



Pardes | פרדס
Institute of Jewish Studies

PARDES LEARNING SEMINAR

WHO AM I?

**THE COMPLEXITY OF IDENTITY
IN THE 21ST CENTURY**

December 27– December 31, 2020

12–16 Tevet, 5780

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Online Pardes Learning Seminar – Winter 2020 / 5780

Who Am I? The Complexity of Identity in the 21st Century

	7:30 AM (PST) 10:30 AM (EST) 5:30 PM (Israel)	8:00 AM (PST) 11:00 AM (EST) 6:00 PM (Israel)	9:30 AM (PST) 12:30 PM (EST) 7:30 PM (Israel)	10:00 AM (PST) 1:00 PM (EST) 8:00 PM (Israel)	11:30 AM (PST) 2:30 PM (EST) 9:30 PM (Israel)	12:00 PM (PST) 3:00 PM (EST) 10:00 PM (Israel)	1:30 PM (PST) 4:30 PM (EST) 11:30 PM (Israel)
Sunday December 27 / 12 Tevet Overview	Introduction & Orientation	Balancing Personal, Communal and Universal Identities in the Age of “Me” <i>Meesh Hammer-Kossov</i> -----Or----- Religious Identity in the Post- Modern World <i>Mike Feuer</i>	Break	Keynote Speaker: Who Am I? – Does Being a Jew Define my Role in the World? <i>Daniel Gordis</i>	Break	The Jewish Calendar: Universality vs. Particularity <i>Michael Hattin</i> -----Or----- Being Me Without Negating You <i>Sefi Kraut</i>	
Monday December 28 / 3 Tevet Self Discovery	Reflections	Lechi Lach: Women’s Journey Toward Self, Toward the Divine <i>Judy Klitsner</i> -----Or----- Challenging our Sensibilities and Clarifying our Identities <i>Howard Markose</i>	Break	The Madwoman in the Rabbi’s Attic: The Tale of Yalta the Shrew <i>Gila Fine</i> -----Or----- Am I My Job <i>Zvi Hirschfield</i>	Break	Special Guest Speaker A Journey in Time: My Search for my Crypto-Jewish Ancestry <i>Genie Milgrom</i>	

<p>Tuesday December 29 / 14 Tevet</p> <p>The Search for Authenticity</p>	<p>Reflections</p>	<p>Commandment, Choice and the Challenges of Our Age <i>Alex Israel</i> -----or----- "Desire in the Midst of Harsh Labor": A Tale of Love and Liberation <i>Gila Fine</i></p>	<p>Break</p>	<p>The "Daughters" of the Israelite Revolution: Women Lead from Personal to Communal Identity <i>Judy Klitsner</i> -----or----- Can Halakha Meet the Needs of the Religious Gay Community <i>Rahel Berkovits</i></p>	<p>Break</p>	<p>Becoming Who You Really Are <i>Yiscah Smith</i> -----or----- Does Halakha Have to be Gender Binary <i>Nechama Goldman Barash</i></p>	
<p>Wednesday December 30 / 15 Tevet</p> <p>Jewish/ Religious</p>	<p>Reflections</p>	<p>The Search for Intimacy in a Post-Gender World <i>Dov Berkovits</i> -----or----- Unity and Uniformity in the Ingathering of the Exiles <i>Meesh Hammer-Kossoy</i></p>	<p>Break</p>	<p>Language and Identity <i>Leah Rosenthal</i> -----or----- Balancing Self with an All- Encompassing G-d <i>Mike Feuer</i></p>	<p>Break</p>	<p>The Stories We Tell About Ourselves <i>David Bernstein</i> -----or----- Becoming a Servant of G-d <i>Meir Schweiger</i></p>	
<p>Thursday December 31 / 16 Tevet</p> <p>Jewish/ Nationality</p>	<p>Reflections</p>	<p>The Battle Over Prayer Rites in the State of Israel <i>Levi Cooper</i> -----or----- Hatikva: Conflicting Approaches to National Freedom <i>Tovah Leah Nachmani</i></p>	<p>Break</p>	<p>Jewish Identity and the Law of Return <i>Leon Morris</i> -----or----- Made to Measure <i>Michael Hattin</i></p>	<p>Break</p>	<p>Virtual Site Visit: Mt. Herzl Cemetery Multiple Identities in Israel <i>David Bernstein</i></p>	<p><i>Tying it all together. Closing Reflections and Connections</i></p>

December 2020

Kislev 5781

Dear Friends,

The past ten months have been unlike anything most of us have ever experienced. Much of the routine of our lives has been upended. At the Pardes Institute of Jewish Studies, though, we have been working to transcend the cold uncertainty of these times with the warm embrace of Torah study that brings together multiple perspectives and builds community.

While we had hoped to welcome you to our Beit Midrash (study hall) in Jerusalem, we are delighted that you are able to participate in our Pardes Learning Seminar online. Whether this is the first time you've studied Jewish texts as an adult, or whether you regularly engage in Jewish learning, we are truly delighted that you have joined us. Your presence here, and the unique perspective you bring, greatly enhances our Seminar.

The eighth-century midrashic collection *Pesikta d'Rav Kahane* (12:25) offers an explanation of why the Ten Commandments begin with the phrase *Anochi HaShem Elohecha* – I am the Eternal, *your* (second person singular) God, as opposed to *Anochi HaShem Eloheichem* (second person plural). The midrash states: **God appeared to them (at Sinai) like a statue that has faces on every side, so that a thousand people could look at it, and it would appear to be looking directly at each and every person. So too with the Holy One. Each and every Jew could say: the Divine Word is speaking to me.**

The complexity of identity in the 21st century involves -- to various degrees -- a healthy tension between the individual self and the larger collective. In the imagery of the midrash cited above, how do I acknowledge the unique ways in which the Divine Word speaks *to me* in all the multiple identities I hold, while celebrating the ways in which it also addresses itself to larger communities, to the nation and to the world?

May the learning we do together create a bond of connection that helps us overcome the distance of "distance learning," and may we gain new insights into the meaning and complexity of identity in our own lives and in the larger world.

L'shalom,



Rabbi Leon A. Morris
President



1. SCHEDULE



SUNDAY, DECEMBER 27 / 12 TEVET

Day's Theme: Overview

7:30 AM (PST) Introduction and Orientation

10:30 AM (EST)

5:30 PM (Israel)

8:00 AM (PST) Choice:

11:00 AM (EST)

6:00 PM (Israel) **Balancing Personal, Communal and Universal Identities in the Age of "Me"**
Meesh Hammer-Kossoy

We tend to perceive Jewish tradition as prioritizing communal identity, expressed through commitment, dedication and self-sacrifice on behalf of Jewish peoplehood over personal and universal identities. Our modern world, on the other hand, tends to put a premium on actualizing individual identities--be they personal or professional. When stepping beyond the individual, communal identities are often dismissed as mere "tribalism" whereas universalism is elevated as an expression of lofty morality. In this session, we will explore the wisdom of some great Jewish modern thinkers - Rav Yitzhak Hutner (the Pahad Yitzhak), the Slonimer Rebbe, Rav Shalom Noah Berozovsky (Netivot Shalom), and Lord Rabbi Jonathan Sacks to help us mine the best of our tradition and find a healthy balance.

Religious Identity in the Post-Modern World

Mike Feuer

The loss of grounded narratives and emergence of new models of identity are hallmarks of postmodern thought. Rav Shimshon Gershon Rosenberg is one of the few contemporary Jewish thinkers to engage postmodernism directly, and he may be the only one to see its blessing. This class will explore his thoughts on faith and identity in our postmodern world.

9:30 AM (PST) Break

12:30 PM (EST)

7:30 PM (Israel)

10:00 AM (PST)

1:00 PM (EST)

8:00 PM (Israel) Special Lecture:
Who Am I? – Does Being a Jew Define My Role in the World?
Daniel Gordis

With our world in such upheaval – politically, medically, morally – we are all searching for moorings, asking, “Who am I?” And who are we, the Jews? What do we represent? Ought we have a unique voice in the world? Once, we did have that voice – it brought monotheism, Shabbat, protection of women and an end to Jewish slavery to the world. All of those are now widely accepted. Do we have something new to say? What might it be, and how will we discover it?

11:30 AM (PST) Break
2:30 PM (EST)
9:30 PM (Israel)

12:00 PM (PST) Choice:
3:00 PM (EST)
10:00 PM (Israel) The Jewish Calendar: Universality vs. Particularity
Michael Hattin

The Jewish calendar is based upon integrating a complex arrangement of lunar and solar motion. We will explore some of its intricacies as we probe a fundamental question of Jewish identity: how can we resolve the tension between our distinctiveness as a people on the one hand and our aspirations for universal fellowship on the other?

Being Me Without Negating You: Mahloket Matters
Punishment or Prevention - How to Deal with Crime
Sefi Kraut

People tend to agree that leaders have a duty to protect their citizens. But to whom and how should that protection be extended? What is the appropriate leadership response when some citizens are a threat to the safety of others? We will explore different ways that our texts relate to crime prevention and violence and how these positions are reflected in explosive contemporary debates. Using classical Jewish texts, social psychology, and contemporary conflicts, we will explore how constructive disagreement, as opposed to pushing people apart, can be a way to form productive and meaningful relationships.

MONDAY, DECEMBER 28 / 13 TEVET

Day's Theme: Self and Other

7:30 AM (PST) Reflections

10:30 AM (EST)

5:30 PM (Israel)

8:00 AM (PST) Choice:

11:00 AM (EST)

6:00 PM (Israel) Lechi Lach: Women's Journey Toward Self, Toward the Divine

Judy Klitsner

We will compare the biblical story of building the world's largest structure—the tower of Babel—with the tale of subjugation and heroism in Egypt, noting the centrality of personal identity in both stories. In the Exodus story, our focus will be on outstanding female characters (the midwives, as well as several heroic "daughters"), whose strong sense of identity helps to repair the fractured connection with the divine and helps catalyze the redemption process.

Challenging our Sensibilities and Clarifying our Identities: The Story of Judah and Tamar

Howard Markose

In this session, we will examine the story of Judah and Tamar (Genesis 38) and discover some very challenging family intrigue which brings Judah and his daughter-in-law together in quite unusual circumstances. Through our intensive analysis of the story and the characters of this biblical text, we will hopefully get a better understanding of our own personal identity.

9:30 AM (PST) Break

12:30 PM (EST)

7:30 PM (Israel)

10:00 AM (PST) Choice:

1:00 PM (EST)

8:00 PM (Israel) The Madwoman in the Rabbi's Attic: The Tale of Yalta the Shrew

Gila Fine

Why are shrews always so vicious? How did the ancient world view the male/female body? And what possessed Yalta to smash 400 bottles of her husband's wine? The comic tale of Yalta, read through Aristotle and Euripides, William Shakespeare and William Congreve, Charlotte Brontë and Jean Rhys, Adrienne Rich and R. Kook.

Am I My Job

Zvi Hirschfield

Together we will explore Jewish sources that talk about the tensions between professional responsibilities and aspirations, and the other important dimensions of our lives. We will also think about how to prioritize job opportunities with other needs such as family, geography, community and other life demands.

11:30 AM (PST) Break

2:30 PM (EST)

9:30 PM (Israel)

12:00 PM (PST)

3:00 PM (EST)

10:00 PM (Israel) *A Journey in Time: In Search of My Crypto-Jewish Ancestry*

Genie Milgrom

I was born into a Roman Catholic family in Cuba and converted to Judaism to then follow the breadcrumbs my ancestors left behind as they migrated from Spain to Portugal, Canary Islands, Cartagena, Colombia, Costa Rica and Cuba in search of the grandmothers that had been Crypto-Jewish Anusim (*conversos*) during the Inquisition. Searching for my true identity, I tapped into a treasure trove of women that were truly Women of Valor.

TUESDAY, DECEMBER 29 / 14 TEVET

Day's Theme: Gender and Sexuality

7:30 AM (PST) Reflections

10:30 AM (EST)

5:30 PM (Israel)

8:00 AM (PST) Choice:

11:00 AM (EST)

6:00 PM (Israel) Commandment, Choice and the Challenges of our Age
Alex Israel

We live in a world of choice. How does that impact our Judaism, a religion that we are born into, that we do not choose? Through a study of the biblical character of Jethro as one of Chumash's exemplary characters and a look at his descendants, we shall probe the challenges of commitment and choice in a world of universalism and social-justice.

"Desire in the Midst of Harsh Labor": A Tale of Love and Liberation

Gila Fine

Why is the Bible so afraid of love? Who were the lovers who saved the Jewish People in Egypt? And how do the rabbis deconstruct one of the greatest myths of their time? A reading of Midrash Tanhuma (Pekudei 9), through Ovid, Maharal, the Brothers Grimm and Jacques Lacan, George Orwell and Erich Fromm.

9:30 AM (PDT) Break

12:30 PM (EDT)

7:30 PM (Israel)

10:00 AM (PDT) Choice:

1:00 PM (EDT)

8:00 PM (Israel) The "Daughters" of the Israelite Revolution: Women Lead from Personal to Communal Identity
Judy Klitsner

In a sequel to the story of the courageous "daughters" of Egypt, the daughters of Tzelafchad stand up to all leadership symbols and figures, bringing about unexpected changes in

law and in attitudes toward outsiders. In a close examination of their story—which we will contrast with the story of the spies sent to scout out the land-- we will note themes of personal identity, gender identity and the transition from personal identity to communal and national identity.

Can Halakha Meet the Needs of the Religious Gay Community

Rahel Berkovits

What is a halakhically religious person to do who desires love, sexual intimacy and partnership with someone of their own gender? In this *shuir* we will examine the views of some of the leaders of the national religious camp in Israel. R. Shlomo Riskin, R. Yaakov Medan, R. Benny Lau, and R. Yuval Cherlow all grapple with this modern challenge. How they understand the function of halakha in general and what specific suggestions and answers they give to this question will be openly examined and discussed. This class aims to be a safe space for all people.

11:30 AM (PDT) Break

2:30 PM (EDT)

9:30 PM (Israel)

12:00 PM (PDT) Choice:

3:00 PM (EDT)

10:00 PM (Israel) Becoming Who You Really Are

Yiscah Smith

In the Jewish tradition authentic living is a spiritual practice that we cultivate and is actually essential to the spiritual Jewish way of living. However, what do we mean by authenticity? What are we searching for? What parts of ourselves fall within the practice of cultivating authentic living? We shall explore two verses in Deuteronomy 29:9-10 that provide an answer and teach to the textured, diverse and complex expression of authentic living. "You are standing today, all of you before HaShem, your God: your heads, your tribes, your elders and your officers, all the men of Israel; your small children, your women, and your stranger who is in the midst of your camp, from the hewer of your wood to the drawer of your water."

Does Halakha Have to be Gender Binary

Nechama Goldman Barash

We will focus on the differences between men and women in rabbinic Judaism as manifested in both familial and communal space. We will talk about different Jewish responses to feminism including about prayer services and ordination and how transgender people will potentially force the whole system to undergo significant change.

WEDNESDAY, DECEMBER 30 / 15 TEVET

Day's Theme: Jewish/Religious

7:30 AM (PDT) **Reflections**

10:30 AM (EDT)

5:30 PM (Israel)

8:00 AM (PDT) **Choice:**

11:00 AM (EDT)

6:00 PM (Israel) **The Search for Intimacy in a Post-Gender World**

Dov Berkovits

The whole book of Genesis centers on the life of a family as the building block of human life in the eyes of the Creator of the world. The "tree of life" in a family is the sharing of the physical, emotional and spiritual experience of a man and a woman who build together the gift of intimacy. In a culture zealous to protect an ideology of gender equality, many young men and women yearn for that blessing but are unable to find the key to the treasure of a shared life of intimacy. We will discuss the story of Gan Eden and the rich fabric of midrash that it engendered in our own search for that key.

Unity and Uniformity in the Ingathering of the Exiles: A Case Study of Ethiopian Aliya

Meesh Hammer-Kossoy

Rarely has the flag of Jewish unity been flown as proudly as in the heroic airlifts of Ethiopian Jews in Operations Moses and Solomon in the 1980's and 90's. But the acceptance of Ethiopian Jews, with practices very divergent from traditional halakha opens all sorts of challenges for the uniformity of Jewish practice; or does it? And what are the implications for the legitimacy of liberal Jews worldwide? In this session, we will learn about Ethiopian Jewry's struggle for recognition, as well as their practices and the identity politics that follow.

9:30 AM (PST) **Break**

12:30 PM (EST)

7:30 PM (Israel)

10:00 AM (PST) **Choice:**

1:00 PM (EST)

8:00 PM (Israel) Language and Identity
Leah Rosenthal

In this session we will study a section from Mishnah, Tractate Sotah, and its accompanying Talmudic commentary, discovering an ancient discussion replete with modern, contemporary issues. We will discuss questions of multiculturalism, individual and communal identity constructions, and questions of cultural forms and content. We will discover that many of the critical questions that Jewish individuals, communities and institutions are debating today were discussed by the Rabbis of the Mishnah and Talmud centuries ago.

Balancing Self With an All-Encompassing G-d
Mike Feuer

Rav Kook lived in the tension between a deep awareness of selfhood and an almost overwhelming belief in the embracing nature of the Divine. This class will examine a few of his writings with the goal of understanding these two perspectives and exploring what type of religious identity might emerge from their meeting.

11:30 AM (PST) Break
2:30 PM (EST)
9:30 PM (Israel)

12:00 PM (PST) Choice:
3:00 PM (EST)

10:00 PM (Israel) The Stories We Tell About Ourselves:
Jewish History and Jewish Memory
David Bernstein

Every person and every nation has its own narrative(s) that make up the core of one's identity/ identities. Using a series of ancient and modern sources, this session will focus on how our tradition relates to our history and our memory. How does one create a firm identity? How does one avoid getting stuck in the past?

Becoming a Servant of G-d
Meir Schweiger

The title "Servant of G-d" is restricted to a limited number of individuals in the Tanakh, and for most, is the essence of their identity. What qualities do these people need to possess to earn such a reputation? In our session, we will study two personalities - Avraham and Moshe and see how

each one of them needed to go through a transformative process before he could deserve this title.

THURSDAY, DECEMBER 31 / 16 TEVET

Day's Theme: Jewish/Nationality

7:30 AM (PST) **Reflections**

10:30 AM (EST)

5:30 PM (Israel)

8:00 AM (PST) **Choice:**

11:00 AM (EST)

6:00 PM (Israel) **Sephardi or Ashkenazi: The Battle Over Prayer Rites in the State of Israel:**

Levi Cooper

The Almighty desires the heart ... alas, prayer continues to be a battleground for communal narratives, individuality, and evolving notions of gender. We will take a step back in time to the nascent State of Israel, and track how seventy years of debates over *nusach ha'tefila*, prayer rites, reflect competing visions of the future of the Jewish People. We will conclude our journey, by pondering why the seemingly innocuous issue of prayer rights has served as a lightning rod for key questions of identity, particularly in Israel.

