ; Keth. 67b]

**he [is lacking]** Heb. יֶחְסַר לוֹ , lit. what is lacking for him. This refers to a wife [i.e., you should help him marry a wife]. Similarly, it is stated: “I shall make for him (לוֹ) a helpmate opposite him” (Gen. 2:18). -[Keth. 66b]

**9 and he will cry out [to the Lord] against you** One might think this is a requirement [namely, that this poor man is obliged to "cry out... against you"]. Therefore, Scripture says, “[On his day you shall give him his payment...] so that he will not cry against you [to the Lord]” (Deut. 24:15). -[Sifrei 15:138]

**and it will be a sin to you in any case**, even if he does not cry [against you]. If so, why does it say, “and he will cry out... against you?” [It means that God says:] I hasten to punish in response to the one who cries out more than to the one who does not cry out.-[Sifrei]

**10 You shall surely give him** Even a hundred times.-[Sifrei]

**him** [meaning] between him and you [i.e., privately]. -[Sifrei]

**for because of this thing** Heb. דּבָר , lit. word. Even if you said [i.e., gave him your “word”] that you would give, you will receive a reward for the saying along with the reward for the deed.- [Sifrei]

**11 Therefore** Heb. עַל־כֵּן , here meaning מִפְּנֵי כֵן , [i.e.,] “because of this,” or “therefore.”

**saying** I offer you advice for your own good.-[Sifrei]

**[You shall surely open your hand] to your brother,** to your poor one To which brother? To your poor one.

**to your poor one** Heb. לַעֲנִיֶּךָ , [spelled] with one “yud,” [singular form,] means one poor person, but עֲנִיֶּיךָ with two "yud"s [the second “yud” denoting the plural form,] means two poor people. [Here, since it is written with one “yud,” meaning one poor person, thus modifying אָחִיךָ , your brother, which is in the singular]. See Yosef Hallel, Leket Bahir, Chavel.

**12 If [your brother...] is sold to you** By others [but not one who sells himself because of poverty]. Scripture is speaking here of one whom the court sold [for a theft that he had committed]. But has it not already been stated, “If you buy a Hebrew servant” (Exod. 21:2) and there, too, Scripture is referring to one whom the court sold (Mechilta)? Nevertheless, [it is repeated here] because of two points which are new here: The first is that it is written [here] “or a Hebrew woman,” that she, too, [like a manservant,] goes free at the end of six [years]. This does not mean a woman whom the court has sold, for a woman is not sold [by the court] on account of a theft, since it is stated [that the thief will be sold] “for his theft” (Exod. 22:2), not for her theft. Thus, [we are referring here to] a minor whom her father sold [as a handmaid], and it teaches you here that if six years terminate before she shows signs [of puberty], she goes free (Exod. 21:7-11). The second new point here is: “You shall surely provide him.”

**14 You shall surely provide him** Heb. הַעֲנֵיק תַּעֲנִיק . [The root ענק ] denotes an ornament worn high [on the upper portion of the body] within view of the eye. [Thus, this verse means that you should give him] something through which it will be recognized that you have benefited him. Others explain [the word הַעֲנֵיק ] as an expression of loading on his neck [meaning that you should load him with gifts].

**[You shall surely provide him] from your flock, from your threshing floor, and from your vat** One might think that I must [give him] only these things [listed in the verse here]. Therefore, Scripture states, “from what the Lord, your God, has blessed you,” meaning, from everything with which your Creator has blessed you. Then why are these mentioned? Just as these particular things are within the realm of blessing, so too, you should provide him only with what falls within the realm of blessing. This [therefore] excludes mules, [which are sterile, and are thus not considered within the realm of blessing] (Kid. 17a). In tractate Kiddushin (17a)our Rabbis derived by means of a gezerah shavah how much one must give the servant of each kind.

**15 And you shall remember that you were a slave [in the land of Egypt]** And I loaded you up [with booty], and then did so a second time, from the spoil of Egypt and from the spoil at the Sea [of Reeds]; so too should you load him up, and then do so a second time.-[Sifrei]

**17 [And he shall be] a servant [to you] forever** Heb. לְעוֹלָם . One might think that [ לְעוֹלָם , “forever”] is to be interpreted literally. Therefore, Scripture states: “[And you shall sanctify the fiftieth year and proclaim liberty throughout the land to all its inhabitants. It will be a Jubilee for you;] and you shall return, every man to his property, and you shall return, every man to his family” (Lev. 25:10). Consequently, you learn that the term לְעוֹלָם here can mean only the period until the Jubilee. [This period is also called לְעוֹלָם .]-[Mechilta 21:6] and also to your maidservant you will do likewise to provide her. One might think that Scripture includes her concerning the piercing [of the ear] as well. Therefore, it states, “And if the manservant (הַָעֶבֶד) will clearly say, [I love my master...then... his master shall bore his ear with an awl]” (Exod. 21:5-6); [i.e.,] a manservant (עֶבֶד) must have his ear pierced, but not a maidservant.-[Sifrei]

**18 for twice as much as much as a hired servant** From here our Rabbis said: A Hebrew slave serves both by day and by night, and that is double the amount of labor of a man hired only for day work. And what is his service during the night? That his master gives him a Canaanite maidservant [as a wife], and the [resultant] children [belong] to the master.-[Sifrei, Kid. 15a]

**19 Every firstborn male... you shall sanctify [to the Lord]** But elsewhere (Lev. 27:26) it says, “[But the firstborn which will be a firstborn for the Lord of the livestock,] no man shall sanctify it.” How is this [reconciled]? [The verse in Leviticus means that] one may not sanctify [the firstborn] to be another sacrifice [but only as a firstborn sacrifice]. And our verse here teaches us that it is a duty to proclaim [over the firstborn animal], “You are hereby sanctified as a firstborn.” Another explanation: It is impossible to say “sanctify [this firstborn animal],” because [Scripture] already says, “no man must shall sanctify it” (Lev. 27:26). And yet it is impossible to say that we shall not sanctify it, for [here] it already says, “you shall sanctify.” So how [can these two verses be reconciled]? [The answer is that we are dealing with an indirect sanctification, namely:] One may sanctify the value of the privilege [i.e., the owner of the firstborn animal has the privilege of choosing to which kohen he will give it. This privilege has a market value, namely how much an Israelite will pay so that the owner of the firstborn will give it to his grandson who is a kohen. The verse, therefore, means:] one may dedicate the value of this privilege according to its benefit and give it to the Temple [treasury].-[Ar. 29a]

**You shall neither work with the firstborn of your ox, nor shear [the firstborn of your flock]** The Rabbis derived that also the the converse [i.e., shearing your ox and working the flock] is prohibited. Scripture is merely speaking [here] of the usual manner [in which these animals are used].-[Bech. 25a]

**20 You shall eat it before the Lord, your God** [Scripture] is addressing the kohen, for we have already found [a statement to the effect] that it [the firstborn] is part of the dues given to kohanim, whether the animal is unblemished or whether it is blemished. For it is stated, “and their flesh [i.e., of the firstborn animals] shall be yours [i.e., the kohen 's]” (Num. 18:18). - [Bech. 28a] [In both cases, the kohen is entitled to eat the entire animal. The difference between the blemished and the unblemished animals is that the blemished animal is slaughtered outside the Temple, and its flesh may be eaten anywhere by anyone invited by the kohen. The unblemished animal, however, must be slaughtered in the Temple courtyard, its blood dashed on the altar, and its fat burned on the altar. The flesh must be eaten by the kohen and his household within the time allotted for eating it.]

**[You shall eat it before the Lord...] year by year** From here we derive the law that one should not delay it [i.e., from sacrificing it] beyond its first year (Bech. 28a). [If so, however,] one might think that it becomes unfit [as a sacrifice] when the first year has elapsed. [Therefore, the Torah tells us that] it [the firstborn animal] has already been compared to ma’aser [sheini], as it is said, “And you shall eat before the Lord, your God... the tithes of your grain, your wine, and your oil, and the firstborn of your cattle and of your sheep” (Deut. 14:23). Just as ma’aser sheini does not become unfit [when it is left over] from one year to the next, neither does the firstborn animal become unfit. However, [this verse means] that the proper way to fulfill this commandment [of the firstborn animal] is during its first year.

**year by year** If one slaughtered it at the end of its first year [on the last day], he may eat it on that day and one day of the next year. This teaches [us] that it [a firstborn animal] may be eaten for two days and one [intervening] night.-[Bech. 27b]

**21 [And if there be any] blemish [in it]** [This is] a כְּלָל , a general statement [not limiting itself to anything in particular].

**lame, or blind** [This is] a פְּרָט , particular things, [limiting the matter to these things].

**any ill blemish** [Once again the verse] reverts to כְּלָל , a general statement. [Now we have learned that when a verse expresses a כְּלָל , then a פְּרָט , and then a כְּלָל again, just as in this case, we apply the characteristics of the פְּרָט to the whole matter.] Just as the blemishes detailed [lame or blind] are externally visible blemishes that do not heal, so too, any externally visible blemish that does not heal [renders a firstborn animal unfit for sacrifice and may be eaten as ordinary flesh].-[Bech. 37a]

**23 However, you shall not eat its blood** [Although eating the blood of any animal is prohibited, this prohibition is mentioned here] so that you should not say: "Since this [blemished firstborn animal] is entirely permitted [to be eaten now after its blemish, even though] it started out from a forbidden status, since it was sanctified, [and now it is permitted] for it is slaughtered outside [the Temple] without having to be redeemed, and [it may be] eaten. I might [therefore] think that its blood is permitted as well!" Therefore, Scripture states, "However, you shall not eat its blood."