Hatikva: Conflicting Approaches to National Freedom

Tovah Leah Nachmani

The hope and vision of the Jewish nation, "to be a free nation in our land" invites us into a heated discussion about freedom - its aims and its limits. We will consider our national mission of freedom through the lenses, stories, poems and struggles of three great Zionist thinkers, in an attempt to reconsider our own identification with Hatikva.

9:30 AM (PST) **Break**

12:30 PM (EST)

7:30 PM (Israel)

10:00 AM (PST) **Choice:**

1:00 PM (EST)

8:00 PM (Israel) **Jewish Identity and the Law of Return**

Leon Morris

Jewish peoplehood and Jewish religion are uniquely intertwined. When Israel adopted the Law of Return in 1950, allowing every Jew the opportunity for automatic citizenship, it affirmed the notion of Israel as a Jewish and democratic

state. But the question of *who* or *what* is a Jew was never fully resolved. What happens when religion and national identity are separated? Is there a way in which a Jew of no religion, or a Jew who has converted to another religion is still to be considered a Jew for purposes of citizenship in the Jewish state? Ten years after the establishment of Israel, David Ben Gurion solicited opinions from 50 of the wisest Jews in the world. Along with several classic sources, we will read and discuss a few of the responses to Ben Gurion and revisit a Supreme Court landmark decision in an attempt to formulate a definition of Jewish identity for the 21st century.

Made to Measure

Michael Hattin

The clothing that we wear says much about our cultural identity, our values and our beliefs. As such, clothing can be unifying - connecting us to those who dress like us, or divisive - separating us from others who don't. Jewish tradition preserves a lively discussion about the place of clothing in articulating who we are and what we stand for, as human beings, as a people and as individuals. Our studies will focus on a number of celebrated Biblical contexts and their later elaboration in Rabbinic and Halakhic literature.

11:30 AM (PST) Closing reflections

2:30 PM (EST)

9:30 PM (Israel)

12:00 PM (PST)

3:00 PM (EST)

10:00 PM (Israel) Site Visit: Mt. Herzl Cemetery

Multiple Identities in Israel

David Bernstein

The military cemetery on Mt. Herzl is not only a composite of the history of Israel's conflicts; it is also a monument to identity, of the individuals buried there as well as of national identity. The memorialization reflects the values of the country, some of which have changed over the 70+ years of statehood. We will tell some of the individual stories as we uncover the elements that reflect the national identity as well.









Pardes | פרדס
Institute of Jewish Studies

2. BIOGRAPHIES



FACULTY BIOGRAPHIES

<p>Dov Berkovits</p> 	<p>Rabbi Dov Berkovits is the former Director and Senior Faculty member of the Pardes Institute of Jewish Studies; Co-Founder and former Educational Director of Nesiyah; Teacher and Founding Member at Elul; Founding Senior Faculty at the Yakar Synagogue in Jerusalem and former Research Assistant to Rabbi Adin Steinsaltz. He is currently the Director of Beit-Av, an institute named in memory of his father, Rabbi Eliezer Berkovits, dedicated to creativity and renewal through Torah. Dov is the author of articles on Jewish environmental thought and Judaism and Art. He has published three books, most recently <i>The Temple of Life - Marriage and the Sanctity of Relationships</i> (Koren Press). He is a graduate of the University of Chicago and Yeshiva University, with degrees in Philosophy and Jewish History.</p>
<p>Rahel Berkovits</p> 	<p>Rahel Berkovits is a senior faculty member at the Pardes Institute of Jewish Studies in Jerusalem, where she has been teaching Mishnah, Talmud and Halakha for over twenty years. Rahel lectures widely in both Israel and abroad especially on topics concerning women and Jewish law and Jewish sexual ethics. She is the Halakhic Editor and a writer for <i>Hilkhot Nashim</i>, the Jewish Orthodox Feminist Alliance's Halakhic Source-Guide Series, recently published by Koren Publishing. Rahel is a founding member of Congregation <i>Shirah Hadasha</i>, a halakhic partnership Synagogue, and serves on their <i>halakha</i> committee. In June 2015, Rahel received Rabbinic Ordination from Rabbis Herzl Hefter and Daniel Sperber.</p>
<p>David Bernstein</p> 	<p>Dr. David Bernstein holds a BA and MA in History and a PhD in Religious Education from New York University. He also attended Yeshivat HaMivtar. David has been the Dean of Pardes since 1998. Previously, he was the Director of Midreshet Lindenbaum, popularly known as Brovender's, for 12 years. He was a Jerusalem Fellow at the Mandel School for Jewish Education in Jerusalem from 1996-1998. Before making aliyah in 1984, David was the Director of Informal Education at the Ramaz Upper School in New York City, where he created and taught a 2-year curriculum integrating world and Jewish history.</p>

<p>Levi Cooper</p> 	<p>Rabbi Dr. Levi Cooper holds an LLB, LLM and PhD from the Law Faculty of Bar-Ilan University, and is a member of the Israel Bar Association. His Jewish education was at Chabad, Shaalvim Hesder Yeshiva, the Bar-Ilan University Kollel and Beit Morasha. He is the Spiritual Leader of HaTzur VeHaTzohar in Zur Hadassah, a mixed religious and secular neighborhood outside Jerusalem and is active in the Tzohar Movement. Levi is an Educational Advisor to the Jewish community of Istanbul and leads tours of Poland for Heritage Seminars. He publishes a column in the Jerusalem Post and is a Contributing Editor for <i>Jewish Education Leadership</i>, the journal of Bar-Ilan's Lookstein Center. At Pardes, Levi teaches Chumash, Hasidut and Rambam. Levi's books, <i>Relics from the Present – Contemporary Reflections of the Talmud</i>, volumes I and II were published by Pardes in conjunction with Maggid Press.</p>
<p>Mike Feuer</p> 	<p>Rabbi Mike Feuer has a BA in Environmental Geology from the Colorado College and an MA in Sustainable International Development from Brandeis University. Since making aliyah in 2002, Rav Mike has learned Torah in a number of Jerusalem area institutions, including Yeshivat HaMivtar, the Mir Yeshiva and Sulam Yaakov. He received semicha (rabbinic ordination) from Sulam Yaakov in conjunction with completing the Israeli Rabbinate's laws of kashrut certification. He has taught in numerous post-high school programs before finding his home at Sulam Yaakov and Pardes. Mike currently teaches Hasidut, Rav Kook, and Halakhah at Pardes. Mike is the co-author of a work of biblical fiction – <i>The Lamp of Darkness</i>, and has a very popular history podcast series on Pardes' Elmad website called "The Jewish Story."</p>
<p>Gila Fine</p> 	<p>Gila Fine is the editor in chief of Maggid Books (Koren Publishers Jerusalem). She is also a teacher of Aggada at the Pardes Institute of Jewish Studies, exploring the stories of the Talmud through philosophy, literary criticism, psychoanalysis, and pop-culture. Gila is the former editor of <i>Azure: Ideas for the Jewish Nation</i> and has previously taught at Hebrew University, Tel Aviv University, and the London School of Jewish Studies. Haaretz has called her "a young woman who is on her way to becoming one of the more outstanding Jewish thinkers of the next generation."</p>

Nechama Goldman Barash



Nechama Goldman Barash made aliyah from Philadelphia over 20 years ago after graduating from Stern College. She studied for three years in Matan's Advanced Talmud Institute and finished a master's degree in Talmud at Bar-Ilan University. She is a graduate of Nishmat's Yoetzet Halacha program and has been certified to teach brides before their weddings, as well as qualifying as a sex educator through Yahel and the Eden Center. She also studied for three years in Matan's advanced halakha program, Hilkhata. She teaches contemporary halakha and Talmud at Matan and Pardes, as well as Talmud and women and halakha in Torah V'Avodah (TVA), a Bnei Akiva gap year program based in Matan. She is an active member of Beit Hillel and participates in interfaith dialogue through Roots, based in Gush Etzion, close to where she lives with her family. She is currently working on a book dealing with matters of gender and halakha.

Meesh Hammer-Kossoy



Dr. Rabbi Meesh Hammer-Kossoy teaches Talmud and the Social Justice Track at Pardes. Originally from Washington DC, Meesh has a BA in Near Eastern and Judaic Studies from Brandeis University, and a MA and PhD from New York University. Her dissertation explored the courageous manner in which the rabbis of the Talmud created a new criminal punishment system. In 2015, Meesh completed her studies at Beit Midrash Har'el and received Rabbinic Ordination from Rabbis Herzl Hefter and Daniel Sperber.

Michael Hattin



Rabbi Michael Hattin is a master Teacher of Tanakh at Pardes and the Director of the Beit Midrash for the Pardes Center for Jewish Educators. He studied for semicha at Yeshivat Har Etzion and holds a professional degree in architecture from the University of Toronto. He has served as Scholar-in-Residence in many communities in North America and Europe. Michael has published *PASSAGES: Text and Transformation in the Parasha* and, most recently, *Joshua: The Challenge of the Promised Land*. He lives in Alon Shevut with his wife Rivka and their five children.

Alex Israel



Rabbi Alex Israel has a BSc from the London School of Economics, a PGCE from London's Institute of Education and is working on a MA in Talmud at Bar-Ilan University. He studied and taught at Yeshivat Har Etzion Advanced Talmudic College and received rabbinic ordination from the Chief Rabbinate of Israel. Alex has taught at Midreshet Harova, Midreshet Lindenbaum and Yeshivat Eretz Hatzvi. He is active in the Tzohar Movement, podcasts at <http://kmtt.libsyn.com/>, and sends weekly Parsha emails to hundreds of readers globally. Alex is the Director of Community Education and the Summer Program at Pardes, in addition to teaching a number of classes in Tanakh.

Judy Klitsner



Judy Klitsner is a senior lecturer in Bible at Pardes, where she has educated a generation of students, many of whom now serve as educators and heads of school in locations throughout the Jewish world. A student of the great Bible teacher Nechama Leibowitz, Judy weaves together traditional exegesis, modern scholarship and her own original interpretations that are informed by close readings of the text. Judy is a popular international speaker whose teaching style is accessible, interactive and text-based, and she is particularly fond of uncovering the “vibrant conversation” that takes place between the Bible’s parallel stories. Judy is the author of *Subversive Sequels in the Bible: How Biblical Stories Mine and Undermine Each Other*, which received a National Jewish book award. The book has recently been released in Hebrew. Judy is founding board chair of Sacred Spaces, an organization that seeks systemically to address abuses of power in Jewish institutions.

Sefi Kraut



Sefi Kraut grew up in Cincinnati, Ohio, and then moved to New York during her high school years. She earned a BA in History at Stern College, completed a teaching fellowship at the Rabbi Joseph B. Soloveitchik Institute in Boston, and taught middle school Tanakh at Yavneh Academy in NJ for eight years. She moved to Jerusalem in August 2013 and went on to teach Tanakh to post-high school students in Midreshet Lindenbaum and Midreshet Moriah, as well as becoming the assistant director of the Tikvah Overseas Seminars program. Since 2017, Sefi has joined the faculty of the Pardes Center for Jewish Educators (PCJE) and is the Educational Director for the Mahloket Matters project at Pardes. She also teaches in the Pardes summer program and the community education programs.

Howard Markose



Howard teaches Bible and Biblical Hebrew at Pardes. He was born and raised in Minneapolis, Minnesota. Howard received his rabbinical ordination in 1984 from the Jewish Theological Seminary in New York. Howard lived in Toronto for ten years from 1984-1994 at which time he served as assistant rabbi at Adath Israel Congregation and rabbi at Shaar Shalom Synagogue. He and his family made Aliyah in 1994 and after seven years as rabbi of Kehilat Moresheet Avraham in Jerusalem, he became the Director of Education for the Young Judea Year Course. He received his PhD in Bible at Bar-Ilan University in January 2016. Howard conducts specialized Bar/Bat Mitzvah ceremonies for families from North America who are visiting Israel.

Leon Morris



Leon is the President of Pardes, coming from the Shalom Hartman Institute where he was Vice President for North American programs in Israel and is on the faculty of Hebrew Union College - Jewish Institute of Religion. Leon made aliyah with his family in 2014, after serving as the rabbi of Temple Adas Israel in Sag Harbor, NY. He was the founding director of the Skirball Center for Adult Jewish Learning at Temple Emanu-El (now the Temple Emanu-El Streicker Center) in Manhattan. Ordained from Hebrew Union College in 1997 where he was a Wexner Graduate Fellow, he has worked extensively with the Jewish community of India, beginning in 1990 when he served as a Jewish Service Corps volunteer for the American Jewish Joint Distribution Committee. He was also a Mandel Jerusalem Fellow. Leon has taught at Orthodox, Conservative and Reform institutions and is a regular contributor to the Jewish, US and Israeli press. He is an editor of the new Reform High Holy Day machzor, *Mishkan HaNefesh*, and his essay 'Longing to Hear Again' was published in Jewish Theology in Our Time.

Tovah Leah Nachmani



Tovah Leah Nachmani has been teaching at Pardes for 16 years in the Summer Program and eight years as a full-time faculty member. She holds a BA in Near Eastern Language and Literature and Religious Studies from Indiana University and a Teaching Certificate in Tanach and Jewish Thought from the Michlelet Herzog Seminary in Gush Etzion. She has written and guided experiential learning programs for mothers and their daughters of Bat Mitzvah age at the Women's Beit Midrash in Efrat, where she previously taught Prayer and Jewish Thought. Tovah Leah was a Jewish educator and program director for many years, together with her husband Gabi, for Livnot U'Lehibanot in Tzfat and Jerusalem. They co-authored the widely-used song book "*Zemirot from Livnot*".

Leah Rosenthal



Leah has a BA in Talmud and Jewish Philosophy and an MA in Jewish Education, both from the Hebrew University in Jerusalem. She has been teaching Talmud at Pardes for thirty years and is one of Pardes' most popular teachers. She combines her teaching at Pardes with teaching at the nearby Pelech High School for Girls and raising, with her husband, their five children.

Meir Schweiger



Rabbi Meir Schweiger received his BA (Mathematics) from City College of New York and his MEd in Teaching Bible from the Herzog College in Gush Etzion. His advanced Jewish Studies were done in Yeshiva University, Yeshivat Kerem B'Yavneh, and Yeshivat Har Etzion. His rabbinic ordination is from Rav Zalman Nechemiah Goldberg, a judge on the Jerusalem Rabbinical Court. Meir is one of the most influential teachers at Pardes, teaching full-time for the past 42 years. He has taught Chumash, Mishnah, Talmud, Halakhah, Siddur and Ethics. In addition to teaching, Meir has been responsible for the "affective" side of Pardes, coordinating and supervising *tefillot* (prayer), *tiyulim* (hikes), *Shabbatonim*, and pre-holiday *yemei iyun* (full-day study programs). For 10 years, Meir was Director of the Fellows' Program, for returning second year students, and he has been the Educational Director of the Executive Learning Seminar, for the past 16 years.

Yiscah Smith



Yiscah is a Jewish educator, spiritual activist and published author who addresses the spiritual practice of encountering the Divine spark within, the foundation of authentic living. She employs her personal story of the joys and struggles with her spirituality, Jewish tradition and commitment to authentic living. As a spiritual trailblazer, she exemplifies what it means to carve one's own path: understanding one's inner being and cultivating the integrity to remaining faithful to that understanding, unapologetically. Yiscah encourages, ennobles and empowers others to do the same. Yiscah is adjunct faculty and teaches Jewish meditative practice and spiritual texts at the Pardes Institute of Jewish Studies and in her home in Jerusalem. She provides as well spiritual mentoring to individuals seeking an awareness of the Divine spark within. Yiscah is also a very popular, public speaker, both in Israel and abroad.

GUEST SPEAKER BIOGRAPHIES

Daniel Gordis



Daniel Gordis is Senior Vice President, Koret Distinguished Fellow, and Chair of the Core Curriculum at Shalem College. Previously the vice president of the Mandel Foundation in Israel and director of its Leadership Institute, Dr. Gordis was also the founding Dean of the Ziegler School of Rabbinic Studies at the University of Judaism in Los Angeles. Author of numerous books, a regular columnist for *Bloomberg View* and *The Jerusalem Post*, and a frequent contributor to the *New York Times*, *The Times of Israel*, and other leading news outlets, Dr. Gordis lectures throughout the world on Israeli society, American-Israeli relations, and the challenges facing the Jewish state.

Dr. Gordis is a two-time winner of the National Jewish Book Award, first for *Saving Israel: How the Jewish People Can Win a War That May Never End* (Wiley, 2010), and then for his recent *Israel: A Concise History of a Nation Reborn* (Ecco, 2017), a comprehensive yet accessible single-volume history of the state of Israel from its inception to the present day.

Dr. Gordis's other books include *Menachem Begin: The Battle for Israel's Soul* (Nextbook, 2014), an original examination of Israel's sixth Prime Minister, and *The Promise of Israel, Why Its Seemingly Greatest Weakness is Actually its Greatest Strength* (Wiley, 2012), which was named by *Jewish Ideas Daily* as one of the "best Jewish books of 2012."

Genie Milgrom



My name is Genie Milgrom and I would like to share with you the details of my journey back in time as I crossed the globe in search of my Crypto-Jewish ancestors.

Initially, I was able to find 15 grandmothers in an unbroken maternal lineage going back to the early 1500s and it was also possible to successfully prove that my family had been Converso Jews from before the Spanish Inquisition. After this initial research was completed, I continued the research and was able to go back 22 generations to Pre-Inquisition Portugal and identify 30 or so relatives that were judged or burned in the Inquisition. Some from the Tribunal in Lisbon, others in Coimbra in Portugal. Many were brought before the Inquisitors for simple infractions such as wearing a clean shirt on Shabbat or cleaning their homes on Friday.

I was able to compile all the birth, marriage, death and Inquisition documents for my family proving to important Beit dins (Jewish Courts) that the family was always Jewish via my maternal lineage. This Jewish lineage was traced back to a small village named Fermoselle in the province of Zamora, Spain right on The Duero River, across from Mogadouro in Portugal. My family moved across the borders easily from Fermoselle, to Miranda Do Douro, Alcañices, and Braganza in Portugal. They lived as Crypto Jews until the late 1600s and then as Roman Catholics until today. Many Jewish customs were kept in the family as Spanish traditions. I am the only one that has returned to the religion of the ancestors.

STAFF BIOGRAPHIES

Jamie Bornstein



Jamie Bornstein is Director of Marketing and Communications at Pardes, where he has worked for ten years in several positions. Previously Jamie spent six years at Combined Jewish Philanthropies, the Jewish Federation in Boston, working as the Senior Israel Programs Associate and Senior Development Officer, Major Gifts. Jamie was named a Wexner Graduate Fellow in 2005 and received his MBA from Boston University. He earned his BA in Government from Skidmore College. He and his wife Carrie spent 2005-2006 in the Pardes Year Program. They live in Sharon, Massachusetts with their three children, dog and four chickens.

Josh Chadajo



Josh Chadajo is the Executive Director of Pardes, North America, having assumed the role in December 2004, and the first Pardes alumnus to hold this position. His previous positions include Executive Director of Amcha – The Coalition for Jewish Concerns, the activist organization led by Rabbi Avi Weiss; and Research Coordinator and Director of Campus Programs of the Committee for Accuracy in Middle East Reporting in America (CAMERA), the Boston-based media-watch organization. Josh was named a Wexner Graduate Fellow in 1999, earning an MBA at the Yale School of Management from 1999-2001, and then attending the Pardes Year Program from 2001-2002. He has attended 15 Pardes Seminars. Josh is a Bostonian living in White Plains, NY with his wife Natalie and kids Emmanuella and Caleb.

Simon Dick



Simon Dick is the Director of Operations of Pardes, North America where he has worked for six years. The stepson of a Rabbi, Simon spent his early years moving between small Jewish communities including Waco, TX, and Green Bay, WI. He earned an MA in Ancient Judaism from Jewish Theological Seminary and an MBA from the University of Louisiana. Prior to working at Pardes, he worked for various Jewish nonprofits and was a two-year fellow at the Lubar Institute for the Study of Abrahamic Religions (now the UW Center for Religion and Global Citizenry).

Nechama Goldman Barash



After many years of serving on the Pardes faculty, Nechama has recently been appointed the director of PLS. She made Aliyah from Philadelphia over 20 years ago after graduating from Stern College. She studied for three years in Matan's Advanced Talmud Institute and finished a master's degree in Talmud at Bar-Ilan University. She is a graduate of Nishmat's Yoetzet Halacha program and has been certified to teach brides before their weddings, as well as qualifying as a sex educator through Yahel and the Eden Center. She also studied for three years in Matan's advanced halakha program, Hilkhata. She teaches contemporary halakha and Talmud at Matan and Pardes, as well as Talmud and women and halakha in Torah V'Avodah (TVA), a Bnei Akiva gap year program based in Matan. She is an active member of Beit Hillel and participates in interfaith dialogue through Roots, based in Gush Etzion, close to where she lives with her family. She is currently working on a book dealing with matters of gender and halakha.

Naomi Michlin





Naomi is the Director of Foundation Relations at Pardes and has been working at Pardes since 2006. Naomi was a Dorot Fellow and studied at Pardes from 2003 - 2005. She previously conducted public policy research as a Senior Analyst at Abt Associates in Cambridge, MA and received her BA in Mathematics from Swarthmore College. Naomi and her family live on Kibbutz Gadot.

Amira Mintz-Morgenthau



Amira is the North American Programs Coordinator at Pardes. She holds a B.A. in Art History from Brandeis University and a M.A. in Holocaust Studies, focusing on the Roma Genocide Commemoration, from the University of Haifa. Before joining the team, Amira served as a 2012-2013 Global Jewish Service Corps Fellow for the Joint Distribution Committee (JDC) in the Western region of Germany. While completing her MA thesis in Berlin, Amira was an active and proud member of the Jewish community, working with various organizations, including JDC and Moishe House. From 2016-2018, she co-founded and ran The Jewish Activism Summer School, an international summer program through the University of Potsdam. Amira, an NYC native, lives in Crown Heights, Brooklyn where she

	currently enjoys sunsets on her building's roof and going on masked bike rides around the borough.
<p>Leon Morris</p> 	<p>Leon is the President of Pardes, coming from the Shalom Hartman Institute where he was Vice President for North American programs in Israel and is on the faculty of Hebrew Union College - Jewish Institute of Religion. Leon made aliyah with his family in 2014, after serving as the rabbi of Temple Adas Israel in Sag Harbor, NY. He was the founding director of the Skirball Center for Adult Jewish Learning at Temple Emanu-El (now the Temple Emanu-El Streicker Center) in Manhattan. Ordained from Hebrew Union College in 1997 where he was a Wexner Graduate Fellow, he has worked extensively with the Jewish community of India, beginning in 1990 when he served as a Jewish Service Corps volunteer for the American Jewish Joint Distribution Committee. He was also a Mandel Jerusalem Fellow. Leon has taught at Orthodox, Conservative and Reform institutions and is a regular contributor to the Jewish, US and Israeli press. He is an editor of the new Reform High Holy Day machzor, <i>Mishkan HaNefesh</i>, and his essay 'Longing to Hear Again' was published in <u>Jewish Theology in Our Time</u>.</p>
<p>Adam Titcher</p> 	<p>Rabbi Adam Titcher has been the Director of Digital Media in Israel since 2018 and is an alum (Year '04-'05). Originally from Los Angeles, Adam graduated from the Ziegler School of Rabbinic Studies in 2011 and served the Adath Jeshurun community in Minnetonka, MN before making aliyah with his family in 2015. Adam has an MA in Rabbinic Studies and BA in English Literature and Creative Writing. Adam's Jewish roots are deep with Camp Ramah where he spent 15 years on staff and as a rabbi-in-residence between Ramah in CA and Ramah Wisconsin. Adam lives in Rosh Haayin with his family.</p>

PARTICIPANT BIOGRAPHIES

Rise Ain



Rise has been involved in the Washington DC Jewish community for more than 30 years. While her children considered her a full-time mom, Rise considered herself a "volunteer professional." While she worked professionally as an attorney, Rise sees the Jewish community as her real passion, serving on several different boards which focus on Jewish identity-building and social services. She has been a board member at her synagogue, primarily in promoting different vehicles of adult learning, and is now the co-chair of the synagogue's Lifelong Learning Committee, which promotes values of Judaic learning throughout all stages of life. Married to Michael Levy, she is the proud grandmother of four grandchildren: Jared, Zack, Judah and Zoey. This is Rise's ninth Seminar.

Katherine Baker



Katherine is by training a scientist and by faith an observant Jew. She is fascinated and perplexed by the questions of meaning in the Natural (including human) world, of moral and ethical living and of justice. Her professional research into issues of environmental sustainability have underscored the need to live in a manner that simultaneously respects our history and protects our future. While Katherine received little formal instruction in Judaism as a young adult, she has since studied Jewish texts, philosophy and history extensively. Several members of her family have attended Pardes and this past summer she finally had the opportunity to attend the Pardes Summer Program. Katherine was overjoyed to find a place that simultaneously encouraged and challenged her with the type of open learning she wants. This is Katherine's first PLS.

Tom Barad



Tom is president of Barad Entertainment, Inc, an independent film production company in Los Angeles and formerly was a senior vice-president of Paramount Pictures, Motion Picture Group. A Wexner Heritage Leadership Fellow, Tom sat on the board of American Jewish University. He is a past chair of, and currently sits on, the North American board of Pardes. Born and raised in St. Louis, MO, he graduated with a B.A. in Cinema from the University of Southern California. He and his wife, Jill, have two sons, one daughter-in-law and a beautiful baby granddaughter. This is Tom's seventh PLS.

Pessy Baskin



Pessy earned a doctorate degree in clinical and school psychology from Hofstra University. She works as an Associate Professor, educating teachers at Daemen College. Her research interest topics include gifted students, STEM, and women. Her passion is advocating for challenging curriculum for gifted students. Pessy's joy is to learn, explore, and experience nature and the beautiful world around us. This is Pessy's first PLS.

Harvey Cohen



Harvey is an accountant by training, but spent 20 years in IT in the hospitality industry. When asked his affiliation, he says Actively Jewish, although he attends a modern Orthodox shul and feel very comfortable in Partnership minyanim. Harvey is self-taught for the most part, enjoying all sorts of Jewish learning. He enjoys history and investigating family genealogy and is a Zionist. This is Harvey's first PLS.

Darryl Crystal



Rabbi Darryl Crystal has served as an interim rabbi since 2004. An interim rabbi provides full rabbinic services for a congregation and guidance during the transition process between rabbis. Darryl helps congregations affirm their traditions, resolve conflicts between members, explore new programs, and prepare to welcome a new rabbi. He served North Shore Synagogue in Syosset, New York for eighteen years as the senior rabbi, associate rabbi, and assistant rabbi. Darryl was ordained at Hebrew Union College – Jewish Institute of Religion in 1985 and was awarded a Doctor of Divinity degree in 2010. He studied at Pardes in 2003-04. He was one of the first rabbis to train with the Institute for Jewish Spirituality. This is his seventh Seminar.

Paulayne Epstein



Paulayne is a retired nurse and lifelong learner. She also led a Jewish short story class for 16 years. She enjoys traveling and has spent a good deal of time in France and along the Pacific rim. This is her first PLS.

Shmuel Feingold



Shmuel (Steve) Feingold is a Pardes alum from 1979-80 and received his BA from UCLA and Brandeis in Jewish Studies. He taught at a Solomon Schechter day school and several Hebrew schools before attending law school. Shmuel is an alumnus of Young Judaea and remains active in alumni affairs. He has taught adult education classes on Jewish History and Jewish Thought. During his 35 years as a lawyer, Shmuel specialized in trademark/copyright/internet law and was recognized as a New York "Super Lawyer" as well as gaining other professional distinctions before retiring at the end of 2019.

Debra Feuer



Debra is a mostly retired attorney and consultant on foreign affairs issues, and last served as Counsel for Special Projects in the American Jewish Committee's Office of Government and International Affairs in Washington, D.C. She is married, with three grown children and three grandchildren. Her greatest passions include family, Israel the continuity of the Jewish people in the modern world and hiking, especially in Israel and in the magnificent N. American national parks. This is her first PLS.

Marvin Feuer



Marvin Feuer is Director of Policy and Government Affairs at AIPAC. Previously, he served in various senior positions at the White House, State Department, US Embassy Israel, and the Pentagon. Dr. Feuer taught courses in defense policy and the Middle East for 15 years at Johns Hopkins SAIS. He has written widely and lectured at universities/Israel in the U.S., Israel, Azerbaijan, and the United Kingdom. His wife, Debra (see above), is an attorney. They have three children and three grandchildren. This is his first PLS.

Michael Greenfield



Michael serves as Director of Education at Temple Har Shalom (THS) in Park City, Utah, which is a Reform synagogue open to all. It is dedicated to meeting people where they are in their Jewish journey and creating inviting avenues for exploring Judaism more deeply through such programming as mid-mountain ski in-ski out services and adult education that is both highly textual and greatly entertaining. Michael's recent course offerings have included a history of the State of Israel as told through its pop music and a 3000-year history of the Jewish people as told through dessert. He has served on the board of, and is currently a member of the Association of Reform Jewish Educators. Michael is a graduate of HUC-JIR and currently lives in Salt Lake City. Although he was born and bred in New York, his love of the outdoors led him to his work in a community of Mountain Jews. This is his first PLS

Elliot Grossman



Elliot is a pediatric neurologist for 35 years. He has been Modern Orthodox for about 25 years. Elliot has been taking Ulpan through Hebrew U for three years. In his Jewish community, he occasionally leads tfillot and tries to improve on nusach. He learns Tanach and some Talmud with his local Rabbis, Hadar, Pardes, JLI (Chabad). Elliot enjoys reading American history and occasionally fiction. He is a father of four and husband for 39 years. This is Elliot's first PLS.

Suzanne Grossman






Suzanne recently retired from working as a school library media specialist. After attending the Pardes Summer Program, she is so happy to be able to learn with Pardes again and be connected with people who share her interests. This is her first PLS.

Richard Gussow



Richard is originally from Brooklyn, NY. He went to Yeshivah of Flatbush and later Brooklyn College and Cornell University. Richard is a US CPA and a Certified Financial Planner. He and his wife made aliyah in 1994, and have 5 adult children. They currently live in Modiin. This is his second Seminar.

<p>Jason Kravitz</p> 	<p>Jason currently works in public relations at the intersection of technology and philanthropy. He has a 20 year track-record of providing strategic communications counsel to U.S. senators, cabinet secretaries, and technology, healthcare, and higher education leaders. Finding meaning and purpose in Judaism has been a lifelong exploration including participation in two Pardes summer sessions. This is Jason's first PLS.</p>
<p>Robert (Bob) Karasov</p> 	<p>Bob is a pediatrician in a suburb of Minneapolis and attends a small modern Orthodox shul. He has been a mohel for 35 years and is in addition, a High Holiday Chazan. He and his wife Hanna have been married for 16 years and have eight children and 8 grandchildren between them. Bob has attended a Pardes Summer Program, and this is his fourth Seminar.</p>
<p>Jerry Leener</p> 	<p>Jerry is a retired CPA who enjoyed 36 years as a PwC partner. Now he is an EMT with the Silver Spring Fire Department. He and his wife, Dina, recently celebrated 50 years of marriage. Jerry is a proud graduate and former lecturer at the University of Minnesota. His son, Rabbi Jon, found his love of Torah and the love of his life, his beautiful wife, Faith, at Pardes. Levi Cooper and Meir Schweiger are very special to him. This is Jerry's second PLS.</p>

Bracha Lieberman



Bracha is a Vocational Coordinator at Jewish Board and is on the board of Peoples' Voice Café. She has organized events with Upper West Side Jews and United We Stand for Justice. Bracha has led the Homelessness Committee at Lincoln Square Synagogue (including running toy drives for homeless and hospitalized children) and is on the Chesed Committee of the Carlebach Shul. She sings with Walkabout Clearwater Chorus, and acts, periodically, as well (most recently with 24/6; a Jewish Theater Company). She believes that 'meaning in life and community is key!' This is her second Seminar.

Lynn Olinger



Lynn is an attorney, an immigration law specialist, and she has been an advocate and litigator for over 35 years. Originally from NYC, Texas has been her home since 1994 where, in addition to working, Lynn immerses herself in gardening, yoga + workouts, great literature (and crime fiction!) and Jewish learning. This is Lynn's first PLS.

Barbara Osband



Barbara Osband is President and CEO of Cambridge Biomedical Inc since 2001. Cambridge Biomedical Inc. is a contract service laboratory that provides testing services to both diagnostic and biopharmaceutical companies. She has overseen the growth of the company from 4 employees to almost 50 today. In addition, in 2009, she initiated the move into their current facility which tripled the space for the company. Barbara is a member of various professional organizations including Maimonides School and Boston Medical Center. She has received numerous awards, including those from Boston Business Journal and Austen Board of Trade. She received degrees from the College of New Rochelle and Sarah Lawrence College. This is Barbara's third PLS.

Matthew Perzow



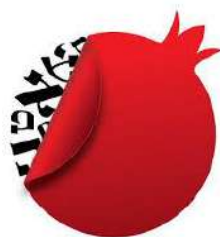
Matt has worked on political campaigns throughout his life and is majoring in Philosophy with an emphasis on the Classics as well as Psychology, with a particular interest in post-Freudian psychoanalytic thought. He worked a lot with children whose creative sparks of life he loves dearly. Matt's a hockey fan and enjoys writing poetry. He has been enchanted by Judaism from a very young age. He started wearing a kippah and tzitzit from the age of 9 in a secular family without compulsion or coercion, and though that did not last forever the connection he has with Judaism is as strong as ever. This is his first PLS.

Abiel Romero



Abiel lives in the Dallas/Fort Worth area of North Texas in the United States. He attends a Reform Synagogue in Dallas. Abiel is a software engineer by profession and works for a large US Bank. Desiring an immersive Jewish learning experience, this past summer, he attended the Pardes Summer Program. Some of Abiel's ancestors were Converso Jews from Spain, leading him to seek out and learn about Judaism. Consequently, Abiel converted to Judaism in 2016. He has also been studying Hebrew for 2.5 years and looks forward to continuing his lifelong Jewish education. This is Abiel's first PLS.

Karen B Saef



Amanda Schwartz



Amanda Schwartz participated in the Pardes year program in 2008-2009. After that she went on to the Jewish Theological Seminary of America and was ordained as a rabbi in 2016 and also received a Master's in Jewish Educational Leadership. Following her ordination, she returned to her hometown of Denver with her family. Rabbi Amanda has worked in a variety of Jewish organizations and synagogues of many shapes and sizes. She proudly serves as part of the rabbinic team at Judaism Your Way. Her Pandemic hobbies include learning to play mandolin, reading all of the Outlander series books, making ice cream, and creating art with her two children. This is her first PLS.

Jerel Shapiro






Jerel has been married to Judy Shapiro for 42 years, has 4 children, and 6 grandchildren. Jerel, who is semi-retired, has been a businessman for the last 37 years operating in parking management and finance. He has been very active in many local Jewish organizations for 35+ years, is Shomer Shabbat, a daily minyan attendee, and active in learning. This is his first PLS.

Judy Shapiro



Judy is trained as a social worker. Always dreaming of making aliyah, but never did, she is so thrilled to have a daughter who made aliyah 7 years ago who is married, giving Judy (and Jerel) 2 Israeli grandchildren, in addition to 2 other children and 4 grandchildren in the USA, plus one son in Vietnam. Judy tries to improve her Hebrew language skills and Torah learning with weekly classes. In addition to being an avid fiction reader and needleworker, she volunteers diligently at her shul; her passion is organizing women's activities that enhance women's synagogue skills and participation. This is her first PLS.

<p>Marshal Spector</p> 	<p>Marshal moved to Portland 30 years ago and is a family law attorney. His greatest sources of joy and pride continue to be his adult children (his daughter, Jennie, is learning at Pardes this year) and his two year-old granddaughter. He learned at Pardes in 1987/88 and is an alumnus of the Wexner Heritage Foundation program. Marshal is active in the Jewish community, with his shul (he comes from a line of Cantors), with Federation and he and his wife engage in many community activities. He counsels and teaches about his experience as a kidney donor. And, Marshal is an avid sports fan and a devoted enthusiast of Bruce Springsteen and the E Street Band. This is his first PLS</p>
<p>Jessica</p> 	<p>Jessie loves cooking, travel, singing, and cats. She has been trying to catch up on her Jewish learning since becoming observant in college. She is originally from Skokie, IL, and lives in the DC area where she works in international democracy and governance assistance. She fantasizes about going back to grad school to become a medievalist. This is Jessie's first PLS.</p>
<p>Gwen Tapper</p> 	<p>Gwen lives in the Hudson Valley north of New York City. She is a Board member of an unaffiliated synagogue and belongs to the local Chabad. Over the last 20 years, she has increasingly become more observant. Gwen enjoys cooking, entertaining, reading and volunteering. This is her second Seminar.</p>

Tobie Weisman



Rabbi Tobie Weisman attended Pardes in '82-83. She received semicha through the Academy for Jewish Religion in 1992. She is the Founding Director of the Yearning for Learning Center for Jewish Studies in Montpelier Vermont, where teachers of Jewish spirituality come to teach for one day or more at a time. Through the Yearning for Learning Center, she founded the PJ Library in Vermont, a Jewish engagement program for families with children 0-12 throughout the state of Vermont. She speaks at the State House several times a year to introduce the session with a spiritual message. This is her first PLS.

Beth Young



Beth Young, RJE, is the Director of Education at Temple Judea in Coral Gables, FL. Beth holds a Masters in Jewish education from the Rhea Hirsch School of Education at Hebrew Union College in Los Angeles and a Masters in early childhood education from Pacific Oaks College. She completed her undergraduate studies in political science at Emory University in Atlanta. Beth has served on the national board of the Association of Reform Jewish Educators (ARJE), as well as planning the South Florida Day of Learning in 2016, and co-chairing the national conference, Imagineering Jewish Education for the 21st Century, held in Seattle in January 2011. In February 2016, Beth was recognized with the Distinguished Educator's Award by ARJE. Beth is married to Rabbi Danny Young and they have twin girls. This is her second Seminar.