**Chapter 16**

**1 Keep the month of spring** Heb. אָבִיב . Before it [Nissan] arrives, watch that it should be fit for the אָבִיב , ripening [capable of producing ripe ears of barley by the sixteenth of the month], to offer up in it the omer meal offering. And if not, proclaim it a leap year [thereby enabling you to wait another month, until the barley ripens].-[San. 11b]

**[for in the month of spring the Lord, your God, brought you] out of Egypt at night** But did they not go out by day, as it is said, “on the morrow of the Passover the children of Israel went out...” (Num. 33:3)? However, since during the night Pharaoh gave them permission to leave, as it is said, “So he called for Moses and Aaron at night [and said, ‘Rise up, go out from among my people...]’ ” (Exod. 12:31), [therefore, here it says “at night”].-[Ber. 9a]

**2 You shall slaughter the Passover sacrifice to the Lord, your God**, **[of the] flock** As it is said, “You may take [it] either from the sheep or from the goats” (Exod. 12:5).

**and...cattle** These are slaughtered as the chagigah [Festival offering]. If a large group was formed for the Passover offering, they bring a Festival offering along with it, so that the Passover sacrifice will be eaten [after a sufficient meal, and therefore] after the required satiation. [Everyone had to designate himself to a particular company of people, which was then relevant to one particular Passover offering (Pes. 69a- 70b).] Our Rabbis also derived many other things from this verse.-[Sifrei ; Pes. 70a]

**3 the bread of affliction** [I.e.,] bread that brings to mind the affliction they suffered in Egypt.-[Sifrei]

**for in haste you went out of the land of Egypt** And the dough [that you had prepared for eating] did not have time to become leavened, so this [matzah] will be for you as a reminder. And the haste [here] is not on your part, but on the part of the Egyptians, for so it says, “So the Egyptians took hold of the people [to hasten to send them out of the land]” (Exod. 12:33). -[Sifrei ; Ber. 9a]

**so that you shall remember** By eating the Passover sacrifice and the matzah, the day you went out [of the land of Egypt].

**4 neither shall any of the flesh you slaughter on the preceding day in the afternoon, remain all night until the morning** This is an admonition regarding leaving over the flesh of the Passover sacrifice, offered up by future generations, because [so far this prohibition] had been mentioned only with regard to the Passover sacrifice offered in Egypt (see Exod. 12:10). And יוֹם רִאשׁוֹן stated here is the fourteenth of Nissan [the preceding day, and not the fifteenth, which is the first day of Passover], just as it says: “but on the preceding day (בַּיוֹם הָרִאשׁוֹן) you shall clear away leaven from your houses” (Exod. 12:15). Now since Scripture digressed from the subject of the Passover sacrifice and began to speak of the rules pertaining to the seven days [of the Festival]-such as, “seven days you shall eat with it matzoth ” (verse 3); “And no leaven shall be seen with you within all your border for seven days” (verse 4)—it was necessary to specify to which slaughtering [Scripture] is admonishing. For had it written only “neither shall any of the flesh you slaughter in the afternoon, remain all night until the morning” [without saying “the preceding day”], I might have thought that the peace offerings slaughtered during all the seven days are also subject to [the prohibition of] “And you shall not leave any of it until the morning,” (Exod. 12:10), and may be eaten only for [one] day and a night. Therefore, it is written: “on the preceding day in the evening,” [thereby clarifying that the verse is referring to the Passover sacrifice]. Another explanation: Scripture is referring to the Festival offering brought on the fourteenth of Nissan [and not to the specific Passover sacrifice], and it teaches with reference to it that it may be eaten for two days [and the intervening night]. Now the רִאשׁוֹן mentioned here [according to this explanation], is the first day of the Festival [i.e., the fifteenth of Nissan, rather than the preceding day]. And this is the meaning of the verse: The flesh of the Festival offering, which you slaughtered in the afternoon, shall not remain overnight after the first day of the Festival until the morning of the second day [the sixteenth of Nissan], but rather, it is to be eaten on the fourteenth and the fifteenth [and the intervening night]. And thus it is taught in tractate Pes. (71b).

**6 there you shall slaughter the Passover offering] in the afternoon,** 2) as the sun sets, at the appointed time that you went out of Egypt [In this verse,] three separate times are specified: 1)"in the afternoon," [i.e.,] from the sixth [seasonal] hour [not clock-hours, but rather the twelve equal divisions of the time between dawn and dusk, each one known as a שָׁעָה זְמַנִּית , a “seasonal hour”]. From this time onward [afternoon], you shall slaughter it (זְבָחֵהוּ) “as the sun sets,” you shall eat it (תּֽאכְלֵהוּ) ; and 3)"at the appointed time that you went out [of Egypt]," you must burn it (שוֹרְפֵהוּ) . I.e., [at the beginning of the morning of the first day of Passover, whatever is left over from the Passover sacrifice] becomes נוֹתָר , left over, and must be burned [on the next day].-[Sifrei ; see Ber. 9a]

**7 And you shall roast [it]** Heb. וּבִשַּׁלְתָּ . [Here] this term means “roasted in fire” (צְלִי אֵשׁ) (see Exod. 12:9), for roasting is also included in the general term of בִּשּׁוּל , “cooking.”

**and you shall turn away in the morning [and go to your dwellings]** [i.e.,] the morning of the second day [of Passover]. This teaches that [the pilgrim] is required to remain [in Jerusalem] the night when the Festival terminates.-[Sifrei ; Pes. 95b; Chag. 17a-b]

**8 For six days you shall eat matzoth** But elsewhere it says, “For seven days [you shall eat matzoth]!” (Exod. 12:15). [The solution is:] For seven days you shall eat matzoth from the old [produce] and six days [i.e., the last six days, after the omer has been offered] you may eat matzoth prepared from the new [crop]. Another explanation: It teaches that the eating of matzoh on the seventh day of Passover is not obligatory, and from here you learn [that the same law applies] to the other six days [of the Festival], For the seventh day was included in a general statement [in the verse “For seven days you shall eat matzoth,” but in the verse: “Six days you shall eat matzoth ”] it has been taken out of this general [statement], to teach us that eating matzoh [on the seventh day] is not obligatory, but optional. [Now we have aready learned that if something is singled out of a general statement, we apply the relevant principle not only to itself but to every thing included in the general category. Thus the seventh day] is excluded here not to teach regarding itself, rather to teach regarding the entire generalization [i.e., the entire seven days of the Festival]. Just as on the seventh day the eating of matzah is optional, so too, on all the other days, the eating of matzah is optional. The only exception is the first night [of Passover], which Scripture has explicitly established as obligatory, as it is said, “in the evening, you shall eat matzoth ” (Exod. 12:18). -[Mechilta on Exod 12:18; Pes. 120a]

**[and on the seventh day there shall be] a halt to the Lord your God** - עֲצֶרֶת . Keep yourself back from work. Another explanation: [ עֲצֶרֶת means] a gathering for eating and drinking, as the expression, “Let us detain (נַעַצְרָה) you” (Judg. 13:15).

**9 from [the time] the sickle is first put to the standing crop, [you shall begin to count seven weeks]** [I.e.,] from the time the omer is harvested [on the sixteenth of Nissan], which is the beginning of the harvest.-[see Lev. 23:10, Sifrei ; Men. 71a]

**10 the donation you can afford to give** [I.e.,] sufficient generous donation from you; according to the blessing [that God bestows upon you], bring peace offerings of happiness [these are extra peace offerings in addition to the Festival offerings] and invite guests to eat [with you].

**11 the Levite... the stranger, the orphan, and the widow** [God says:] **These are My four, corresponding to your four, [namely,] “Your son, and your daughter, and your manservant, and your maidservant.” If you shall gladden Mine, I will gladden yours**.-[Midrash Aggadah, Midrash Hagadol. Compare Tanchuma 18, Pesikta d’Rav Kahana p.100a. Note that in incunabula editions, this comment of Rashi is connected to the preceding one: and invite guests to eat [with you]: the Levite... the stranger, the orphan, and the widow. [God says:] These are My four...]

**12 And you shall remember that you were a slave [in Egypt]** On this condition did I redeem you [from Egypt], that you keep and perform these statutes.