3. SOURCES





1. Deuteronomy 26	דברים כו
<p>1 When you enter the land that the Lord your God is giving you as a heritage, and you possess it and settle in it, 2 you shall take some of every first fruit of the soil, which you harvest from the land that the Lord your God is giving you, put it in a basket and go to the place where the Lord your God will choose to establish His name.</p> <p>3 You shall go to the priest in charge at that time and say to him, "I acknowledge this day before the Lord your God that I have entered the land that the Lord swore to our fathers to assign us." 4 The priest shall take the basket from your hand and set it down in front of the altar of the Lord your God. 5 You shall then recite as follows before the Lord your God: "My father was a fugitive Aramean. He went down to Egypt with meager numbers and sojourned there; but there he became a great and very populous nation. 6 The Egyptians dealt harshly with us and oppressed us; they imposed heavy labor upon us.</p> <p>7 We cried to the Lord, the God of our fathers, and the Lord heard our plea and saw our plight, our misery, and our oppression. 8 The Lord freed us from Egypt by a mighty hand, by an outstretched arm and awesome power, and by signs and portents. 9 He brought us to this place and gave us this land, a land flowing with milk and honey. 10 Wherefore I now bring the first fruits of the soil which You, O Lord, have given me." You shall leave it before the Lord your God and bow low before the Lord your God. 11 And you shall enjoy, together with the Levite and the stranger in your midst, all the bounty that the Lord your God has bestowed upon you and your household.</p>	<p>א והיה, כִּי-תָבוֹא אֶל-הָאָרֶץ, אֲשֶׁר יְהוָה אֱלֹהֶיךָ, נָתַן לָךְ נַחֲלָה; וּרְשַׁתָּהּ, וְיָשַׁבְתָּ בָּהּ. ב. וְלָקַחְתָּ מִרְאשֵׁי תְבֵיא מֵאֲרֶצְךָ אֲשֶׁר יְהוָה אֱלֹהֶיךָ נָתַן לָךְ--וְשָׂמְתָּ בַסֵּנֶא; וְהִלַּכְתָּ, אֶל-הַמָּקוֹם, אֲשֶׁר יִבְחַר יְהוָה אֱלֹהֶיךָ, לְשֵׁכֶן שְׁמוֹ שָׁם. ג. וּבֵאתָ, אֶל-הַכֹּהֵן, אֲשֶׁר יְהוָה, בְּיָמֶיךָ הָהֵם; וְאָמַרְתָּ אֵלָיו, הִגַּדְתִּי הַיּוֹם לַיהוָה אֱלֹהֶיךָ, כִּי-בָאתִי אֶל-הָאָרֶץ, אֲשֶׁר נִשְׁבַּע יְהוָה לְאַבְרָהָם לֵאמֹר: ד. וְלָקַחְתָּ הַכֹּהֵן הַסֵּנֶא, מִיָּדְךָ; וְהֵנִיחוּ--לִפְנֵי, מִזְבֵּחַ יְהוָה אֱלֹהֶיךָ. ה. וְעָנִיתָ וְאָמַרְתָּ לִפְנֵי יְהוָה אֱלֹהֶיךָ, אֲרָמִי אֲבִד אָבִי, וַיֵּרֶד מִצְרָיִם, וַיֵּגֶר שָׁם בְּמִתֵּי מֵעֹט; וַיְהִי-שָׁם, לְגוֹי גָּדוֹל עֲצוּם וָרֹב. ו. וַיַּרְעוּ אֹתָנוּ הַמִּצְרִיִּם, וַיַּעֲנוּנוּ; וַיִּתְּנוּ עָלֵינוּ, עֲבֹדָה קָשָׁה. ז. וַנִּצְעַק, אֶל-יְהוָה אֱלֹהֵי אֲבֹתֵינוּ; וַיִּשְׁמַע יְהוָה אֶת-קוֹלָנוּ, וַיֵּרָא אֶת-עֲנָנּוֹ וְאֶת-עַמְלָנוּ וְאֶת-לִחְצָנוּ. ח. וַיּוֹצֵאֵנוּ יְהוָה, מִמִּצְרַיִם, בְּיָד חֲזָקָה וּבְזֵרַע נְטוּיָה, וּבְמָרָא גָדֹל--וּבְאֹתוֹת, וּבְמִפְתִּיִם. ט. וַיְבִאֵנוּ, אֶל-הַמָּקוֹם הַזֶּה; וַיִּתֵּן-לָנוּ אֶת-הָאָרֶץ הַזֹּאת, אֶרֶץ זָבַת חֶלֶב וָדֶבֶשׁ. י. וְעַתָּה, הִנֵּה הִבֵּאתִי אֶת-רֵאשֵׁי תְבֵיא פְרִי הָאֲדָמָה, אֲשֶׁר-נָתַתָּה לִּי, יְהוָה; וְהֵנִיחֹתָ, לִפְנֵי יְהוָה אֱלֹהֶיךָ, וְהִשְׁתַּחֲוִיתָ, לִפְנֵי יְהוָה אֱלֹהֶיךָ. יא. וְשָׂמַחְתָּ בְּכָל-הַטּוֹב, אֲשֶׁר נָתַן-לָךְ יְהוָה אֱלֹהֶיךָ--וּלְבִיתְךָ: אֹתָהּ, וְהַלְוִי, וְהַגֵּר, אֲשֶׁר בְּקִרְבְּךָ.</p>

What does this narrative tell us about our national identity in particular and identity in general?

How might you tell your own 4 sentence narrative?

2. Mishnah Sanhedrin 4:5 based on Munich MS	סנהדרין לו ע"א כתב יד מינכין
<p>For this reason, the person was created <u>individually</u> in the <i>world</i>, to teach you that whosoever destroys a <u>single</u> soul, Scripture considers that person as though they had destroyed a complete <i>world</i>; and whosoever preserves a <u>single</u> soul, Scripture ascribes [merit] to that person as though they had preserved a complete <i>world</i>. And for the sake of peace among creatures, that one might not say to his fellow, 'my father was greater than</p>	<p>לְפִיכָךְ נִבְרָא אָדָם יַחֲדִי [בְּעוֹלָם], לְלַמֶּדְךָ, שֶׁכָּל הַמַּאֲבֵד נֶפֶשׁ אַחַת (מִיִּשְׂרָאֵל), מַעֲלָה עָלָיו הַכְּתוּב כְּאִלּוּ אֲבֵד עוֹלָם מֵלֵא. וְכָל הַמְּקִיִּם נֶפֶשׁ אַחַת (מִיִּשְׂרָאֵל), מַעֲלָה עָלָיו הַכְּתוּב כְּאִלּוּ קִים עוֹלָם מֵלֵא. וּמִפְּנֵי שְׁלוֹם הַבְּרִיּוֹת, שֶׁלֹּא יֹאמַר אָדָם לְחֵבְרוֹ אָבָא גָדוֹל מֵאָבִיךָ. וְשֶׁלֹּא יִהְיֶה מִיָּנִין אוֹמְרִים, [רְשׁוּיוֹת]</p>



yours, and that the sectarians should not say, there are many ruling powers in heaven; And to proclaim the greatness of the Blessed Holy One: for if a person mints many coins from <u>one</u> mold, they all resemble <u>one</u> another, but the Supreme Ruler of Rulers, the Blessed Holy One, fashioned every person in the stamp of the first person, and yet not <u>one</u> of them resembles another. For this reason , every <u>single</u> person is obliged to say: the world was created for my sake	הַרְבֵּה (רְשׁוּיּוֹת) בְּשָׁמַיִם. וְלֹהֲגִיד גְּדֻלָּתוֹ שֶׁל [מֶלֶךְ מַלְכֵי הַמַּלְכִּים] הַקְּדוֹשׁ בְּרוּךְ הוּא, שֶׁאֶדָם טוֹבֵעַ כָּמָה מִטְבָּעוֹת בְּחוֹתֶם אֶחָד וְכֵלֶן דּוֹמִין זֶה לָזֶה, וּמִלֶּךְ מַלְכֵי הַמַּלְכִּים הַקְּדוֹשׁ בְּרוּךְ הוּא טֹבֵעַ כָּל אָדָם בְּחוֹתָמוֹ שֶׁל אָדָם הָרִאשׁוֹן וְאֵין אֶחָד מֵהֶן דּוֹמֶה לַחֲבֵירוֹ. לְפִיכָךְ כָּל אֶחָד וְאֶחָד חַיֵּב לוֹמַר, בְּשִׁבְלִי נִבְרָא הָעוֹלָם.
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Is this also a personal narrative? What kind of identity is it shaping? What values are being lifted up? Can you identify the literary structure?

3. Pahad Yitzhak, Rav Yitzhak Hutner, Shavuot 21:2	פחד יצחק שבועות כא:ב
The basic fact upon which the establishment stands is that a "the person was created as an individual." From this foundational fact immerses two alternating voices. The first voice declares: "All of us are the children of a single father", our family-tree can be traced to a single human being. If so, clearly, all of us are only partial sections of a single unit, and each of us are nothing more than segmented pieces of a single wholeness . This is a faithful source of the unity of humankind. However, the second voice declares: The nature of the one who births is in the child. Since the head of our family-tree is a single human being, as a matter of course each one of us is imprinted with an aspect of the uniqueness of our origin. "Flesh and blood people press many coins from the same seal, and they are all identical, while the Holy Blessed One molded all human beings with the seal of the original person, and there is not a single one who is like their fellow." And thus, this is a faithful source of the uniqueness of the human being. The result is that the very foundational fact that "the person was created as an individual" gives birth to two alternating descendants. We have a common source to both the unity and the uniqueness of the human being.	העובדא היסודית, אשר עליה עומד כל הבנין, היא העובדא כי "אדם נברא יחיד". מתוכה של עובדא יסודית זו בוקעים הם שני קולות מתחלפים. הקול הראשון מכריז ואומר: "כולנו בני אב אחד נחנו", ראש היחוס שלנו הוא אדם יחיד; ואם כן, בודאי, שכולנו איננו אלא פרקים, פרקים של קומה אחת, וכולנו איננו אלא חלקים, חלקים של שלמות אחת. והרי זה מקור נאמן לאיחוד-אדם. אולם הקול השני מכריז ואומר: טבע המוליד בנו. ומכיון שראש היחוס שלנו הוא אדם יחיד, ממלא גם בכל אחד ואחד מאתנו טבועה היא מדת היחידות של ראשית מחצבתנו. "בשר ודם טובע כמה מטבעות בחותם אחד, כולן דומין זה לזה, והקב"ה טבע כל אדם בחותמו של אדם הראשון, ואין אחד מהם דומה לחבירו." והרי זה מקור נאמן ליחוד האדם. ונמצא, דאותה עובדא יסודית של "נברא אדם יחיד" הרי היא בית-אב לשתי תולדות מתחלפות. ויש לנו מקור משותף גם ליחוד-אדם וגם לאיחוד-אדם.

What messages from the Mishnah are amplified by the Pahad Yitzhak? How and when do you experience human unity and uniqueness? How do you experience the relationship between human unity and uniqueness?

4. Bamidbar Rabbah 2:3	במדבר רבה ב:ג
The Blessed Holy One loved them with a great love in making them flags like those of the ministering angels,	חֲבֵה גְדֻלָּה חֲבָן הַקְּדוֹשׁ בְּרוּךְ הוּא שֶׁעָשָׂאם דְּגָלִים כְּמַלְאכֵי הַשָּׁרֵת, כְּדִי שִׁיְהִי נִפְרִין, וּמִנִּין שֶׁהוּא אֶהְבֵּה



<p>so that they would be recognizable. From whence do we know that this is love for Israel? As Solomon said (Song of Songs 2:4) "He brought me to the banquet room And his banner of love was over me." When the Blessed Holy One was revealed on Mount Sinai, twenty-two myriads of angels descended with God, as it says, "God's chariots are myriads upon myriads, thousands upon thousands" (Psalms 68:18) and all of them are made of flags upon flags, as it says, "flagged among the myriad" (Song of Songs 5:1). Once Israel saw them composed of flags and flags, they themselves started desiring flags. They declared "My God, we want to be made flags like them."...The Blessed Holy One said, "Just as you have desired to make flags, on your life, I will fulfill your request, as it says "God will fulfill all of your requests" (Ps. 20:6)</p>	<p>לְיִשְׂרָאֵל, שֶׁכֵּן שְׁלֹמֹה אָמַר (שִׁיר הַשִּׁירִים ב. ד): (הֵבִיאָנִי אֶל בֵּית הַיָּיִן וְדָגְלוֹ עָלַי אֶהְבֵּהּ, דָּבָר אַחֵר, הֵבִיאָנִי אֶל בֵּית הַיָּיִן, בְּשָׁעָה שֶׁנִּגְלָה הַקִּדּוּשׁ בְּרוּךְ הוּא עַל הָרִי סִינַי יִרְדּוּ עִמּוֹ כ"ב רִבְבוֹת שָׁל מַלְאָכִים, שֶׁנֶּאֱמַר (תְּהִלִּים סח, יח): (רָכַב אֱלֹהִים רַבְתִּים אֶלְפֵי שָׁנָאן, וְהָיוּ כָלָם עֲשׂוּיִם דְּגָלִים דְּגָלִים, שֶׁנֶּאֱמַר (שִׁיר הַשִּׁירִים ה. י): (דָּגוּל מִרִבְבָּהּ, בֵּינוֹ שָׂרְאוּ אוֹתָן יִשְׂרָאֵל שֶׁהֵם עֲשׂוּיִם דְּגָלִים דְּגָלִים, הִתְחִילוּ מִתְאַוִּים לְדְגָלִים, אָמְרוּ אֶלְנָאֵי כֶּךָ אֲנִי נִעְשִׂים דְּגָלִים כְּמוֹתָן, ... אָמַר לָהֶם הַקִּדּוּשׁ בְּרוּךְ הוּא מֶה נִתְאַוִּיתֶם לַעֲשׂוֹת דְּגָלִים, חֲיִיכֶם שָׂאֲנִי מִמֶּלֶא מְשַׁאֲלוֹתֵיכֶם), (תְּהִלִּים כ. ו): (יִמְלֵא ה' כָּל מְשַׁאֲלוֹתֶיךָ</p>
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5. Netivot Shalom, Parshat Bamidbar p. 14	נתיבות שלום במדבר ודגלו עלי אהבה
<p>With reference to this [midrash], just as in earthly kingdoms, the flag functions to single out each nation for itself, and it is for this reason that every nation has its own flag. Similarly, beyond the general flag, every military unit and the like has a special flag, because each one has a special function which singles it out from other units. The flag is the symbol of the special function of each unit. And every soldier has a special symbol reflecting their connection to that unit. For this reason, the angels have many levels, such as <i>melakhim</i>, <i>seraphim</i>, <i>hayot</i>, and <i>ofanei hakodesh</i>, and every single one of them has unbounded special functions. And that is the idea of the flags for the angels, as indicated by the midrash: "Michael together with his flag, Gavriel together with his flag," that everyone has a special path in Divine service through which they service the Blessed God. Thus, Israel desired that they should be made flags--because when Israel saw the innumerable mass of angels, flag after flag; that every one of them is connected to their special mission. They too wanted clarity to know their function and purpose like angels. Because the worst thing is when a person wanders without any mission or purpose in their world, and they have no idea why they are alive or what their work is in this world or why they have been placed in the world.</p>	<p>ויש לומר בזה דכמו שבמלכותא דארעא משמעות הדגל הוא לייחד כל אומה לעצמה, ולכך יש לכל עם דגל משלו. וכמו כן מלבד הדגל הכללי יש גם לכל סוגי החילות וכדומה דגל מיוחד, לפי שלכל אחד יש תפקיד בפני עצמו המייחדו משאר החילות, והדגל הוא האות על תפקידו המיוחד של החיל, וגם כל חיל יש לו אות מיוחד המורה שהוא משתייך לחיל הזה. על דעת זה אצל המלאכים יש בהם הרבה מדרגות, כמו מלאכים ושרפים חיות ואופני הקודש, לכל אחד מהם יש תפקידים מיוחדים בלי גבול, וזהו בחינת הדגלים אצל המלאכים, כלשון המדרש (שהש"ר ב) מיכאל ודגלו עמו גבריאל ודגלו עמו, שלכל אחד יש דרך מיוחדת בעבודת ה' באופן בו הם עובדים לה' יתברך. וזה שנתאוו ישראל שיעשו אותם דגלים, דכשראו ישראל את המון המלאכים לאין מספר העשויים דגלים דגלים, שכל אחד מהם שייך לתפקיד מיוחד השייך אליו, ותהא להם הבהירות לדעת תפקידם ויעודם כמו המלאכים. כי הגרוע ביותר הוא כאשר אדם מסתובב ללא כל תכלית ויעוד בעולמו, ואינו יודע לשם מה הוא חי ומה פעולתו</p>



<p>And this is why the Blessed Holy One said to them: "By your lives! I will fulfill your wish," and with this in mind the matter of the flags of Israel points to the special function of every Jew on earth. Every Jew is designated a particular mission in fulfilling Divine will for which they were put on earth. And that person should know what their mission and purpose is in the world. And this is the expression of God's tremendous love for Israel that was revealed through flags, as it says "his banner of love was over me"—and they made them flags for My name, demonstrating that they are My children and My army. For the great love the Blessed Holy One has for Israel is the clarity to know the purpose and special mission of the Jew in their world, which is the significance of the flags.</p> <p>And that is the eternal subject of this Torah passage, that begins with a counting of the children of Israel to demonstrate that every Jew is a small world to themselves; as we have explained about the verse [enumerating Israel] "by their clans, according to their ancestral houses, telling their names" [Numbers 1:2] which hints that every Jew has a name and narrative unto themselves including a special purpose and mission for which they are put in this world.</p>	<p>בעולם הזה, ולא יזו תכלית ירד לעולם. ועל זה אמר להם הקב"ה חייכם שאני ממלא משאלותיכם, שעל דעת זה מורה ענין הדגלים של ישראל על תפקיד המיוחד של יהודי עלי אדמות, שלכל יהודי נועדה שליחות מסויימת למלא את רצון ה' שלמענה ירד לעולם, ועליו לדעת מה תפקידו ויעודו בעולם, וזה הביטוי של גודל אהבת ה' לישראל שנתגלה בדגלים, וכמו שנאמר ודגלו עלי אהבה ועשו אותם דגלים לשמי למה שהם בני וצבאותי וגו', שהחיבה הגדולה שחיבבן הקב"ה היא הבהירות לדעת את תפקיד והיעוד המיוחד של יהודי בעולם, שזו משמעות הדגלים. וזהו ענין נצחיות פרשה זו על דרך העבודה, שמתחלת במספר בני ישראל להורות שכל יהודי הוא עולם קטן בפני עצמו, כמו שבארנו במאמר הכתוב למשפחותם לבית אבותם במספר שמות, שמרומז כי לכל יהודי יש שם ומספר בפני עצמו ותפקיד ויעוד מיוחדים שלמם ירד לעולם....</p>
<p>And it is especially possible to understand this matter on the Holy Shabbat, as mentioned in the Shabbat song "All who sanctify the seventh day", because all week a Jew is distracted and confused without calm of mind, and thus does not have the clarity to know their camp and flag. Only on the Holy Shabbat [MHK: or the <i>Pardes Winter Learning Intensive</i>] do they have that clarity and calm.</p>	<p>ובמיוחד אפשר להשיג ענין זה בשבת קודש כמו שנאמר בזמירות שבת, כל מקדש שביעי כראוי לו כל שומר שבת כדת מחללו וכי' איש על מחנהו ואיש על דגלו. בכל ימות השבוע יהודי מוטרד ומבולבל בלא ישוב הדעת, ואין לו את הבהירות לדעת מחנהו ודגלו, ורק בשבת קודש</p>

What are the multiple identities/flags that you wave that give you a sense of mission and of being loved?