**13 You shall make yourself the Festival of Sukkoth...] when you gather in [the produce]-** [i.e.,] at the time of the ingathering, when you bring the summer fruits into the house. Another explanation: “when you gather in [the produce] from your threshing floor and your vat” וּמִיִּקְבֶךָ) (בְּאָסְפּ;ְךָ מִגָּרְנְךָ teaches that we should cover the sukkah [only] with the waste products that come from the threshing floor and the vat [i.e., with things that have grown from the ground, have become detached, and are not susceptible to ritual uncleanness. Since they are not foods and are not vessels, they are not susceptible to spiritual uncleanness. - R.H. 13a; Suk. 12a]

**15 and you will only be happy** According to its simple meaning, this is not an expression denoting a command, but rather an expression of an assurance [i.e., I promise you that you will be happy]. But according to its oral interpretation, [our Rabbis] learned from this to include the night before the last day of the Festival for the obligation of rejoicing.-[see Suk. 48a; Sifrei]

**16 and he shall not appear before the Lord empty-handed** But bring burnt-offerings of appearance (עוֹלוֹת רְאִיָּה) [which are obligatory when appearing before the Lord in Jerusalem on the Festivals] and Festival peace-offerings. -[Chag. 8b]

**17 [Every] man [shall bring] as much as he can afford** One who has many eaters [i.e., a large family] and many possessions should bring many burnt-offerings and many peace- offerings.-[Sifrei ; Chag. 8b]

**Ashlamatah: Isaiah 10:32 – 12:6‎‎**

| **RASHI** | **TARGUM** |
| --- | --- |
| 24. ¶ Therefore, so said the Lord God of Hosts, "Fear not, my people who dwell in Zion, Assyria; with a rod may he smite you, and his staff may he bear over you in the way of Egypt." | 24. ¶ Therefore thus says the LORD God of hosts: “O My people who dwell in Zion, do not be afraid of the Assyrian when he strikes you with his ruler's staff and throws his mastery against you as in the manner of Egypt. |
| 25. For [in] yet a very little [while] the fury shall be over, and My wrath, because of their blasphemy. | 25. For in a very little while the curses will come to an end for you that are of the house of Jacob, and My anger will be upon the peoples who ‎commit the abomination of their destruction." |
| 26. And the Lord of Hosts shall stir up a scourge against him, like the smiting of Midian at the Rock of Oreb, and His staff on the sea, and He shall carry him off after the manner of Egypt. | 26. And the LORD of hosts will bring upon him a stroke, as when he struck Midian at the ‎cleft of Oreb; and his stroke will pass from you as the mastery of Pharaoh passed from you at the sea, for prodigies are done for you as ‎in the manner of Egypt. |
| 27. And it shall come to pass on that day, that his burden shall be removed from upon your shoulder, and his yoke from upon your neck, and the yoke shall be destroyed because of oil. | 27. And it will come to pass in that time that his stroke will pass from you, and his yoke from your neck, **and the ‎Gentiles will be shattered before the Messiah.** |
| 28. He came upon Aiath; he passed through Migron; at Michmas he deposits his luggage. | 28. He has come to Aiath; he has passed through Migron, at Michmash he will appoint the ‎masters of his armies; |
| 29. They crossed the ford; at Geba they lodged; Ramah quaked; Gib'ath Saul fled. | 29. they cut through, cross over the Jordan, at Geba they lodge themselves; the inhabitants of Ramah are ‎shattered, the men of Gibeah of Saul have fled. |
| 30. Raise your voice, Bath-gallim; hearken, Laishah, Aniah Anathoth. | 30. Lift up your voice, O men of the daughter of Gallim! Hearken, O you who dwell in ‎Laish, who reside in poor Anathoth! |
| 31. Madmenah wandered; the inhabitants of Gebim gathered. | 31. The men ofMadmenah are shattered, the inhabitants of Gebim go into exile. |
| 32. Still today, [he intends] to stand in Nob; he waves his hand toward the mount of the daughter of Zion, the hill of Jerusalem. **{P}** | 32. While the ‎day was still young and he had much time to enter, behold Sennacherib the king o.l Assyria came and stood at Nob, the city of the priests, ‎opposite the wall ofJerusalem, He answered and said to his forces, "Is not this Jerusalem, against which I stirred up all my armies? ‎Behold it is fainter than all the fortresses of the peoples which I have suppressed with the strength of my hands." He stood over it ‎shaking his head, waving back and forth with his hand against the mount of the sanctuary which is in Zion, and against the courts which ‎are in Jerusalem. **{P}** |
| 33. ¶ Behold the Master, the Lord of Hosts lops off the branches with a saw, and those of lofty height are hewn down, and the tall one shall be humbled. | 33. ¶ Behold, the master ofthe world, the LORD of hosts casts slaughter among his armies as grapes trodden in the ‎press; and the great in stature will be hewn down and the strong will be humbled. |
| 34. And the thickets of the forests shall be cut off with iron, and the Lebanon shall fall through a mighty one. **{S}** | 34. And he will slay the mighty men of his armies who ‎make themselves mighty with iron, and his warriors will be cast on the land of Israel.‎ **{S}** |
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| 1. **And a shoot shall spring forth from the stem of Jesse, and a twig shall sprout from his roots.** | 1. **And a king will come forth from the sons of Jesse, and the Messiah will be exalted from the sons of his sons.** |
| 2. **And the spirit of the Lord shall rest upon him, a spirit of wisdom and understanding, a spirit of counsel and heroism, a spirit of knowledge and fear of the Lord.** | 2. **And a spirit before the ‎LORD will rest upon him (Messiah), a spirit of wisdom and understanding, a spirit of counsel and might, a spirit of knowledge and the fear of the LORD.** |
| 3. **And he shall be animated by the fear of the Lord, and neither with the sight of his eyes shall he judge, nor with the hearing of his ears shall he chastise.** | 3. **And the LORD will bring him (Messiah) near to his fear. And he (Messiah) will not judge by the sight of his eyes, and he will not reprove by the hearing ‎of his ears;** |
| 4. **And he shall judge the poor justly, and he shall chastise with equity the humble of the earth, and he shall smite the earth with the rod of his mouth and with the breath of his lips he shall put the wicked to death.** | 4. **but in truth he (Messiah) will judge the poor, and reprove with faithfulness for the needy of the people; and he (Messiah) will strike the sinners ‎of the land with the command of his mouth, and with the speaking of his lips the wicked will die.** |
| 5. **And righteousness shall be the girdle of his loins, and faith the girdle of his loins.** | 5. **And the righteous/generous will be all around ‎him (Messiah), and the faithful will be brought near him (Messiah).** |
| 6. **And a wolf shall live with a lamb, and a leopard shall lie with a kid; and a calf and a lion cub and a fatling [shall lie] together, and a small child shall lead them.** | 6. **In the days of the Messiah of Israel will peace increase in the land, and the wolf ‎will dwell with the lamb, and the leopard will lie down with the kid, and the calf and the lion and the fatling together, and a little suckling ‎child will lead them.** |
| 7. And a cow and a bear shall graze together, their children shall lie; and a lion, like cattle, shall eat straw. | 7. The cow and the bear will feed; their young will lie down together; and the lion will eat straw like the ox. |
| 8. And an infant shall play over the hole of an old snake and over the eyeball of an adder, a weaned child shall stretch forth his hand. | 8. ‎And the suckling child will play over the hole of an asp, and the weaned child will put his hands on the adder's eyeballs. |
| 9. They shall neither harm nor destroy on all My holy mount, for the land shall be full of knowledge of the Lord as water covers the sea bed. **{S}** | 9. They will not ‎hurt or destroy in all My holy mountain; for the earth will be full of the knowledge of the fear of the LORD as the waters cover the sea. **{S}** |
| 10. **And it shall come to pass on that day, that the root of Jesse, which stands as a banner for peoples, to him shall the nations inquire, and his peace shall be [with] honor.** **{P}** | 10. **And it will come to pass in that time that to the son of the son of Jesse who is about to stand as an ensign to the peoples, to him will kingdoms ‎be obedient, and his resting place will be glorious.** **{P}** |
| 11. ¶ And it shall come to pass that on that day, the Lord shall continue to apply His hand a second time to acquire the rest of His people, that will remain from Assyria and from Egypt and from Pathros and from Cush and from Elam and from Sumeria and from Hamath and from the islands of the sea. | 11. ¶ And it will come to pass in that time that the LORD will extend his might yet a second ‎time to deliver the remnant of his people which is left, from Assyria, and from Egypt and from Pathros, and from India, and from Elam, and ‎from Babylon, and from Hamath, and from the islands of the sea. |
| 12. **And He shall raise a banner to the nations, and He shall gather the lost of Israel, and the scattered ones of Judah He shall gather from the four corners of the earth.** | 12. **And he will raise an ensign for the peoples, and will assemble the ‎outcasts of Israel, and bring near the exile of Judah from the four winds of the earth.** |
| 13. And the envy of Ephraim shall cease, and the adversaries of Judah shall be cut off; Ephraim shall not envy Judah, nor shall Judah vex Ephraim. | 13. And jealousy will pass from those of the house ‎of Ephraim, and ‎those who distress from the of the house of Judah will be destroyed. Those of the house of Ephraim will not be jealous of those of the house of Judah, and those of the house of Judah will not distress those of the house of Ephraim. |
| 14. And they shall fly of one accord against the Philistines in the west, together they shall plunder the children of the East; upon Edom and Moab shall they stretch forth their hand, and the children of Ammon shall obey them. | 14. And they will ally themselves, shoulder to shoulder, to strike the Philistines who are in the west, together they will plunder the sons of the east. They will put forth their hand against Edom and Moab, and the sons of Ammon will be obedient to them. |
| 15. And the Lord shall dry up the tongue of the Egyptian Sea, and He shall lift His hand over the river with the strength of His wind, and He shall beat it into seven streams, and He shall lead [the exiles] with shoes. | 15. And the LORD will dry up the tongue of the sea of Egypt, and will/lift up the stroke of His might against the Euphrates by his prophets' command, and strike it into seven streams, and they will walk in it with sandals. |
| 16. And there shall be a highway for the remnant of His people who remain from Assyria, as there was for Israel on the day they went up from the land of Egypt. | 16. And there will be a highway for the remnant of His people which is left from the Assyrian, as there was for Israel in the day they came up from the land of Egypt. |
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| 1. And you shall say on that day, "I will thank You, O Lord, for You were wroth with me; may Your wrath turn away and may You comfort me. | 1. And you will say at that time: "I will give thanks before you, O LORD, since I sinned before You Your anger was upon me; now Your anger ‎will turnfrom me, and you will have compassion on me. |
| 2. Here is the God of my salvation, I shall trust and not fear; for the strength and praise of the Eternal the Lord was my salvation." | 2. Behold, in the Memra o/the God of my salvation I trust, and will not be ‎shaken; for the awesome one, the LORD, is my strength and my song; He has spoken by His Memra, and He has become for me a saviour." |
| 3. And you shall draw water with joy from the fountains of the salvation. | 3. And you will accept a renewed teaching with joy from the chosen ones of righteousness/generosity. |
| 4. And you shall say on that day, "Thank the Lord, call in His Name, publicize His deeds among the peoples; keep it in remembrance, for His Name is exalted. | 4. And you will say at that time: "Give thanks ‎before the LORD, pray in His name, make known His deeds among the peoples, proclaim that His name is strong. |
| 5. Sing to the Lord for He has performed mighty deeds; this is known throughout the land. | 5. Sing praises before the ‎LORD, for He does prodigies; this is disclosed in all the earth. |
| 6. Shout and praise, O dwellers of Zion, for great in your midst is the Holy One of Israel. **{S}** | 6. Shout, and sing, O congregation of Zion, for the Great One has promised ‎to rest His Shekhinah in your midst, the Holy One of Israel."‎ **{S}** |
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**Note:**