1) From: Lessons on Lekutei Moharan Torah 6

Sometimes we try to gain focus in prayer through the power of thought and then an interesting thing happens. I say 'Lord, open my lips...' and then I focus, meaning that I think about the words which I just said. I say the words twice – one out loud and another time in thought. Since I can feel the emptiness in this action, I try to gather myself but despite the efforts I make to focus, my hands always remain empty because *kavana* is not a power of thought or of speech, it's not even a power of will. It is total identification (with what I am saying.) This is the meaning of the expression 'from the depths of the heart.'

(1) שיערים על לקוטי מוהר"ן תורה ו

לפעמים אנו מנסים לכוון באמצעות כוח המחשבה, ואז קורה דבר מעניין. אני אומר: 'ה' שפתי תפתח' ואז אני מכוון, כלומר חושב על המילים הללו שוב. אני אומר את המילים פעמיים – פעם בפה, פעם נוספת במחשבה. כוון שאני מרגיש את הריקנות שבפעילות זו, אני מנסה לכוון את עצמי, אבל למרות המאמץ שבכוונה, היד תמיד נשארת ריקה, משום שכוונה אינה כוח מחשבה או כוח דיבור, ואפילו לא כוח רצון. היא הזדהות מוחלטת. זוהי משמעות הביטוי 'מעומקא דליבא'.

2) Ibid - 31

In the current conception, the postmodern, a third perspective on existence is developing: the outlook of 'nothing,' which raises deep doubts about the subjective conception. First to crumble was faith in Gd, and with the disintegration of idealism faith in the world was extinguished, until in the end even the subject, in the sense of an 'I' which unites all of the aspects of personality around it, also crumbled. We have arrived at the age of 'the death of the subject' which characterizes the postmodern discourse. What began as denial of Gd's presence became rejection of the objective reality of the world and has culminated in denying the existence of the 'I'. This process can lead to a sort of nihilism, since there no longer exists any absolute anchor up which faith of any kind can be built, since even the subject is now no longer a real anchor. In truth, we could say that there is a blessed result of this third phase: it offers one profound liberation from any category which by its very nature limits them. The next step of this freedom can be the exchange of negative, nihilistic freedom whose meaning is in a total absence of anchor, for a freedom which expresses humanity's ability to build a real world. In this, we become partners with the Holy One in the act of creation – created becomes creator. Postmodernism undermines the 'reality principle' as a the sole measure, exchanging it for the pleasure principle, meaning that objective, measurable existence is not of necessity the litmus test for reality. Postmodernism no longer accepts the modernist stance of opposition between 'scientific rigor' and the 'fantasy of faith.' One could turn this into heresy, negating both science and faith together as meaningless constructs; but it is also possible to claim the opposite, that the human ability to create reality, in context of faith and of science, is completely unbounded.

When it comes to education, much of the religious community has taken hold of the Chassidic, subjective approach to faith. The new postmodern winds have yet to penetrate this community, which explains its heavy emphasis on establishing and developing one's inner world in order to strengthen their faith. The stress is on an existence which is not empty, on the life as meaningful and substantive. Nonetheless, it appears to me that we must move on to the coming phase, 'the phase of foundation,' in which faith is the creation of a world, one which is not imaginary and certainly not illusory, but rather real. In our prayer we can already achieve an understanding that our prayer creates reality. At this stage we have arrived at the connection between faith and covenant: covenant means having faith in the reality of faith. Faith as '*malchut*' is bound up with covenant as '*yesod*,' since it births and shapes reality. Strengthening the subject in their faith is not simply a matter of emotional reinforcement which gives them a sense of personal existential meaning, but rather it is an actualization of faith which requires that one take a decision, and walk with this decision knowing that it is

reality. The deep principle is that if one desires to have faith, they must live according to that faith and if they do not it will be weakened, transforming from reality to possibility. This is the covenant which follows in the wake of faith.

(2) שם - לא

בתפיסה העכשווית, הפוסטמודרנית, מתפתחת נקודת מבט שלישית על המציאות: השקפת האין, המערערת על התפיסה הסובייקטיבית. בתחילה התפוררה האמונה באלוקים, לאחר מכן, אם התפוררות האידיליזם, דעכה האמונה בעולם, ובסופו של דבר, גם הסובייקט, במובן של 'אני' מלכד את כל חלקי האישיות סביבו, התפורר גם הוא. הגענו לעידן של 'מות הסובייקט' המאפיין את השיח הפוסטמודרני. מה שהתחיל ככפירה בנוכחותו של אלוהים, המשיך בכפירה בממשות של העולם, וסיים בכפירה בקיומו של ה'אני'. תהליך זה מביא לסוג של ניהיליזם, כיון שאין בנמצא עוגן מוחלט שאפשר לבנות עליו אמונה כלשהי, שהרי אפילו הסובייקטיביות כבר איננה עוגן של ממש. אולם ניתן לומר כי יש גם תוצאה מבורכת לשלב שלישי זה: הוא מאפשר חופש רב של האדם מכל קטגוריה שמטבעה מגבילה אותו. הצעד הבא של החופש יכול להיות המרת החופש השולל, הניהיליסטי, שמשמעו שאין לנו שום נקודת אחיזה, בחופש המבטא את היכולת של האדם עצמו לכוון עולם ממשי. שאדם נעשה שותף להקב"ה במעשה בראשית, הנברא הופך לבורא. הפוסטמודרניזם מערער על 'עקרון המציאות' במדד היחיד, וממיר אותו בעקרון התענוג, הווי אומר שהמבחן לממשות אינו חייב להיות קיום אובייקטיבי ומדיד. הפוסטמודרניזם כבר אינו מקבל את ההנגדה המודרנית בין הקשיחות המדעית לבין אמונה כפנטזיה, ניתן להפוך אותו לכפירה בכך שנשלול את המדע והאמטנה כאחד כמערכות הבניות חסרות פשר, אך ניכל לטעון גם את ההפך, שיכולת האדם לכוון את המציאות, בשני ההקשרים, המדעי והאמוני, היא בלתי מוגבלת.

מבחינה חינוכית רבים בציבור הדתי אוהזים בתפיסת אמונת הסובייקטיבית החסידית. רוחות השינוי הפוסטיות עדיין לא חדרו אל הציבור הזה, לכן ניתן דגש רב על ביסוס ופיתוח העולם הפנימי של האדם בכדי להביא התחזקות באמונה. הדגש הוא שהמציאות אינה מציאות ריקה, החיים הם בעלי תוכן ומשמעות. אולם נראה לי שעלינו לעבור לשלב הבא, 'שלב הכינון', שבו האמונה היא יצירת עולם, עולם שאיננו דמיוני וודאי שלא הזוי, אלא ממשי. בתפילה שלנו כבר אפשר להגיע להבנה שהתפילה יוצרת מציאות. (אורות הקודש ג', עמ' מו) כאן אנו מגיעים לקשר בין האמונה והברית: הברית היא אמונה בממשות של האמונה. האמונה כמלכות כרוכה בברית כיסוד, כיוון שהיא מולידה ויוצרת מציאות. ההתחזקות של הסובייקט באמונתו איננו רק התחזקות רגשית הנותנת לו משמעות אישית קיומית, אלא זהו מימוש האמונה בפועל, המצריך מהאדם להכריע וללכת עם הכרעתו בידיע שהיא הממשות. הכלל העמוק הוא שאם אדם רוצה להאמין, הוא חייב להיות לפי אמונתו, ולא היא תתרופף, ותהפוך ממשות לאפשרות. זו הברית הבאה לאחר האמונה.

3) From: *Illuminating the Entrances: At the Threshold of Academia*, p.201-208

The fourth model, which for certain reasons is the most exciting, is the model of multiple identities. That is to say, openness to the academic world not only allows for the acquisition of certain tools and a language which can serve to clarify and deepen the religious world and its language, it actually creates an impossible meeting between worlds...The compartmentalized believer lives in two world – the secular/scientific and the religious – and this is accomplished by opening an unbridgeable chasm between them. They will never be brought into meeting. This type of believer does live in a contradiction, but it is one which dwells outside of the self, never touching the subject or their personal identity. This is not the case with the model of multiple, divergent identities who brings these worlds together with one another and is not prepared to recognize compartmentalized standards or different planes of truth. One could say for a believer who lives the model of multiplicity, the two poles of religion and secularism are both found on the religious plane. This is not a double identity, half religious and half not, a doubling whose price, as we have seen, is either an abstraction and deterioration or even self-deception. This is an identity which lives duplication as a productive strain – not as a meaningless stress but as a religious tension...This is not Rav Kook's vision of harmony, but rather its opposite: each world is manifest in its fullness and the more distant each world is from the other, the more the explosive religious potential of a meeting between these two elemental forces increases... it conducts a complex, and sometimes even schizophrenic, web of relations between them. As a result, a new type of religiosity has come

into being in our day, one which cannot be defined by its position on some sort of graph but rather exists scattered among several different, and even strangely incompatible, centers. This is a religiosity which does not define itself with the standard terminology, allowing for a texture of non-standard identities which integrates different worlds in a way which is not a way, bringing into being a personal depth of faith in which, in my opinion, is hidden the possibility for religious redemption...

This approach must of course be balanced with a posture of “guarding the covenant,” with a capacity for deciding to be whole with my faith and way of life, a wholeness which in a paradoxical fashion allows for openness and even a critical approach. A word of explanation – I am not naïve when looking at this possibility, and I can relate to Rebbe Nachman’s anxiety for his *chassidim* which led him to advise simplicity and flight from “intellectual investigations,” as he called them. Nevertheless, I do not believe it is possible to prevent the meeting of worlds. All I can say is that one who seeks the truth in honest, humility and modesty, one who truly lives a life of seeking the Divine, is assured that he will not stumble. There is no possibility today of real religiosity without an awareness of and encounter with academia...

Of course, one should be critical and ask – won’t this reflection, critical perspective, self-analysis and the stormy encounter with other worlds lead inevitably to religious weakness? In the eyes of many, this is an unstoppable process. As I said, the danger exists – but religious weakness is far from inevitable. The real question is: how meaningful and rooted is our Jewish/religious life? To what degree are our goals, aspirations and desires actually Jewish, drawn deeply from the Torah? Is our encounter with the Divine a real encounter? How much does our life draw its sustenance from the tradition? What is really of interest to us? In simpler words – what do we think of when we get up in the morning? Does our satisfaction, the pleasure we take in life, flow from good deeds, from acts of *chesed*, from learning Torah and keeping the commandments? The answers to these questions are what will distinguish between someone whose religiosity is shaken by academia and one whose academic knowledge will actually enrich them – they, and not the encounter with the academic spirit itself.

Has someone who never left the ‘four cubits’ of the world of Torah ever accepted upon themselves the yoke of the kingdom of heaven in such a fashion? I am going to go out on a limb and say that the academic perspective is a threat specifically to the religious person who doesn’t actually have faith, the one who has never really accepted the yoke of heaven. It threatens those who are religious out of habit, or from submission to an educational or social framework. In contrast, real religiosity has nothing to fear because its faith is a product of an acceptance of the yoke which nothing more than an acceptance of oneself which cannot be shaken. Perforce this stance is more open to everything occurring and existence. If this is so, then the faith of which we are speaking is not a faith in something but rather one which is fundamentally a movement of self-acceptance, of recognizing the deep point of eros within the covenantal relationship. It is a faith which gives one freedom to integrate, combine, translate and connect in ways which our ancestors never imagined. This covenantal relationship flows from the fact that the persistence of faith is not contingent on some faithful act of one individual or another, since its roots are far deeper than the consciousness of those who carry it – it appears as a reality. Only then can one achieve wholeness with their faith and their way of life, a wholeness which itself is a necessary precondition for the invigorated religious phenomenon laid out here.

To clarify, we are not speaking of faith as some independent essence, something which one finds after stripping away all of the superfluous husks overlaying their true and enduring



identity. Rather, this is faith as 'life-form,' - whatever its identifiable source: social construct, linguistic convention, national heritage – that which survives every various reincarnation of identity. That is to say, some insignificant remnant which cannot be nullified or digested, which breaks down dichotomies and defined identities, preparing them for encounter and creativity. This is not a faith which can be found at the pole of some fixed image and is not part of any "wholeness," it can not be categorized and therefore it finds expression most often through non-conformism. Before our very eyes ecstatic and multi-cultured personalities are sprouting up, who cannot be located on any continuum because their faith grows out of a much deeper place, from times gone by.

The faith being described presents itself as a remnant, as a psycho-theological symptom of inexplicable stubbornness; as a readiness to be the world's "sucker" through saying "this is how I am and this is how I want to be" without any visible cause. This is a keeping of covenant in the deepest sense of the term: the covenant is itself the eros, which is the deep understanding of the miracle of the jar of oil stamped with the seal of the High Priest – ones wholeness with themselves, with who and what they are. This is a wholeness in the light of which one need not lock themselves into a particular place; they are able to be what they are, everywhere and anywhere.

I must note that this mode of self-acceptance runs counter to the efforts of religious society to "guard and keep," to keep the kippah on the head, to keep people praying, wearing tzitzit, tefillin, etc... This is an effort which turns religiosity into a forced posture, one which lacks spine and independence, which is itself one of the causes of the spiritual decline of the religious community. A religion which conceives of itself as waging a war of survival is a religion that lacks depth and roots. In contrast, a religious existence rich with eros, expressed through the Chabadnik's tautology of 'I am who I am – which is an inner aspect of the highest will;' that dimension which is found 'beyond and in addition to meaning,' the dimension taught of in the Chabadnik discourse 'I cannot be grasped by name, and no letter nor line hints to Me at all...' An existence like this is sure of eternity, partaking of the promise "I will be that which I will be..." (Shemot 3:14)

In any event, this is a characterization of the faithful at their best, of one for whom keeping the covenant is an act of faithfulness to their eros, to that which truly matters and involves them in the present. This sort of faithfulness allows for an exciting and impossible encounter between parallel and contradictory worlds.

The verse in Habakkuk says "...the righteous live through their faith," (Habakkuk 2:4) meaning that faith flows from one's acceptance of its presence in their life. This is a readiness to live that which the Creator gives to us. On this level, the motion of the faithful has its source in humility, in nullification and in not knowing. All of these open one to joining with what is, with that which has been given them, and to arriving at unity and a self-identity; an identity which is not a comparison between a one's concrete manifestation and an image, symbol or ideal which exist outside of oneself, but rather a revelation of self as one is, without anything beyond – this is who I am.

'The righteous live through their faith,' to the extent that this is one's faith, be it what it may, then one will live.

Pardes – PLS – “Seasons of the Soul” – M. Hattin

ויקרא כג ז אלה מועדי ה' מקראי קדש אשר-תקראו אתם במועדם: ה בחודש הראשון בארבעה עשר לחודש בין הערבים פסח לה: ו ובחמשה עשר יום לחודש הזה תג המצות לה' שבועת ימים מצות תאכלו: ז ביום הראשון מקרא-קדש יהיה לכם כל-מלאכת עבודה לא תעשו: ח והקרבנות אשר לה' שבועת ימים ביום השביעי מקרא-קדש כל-מלאכת עבודה לא תעשו:

לט אך בחמשה עשר יום לחודש השביעי באספכם את-תבואת הארץ תחגו את-חגה' שבועת ימים ביום הראשון שבתון וביום השמיני שבתון: מ ולקחתם לכם ביום הראשון פרי עץ הדר כפת תמרים וענף עץ-עבת וערבי-נגחל ושמחתם לפני ה' אלקיכם שבועת ימים: מא וחגתם אתו תג לה' שבועת ימים בשנה תקת עולם לדתיתכם בחודש השביעי תחגו אתו: מב בפסח תשבו שבועת ימים כל-האזרח בישראל ישובו בפסח: מג למען ידעו דרתיכם כי בסכות הושבתל את-בני ישראל בהוציא אותם מארץ מצרים אני ה' אלקיכם: מד וידבר משה את-מועדי ה' אל-בני ישראל:

Leviticus 23 4 These are the set times of the Lord, the sacred occasions, which you shall celebrate each at its appointed time: 5 In the first month, on the fourteenth day of the month, at twilight, there shall be a passover offering to the Lord, 6 and on the fifteenth day of that month the Lord's Feast of Unleavened Bread. You shall eat unleavened bread for seven days. 7 On the first day you shall celebrate a sacred occasion: you shall not work at your occupations. 8 Seven days you shall make offerings by fire to the Lord. The seventh day shall be a sacred occasion: you shall not work at your occupations...

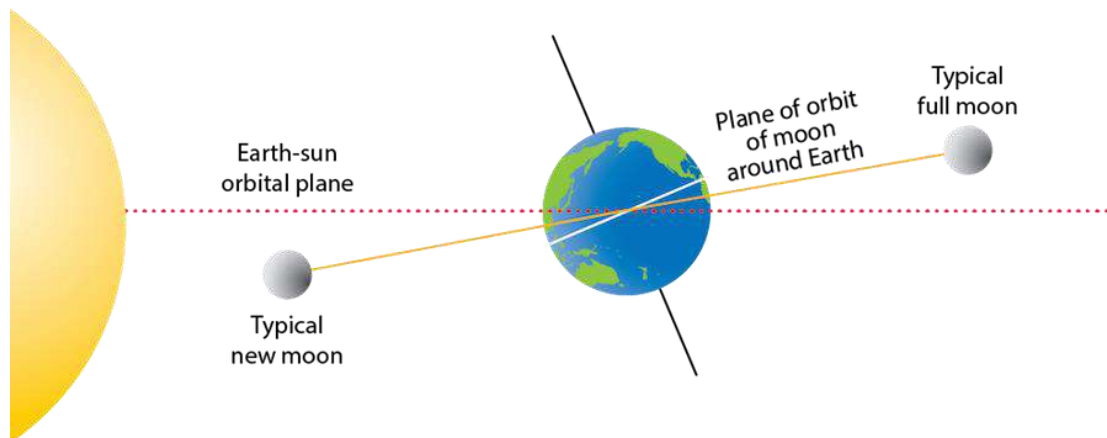
39 Mark, on the fifteenth day of the seventh month, when you have gathered in the yield of your land, you shall observe the festival of the Lord [to last] seven days: a complete rest on the first day, and a complete rest on the eighth day. 40 On the first day you shall take the product of *hadar* trees, branches of palm trees, boughs of leafy trees, and willows of the brook, and you shall rejoice before the Lord your God seven days. 41 You shall observe it as a festival of the Lord for seven days in the year; you shall observe it in the seventh month as a law for all time, throughout the ages. 42 You shall live in booths seven days; all citizens in Israel shall live in booths, 43 in order that future generations may know that I made the Israelite people live in booths when I brought them out of the land of Egypt, I the Lord your God.