**As you read the following Midrash, please remember that they are composed in the Drash style, and therefore their content is metaphorical – i.e., a parable that is teaching something about the government/governance of Heaven. It is up to you to read each paragraph and discern what the parable is and what it teaches about the kingdom of G-d here on earth. After that, look at the whole Pisqa and see how the parts join to form a whole new parable which you need to identify and interpret. Remember we are at the Parable/metaphorical level, and we should not interpret these statements literally – it says what it means, otherwise we miss the whole point that the author/s had in mind as well as their objectives.**

**Midrash PESIQTA deRAB KAHANA**

**Pisqa Ten**

‎***[Year by year] you will set aside a tithe [of all the produce of your seed, of everything that grows on the land. You will eat it in the presence ‎of the LORD your God in the place which he will choose as a dwelling for his name - the tithe of your corn and new wine and oil, and the ‎firstborn of your cattle and sheep, so that for all time you may learn to fear the LORD your God]*** ‎(Deut. 14:22). ‎

**X:I ‎**

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*The miser is in a hurry to grow rich, never dreaming that want will overtake him* (Prov. 28:22): ‎R. Haninah interpreted the verse to speak of Ephron. [The reference is to the following verse: "*No, my lord, hear me, I give you the field, and I give you ‎the cave that is in it; in the presence of the sons of my people I give it to you; bury your dead. Then Abraham bowed down before the people of the land. ‎And he said to Ephron in the hearing of the people of the land, 'But if you will, hear me; I will give the price of the field; accept it from me, that I may bury ‎my dead there.' Ephron answered Abraham, 'My lord, listen to me; a piece of land worth four hundred shekels of silver, what is that between you and me? ‎Bury your dead.' Abraham agreed with Ephron; and Abraham weighed out for Ephron the silver which he had named in the hearing of the Hittites, four ‎hundred shekels of silver, according to the weights current among the merchants"* (Gen. 23:11-16)]: ‎Said R. Haninah, "All references to shekels in the Torah speak of selas, in the Prophetic books speak of litras, and in the Writings, speak of a centenarium ‎‎." ‎Said R. Judah b. R. Pazzi, "Except for the shekels paid out to Ephron, which were centenarii, as it is written, *I will give the price of the field; accept it from ‎me* (Gen. 23:9) ‎ Because he was jealous of the wealth of Abraham, Scripture removed a vav, in line with the following verse: '*My lord, listen to me; a piece of land worth ‎four hundred shekels of silver, what is that between you and me?* If you want to pay me four hundred centenarii of silver out of the mere horse manure of your household, you can pay me [since that means nothing to a rich ‎man like you].' Because he was jealous of the wealth of Abraham, Scripture removed a yay, in line with the following verse: *Abraham agreed with Ephron; and Abraham ‎weighed out for Ephron...* The second reference to Ephron is written without the O [i.e., the vav]." ‎

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R. Ammi interpreted the verse [*The miser is in a hurry to grow rich, never dreaming that want will overtake him* (Prov. 28:22)] to speak of a ‎ borrower who was too much of a miser to rent two oxen [at one and the same time], but would borrow one and rent one. But he did not realize that want will overtake him. For it is written, If the master is not with him, he will surely pay [damages for any loss done to the borrowed oxen. So in saving money by borrowing, ‎he placed himself at risk.]" ‎

R. Isaac interpreted the verse [*The miser is in a hurry to grow rich, never dreaming that want will overtake him* (Prov. 28:22)] to speak of one who lent money ‎to Israelites at usurious terms, who was too much of a miser to lend money not on usury. In lending money at usurious terms, he did not realize that want will overtake him. For it is written, *He who augments his wealth by interest and increase gathers it for him who is kind to the poor* (Prov. 28:8). ‎ Now who is the one who is kind to the poor? It is the wicked Esau. But is it not the case that the wicked Esau oppresses the poor, as in the case of the bureaucrats who go out into the villages and plunder sharecroppers ‎and then go into the city and announce, 'Bring together the poor for we want to carry out a religious duty with them.' The saying refers to such as these:'She screws for apples and hands them out to the poor.''' ‎

R. Levi intepreted the cited verse [*The miser is in a hurry to grow rich, never dreaming that want will overtake him* (Prov. 28:22)] to speak of those who do not ‎set aside the required tithes as is proper. For R. Levi said, "There is the case of one who would set aside his required tithes as was proper. Now the man had one field, which produced a thousand measures of grain. He would separate from it a hundred measures for tithe. From the field he ‎would derive his livelihood all his days, and from it he would nourish himself all his life. When he was dying, he called his son and said to him, 'My son, ‎pay attention to this field. Such and so has it produced, such and so I would separate from the crop for tithe, and from that field I derived my livelihood ‎all my days, and from it I nourished myself all my days.' In the first year [following the father's death], the son sowed the field and it produced a thousand measures of grain, from which the son set aside a ‎hundred measures for tithe. In the second year the son became niggardly and deducted ten measures, and the field produced a hundred measures less, ‎and so he deducted ten and it produced a hundred less, until the field yielded only the amount that had originally been set aside as tithe. When the man's relatives realized it, [as a sign of rejoicing] they put on white garments and cloaked themselves in white and assembled at his house. He ‎said to them, 'Why have you corne to rejoice over that man who has been afflicted?' They said to him, 'God forbid! We have corne only to rejoice with you. In the past you were the householder, and the Holy One, blessed be He, was the priest [collecting the tithes as his share of the crop]. Now you have been turned into ‎the priest, and the Holy One, blessed be He, has become the householder [keeping back the larger share of the crop, nine ‎tenths of the former yield, for himself]. [So we are rejoicing at your rise in caste status!], ‎ Said R. Levi, "After he had deducted [the priests' share] year by year, yearly the field reduced its yield.” Therefore Moses admonished Israel, saying to them, *[Year by year] you will set aside a tithe [of all the produce of your seed, of everything that grows ‎on the land. You will eat it in the presence of the LORD your God in the place which He will choose as a dwelling for His name - the tithe of your corn and ‎new wine and oil, and the firstborn of your cattle and sheep, so that for all time you may learn to fear the LORD your God]* (Deut. 14:22). ‎

**X:II ‎**

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*Trust in the LORD and do good, so you will dwell in the land and enjoy faithfulness* (Ps. 37:3): ‎R. Haggai in the name of R. Isaac transposed the clements of this verse, as follows: Do good and trust in the LOD. The matter may be compared to the case of a market inspector, who went forth to inspect the weights and measures. Someone saw him and began to avoid him. ‎He said to him, 'Why are you avoiding me? Inspect your measures and do not fear.' That is in line with the verse, *Do good and trust in the LORD*." ‎

... *so you will dwell in the land*: [Mandelbaum:] Make [the land] suitable as a dwelling, by sowing and planting it. *‎ ‎... and enjoy faithfulness*: enjoy the faithfulness of the patriarchs: ‎*My eyes are on the faithful of the land* (Ps. 101:6). ‎