Pesach	EXODUS FROM EGYPT	15 Nissan	Matzot
Shavuot	(REVELATION AT SINAI	6 Sivan	Learning)
Succot	WILDERNESS WANDERINGS	15 Tishrei	Booths

שמות כג יד שָׁלֹשׁ רִגְלִים תִּחַג לִי בַשָּׁנָה: טו אֶת־תֵּג הַמִּצּוֹת תִּשְׁמֹר שְׁבַעַת יָמִים תֹּאכַל מִצּוֹת
כְּאֲשֶׁר צִוִּיתִיךָ לְמוֹעֵד תִּדּוֹשׁ הָאֲבִיב כִּי־בּו יֵצְאֶת מִמִּצְרָיִם וְלֹא־יִרְאוּ פָנַי רִיקָם: טז וְתֵג הַקִּצִּיר בְּכוּרֵי
מַעֲשֵׂיךָ אֲשֶׁר תִּזְרַע בַּשָּׂדֶה וְתֵג הָאֶסֶף בְּצֹאת הַשָּׁנָה בְּאֶסְפֶּךָ אֶת־מַעֲשֵׂיךָ מִן־הַשָּׂדֶה: יז שָׁלֹשׁ פְּעָמִים
בַּשָּׁנָה יֵרָאֶה כָּל־זְכוּרְךָ אֶל־פָּנַי הָאֵלֶּן | ה':

Exodus 23 14 Three times a year you shall hold a festival for Me: 15 You shall observe the Feast of Unleavened Bread—eating unleavened bread for seven days as I have commanded you—at the set time in the month of *Aviv*, for in it you went forth from Egypt; and none shall appear before Me empty-handed; 16 and the Feast of the Harvest, of the first fruits of your work, of what you sow in the field; and the Feast of Ingathering at the end of the year, when you gather in the results of your work from the field. 17 Three times a year all your males shall appear before the Sovereign, the Lord.

Pesach	AVIV	Spring	Barley harvest
Shavuot	KATZIR	Early Summer	Wheat, first fruits
Succot	ASSIF	Fall	Ingather produce



Astronomical Values in Halakha

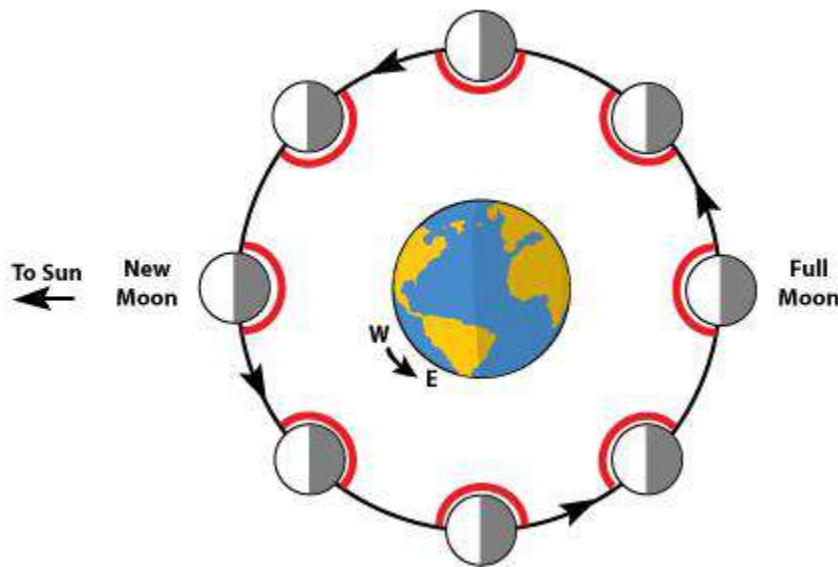
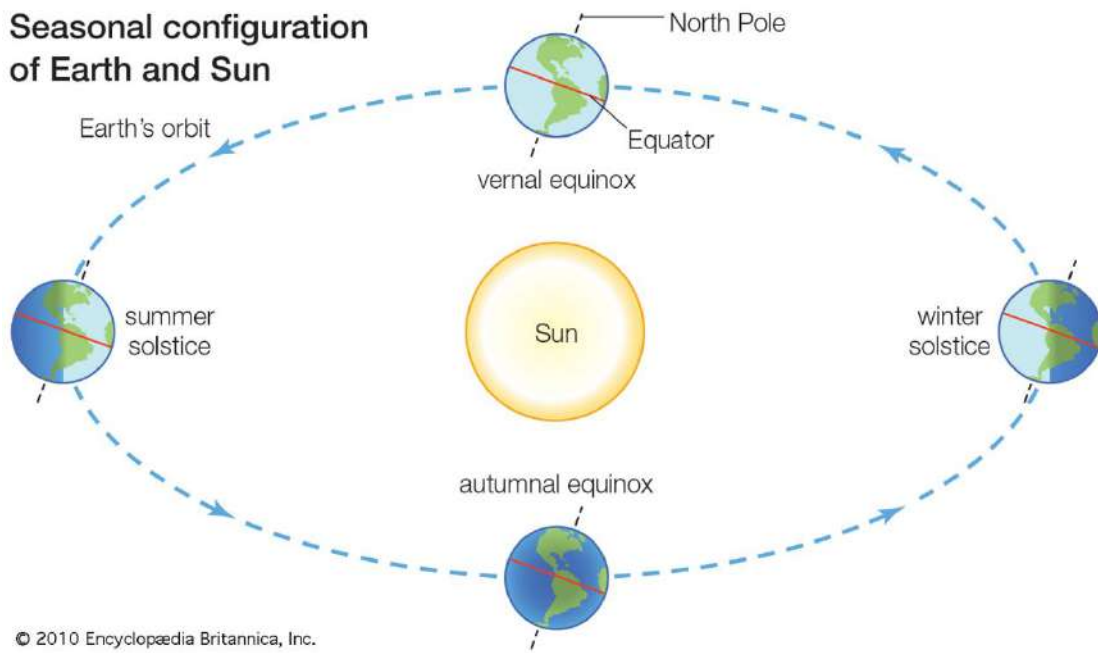
Solar Year – 365 days, 5 hours, 55 minutes, 25 25/57 seconds.

Lunar month – 29 days, 12 hours, 44 minutes, 3 1/3 seconds (תשצ"ג חלקים).

Lunar Year – 1 lunar cycle X 12 = 354 days, 8 hours, 48 minutes, 40 seconds.

Intercalation – 12 regular years + 7 leap years (ט"ו אדז"ט) = 19 solar years!

Seasonal configuration of Earth and Sun



True Astronomical Values

Solar Year – 365 days, 5 hours, 48 minutes, 46.069 seconds.

DISCREPANCY – 6 minutes, 39.37 seconds per year = **1 day per 216 years**.

Lunar month – 29 days, 12 hours, 44 minutes, 2.841 seconds.

DISCREPANCY – 0.492 seconds per month = **1 day per 14,000 years**.

רמב"ן שמות כג

טז-יז וחג הקציר בכורי מעשיך – לא ידעתי למה יזכירם הכתוב בשם הידיעה, כי לא צוה בהם ולא הזכירם עד עתה, וראוי הוא שיאמר: ועשית חג קציר בכורי מעשיך, כאשר אמר במשנה תורה: ועשית חג שבועות ליי' אלקיך דברים ט"ז. ואולי בעבור שאמר: שלש רגלים תחוג לי בשנה שמות כ"ג:י"ד, ופירש: את חג המצות תשמור בחדש האביב שמות כ"ג:ט"ו שתשמור לעשות חג בתחלת האביב, חזר ואמר והאחר תשמור שיהיה חג הקציר בכורי מעשיך, והשלישי תשמור שיהיה חג האסיף בצאת השנה.

והנה כלם באספו כל מעשיו מן השדה לתת בהם הודאה לאלקים, שהוא שומר חקות שמים ומוציא לחם מן הארץ להשביע נפש שוקקה ונפש רעבה מלא טוב, וזה טעם: **אל פני האדון ה'** – שהוא האדון המפרנס עבדיו, ובנטלם פרס מלפניו יבאו אליו לראות מה יצום. והנה **אל פני** – כמו לפני.

ר' אברהם בן עזרא – שמות יב

א - ...והשנה באמת היא לשמש לבדה, כי היא המולידה זמני קור וחום וקיץ וחורף, שהם ארבע תקופות השנה. ואז תחשוב שהיתה בתחלת ראש טלה, והוא ילך בגלגלו שס"ה ימים וקרוב מרביע יום עד שובו פעם שנית, ובעבור זה נקרא שנה. והנה, אין ללבנה שנה כלל כאשר אין לשמש חדש כלל, כי לא יתחדש בשמש. רק דבר החדש היא לאור הלבנה, ובעבור זה נקראה חדש גם ירחים, בעבור חדש אור הירח, כי אין לה אור בראיות גמורות, כי אם מהשמש. על כן לא תקדר השמש כי אם ברגע מחברתו עם הלבנה, אם היו בראש התלי או בזנבו. ולא יהיה קדרות ללבנה, כי אם בהיותה לנכח השמש בלילה במקומות הנזכרים.

ובעבור שהיתה שנת הערלים קרובה אל שנת החמה, וראו ששנים עשרה פעמים תתחדש הלבנה בשנת החמה, חלקו ימי השנה על שנים עשר, וקראו לכל חלק חדש, בעבור שהוא קרוב מימות חדש הלבנה. וזאת הסכמה מהם אינה בדרך התולדת. גם הישמעאלים בעבור כי מועדיהם תלויים בימי חדש לבנה, ותחלת החדש מליל ראיית הלבנה, וראו כי שנים עשר יש בשנת החמה, לא מצאו חשבון יותר קרוב מזה. כי אין בין שני המספרים רק אחד עשר יום, ועל כן שמו כל שנותיהם שנת הלבנה. וכל שנה ישתנה מועד פסחם בכל שנה אחורנית אחד עשר יום, עד שיהיו שלשים ושלש שנות חמה, הם שלשים וארבע שנות הלבנה, כי אלה אינם על דרך התולדת.

והשם צוה בתורתו לשמור במועדיו במועדים, כי אמר: שמר את חדש האביב ועשית פסח ליי' דברים ט"ז:א'. והנה אם לא ימצא אביב בחצי החדש, נעשה הפסח בחדש הסמוך אליו. וככה קרא חג השבועות: חג הקציר שמות כ"ג:ט"ז, וסכות: חג האסיף שמות כ"ג:ט"ז כי הקציר והאסיף תלויים באביב. וראינו שאמר שלא נעשה פסח רק בחצי חדש הלבנה, וככה סכות. והנה צוה לשמור ימי חדש הלבנה, ויהיו המועדים זמניהם שמורים. ומשה לא הזכיר בתורה שנספר שנים עשר חדש או שלשה עשר, רק אמר בחדש שנמצא האביב בו נחל לספר, והוא יקרא ראשון, בין שתהיה השנה משנים עשר או משלשה עשר. וככה כתוב: בחדש השני במדבר י"א בחדש השלישי שמות י"ט:א', וכולם על דרך הזה.

וניסן, ואייר, וסיון, וכל שמות החדשים, אינם לשון הקדש, כי אם לשון כשדיים. על כן לא תמצא אחד מהם כתוב במקרא, רק בנבואת חגי, זכריה, ומלאכי, וספר דניאל, ועזרא ומגלת אחשורוש כי בגולה היו...

Commentary of R. Moses b. Nachman, 13th cent. Spain) to Shemot 23:16

“The festival of the harvest of the first fruits of your labors” – I do not know why the text refers to the holidays with the definite article, since they had not been commanded or mentioned until now. The verse should have said “you shall observe a festival of harvest...”, just as it says in Devarim concerning “a festival of weeks”. Perhaps, since it stated “celebrate a series of three festivals yearly” and then explained concerning the festival of Matzot in the month of spring, therefore the section continued by stating “celebrate the other one as well, so that it should be a festival of harvest, and observe also the third, to be a festival of ingathering as the year ends.”

All of them, then, relate to the produce of the field, to give thanks to the Lord who maintains the seasonal cycles and brings forth bread from the earth, in order to satiate a hungry soul and to fill it with goodness. Therefore the verse states: “appear before God the Master”, for He is like a master who sustains His servants...

Commentary of Rabbi Avraham Ibn Ezra (12th cent. Spain) to Ex. 12:1

...In truth, the concept of “year” pertains only to the sun, for it is responsible for the seasons of fall and spring, summer and winter. Consider that the sun is located at the beginning of the constellation of Aries – after traversing its sphere for 365 $\frac{1}{4}$ days (approx.), it will once again return to its starting point. For this reason, it is called “Shana” (שנה). However, the moon has no “year” at all, just as the sun has no “months”, for no solar renewal happens over a month. Renewal applies to the light of the moon and for this reason it is called “Chodesh” (חדש) and “Yerachim” (ירחים), because its light is renewed. We know from certain proofs that the moon has no light of its own – its illumination is from the sun. For this reason, a lunar eclipse can only take place when its position is opposite the sun, at night and in specific locations.

Because the Christian year is solar and they noticed that 12 lunar renewals take place during a solar year, they divided the year into twelve units and called each a unit a “month”. But this approximation is only a construct and not an astronomical fact. As for the Moslems, their holidays depend upon the lunar months – the beginning of the month is determined by the eve of the sighting of the new moon. They too noted that 12 lunar months elapse during a solar year. This is an approximation. There is only an 11-day difference between the two and the Moslems therefore mark time by lunar

years. Every year, their festival (Eid al Fitr) retreats by 11 days, such that 33 solar years equal 34 lunar years. However, these constructs do not reflect astronomical facts.

In His Torah, God commanded to observe His festivals in their correct seasons. The Torah says: “Observe the month of spring to offer the Paschal sacrifice to God” (Deut. 16:1). So too, Shavuot is called the “harvest festival” (Ex. 23:16) and Succot is called the “festival of ingathering” – harvest and ingathering both depend on the spring. Pesach is observed at full moon and so too Succot. He commended us to observe lunar dates for solar festivals!

Moshe did not indicate in the Torah whether we are to count 12 months or 13, but only that we should begin to count from the month during which spring begins. It is the first month whether the year contains 12 months or 13. This is what is written: “the second month” (Num. 10:11), “the third month” (Ex. 19:1) etc. Nissan, Iyar, Sivan and all of the other names are not Hebrew but rather Babylonian. These names only occur in the books of Chagai, Zechariah, Malakhi, Daniel, Ezra and Esther, because by then they were in exile...



1) Midrash Psalms, 12 [900CE, Land of Israel]	1) מדרש תהלים, מזמור יב
<p>Rabbi Yanai said: The Torah was not given in a clearcut manner, rather on every statement God said to Moses, He would say forty-nine reasons (<i>panim</i>, lit. faces) the matter could be pure, and forty-nine reasons why the matter could be impure.</p> <p>He (Moses) said to Him, 'Master of the Universe, when will we know the truth of the matter?'</p> <p>He said to him (Moses): 'Go according to the majority (Exodus 23:2): if the majority rules it is impure – it is impure, if the majority rules it is pure – it is pure.'</p>	<p>אמר רבי ינאי: לא ניתנו דברי תורה חתוכים אלא על כל דיבור שהיה אומר הקב"ה למשה היה אומר מ"ט פנים טהור ומ"ט פנים טמא.</p> <p>אמר לפניו: רבונו של עולם, עד מתי נעמוד על בירורו של דבר?</p> <p>אמר לו: "אחרי רבים להטות." רבו המטמאין טמא, רבו המטהרין טהור.</p>

2) Deuteronomy - 21:1-9	2) דברים - כא:א-ט
<p>1) If, in the land that the LORD your God is assigning you to possess, someone slain is found lying in the open, the identity of the slayer not being known, 2) your elders and magistrates shall go out and measure the distances from the corpse to the nearby towns. 3) The elders of the town nearest to the corpse shall then take a heifer which has never been worked, which has never pulled in a yoke; 4) and the elders of that town shall bring the heifer down to an ever flowing wadi, which is not tilled or sown. There, in the wadi, they shall break the heifer's neck. 5) The priests, sons of Levi, shall come forward; for the LORD your God has chosen them to minister to Him and to pronounce blessing in the name of the LORD, and every lawsuit and case of assault is subject to their ruling. 6) Then all the elders of the town nearest to the corpse shall wash their hands over the heifer whose neck was broken in the wadi. 7) And they shall make this declaration: "Our hands did not shed this blood, nor did our eyes see it done. 8) Absolve, O LORD, Your people Israel whom You redeemed, and do not let guilt for the blood of the innocent remain among Your people Israel." And they will be absolved of bloodguilt. 9) Thus you will remove from your midst guilt for the blood of the innocent, for you will be doing what is right in the sight of the LORD</p>	<p>א) כִּי־יִמָּצָא חָלָל בְּאֶרֶץ אֲשֶׁר ה' אֱלֹקֶיךָ נָתַן לְךָ לְרִשְׁתָּהּ נָפֶל בְּשָׂדֶה לֹא נֹדָע מִי הַכָּהוּ: (ב) וַיֵּצְאוּ זִקְנֶיךָ וְשֹׁפְטֶיךָ וַיִּמְדְּדוּ אֶל־הָעָרִים אֲשֶׁר סְבִיבֹת הַחָלָל: (ג) וְהָיָה הָעִיר הַקְּרֹבָה אֶל־הַחָלָל וְלָקְחוּ זִקְנֵי הָעִיר הַהִוא עֹגֶלֶת בָּקָר אֲשֶׁר לֹא־עָבַד בָּהּ אֲשֶׁר לֹא־מִשְׁכָּה בָּעֵל: (ד) וְהוֹרְדוּ זִקְנֵי הָעִיר הַהִוא אֶת־הָעֹגֶלָה אֶל־נַחַל אֵיתָן אֲשֶׁר לֹא־יִעָבֵד בּוֹ וְלֹא יִזְרַע וְעָרְפוּ־שָׁם אֶת־הָעֹגֶלָה בְּנַחַל: (ה) וְנָגְשׁוּ הַכֹּהֲנִים בְּנֵי לֵוִי כִּי כֵם בָּחַר ה' אֱלֹקֶיךָ לְשִׁרְתּוֹ וּלְבָרָךְ בְּשֵׁם ה' וְעֲלִפִּיהֶם יִהְיֶה כְּלָרִיב וְכִלְגָּע: (ו) וְכָל זִקְנֵי הָעִיר הַהִוא הַקְּרֹבִים אֶל־הַחָלָל יִרְחֲצוּ אֶת־יְדֵיהֶם עַל־הָעֹגֶלָה הָעָרֹפָה בְּנַחַל: (ז) וְעָנוּ וַאֲמָרוּ יְדֵינוּ לֹא שָׁפְכָה [נְשָׁפְכוּ] אֶת־הַדָּם הַזֶּה וְעֵינֵינוּ לֹא רָאוּ: (ח) כִּפֹּר לַעֲמֹד יִשְׂרָאֵל אֲשֶׁר־פָּדִיתָ ה' וְאַל־תִּתֵּן דָּם נָקִי בְּקֶרֶב עֲמֹד יִשְׂרָאֵל וְנִכְפַּר לָהֶם הַדָּם: (ט) וְאַתָּה תִּבְעֵר הַדָּם הַנָּקִי מִקֶּרְבְּךָ כִּי־תַעֲשֶׂה הַיָּשָׁר בְּעֵינֵי ה':</p>

2a) What do you think is the purpose of this strange *egla arufa* (breaking of the heifer's neck) ritual?