R. Joshua of Sikhnin in the name of R. Levi: "It is on account of the merit of two matters that the Israelites are purified before the Omnipresent. It is on account of the merit attained by keeping the Sabbath. and it is on account of the merit attained by setting aside the required tithes. ‎How on the basis of Scripture do we know that it is on account of the merit of keeping the Sabbath? ‎ *If you turn back your foot from the sabbath, from doing your business on My holy day, and call the Sabbath a delight, an the holy day of the ‎LORD honorable* (Is. 58: 13). What is written immediately following? *Then you will take delight in the LORD and I will make you ride upon the heights of the earth* ‎‎(Is. 58:14).' ‎How on the basis of Scripture do we know that it is on account of the merit attained by setting aside the required tithes? ‎"*And you will rejoice in all the good which the LORD your God has given to you and to your house, you and the Levite and the sojourner who is among you* (Deut. ‎‎26:11). What is written immediately following? *When you have finished paying all the tithe of your produce in the third year, which is the year of tithing ...* ‎‎(Deut. 26: 14)." ‎Therefore Moses admonishes Israel, saying to them, *[Year by year] you will set aside a tithe [of all the produce of your seed, of everything that grows on the ‎land. You will eat it in the presence of the LORD your God in the place which He will choose as a dwelling for his name - the tithe of your corn and new wine and ‎oil, and the firstborn of your cattle and sheep, so that for all time you may learn to fear the LORD your God]* (Deut. 14:22). ‎

**X:III ‎**

***Honor the Lord with your substance [and with the first fruits of all your produce; then your barns will be filled with plenty, and your vats will be bursting with wine]*** ‎‎(Prov. 3:9-10): For if you are good-looking, do not chase skirts, so that people should not say, "Mr. So-and-so is good-looking and does not restrain himself." This is in line with ‎the verse: *Honor the LORD with your substance*, [Mandelbaum: reading the letters of the word for substance as though the indicated the word for charm]. ‎

*Another matter: Honor the Lord with your substance [and with the first fruits of all your produce then your barns will be filled with plenty, and your vats will be bursting ‎with wine*] (Prov. 3:9-10): ‎For if you have a lovely voice, recite the Shema and go before the ark [to sing the prayers for the conregation]. *This is in line with the verse: Honor the LORD with your substance*, [reading the letters of the word for substance as though the indicated the word for charm]. ‎

R. Hiyya bar Addah, son of the sister of Bar Qappara, had a nice voice. Bar Qappara would say to him, "Now, my son, recite the Shema and go before the ark.” This is in line with the verse: *Honor the LORD with your substance*, meaning, honor the LORD with that with which he has favored you."

Another matter: *Honor the ‎Lord with your substance, [and with the first fruits of all your produce; then your barns will be filled with plenty, and your vats will be bursting with wine* (Prov. ‎‎3:9-10): Do [what you should] by your own will and intention, before you have to do things not in accord with your own will and intention [when you have become senile] [Mandelbaum, p. 165]. ‎

[Illustrating the foregoing:] there is the case of one who would collect his wine and oil, without appropriately setting aside the tithes that he owed. ‎What did the Holy One, blessed be He, do? He put into the man a wandering spirit, and he took his staff and began to break the jugs. His household ‎member rebuked him. What did he do to him? He took the staff and broke his skull. ‎He said to the dependent, "Instead of helping me, you rebuke me." He said to him, "Then give me a staff, and I'll break jugs too." ‎ He gave him a staff, and he went around breaking jugs, one by one, while the other broke them two by two. ‎ What made this happen? It was because [he collected his wine and oil,] without appropriately setting aside the tithes that he owed. ‎

For R. Levi said, "There was the case of one who would appropriately set aside the tithes that he owed. ‎He had a field, and the Holy One gave him the thought of turning half of it into a sown field, leaving the other half as an area for reservoirs of water. In a year of want, people set the price, announcing, "A seah of wheat is going for a sela, a seah of water is going for three selas." He went and announced, "Who wants a seah of water?" And it yielded for him the same return as three seahs of wheat. ‎Now what caused this [good fortune] for him? It was because he who would appropriately set aside the tithes that he owed. ‎Therefore Moses admonishes Israel, saying to them, *[Year by year] you will set aside a tithe [of all the produce of your seed, of everything that ‎grows on the land. You will eat it in the presence of the LORD your God in the place which he will choose as a dwelling for His name - the tithe of your corn and new ‎wine and oil, and the firstborn of your cattle and sheep, so that for all time you may learn to fear the LORD your God]* (Deut. 14:22). ‎

**X:IV ‎**

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***She is not afraid of snow for her houshold, for all her household are clothed in scarlet*** (Prov, 31:21): ‎Hezekiah said, "The judgment meted out to the wicked is to spend twelve months in Gehenna. For six months it is in the heat, and for six months in the ‎cold. In the beginning the Holy One, blessed be He, puts an itch on them, and brings them into the hot part of Gehenna. [Getting relief from the itch through ‎the heat,] they say, That is the Gehcnna of the Holy One, blessed be He.' So then he brings them into the cold, and they say, ‘This is the cold of the Holy One, blessed be He.' ‎To begin with they say 'Ah,' but in the end, 'Oh.' And that is what David says: *He drew me up from the desolate pit, out of the miry bog, [and set my feet upon a rock making my steps secure]* (Ps. 40:2). ‎What is the meaning of the words, *miry bog*? It is from a place in which [using the letters that occur in the cited words] people say, 'Ah, Oh.' And where do they finish out [the torment to] their souls? Judah b. Rabbi says, "In snow." That is in line with this verse of Scripture: *When the Almighty scattered kings there, snow fell on Zalmon* (Ps. 68:14). The snow is their place of darkness [a play on the word, see Mandelbaum, ad loc.]. But can one suppose that that is how it is for Israel? Scripture says, *She is not afraid of snow for her houshold, [for all her household are clothed in scarlet]* (Prov, 31:21). *‎.. for all her household are clothed in scarlet* (Prov. 31:21): that is in the rite of circumcision, including the rite of the cutting off of the ‎foreskin, the rite of wearing show-fringes on the garments, and the rite of wearing phylacteries."

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‎*[If your brother, a llebrew man or a Hebrew woman, is sold to you, he will serve you six years, and in the seventh year you will let him go free from you. And ‎when you let him go free from you, you will not let him go empty-handed;] you will furnish him liberally [out of your flock, out of your threshing floor, and out of ‎your wine press, as the LORD your God has blessed you, you will give to him]* (Deut. 14:12-14). *You will give to him freely [and your heart will not be grudging when you give to him]* (Deut. 14:10). *You will open wide your hand.[to your brother, to the needy and to the poor in the land]* (Deut. 14:11). *Tithing, you will tithe* (Deut. 14:22). ‎ Therefore Moses admonishes Israel, saying to them, *[Year by year] you will set aside a tithe [of all the produce of your seed, of everything that grows ‎on the land. You will eat it in the presence of the LORD your God in the place which He will choose as a dwelling for His name - the tithe of your corn and ‎new wine and oil, and the firstborn of your cattle and sheep, so that for all time you may learn to fear the LORD your God]* (Deut. 14:22). ‎

**X:V ‎**

‎***The earth lies polluted under its inhabitants, [for they have transgressed the Torahs, violated the statutes, broken the everlasting covenant]*** (Is. 24:5): ‎Said R. Isaac, "If you imagine polluting it, it will pollute you. It will give you the spectacle of standing grain, but it will not then show you grain in sheaves. ‎It will show you grain in sheaves, but it will not show you a threshing floor. It will show you the threshing floor, but it will not show you a pile of ‎winnowed grain. Why so? Because *for they have transgressed the Torahs. ‎*That is, two Torahs, the Torah in writing, and the Torah in memory.  *... violated the statutes*: they have violated the statute governing the requirement to set aside tithes. *‎... broken the everlasting covenant*: they have violated the covenant made by the patriarchs." ‎Therefore Moses admonishes Israel, saying to them, *[Year by year] you will set aside a tithe [of all the produce of your seed, of everything that grows ‎on the land. You will eat it in the presence of the LORD your God in the place which He will choose as a dwelling for His name - the tithe of your corn and ‎new wine and oil, and the firstborn of your cattle and sheep, so that for all time you may learn to fear the LORD your God]* (Deut. 14:22). ‎