2b) Verse 7: What are the elders of the city declaring in this statement?



3) Mishnah - Tractate Sotah 9:6	(3) משנה – מסכת סוטה ט:ו
The elders of that city wash their hands with water in the place where the heifer's neck was broken and they say, "Our hands have not shed this blood, neither have our eyes seen it" (Deuteronomy 21:7). But did we really think that the elders of the court are shedders of blood?! Rather, he did not come to us and we dismissed him and we did not see him and let him go.	זָקְנֵי אֹתָהּ הָעִיר רוֹחֲצִין אֶת יְדֵיהֶן בַּמַּיִם בְּמָקוֹם עֲרִיפָה שֶׁל עֵגְלָה, וְאוֹמְרִים, (שם) "לֹא שָׁפַךְ אֶת הַדָּם הַזֶּה וְעֵינֵינוּ לֹא רָאוּ." וְכִי עַל דַּעְתָּנוּ עָלְתָה, שֶׁזָּקְנֵי בֵּית דִּין שׁוֹפְכֵי דָמִים הֵם! אֲלָא שְׁלֹא בָא לְדִינוּ וּפְטַרְנוּהוּ וְלֹא רָאיֵנוּהוּ וְהִנְחֵנוּהוּ...

3a) What question does the Mishnah ask about the elders' declaration of innocence?

3b) To whom do you think the elders of the city are referring when they say, "... he did not come to us and we dismissed him, and we did not see him and let him go?"

4) Talmud Yerushalmi Sotah 9,6	(4) תלמוד ירושלמי סוטה פרק ט' הלכה ו
The Rabbis of here (Eretz Yisrael) took the text (Deuteronomy 21:7) to refer to the <i>slayer</i> . The Rabbis of yonder (Babylon) took the text to refer to the <i>slain</i> . The Rabbis here took the text to refer to the slayer. That no one came within our jurisdiction whom we discharged and failed to put to death, that we overlooked him and neglected to bring him to justice. The Rabbis yonder took the text to refer to the slain: There came no one within our jurisdiction whom we let go without providing him with an escort, whom we overlooked and left without a livelihood (food).	רבנן דהכא פתרינן קרייא בהורג. ורבנן דתמן פתרינן קרייא בנהרג. רבנן דהכא פתרינן קרייא בהורג: שלא בא על ידינו ופטרנוהו ולא הרגנוהו ולא ראינוהו והנחנוהו ועמעמנו על דינו. ורבנן דתמן פתרינן קרייא בנהרג: לא בא על ידינו ופטרנוהו בלא הלווייה ולא ראינוהו והנחנוהו בלא פרנסה.

4a) About what do the Rabbis of Eretz Yisrael (Talmud Yerushalmi) and the Rabbis of Babylon (Talmud Bavli) DISAGREE concerning the declaration of the elders?



4b) About what do the Rabbis of Eretz Yisrael (Talmud Yerushalmi) and the Rabbis of Babylon (Talmud Bavli) AGREE concerning the declaration of the elders?

5) Seforno (Deuteronomy 21:7) [1475-1550, Italy]	5) ספורנו (דברים כא:ז)
<p>"Our hands did not shed this blood" – We did not leave any known murderer in the land.</p> <p>"Nor did our eyes see it done" – This was not in a place that people saw. For if people <i>had</i> seen it, they would have risen up and spoken out.</p>	<p>ידינו לא שפכה שלא הנחנו שום נודע לרוצח בארץ: ועיננו לא ראו שלא היה זה במקום רואים שאם היו שם רואים היו מתקוממים ומגידים:</p>

5a) Based on Seforno's first comment, do you think that his approach is more aligned with the Rabbis of Eretz Yisrael or the Rabbis of Bavel? Why?

5b) What new dimension does Seforno raise in his second comment?

6) Malbim (Deuteronomy 21:7) [1809-1879, Ukraine]	6) מלבי"ם (דברים כא:ז)
<p>That we were not indirectly instrumental in this murder on account of not providing the murderer with food for the lack of which he was driven to commit this capital crime or because we did not provide the victim with an escort that he should not go alone in a place of danger.</p>	<p>ידינו לא שפכו. פי' שלא היינו גרמא לרצח הזה לא ע"י שלא נתנו מזון להרוצח ועי"כ היה מוכרח להרוג את הנרצח לעשוק את לחמו למלא נפשו כי ירעב, ולא ע"י שלא נתנו לויה להנרצח שלא ילך יחידי במקום סכנה.</p>

6a) Do you think that the Malbim's approach is more aligned with the approach of the Rabbis of Eretz Yisrael or the Rabbis of Bavel? Why?

6b) According to the Malbim, who is a victim of neglect in this scenario and why?



7) Rashi [1040-1105, France] on Talmud Bavli Sotah 45b	7) רש"י תלמוד בבלי סוטה מה:
"He did not come to us and we dismissed him" – the Talmud explains that he was not killed through us, that we sent him away without food and so forced him to turn highwayman, through which he was killed."	לא בא לידינו ופטרנוהו – בגמ' מפרש בלא מזונות והיינו ידינו לא שפכו לא נהרג על ידינו שפטרנוהו בלא מזונות והוצרך ללססם את הבריות ועל כך נהרג.

7a) According to Rashi's commentary on the Talmud Bavli, what would have been the tragic outcome had the elders sent away a desperately hungry person without providing that person with food?

7b) In what way are the comments of the Malbim and Rashi similar to each other and in what way are they different?

8. Models of Crime Prevention – adapted by Sefi Kraut from "Situating Crime Prevention: Models, Methods, and Political Perspectives" by Robert White, 1996.

	Approach #1	Approach #2	Approach #3
Key Concept	crime control	social problem	social justice
CP Main Strategy	opportunity reduction	opportunity enhancement	political struggle
Main Crime Focus	conventional "street" crime	conventional "street" crime	crimes of the powerful; Conventional "street" crime
Concept of Criminality	rational choice	individual or social pathology	marginalization, social alienation, market competition
CP Method/Strategy	protection, surveillance	correct deficits, improve opportunities	social empowerment, reduce inequality
Role of Community	auxiliary to police	self-help, community development	social change agents
Limitation of Model			



1. Women Are a Separate People Bereishit 6

אֵלֶּה תּוֹלְדֹת נֹחַ נֹחַ אִישׁ צַדִּיק תָּמִים הָיָה בְּדֹרֹתָיו אֶת־הָאֱלֹהִים הִתְהַלָּךְ־נֹחַ:

These are the generations (toledot) of Noah, Noah was a righteous man... Noah walked with God.

Buber, "The Question to the Single One"

And indeed a man can have dealings with God only as a Single One... This the Old Testament... expresses by permitting only a person bearing a name... (such as) Noah, to have dealings with Elohim.

2. Genesis 12

וַיֹּאמֶר יְהוָה אֶל־אַבְרָם לֵךְ מֵאֶרֶץ וּמִמּוֹלַדְתְּךָ וּמִבֵּית אָבִיךָ אֶל־הָאָרֶץ אֲשֶׁר אֹרְאָה: (ב) וְאֶעֱשֶׂה לְךָ גְּדוֹל וְאַבְרָהָם וְאֶגְדֶּלָה שְׁמִי וְהָיָה בְרָכָה: (ג) וְאַבְרָהָם מְבָרְכִי וּמְקַלֵּל אֶעֱרָ וְנִבְרָכוּ בְּךָ כָּל מִשְׁפְּחוֹת הָאָדָמָה:

The Lord said to Abram: "Go forth from your land, from your birthplace, from your father's house to the land that I will show you. I will make of you a great nation, and I will bless you; I will make your name great and you shall be a blessing... and all the families of the earth will be blessed through you."

Genesis 14

וַיְבֹא הַפְּלִיט וַיַּגֵּד לְאַבְרָם הָעֵבֶרִי

... he told Abram the Hebrew [Ivri]...

Midrash Bereishit Rabbah

לאברהם העברי... רבי יהודה אומר כל העולם כולו מעבר אחד והוא מעבר אחד

Rabbi Yehuda said, "All the world was on one side and he was on the other..."

3. Genesis 11

וְהָיָה כָּל הָאָרֶץ, שָׁפָה אֶחָד, וּדְבָרִים אֶחָדִים: ... וַיֹּאמְרוּ הֶבֶה נִבְנֶה לָנוּ עִיר, וּמִגְדָּל וְרֹאשׁוֹ בַשָּׁמַיִם, וְנַעֲשֶׂה לָנוּ שֵׁם פָּן נִפְּוֹץ... עַל כֵּן קָרָא שְׁמָהּ, בָּבֶל, כִּי שָׁם בָּלַל ה', שִׁפְתָּ כָּל הָאָרֶץ וּמִשָּׁם הִפִּיצָם ה', עַל פְּנֵי כָּל הָאָרֶץ:

And all the earth was of one language and of one set of words... And they said, "Come let us build a city and a tower...and we will make a name for ourselves, lest we scatter... Therefore, He called its name Babel, because there the Lord confused the language of all the earth and from there the Lord scattered them over the face of all the earth.



Ha'amek Davar (Naftali Zvi Yehuda Berlin, 19th century, Volozhin)

We must understand what they were afraid of [and that is] that some would leave for another land. This was certainly connected to the "*devarim ahadim*" among them, as they feared that since not all human thoughts are identical, if some would leave they might adopt different thoughts. And so they made certain that no one left their enclave.

4. Mishnah Sanhedrin 4:5

הקב"ה טבע כל אדם בחותמו של אדם הראשון ואין אחד מהן דומה לחבירו.

God imprinted each person with the stamp of Adam, and no one person is like another.

אלה תולדות שם שם בן מאת שנה... ואלה תולדות תרח תרח הוליד את אברם

This is the line of Shem. Shem was 100 years old... this is the line of Terah; Terach begat Abram.

5. Exodus 1

(א) ואלה שמות בני ישראל הבאים מצרימה את יעקב איש וביתו באו: (ב) ראובן שמעון לוי ויהודה: (ג) יששכר זבולון ובנימין: (ד) דן ונפתלי גד ואשר: (ה) ויהי כל נפש יצאי ירך יעקב שבעים נפש ויוסף היה במצרים: (ו) וימת יוסף וכל אחיו וכל הדור ההוא: (ז) ובני ישראל פרו וישרצו וירבו ויעצמו במאד מאד ותמלא הארץ אתם: (ח) ויקם מלך חדש על מצרים אשר לא ידע את יוסף: (ט) ויאמר אל עמו הנה עם בני ישראל רב ועצום ממנו: (י) הבה נתחכמה לו פן ירבה ויהיה כי תקראנה מלחמה ונוסף גם הוא על שנאינו ונלחם בנו ועלה מן הארץ: (יא) וישימו עליו שרי מסים למען ענותו בסבלתם ויבן ערי מסכנות לפרעה את פתם ואת רעמסס: (יב) ובאשר יענו אתו כן ירבה וכן יפרץ ויקצו מפני בני ישראל: (יג) ויעבדו מצרים את בני ישראל בפרך: (יד) וימררו את חייהם בעבדה קשה בחמר ובלבנים ובכל עבדה בשדה את כל עבדתם אשר עבדו בהם בפרך: (טו) ויאמר מלך מצרים למילדת העברית אשר שם האחת שפרה ושם השנית פועה: (טז) ויאמר בילדכן את העבריות וראיתן על האבנים אם בן הוא והמתן אותו ואם בת הוא וחתיה: (יז) ותיראנה המילדת את האלהים ולא עשו באשר דבר אליהן מלך מצרים ותחיינן את הילדים: (יח) ויקרא מלך מצרים למילדת ויאמר להן מדוע עשיתן הדבר הזה ותחיינן את הילדים: (יט) ותאמרנה המילדת אל פרעה כי לא כנשית המצרית העברית כי חיות הנה בטנם תבוא אלהן המילדת וילדו: (כ) ויטב אלהים למילדת וירב העם ויעצמו מאד: (כא) ויהי כי יראו המילדת את האלהים ויעשו להם בתים: (כב) ויצו פרעה לכל עמו לאמר כל הבן הילוד היארה תשליכהו וכל הבת תחיון:

These are the names of the children of Israel who came to Egypt; with Jacob came each man and his household. Reuben, Simon, Levi and Judah; Issachar, Zebulun, and Benjamin; Dan and Naphtali, Gad and Asher. And all those who issued from Jacob were seventy, and

Joseph was in Egypt. And Joseph died, and all his brothers, and all that generation. And the children of Israel were fruitful and they swarmed and they increased and became



very mighty, and the earth was filled with them. A new king arose over Egypt, who did not know Joseph. And he said to his nation, "Behold the nation of the children of Israel is greater and mightier than we are. Come let us deal cleverly with them [lit. him] lest they [lit. he] increase, and it will be when war occurs that they [lit. he] will join our enemies in fighting us, and rise up from the land." And they placed taskmasters over them [lit. him] to oppress them [lit. him] with their burdens; and they [lit. he] built storage cities for Pharaoh, Pitom and Ramses. But the more they oppressed them [lit. him], the more they [lit. he] increased and spread out, so they came to dread the Israelites. The Egyptians enslaved the children of Israel with hard labor. And they embittered their lives with hard labor, with mortar and bricks and with all kinds of work in the field—they enforced all labor ruthlessly.

The king of Egypt said to the Hebrew midwives, one whose name was Shifra and the other whose name was Puah. And he said, "When you birth the Hebrew women and you see them on the birthing stools, if it is a son kill him, and if it is a daughter let her live." And the midwives feared God, and did not do as the king of Egypt had said to them, and they let the children live. The king of Egypt called to the midwives and said to them, "Why have you done this thing, letting the children live?" And the midwives said to Pharaoh, "The Hebrew women are not like Egyptian women: they are vigorous. Before the midwife can come to them, they give birth." And God dealt well with the midwives; and the people multiplied and increased greatly. And because the midwives feared God, he established households for them. Then Pharaoh charged all his people saying, "Every boy that is born you shall throw in the Nile, but let every daughter live."

6. Exodus 2

וַיֵּלֶךְ אִישׁ מִבֵּית לֵוִי וַיִּקַּח אֶת בַּת לֵוִי... וַתֵּרֶד בַּת פַּרְעֹה לְרֹחֹץ עַל הַיָּאָר ... וַתִּפְתַּח וַתִּרְאֶהוּ אֶת הַיֶּלֶד וְהִנֵּה נֶעֶר בְּכֶה וַתַּחֲמֹל עָלָיו וַתֹּאמֶר מִיֶּלֶדִי הָעִבְרִים זֶה:

A man of the house of Levi went and married the daughter of Levi. The woman conceived and bore a son; and... she hid him for three months. When she could hide him no longer, she took a wicker basket... And she put the child into it and placed it among the reeds by the bank of the Nile. And his sister stationed herself at a distance, to learn what would be done to him. The daughter of Pharaoh went down to bathe upon the river.... She saw the basket...when she opened it, she saw that it was a child, a boy crying. She took pity on it and said, "This must be a Hebrew child."

Rashi



לרחץ על היאור - סרס המקרא ופרשהו ותרד בת פרעה על היאור לרחוץ בו:

To bathe upon the river. Transpose the verse and explain it: "And the daughter of Pharaoh came down to the river to bathe in it."



They Did What? A Look at the Story of Judah and Tamar

Judah was the fourth son born to Jacob and Leah. In the previous chapter of Breisheet (Genesis), we found Judah speaking up in favor of selling his half-brother Joseph to Midianite passers-by rather than killing him. In chapter 38, we are asked to focus on Judah and his personal life, as he attempts to find a suitable marriage partner for his sons. In Hevruta, I ask you read the chapter together and discuss (among other issues) the following questions:

- I. Who is Tamar to you?
 - i. How do you think that she is depicted in the narrative – positively, negatively, neutrally?
 - ii. Is Tamar a good role model for her readers? Why or why not?
- II. Who is Judah to you?
 - i. How do you think that he is depicted in the narrative – positively, negatively, neutrally? [Unlike Tamar, there is much more material throughout our Biblical text on Judah, so for our purposes, I ask that we focus our thoughts and feelings only on what is reported in this chapter of the Torah.]
 - ii. Is Judah a good role model for his readers? Why or why not?
- III. Does the text attempt to influence our feelings/thoughts toward these two characters?
 - i. What role does the Narrator play in influencing the readers' opinions of the two main characters?

When we return to the classroom following our Hevruta work, we will have a chance to share feelings, thoughts, questions, comments, etc., as we together reflect on the effects created by the Biblical text.

Genesis 38:1-30

<p>1. About that time Judah left his brothers and camped near a certain Adullamite whose name was Hirah. 2. There Judah saw the daughter of a certain Canaanite whose name was Shua, and he married her and cohabited with her. 3. She conceived and bore a son, and he named him Er. 4. She conceived again and bore a son, and named him Onan. 5. Once again she bore a son, and named him Shelah; he was at Chezib when she bore him.</p> <p>6. Judah got a wife for Er his first-born; her name was Tamar. 7. But Er, Judah's first-born, was displeasing to the Lord, and the Lord took his life. 8. Then Judah said to Onan, "Join with your brother's wife and do your duty by her as a brother-in-law, and provide offspring for your brother." 9. But Onan, knowing that the seed would not count as his, let it go to waste whenever he joined with his brother's wife, so as not</p>	<p>א ויהי בעת ההוא, ויֵרֵד יהודה מאֵת אָחִיו; וַיֵּט עַד-אִישׁ עַדְלָמִי, וַשְּׁמוֹ חִירָה. ב וַיֵּרָא-שָׁם יְהוּדָה בֵּת-אִישׁ כְּנַעֲנִי, וַשְּׁמוֹ שׁוּעַ; וַיִּקְחָהּ, וַיָּבֵא אֵלֶיהָ. ג וַתַּהַר, וַתֵּלֶד בֶּן; וַיִּקְרָא אֶת-שְׁמוֹ, עֵר. ד וַתַּהַר עוֹד, וַתֵּלֶד בֶּן; וַתִּקְרָא אֶת-שְׁמוֹ, אֹנָן. ה וַתִּסֹּף עוֹד וַתֵּלֶד בֶּן, וַתִּקְרָא אֶת-שְׁמוֹ שְׁלָה; וְהָיָה בְּכֶזֶיב, בְּלִדְתָּהּ אֹתוֹ.</p> <p>ו וַיִּקַּח יְהוּדָה אִשָּׁה, לְעֵר בְּכוֹרוֹ; וַשְּׁמָהּ, תָּמָר. ז וַיִּהְיֶה, עֵר בְּכוֹר יְהוּדָה-רַע, בְּעֵינֵי יְהוָה; וַיָּמָתֶהוּ, יְהוָה. ח וַיֹּאמֶר יְהוּדָה לְאֹנָן, בֶּא-אֶל-אִשְׁתִּי אַחִיד וַיְבִס אֹתָהּ; וְהָקָם זָרַע, לְאַחִיד. ט וַיִּדַּע אֹנָן, כִּי לֹא לוֹ יִהְיֶה הַזָּרַע; וְהָיָה אִם-בָּא אֶל-אִשְׁתִּי אָחִיו, וַשְּׁחַת אֶרְצָהּ, לְבִלְתִּי נָתֹן-זָרַע,</p>
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to provide offspring for his brother. 10. What he did was displeasing to the Lord, and He took his life also. 11. Then Judah said to his daughter-in-law Tamar, "Stay as a widow in your father's house until my son Shelah grows up"—for he thought, "He too might die like his brothers." So Tamar went to live in her father's house.