**X:VI ‎**

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***My son, keep your father's commandment, and do not forsake your mother's teaching*** (Prov, 6:20): ‎Said R. Hunah, "The original patriarchs set aside both the priestly ration ["heave-offering"] and tithes. Abraham set aside the principal priestly ration ["great heave-offering"]: *I have raised my hands to God, the LORD* (Gen. 14:22). The word raising up refers only to the priestly ration ["heave-offering"] as it is said, *And you will raise up ‎from it the priestly ration that belongs to the LORD* (Num. 18:26). Isaac set aside second tithe: *And Isaac sowed in that land and found in that same year a hundredfold* (Gen. 26:12)." ‎‎[Explaining how the cited verse proves the matter,] said R. Abbah bar Kahana, "Is it not the case that a blessing falls not on a crop that is measured or ‎weighed or countered? Why then did he measure the yield at all? It was so as to tithe the crop. That is in line with the statement of Scripture: *And the LORD blessed him* (Gen. 26:12)." Jacob set aside first tithe, in line with this verse of Scripture: *And of everything that You will give me, tithing, I will tithe it to You* (Gen. 28:22). A Samaritan asked R. Meir, saying to him, "Do you not maintain that Jacob was a truthteller?" He said to him, "Indeed so, for it is written, *You give truthfulness to Jacob* (Micah 7:20)." ‎He said to him, "And did he not say this: *And of all that You give me I will give the tenth to You?*" ‎He said to him, "[Yes.] He separated the tribe of Levi as one of the ten." He said to him, "Then should he not have separated a tenth of the other two tribes?" ‎He said to him, "You maintain that they were twelve tribes, but I say that they were fourteen, as it is said, *Ephraim and Manasseh even as Reuben and Simeon shall ‎be Mine* (Gen. 48:5)." ‎He said to him, "All the more so. You support my case. You add more flour, so I'll add more water." ‎He said to him, "Do you not concede that there were four matriarchs?" He said to him, "Yes." ‎He said to him, "Deduct the four firstborn of each of the patriarchs from the fourteen, for the firstborn is not tithed. Why? Because he is already holy, and what is already consecrated cannot serve to exempt what is consecrated [and that leaves ten, hence Levi was enough]." He said to him, "Happy is your nation on account of what is within it." [*My son, keep your father's commandment.] and do not forsake your mother's teaching* (Prov. ‎‎6:20): ‎‎[Reading the consonants for mother with vowels that yield the word nation, we interpret.] [do not forsake] your nation's teaching.

That is in line with what David says: *My desire is to do Your will, O God, and Your Torah is in my intestines [in the great assembly I have proclaimed what is right]* ‎‎(Ps. 40:8-9). ‎Said R. Aha bar Ulla, "Is there such a thing as a Torah in the intestines? Is it not written, *I will write it on their heart* (Jer. 31 :32)? ‎But this is the sense of what David said, 'May a curse come upon me if anything will descend into my intestines before I have tithed it!' That is in line with this verse of Scripture [indicating the authorities responsible for tithing]: *Asmoth son of Diel was in charge of the king's ‎stores; Jonathan son of Uzziah was in charge of the stores in the country, in the cities, in the villages,nd in the fore tresses* (I Chr. 27:25)." ‎Therefore Moses admonishes Israel, saying to them, *[Year by year] you will set aside a tithe [of all the produce of your seed, of everything that grows on the ‎land. You will eat it in the presence of the LORD your God in the place which He will choose as a dwelling for His name - the tithe of your corn and new wine and ‎oil, and the firstborn of your cattle and sheep, so that for all time you may learn to fear the LORD your God]* (Deut. 14:22).

**X:VII ‎**

***If my land has cried out against me, and its furrows have wept together; [if I have eaten its yield without payment, and caused the death of its owners, let thorns ‎grow instead of wheat, and foul weeds instead of barley]*** (Job 31:38-40). ‎ They said to Job, "Do you have any right to the land more than three cubits [of burial ground] when you die, that you say, *If my land has cried out against ‎me*? Is it then yours?" ‎R. Hiyyah the Elder said, "The matter may be compared to the case of someone who was selling a cloak in the market. Someone came by and saw it and ‎said, 'It's mine.' ‎He said to him, 'Put it on. If it fits, it's yours, and if not, it's not yours.' ‎So said the Holy One, blessed be He, to Job, 'Am I not He concerning whom it is written, "*Do I not fill the heavens and the earth?*" (Jer. 23:24) And yet ‎you say, "*If my land has cried out against me, and its furrows have wept together; if I have eaten its yield without payment, and caused the death of its ‎owners, let thorns grow instead of wheat, and foul weeds instead of barley:*" Is it then yours? [Is it your property"]" ‎And R. Simeon b. Halputa said, "The matter may be compared to the case of someone who was selling a slave-girl in the market. Someone came by and ‎saw her and said, 'She's mine.' ‎He said, to him, 'Rebuke her. If she pays attention to you, she's yours, and if not, she's not yours.' ‎ So said the Holy One, blessed be He, to Job, 'Am I not He concerning whom it is written, ",*.. who looks at the land and it trembles, touches the mountains ‎and they smoke*" (Ps. 104:33). And yet you say, "*If my land has cried out against me, and its furrows have wept together; if I have eaten its yield without ‎payment, and caused the death of its owners, let thorns grow instead of wheat, and foul weeds instead of barley*" Is it then yours? [Is it your property"]" ‎At that moment said Job before the Holy One, blessed be He, "LORD of the ages, I have not made that statement before you. But this is the language in which ‎I made that statement: '*If my land has cried out against me, [and its furrows have wept together; if I have eaten its yield without payment, and caused the ‎death of its owners, let thorns grow instead of wheat, and foul weeds instead of barley]*.' ‎[May I be cursed] if I have not appropriately removed the tithes owing from it. *.. and its furrows have wept together:* [May I be cursed] if I have planted it with mixed seeds. *‎.. if I have eaten its yield without payment*: this refers to second tithe, as it is written, *And you will hand over money and bind up the coins ‎[and take the coins, instead of the produce set aside as second tithe, for use in Jerusalem]* (Deut. 14:25). ‎*... and caused the death of its owners*: this refers to the tithe set aside for the poor. ‎*And if I have not done so, then let thorns grow instead of wheat, and foul weeds instead of barley.* *Here end the words of Job.*" ‎‎[Reverting to the verse *let thorns grow instead of wheat, and foul weeds instead of barley*,] R. Hoshaiah taught, "The Torah has here taught you appropriate procedure. ‎A field which produces thorns is good for sowing wheat, one that produces foul weeds is good for growing barley. ‎ What verse of Scripture indicates it? *let thorns grow instead of wheat, and foul weeds instead of barley.*" ‎‎[ *.. .Here end the words of Job*:] ‎From this point forward [in the book of Job] he goes on and prophesies a number of times, and yet you say, *Here end the words of Job*? ‎But this is what Job said, "If I have not done [what I have said I did,] then let it be the case that *Here end the words [of Job]*. ‎ And let me not have an opening to say before you, *I have removed what is holy from the household* (Deut, 26:13). Therefore Mosies admonishes Israel, saying to them, *[Year by year] you will set aside a tithe [of all the produce of your seed, of everything that grows on the land. ‎You will eat it in the presence of the LORD your God in the place which He will choose as a dwelling for His name - the tithe of your corn and new wine and oil, and ‎the firstborn of your cattle and sheep, so that for all time you may learn to fear the LORD your God]* (Deut. 14:22). ‎

**X:VIII ‎**

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***To You, O Lord, belongs righteousness/generosity, but to us confusion of face, as at this day [to the men of Judah to the inhabitants of Jerusalem and to all Israel, those ‎that are near and those that are far away, in all the lands to which You have driven them, because of the treachery which they have committed against You]*** (Daniel ‎‎9:7): Said R. Judah bar Ilai, "An idol passed through the sea with the Israelites. What verse of Scripture indicates it? *They will pass through the sea of distress [and the waves of the sea will be smitten, and all the depths of the Nile ‎dried up]* (Zech. 10:11). ‎ The word for *distress* refers only to an idol, for it is written, *The molten thing was a distress in the gathering [of waters as in a heap]* (Is. 28:20).”

Said R. Yudan, "It is written, *And the house of Joseph, they too, went up to Beth EI, and the LORD was with them* (Judges 1:22). They were going to serve an idol, and yet you say, *And the LORD was with them*! [Now with reference to the verse, *To You, O LORD, belongs righteousness/generosity, but to us confusion of face]*, can there be a greater act of 'righteousness/generosity' than that? ‎One has therefore to say that *To You, O LORD, belongs righteousness/generosity, but to us confusion of face.*"

Said R. Judah bar Simon, "It is written, *Thus they carried off the things Micah had made and the priest he had acquired and attacked Laish, whose people were quiet ‎and carefree* (Judges 18:27). ‎*.. .the things Micah had made* refers to an idol. ‎ *the priest he had acquired* refers to a priest who served idolatry. ‎*and attacked Laish* that is Paneas [Mendelbaum]. ‎ *Whose people were quiet and carefree*: they were contented ‎worshipping an idol, which brought them success. ‎And yet you say, *... were quiet and carefree*? Can there be a greater act of 'righteousness/generosity' than that? ‎One has therefore to say that *To You, O LORD, belongs righteousness/generosity, but to us confusion of face.*" ‎

Said R. Samuel bar Nahman , "You find that on the day on which Haman attacked Israel, on that day the Israelites worshipped idols. And not only so, but they took [an offering] from him and offered it up to their idol. That is in line with this verse: *You took the food I had given you, the flour, the oil, and the honey, with which I had fed you, and set it before them as an offering ‎of soothing odor and so it was* (Ez. 16:19)." What is the meaning of the word, *and so it was*? ‎Said R. Judah, "It is in line with the expression, 'And so it was for the morrow.' ‎ [Reverting to Samuel's statement,] "And nonetheless you did not hold back your mana from them! Can there be a greater act of 'righteousness/generosity than that? One has therefore to say that *To You, O LORD, belongs righteousness/generosity, but to us confusion of face*." ‎

Said R. Eleazar, "When Hananiah, Mishael, and Azariah came up out of the fiery furnace, they proclaimed this verse *[To You, O LORD, belongs righteousness/generosity, but to us confusion of face, as at this day to the men of Judah to the inhabitants of Jerusalem and to all Israel, those that are near and those that are ‎far away, in all the lands to which You have driven them, because of the treachery which they have committed against You* (Daniel 9:7)]. ‎You find that when Hananiah, Mishael, and Azariah came up out of the fiery furnace, all the kinds of the nations of the world gathered against them. This is ‎in line with this verse: *The satraps, the prefects, the governors, and the king's ministers gathered together, seeing that these men, that the fire had no power over ‎their bodies* (Dan. 3:27). ‎And all the nations of the world said to them, 'You knew that your God had power to do all these miracles for you, and yet you caused Him to destroy His house ‎and to send His children into exile. And all the nations of the world spit in their faces until they had made them a block of spit. And Hananiah, Mishal, and Azariah raised their faces upward and said, *To You, O LORD, belongs righteousness/generosity, but to us confusion of face, as at ‎this day to the men of Judah to the inhabitants of Jerusalem and to all Israel. those that are near and those that are far away. in all the lands to which You have driven ‎them. because of the treachery which they have committed against You* (Daniel 9:7)." ‎

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Said R. Joshua bar Nehemiah, "*To You. O LORD. belongs righteousness/generosity* refers to the acceptance of God's judgment [stated by the three]: ‎For we have angered you so much, but you have been patient with us .”

It was taught on Tannaite authority in the name of R. Nehemiah, "Under ordinary conditions if someone has a field. he gives it out for sharecropping ‎on terms of half. or a third. or a fourth of the crop. But the Holy One, blessed be He, is not that way. The Holy One, who brings the winds and produces clouds and brings down rain and makes dew fructify ‎the field and nurtures the seeds and fattens the produce has asked us to separate only one out of ten portions of the crop. Therefore Moses admonishes Israel, saying to them, *[Year by year] you will set aside a tithe [of all the produce of your seed. of everything that grows ‎on the land. You will eat it in the presence of the LORD your God in the place which He will choose as a dwelling for His name - the tithe of your corn and ‎new wine and oil, and the firstborn of your cattle and sheep, so that for all time you may learn to fear the LORD your God]* (Deut. 14:22). ‎

**X:IX ‎**

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***What is written just prior to this matter [that is, before the base-verse, [Year by year] you will set aside a tithe [of all the produce of your seed. of everything ‎that grows on the land. You will eat it in the presence of the LORD your God in the place which He will choose as a dwelling for His name - the tithe of your corn and ‎new wine and oil. and the firstborn of your cattle and sheep. so that for all time you may learn to fear the LORD your God]*** (Dcut. 14:22)]? ‎*You will not eat anything that dies of itself; you may give it to the alien who is within your towns, that he may eat it. or you may sell it to a foreigner; for ‎you are a people holy to the LORD your God. You will not boil a kid in its mother's milk* (Deut. 14:21): ‎R. Azariah and R. Jonathan b. Haggai and R. Isaac bar Merion in the name of R. Yose bar Haninah said, "[The juxtaposition of the two topics indicates ‎that] one who eats his produce prior to their being properly tithed is like one who eats meat that has died of itself or that has been torn. What scriptural evidence supports that statement? *You will not eat anything that dies of itself*.” R. Abba bar Huna in the name of Rab: "He who eats his produce prior to their being properly tithed as to the removal of the tithe that is owing to the poor ‎is liable to the death penalty." ‎

‎Said R. Isaac, "In three passages in scripture it is written, *You will not boil a kid in its mother's milk*. ‎One statement serves to state the rule on its own, the second states the rule for purposes of Torah-study, and the third states it for the purposes of joining ‎it to the issue of tithing. ‎As to the original statement, what is written in that context? *You will bring the choicest first fruits of your soil to the house of the LORD your God. You will ‎not boil a kid in its mother's milk* (Ex. 23: 19). And thereafter: *And now I send an angel before you to guard you on your way and to bring you to the place ‎I have prepared* (Ex. 23:20). ‎ As to the matter of Torah-study: *You will bring the choicest first fruits of your soil to the house of the LORD your God. You will not boil a kid in its mother's ‎milk* (Ex. 34:26). Thereafter: *The LORD said to Moses, Write these words down, because the covenant I make with you and with Israel is in these words* (Ex. ‎‎34:27). ‎Said the Holy One, blessed be He, to him, 'Moses, when the sandal is on your foot, crush the thorn’ [so Mandelbaum]. [A further version has it that the ‎angels wanted to receive the Torah for themselves. God told them that they were not fit to receive the Torah, because they ate milk and meat when they ‎visited Abraham. Therefore the verse about not seething the kid in its mother's milk is juxtaposed to the verse about writing down the words of the Torah ‎‎(Mandelbaum, ad loc.)]. After writing down the verse, *You will not boil a kid in its mother's milk* (Ex. 34:26), write the verse, *The Lord said to Moses, Write these words down, ‎because the covenant I make with you and with Israel is in these words* (Ex. 34:27). ‎As to the matter of tithing, *[Year by year] you will set aside a tithe of all the produce of your seed, of everything that grows on the land. You will eat ‎it in the presence of the LORD your God in the place which He will choose as a dwelling for His name - the tithe of your corn and new wine and oil, and the ‎firstborn of your cattle and sheep, so that for all time you may learn to fear the LORD your God]* (Deut. 14:22)], and then it is written, *You will not eat ‎anything that dies of itself; you may give it to the alien who is within your towns, that he may eat it, or you may sell it to a foreigner; for you are a people ‎holy to the LORD your God. You will not boil a kid in its mother's milk* (Deut. 14:21): ‎ Said the Holy One, blessed be He, 'Do not cause Me to make the kernels ripen while they are still in their pods [Hebrew: their mother's wombs]. For if ‎you do not properly produce your tithes, I will send a certain east wind, which will blight them.’ That is in line with this verse: *The grain will thus be blasted before it is ripe* (2 Kgs. 19:26)." ‎

**X:X ‎**

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***[Year by year] you will set aside a tithe [of all the produce of your seed, of everything that grows on the land. You will eat it in the presence of the LORD ‎your God in the place which He will choose as a dwelling for His name - the tithe of your corn and new wine and oil, and the firstborn of your cattle and sheep, so ‎that for all time you may learn to fear the LORD your God]*** (Deut. 14:22): [the duplication of the verb, yielding tithing, you will tithe] allows for the play on ‎words utilizing the same letters, for one instance, *tithing, you will tithe* - so that you will not lose out. .. *tithing, you will tithe* - so that you will get rich. ‎Said the Holy One, blessed be He, "Give a tithe of what is mine, and I will enrich what is yours."

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‎*[Year by year you will set aside a tithe] of all [the produce of your seed, of everything that grows on the land. You will eat it in the presence of the LORD ‎your God in the place which He will choose as a dwelling for His name - the tithe of your corn and new wine and oil, and the firstborn of your cattle and sheep, so ‎that for all time you may learn to fear the LORD your God]* (Deut, 14:22): ‎ Said R. Abba bar Kahana, **"Scripture thereby gives an indication that people in trade and in commerce overseas should set aside a tenth of their gain ‎for those who labor in the Torah." ‎**.

*[Year by year you will set aside a tithe of all] the produce of your seed, of everything that grows on the land. [You will eat it in the presence of the LORD ‎your God in the place which He will choose as a dwelling for His name - the tithe of your corn and new wine and oil, and the firstborn of your cattle and sheep, so ‎that for all time you may learn to fear the LORD your God]* (Deut. 14:22): ‎If [by tithing] you attain merit, in the end you will go forth to sow seed in your field, and if not, the one who goes forth into the field will make war ‎on you. And who is that? It is the wicked Esau, concerning whom it is written, *A hunter, a man of the field* (Gen. 25:27). ‎

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Another interpretation of the clause, *[Year by year you will set aside a tithe of all] the produce of your seed, of everything that grows on the land. [You ‎will eat it in the presence of the LORD your God in the place which He will choose as a dwelling for His name - the tithe of your corn and new wine and oil, and ‎the firstborn of your cattle and sheep, so that for all time you may learn to fear the LORD your God]* (Deut, 14:22): ‎If [by tithing] you attain merit, in the end you will go forth to your field and see that the world needs rain and pray and be answered. But if not, in the ‎end the (enemies of) Israel will go forth to bury their children in the field.

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*[Year by year [you will set aside a tithe of all] the produce of your seed, of everything that grows on the land. [You will eat it in the presence of the LORD ‎your God in the place which He will choose as a dwelling for His name - the tithe of your corn and new wine and oil, and the firstborn of your cattle and sheep, so ‎that for all time you may learn to fear the LORD your God]* (Deut. 14:22): ‎People may not set aside tithe from the produce of one year to cover that of another year," the words of R. Aqiba. *[Year by year [you will set aside a tithe of all] the produce of your seed, of everything that grows on the land. [You will eat it in the presence of the LORD ‎your God in the place which He will choose as a dwelling for His name - the tithe of your corn and new wine and oil, and the firstborn of your cattle and sheep, so ‎that for all time you may learn to fear the LORD your God]* (Deut. 14:22).If [by tithing] you attain merit, it is your grain, and if not, [the grain not having been tithed,] it is My grain. That is in line with this verse: *And I will take My grain in its due season* (Hos. 2:11). ‎*[Year by year [you will set aside a tithe of all] the produce of your seed, of everything that grows on the land. [You will eat it in the presence of the LORD ‎your God in the place which He will choose as a dwelling for His name - the tithe of your corn and new wine and oil, and the firstborn of your cattle and sheep, so ‎that for all time you may learn to fear the LORD your God]* (Deut. 14:22). If [by tithing] you attain merit, it is your new wine, and if not, it is Mine. That is in line with this verse: *And My new wine in its due time* (Hos. 2:11). ‎

Said R. Simeon b. Laqish, "Said the Holy One, blessed be He, 'I have instructed you to separate your tithes from the choicest of the harvest. How so? If a ‎son of a Levite comes to you, if you have given him from the choicest of the crop, so I have what to give you out of the choicest: *May the LORD open to you his good treasury* (Deut. 28:12). But if you have given to him out of the dessicated portions of the crop or from the inferior part, so 1 have what to give you out of the dessicated or ‎inferior parts of the crop: *The LORD will send the rain of your land as power and dust* (Deut. 28:24). \

‎*[At the end of every third year you will bring out all the tithe of your produce for that year and leave it in your settlements] so that the Levites, who have no ‎holding or patrimony among you, and the aliens, [orphans, and widows in your settlements] may come [and eat their fill. If you do this, the LORD your God ‎will bless you in everything to which you set your hand]* (Deut. 14:28-29): ‎Said R. Luliani of Rome in the name of R. Judah bar Simon, "Said the Holy One, blessed be He, 'As for you, you are responsible for four categories of ‎dependents of your household, and as for Me, 1 am responsible for four such categories. You are responsible for four categories of household ‎dependents, your son, your daughter, your slave-boy, and your slave-girl, and I am responsible for four categories, the Levites, the stranger, the orphan, ‎and the widow, and all of them are included in a single verse of Scripture. ‎That verse is as follows: *You will rejoice in your festival [of Tabernacles], you, your son, your daughter, your slave-boy and your slave-girl, the Levite, the ‎stranger, the orphan, and the widow who are in your midst* (Deut. 16:14).' ‎Said the Holy One, blessed be He, 'I have instructed you to give joy to Mine and to yours on the festival days that 1 have assigned to you. If you do so, I ‎for my part will give joy to both yours as well as Mine. To both these and those I will give joy in the chosen house: *These I will bring to My holy mountain and make them joyful in My house of prayer; their ‎burnt-offerings and their sacrifices will be accepted on My* ‎*altar, for My house will be called a house of prayer for all peoples* (Isaiah 56:7).

**Nazarean Codicil:**

**I Corinthians 15:35 – 16:24‎**

**& Revelation 2:1-7**

**Revelation 2:1-7**

**Hakham’s Rendition**

1And to the angel of the congregation in Ephesus, write, 'So says he who holds the seven stars in his hand, he who walks among the Menorot (seven branched candlesticks) of gold.

2 I know your works and your labor and your endurance and that you are not able to bear evil [ones]. And you have tested those who say about themselves that they are to be Sh’liachim (apostles) and are not and you have found them [to be] liars.

3 And you have endurance and you bear a burden because of my name (or, authority) and you have not become weary.

4 **But I have [something] against you, because you have left your first love.[[9]](#footnote-9)**

5 Remember from where you came and do the former works, but if not, I will come to you and I will remove your Menora (candelabra – i.e. the seven ministers of the congregation), unless you repent.

6 But this you have, that you hate the works of the Nicolaitans (i.e. Oppressors of the Laity), that I also hate.'

7 He who has ears should hear what the Spirit says to the congregations. And to him who overcomes, I will allow [him] to eat of the tree of life which is in the midst of PaRDeS (paradise) of Ha-Shem."

**Questions for Discussion**

1. From all the readings for this Shabbat, which one touched your heart and your imagination?
2. List all the morals given in each of the paragraphs of this Pisqa which are all in Parables and alluding to something.
3. Having listed all the morals, what is the general pattern or overall morall of the whole Pisqa?
4. How does this General Moral fit into the themes of the readings for the Seventh Day of Unleavened Bread?
5. Now putting together the general moral for the First Pisqa on the first day of Passover last, and the general moral for the second Pisqa on the second day of Passover, and the general moral for the third Pisqa that we studies for the seventh day of Passover, and the general moral for the fourth Pisqa that we have just studied, what then is the Grand Moral that embraces the General Morals for each of these four Pisqas?
6. And if so, why to the Sages chose this Grand Moral/Principle for the Festival of Unleavened Bread in relation to the governance of G-d on earth?
7. Taking all together the readings for the Eight Days of Unleavend Bread what is the general Prophecy that we prophecy by celebrating this most wonderful festival?

**After Habdalah: Omer Tonight Day 8**

**Counting of the Omer**

Sundown Saturday April the 14th – Nisan 23, "Today is eight days of the Counting of the Omer."

Sundown Sunday April the 15th – Nisan 24, “Today is nine days of the Counting of the Omer.”

Sundown Monday April the 16th – Nisan 25, “Today is ten days of the Counting of the Omer.”

Sundown Tuesday April the 17th – Nisan 26, “Today is eleven days of the Counting of the Omer.”

Sundown Wednesday April the 18th – Nisan 27, “Today is twelve days of the Counting of the Omer.”

Sundown Thursday April the 19th – Nisan 28, “Today is thirteen days of the Counting of the Omer.”

Sundown Friday April the 20th – Nisan 29, “Today is fourteen days of the counting of the Omer”

Sundown Saturday April the 21st – Nisan 30 – **R.H. Iyar** – “Today is fifteen days of the Counting of the Omer.”

Shalom Shabbat ve Chag Pesach Sameach!

Hakham Dr. Yosef ben Haggai

Rosh Paqid Adon Hillel ben David

Paqid Dr. Adon Eliyahu ben Abraham

1. See above Rashi’s commentary on Shemot (Exodus) 12:39 for an explanation on the nature of this “first love.” See also the statement of Israel in Shemot (Exodus) 24:7 “Everything that the LORD has said we will do and we will hear.” That is, “we will obey and then hear the reason for the commandment.” This is full EMUNAH! See also Luke 7:6-9. [↑](#footnote-ref-1)
2. See Note 1 in previous page. [↑](#footnote-ref-2)
3. See above Rashi’s commentary on Shemot (Exodus) 12:39 for an explanation on the nature of this “first love.” See also the statement of Israel in Shemot (Exodus) 24:7 “Everything that the LORD has said we will do and we will hear.” That is, “we will obey and then hear the reason for the commandment.” This is full EMUNAH! See also Luke 7:6-9. [↑](#footnote-ref-3)
4. See above Rashi’s commentary on Shemot (Exodus) 12:39 for an explanation on the nature of this “first love.” See also the statement of Israel in Shemot (Exodus) 24:7 “Everything that the LORD has said we will do and we will hear.” That is, “we will obey and then hear the reason for the commandment.” This is full EMUNAH! See also Luke 7:6-9. [↑](#footnote-ref-4)
5. See above Rashi’s commentary on Shemot (Exodus) 12:39 for an explanation on the nature of this “first love.” See also the statement of Israel in Shemot (Exodus) 24:7 “Everything that the LORD has said we will do and we will hear.” That is, “we will obey and then hear the reason for the commandment.” This is full EMUNAH! See also Luke 7:6-9. [↑](#footnote-ref-5)
6. See above Rashi’s commentary on Shemot (Exodus) 12:39 for an explanation on the nature of this “first love.” See also the statement of Israel in Shemot (Exodus) 24:7 “Everything that the LORD has said we will do and we will hear.” That is, “we will obey and then hear the reason for the commandment.” This is full EMUNAH! See also Luke 7:6-9. [↑](#footnote-ref-6)
7. See above Rashi’s commentary on Shemot (Exodus) 12:39 for an explanation on the nature of this “first love.” See also the statement of Israel in Shemot (Exodus) 24:7 “Everything that the LORD has said we will do and we will hear.” That is, “we will obey and then hear the reason for the commandment.” This is full EMUNAH! See also Luke 7:6-9. [↑](#footnote-ref-7)
8. See above Rashi’s commentary on Shemot (Exodus) 12:39 for an explanation on the nature of this “first love.” See also the statement of Israel in Shemot (Exodus) 24:7 “Everything that the LORD has said we will do and we will hear.” That is, “we will obey and then hear the reason for the commandment.” This is full EMUNAH! See also Luke 7:6-9. [↑](#footnote-ref-8)
9. See above Rashi’s commentary on Shemot (Exodus) 12:39 for an explanation on the nature of this “first love.” See also the statement of Israel in Shemot (Exodus) 24:7 “Everything that the LORD has said we will do and we will hear.” That is, “we will obey and then hear the reason for the commandment.” This is full EMUNAH! See also Luke 7:6-9. [↑](#footnote-ref-9)