12. A long time afterward, Shua's daughter, the wife of Judah, died. When his period of mourning was over, Judah went up to Timnah to his sheepshearers, together with his friend Hirah the Adullamite. 13. And Tamar was told, "Your father-in-law is coming up to Timnah for the sheepshearing." 14. So she took off her widow's garb, covered her face with a veil, and, wrapping herself up, sat down at the entrance to Enaim, which is on the road to Timnah; for she saw that Shelah was grown up, yet she had not been given to him as wife. 15. When Judah saw her, he took her for a harlot; for she had covered her face. 16. So he turned aside to her by the road and said, "Here, let me sleep with you"—for he did not know that she was his daughter-in-law. "What," she asked, "will you pay for sleeping with me?" 17. He replied, "I will send a kid from my flock." But she said, "You must leave a pledge until you have sent it." 18. And he said, "What pledge shall I give you?" She replied, "Your seal and cord, and the staff which you carry." So he gave them to her and slept with her, and she conceived by him. 19. Then she went on her way. She took off her veil and again put on her widow's garb.

20. Judah sent the kid by his friend the Adullamite, to redeem the pledge from the woman; but he could not find her. 21. He inquired of the people of that town, "Where is the cult prostitute, the one at Enaim, by the road?" But they said, "There has been no prostitute here." 22. So he returned to Judah and said, "I could not find her; moreover, the townspeople said: There has been no prostitute here." 23. Judah said, "Let her keep them, lest we become a laughingstock. I did send her this kid, but you did not find her."

24. About three months later, Judah was told, "Your daughter-in-law Tamar has played the harlot; in fact, she is with child by harlotry." "Bring her out," said Judah, "and let her be burned." 25. As she was being brought out, she sent this message to her father-in-

לְאָחִיו. י. וַיֵּרַע בְּעֵינֵי יְהוָה, אֲשֶׁר עָשָׂה; וַיָּמָת, גַּם-אֹתוֹ. יא. וַיֹּאמֶר יְהוָה לְתָמָר כְּלָתוֹ שְׁבִי אֶלְמָנָה בֵּית-אָבִיךָ, עַד-יִגְדַּל שְׁלָה בְנִי--כִּי אָמַר, פֶּן-יָמוּת גַּם-הוּא כְּאָחָיו; וַתֵּלֶךְ תָּמָר, וַתֵּשֶׁב בֵּית אָבִיהָ.

יב. וַיָּרְבוּ, הַיָּמִים, וַתָּמָת, בֵּת-שׁוּעַ אִשְׁת־יְהוָה; וַיִּנָּחַם יְהוָה, וַיַּעַל עַל-גִּזְזֵי צֹאנֹו הוּא וְחִירָה רֵעֵהוּ הַעֲדֵלְמִי--וַתִּמְנָתָה. יג. וַיַּגֵּד לְתָמָר, לֵאמֹר: הִנֵּה חֲמִיךָ עֹלָה תִמְנָתָה, לָגוֹ צֹאנֹו. יד. וַתִּסָּר בְּגָדֶי אֶלְמָנוּתָהּ מֵעָלֶיהָ, וַתִּכְסַּב בְּצַעֲרֶיהָ וַתִּתְעַלֶּף, וַתֵּשֶׁב בְּפֶתַח עֵינִים, אֲשֶׁר עַל-דֶּרֶךְ תִּמְנָתָה: כִּי רָאָתָה, כִּי-יִגְדַּל שְׁלָה, וְהוּא, לֹא-נָתַןָהּ לוֹ לְאִשָּׁה. טו. וַיִּרְאֶה יְהוָה, וַיַּחֲשֹׁבָהּ לְזוֹנָה: כִּי כִסְתָהּ, פָּנֶיהָ. טז. וַיֵּט אֶלֶיהָ אֶל-הַדֶּרֶךְ, וַיֹּאמֶר הִבֵּה-נָא אֲבוֹא אֵלֶיךָ, כִּי לֹא יָדַע, כִּי כָלָתוֹ הוּא; וַתֹּאמֶר, מַה-תֵּתֵנִי-לִי, כִּי תָבוֹא, אֵלַי. יז. וַיֹּאמֶר, אֲנֹכִי אֲשַׁלַּח גְּדִי-עֹזִים מִן-הַצֹּאן; וַתֹּאמֶר, אִם-תֵּתֵנִי עֲרֹבוֹן עַד שְׁלֹחֶךָ. יח. וַיֹּאמֶר, מַה הָעֲרֹבוֹן אֲשֶׁר אֶתֶּן-לָךְ, וַתֹּאמֶר חֲתָמְךָ וּפְתִילְךָ, וּמַסָּךְ אֲשֶׁר בְּיָדְךָ; וַיֵּתֶן-לָהּ וַיָּבֹא אֵלֶיהָ, וַתַּהַר לוֹ. יט. וַתֵּקֶם וַתֵּלֶךְ, וַתִּסָּר צַעֲרָהּ מֵעָלֶיהָ; וַתִּלְבַּשׁ, בְּגָדֵי אֶלְמָנוּתָהּ.

כ. וַיִּשְׁלַח יְהוָה אֶת-גְּדֵי הָעֹזִים, בְּיַד רֵעֵהוּ הַעֲדֵלְמִי, לְקַחַת הָעֲרֹבוֹן, מִיַּד הָאִשָּׁה; וְלֹא, מִצֹּאֶה. כא. וַיִּשְׁאַל אֶת-אֲנָשֵׁי מְקוֹמָהּ, לֵאמֹר, אֵיזָה הַקַּדְשָׁה הוּא בְּעֵינֵינוּ, עַל-הַדֶּרֶךְ; וַיֹּאמְרוּ, לֹא-הִיָּתָה בָּזָה קַדְשָׁה. כב. וַיֵּשֶׁב, אֶל-יְהוָה, וַיֹּאמֶר, לֹא מִצֹּאֲתֶיהָ; וְגַם אֲנָשֵׁי הַמְּקוֹם אָמְרוּ, לֹא-הִיָּתָה בָּזָה קַדְשָׁה. כג. וַיֹּאמֶר יְהוָה תִּקַּח-לָהּ, פֶּן נִהְיָה לְבוֹז; הִנֵּה שְׁלַחְתִּי הַגְּדִי הַזֶּה, וְאַתָּה לֹא מִצֹּאֲתָהּ.

כד. וַיְהִי כַּמִּשְׁלָשׁ חֳדָשִׁים, וַיַּגֵּד לִיהוָה לֵאמֹר זֹנָתָה תָּמָר כְּלָתְךָ, וְגַם הִנֵּה הָרָה, לְזָנוּנִים; וַיֹּאמֶר יְהוָה, הוֹצִיאָהּ וַתִּשְׂרָף. כה. הוּא מוֹצֵאתָ, וְהִיא שְׁלָחָה אֶל-חֲמִיהָ לֵאמֹר, לֹאִישׁ



<p>law, "I am with child by the man to whom these belong." And she added, "Examine these: whose seal and cord and staff are these?" 26. Judah recognized them, and said, "She is more in the right than I, inasmuch as I did not give her to my son Shelah." And he was not intimate with her again.</p> <p>27. When the time came for her to give birth, there were twins in her womb! 28. While she was in labor, one of them put out his hand, and the midwife tied a crimson thread on that hand, to signify: This one came out first. 29. But just then he drew back his hand, and out came his brother; and she said, "What a breach you have made for yourself!" So he was named Perez. 30. Afterward his brother came out, on whose hand was the crimson thread; he was named Zerah.</p>	<p>אֲשֶׁר-אֵלֶּה לוֹ, אֲנֹכִי הָרָה; וַתֹּאמֶר, הֲכֵר-נָא--לְמִי הַחֲתָמֹת וְהַפְּתִילִים וְהַמַּטֶּה, הָאֵלֶּה. כּוֹ וַיִּכֶּר יְהוּדָה, וַיֹּאמֶר צְדָקָה מִמְּנִי, כִּי-עַל-כֵּן לֹא- נִתְּתִיהָ, לְשָׁלָה בְנִי; וְלֹא-יָסֹף עוֹד, לְדַעְתָּהּ .</p> <p>כּוֹ וַיְהִי, בָּעֵת לִדְתָּהּ; וַהֲגִה תְּאוֹמִים, בְּבֶטְנָהּ. כַּח וַיְהִי בִלְדֹתָהּ, וַיִּתֵּן-יָד; וַתִּקַּח הַמִּנְלֶדֶת, וַתִּקְשֹׁר עַל-יָדוֹ שָׁנִי לְאֹמֶר, זֶה, יֵצֵא רִאשׁוֹנָה. כֹּט וַיְהִי כְּמָשִׁיב יָדוֹ, וַהֲגִה יָצֵא אַחִיו, וַתֹּאמֶר, מִה-פְּרַצְתָּ עָלַיִךְ פָּרֶץ; וַיִּקְרָא שְׁמוֹ, פָּרֶץ. ל וַאֲחֵר יָצֵא אַחִיו, אֲשֶׁר עַל-יָדוֹ הַשָּׁנִי; וַיִּקְרָא שְׁמוֹ, זֶרַח.</p>
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The Madwoman in the Rabbi's Attic:

The Tale of Yalta the Shrew

1

Ulla was once at the house of R. Nahman. They had a meal and he said grace, and he handed the cup of benediction to R. Nahman. R. Nahman said to him: Please send the cup of benediction to Yalta. He said to him: Thus said R. Johanan, The fruit of a woman's body is blessed only from the fruit of a man's body, since it says, "He will also bless the fruit of thy body" (Deut. 7:13). It does not say the fruit of her body, but the fruit of thy body.... Meanwhile Yalta heard, and she got up in a passion and went to the wine store and broke four hundred jars of wine. R. Nahman said to him: Let the Master send her another cup. He sent it to her with a message: All that wine can be counted as a benediction. She returned answer: Gossip comes from peddlers and lice from rags.

Berakhot 51b

עולא אקלע לבי רב נחמן. כריך ריפתא בריך ברכת מזונא יהב ליה כסא דברכתא לרב נחמן. אמר ליה רב נחמן, לישדר מר כסא דברכתא לילתא. אמר ליה, הכי אמר רבי יוחנן, אין פרי בטנה של אשה מתברך אלא מפרי בטנו של איש, שנאמר, "וברך פרי בטנך" – פרי בטנה לא נאמר אלא פרי בטנך... אדהכי שמעה ילתא קמה בזיהרא ועלתה לבי חמרא ותברא ארבע מאה דני דחמרא. אמר ליה רב נחמן, נשדר לה מר כסא אחרינא. שלח לה, כל האי נבגא דברכתא היא. שלחא ליה, ממהדורי מילי ומסמרטוטי כלמי.

2

Also, Vashti the queen made a feast for the women in the royal house which belonged to King Ahasuerus. On the seventh day, when the heart of the king was merry with wine, he commanded... the seven chamberlains who served in the presence of Ahasuerus the king, to bring Vashti the queen before the king, with the crown royal, to show the people and the princes her beauty; for she was fair to look on. But the queen, Vashti, refused to come at the king's commandment brought by his chamberlains.

Esther 1:9-12

גם ושתי המלכה עשתה משתה נשים בית המלכות אשר למלך אחשורוש. ביום השביעי כטוב לב המלך בין אמר ל... שבעת הסריסים המשרתים את פני המלך אחשורוש. להביא את ושתי המלכה לפני המלך בכתר מלכות להראות העמים והשרים את יפיה כי טובת מראה היא. ותמאן המלכה ושתי לבוא בדבר המלך אשר ביד הסריסים.



3

Rab was constantly tormented by his wife. If he told her, "Prepare me lentils," she would prepare him small peas; [and if he asked for] small peas, she prepared him lentils. When his son Hiyya grew up he gave her [his father's instruction] in the reverse order. "Your mother," Rab once remarked to him, "has improved!" "It was I," the other replied, "who reversed [your orders] to her"....

R. Hiyya was constantly tormented by his wife. He, nevertheless, whenever he obtained anything suitable wrapped it up in his scarf and brought it to her. Said Rab to him, "But, surely, she is tormenting the Master!"—"It is sufficient for us," the other replied, "that they rear up our children and deliver us from sin."

Rab Judah was reading with his son R. Isaac the Scriptural text, "And I find more bitter than death the woman" (Eccl. 7:26). When the latter asked him, 'Who, for instance?'—"For instance, your mother.'

Yevamot 63a-b

רב הוה קא מצערא ליה דביתהו. כי אמר לה עבידי לי טלופחי עבדא ליה חימצי. חימצי עבדא ליה טלופחי. כי גדל חייא בריה אפיך לה. אמר ליה איעליא לך אמך. אמר ליה אנא הוא דקא אפיכנא לה....

רבי חייא הוה קא מצערא ליה דביתהו. כי הוה משכח מידי צייר ליה בסודריה ומייתי ניהלה. אמר ליה רב והא קא מצערא ליה למר. א"ל דיינו שמגדלות בנינו ומצילות אותנו מן החטא. מקרי ליה רב יהודה לרב יצחק בריה "ומוצא אני מר ממות את האשה". א"ל כגון מאן? כגון אמך.

4

O Zeus, and Justice, child of Zeus, and Sun-god's light, now will triumph o'er my foes, kind friends; on victory's road have I set forth; good hope have I of wreaking vengeance on those I hate.... For I will slay the children I have borne; there is none shall take them from my toils; and when I have utterly confounded Jason's house I will leave the land... Let no one deem me a poor weak woman who sits with folded hands, but of another mould, dangerous to foes and well-disposed to friends.

Euripides, *Medea*

Alcibiades sent to Socrates a large Marchpane fairly wrought. Xanthippe grew angry hereat, after her manner, threw it out of the Basket, and trod upon it: whereat Socrates laughing said, "And you then will have no share in it yourself."

Aelian, *Various History*, Book 11

5

Hell hath no fury like a woman scorned.

William Congreve, *The Mourning Bride*



6



Katharina: In his tongue.

Petruchio: Whose tongue?

Katharina: Yours, if you talk of tails: and so farewell.

Petruchio: What, with my tongue in your tail? Nay, come again, good Kate; I am a gentleman.

Katharina: That I'll try. [She strikes him]

Petruchio: Thou hast hit it: come, sit on me.

Katharina: Asses are made to bear, and so are you.

Petruchio: Women are made to bear, and so are you.

Katharina: No such jade as you, if me you mean...

Petruchio: Come, come, you wasp; i' faith, you are too angry.

Katharina: If I be waspish, best beware my sting...

Petruchio: Who knows not where a wasp does/wear his sting? In his tail.

William Shakespeare, *The Taming of the Shrew*

7

When I ran home from the churchyard, the forge was shut up, and Joe was sitting alone in the kitchen. Joe and I being fellow-sufferers, and having confidences as such, Joe imparted a confidence to me.... "Mrs. Joe has been out a dozen times, looking for you, Pip... and what's worse, she's got Tickler with her." At this dismal intelligence, I twisted the only button on my waistcoat round and round, and looked in great depression at the fire. Tickler was a wax-ended piece of cane, worn smooth by collision with my tickled frame. "She sot down," said Joe, "and she got up, and she made a grab at Tickler, and she Ram-paged out.... She's been on the Ram-page, this last spell, about five minutes, Pip. She's a coming!" ...My sister, Mrs. Joe, throwing the door wide open... concluded by throwing me—I often served as a connubial missile—at Joe.... "Where have you been, you young monkey?" said Mrs. Joe, stamping her foot. "Tell me directly what you've been doing to wear me away with fret and fright and worrit".... By this time, my sister was quite desperate, so she pounced on Joe, and, taking him by the two whiskers, knocked his head for a little while against the wall behind him, while I sat in the corner, looking guiltily on.

Charles Dickens, *Great Expectations*

8

In the deep shade, at the farther end of the room, a figure ran backward and forward. What it was, whether beast or human being, one could not, at first sight, tell: it groveled, seemingly, on all fours: it snatched and growled like some strange wild animal: but it was covered with clothing; and a quantity of dark, grizzled hair, wild as a mane, hid its head and face.... Mr. Rochester flung me behind him; the lunatic sprang and grappled his throat viciously, and laid her teeth to his cheek: they struggled. She was a big woman, in stature almost equaling her husband, and corpulent besides: she showed virile force in the contest—more than once she almost throttled him.

Charlotte Bronte, *Jane Eyre*



9

Ten things have been said in connection with the cup used for grace after meals. It requires to be rinsed and washed, it must be undiluted and full, it requires crowning and wrapping, it must be taken up with both hands and placed in the right hand, it must be raised a handbreadth from the ground, and he who says the blessing must fix his eyes on it. Some add that he must send it round to the members of his household.... He sends it round to the members of his household: so that his wife may be blessed.

Berakhot 51a-b

עשרה דברים נאמרו בכוס של ברכה טעון הדחה ושטיפה חי ומלא עיטור ועיטור נטלו בשתי ידי ונותנו בימין ומגביהו מן הקרקע טפח ונותן עיניו בו ויש אומרים אף משגרו במתנה לאנשי ביתו.... ומשגרו לאנשי ביתו במתנה כי היכי דתתברך דביתו.

10

After he recites the Grace after Meals, he recites the blessing on the wine and drinks, and then others drink.... He does not need to pour from his cup to the cups of others.

Shulhan Arukh, Orah Hayyim 190:1

11

As I knew they would be, they were waiting for me under the sandbox tree. There were two of them, a boy and a girl.... They looked so harmless and quiet, no one would have noticed the glint in the boy's eyes. Then the girl grinned and began to crack the knuckles of her fingers. At each crack I jumped and my hands began to sweat. I was holding some school books in my right hand and I shifted them to under my arm, but it was too late, there was a mark on the palm of my hand and a stain on the cover of the book. The girl began to laugh, very quietly, and it was then that hate came to in and courage with the hate so that I was able to walk past without looking at them. I knew they were following... half-way up they closed in on me and started talking. The girl said, "Look the crazy girl, you crazy like your mother. Your aunt frightened to have you in the house. She send you for the nuns to lock up. Your mother walk about with no shoes and stockings on her feet.... She try to kill her husband and she try to kill you too that day you go to see her. She have eyes like zombi and you have eyes like zombi too.... You don't want to look at me, eh, I make you look at me." She pushed me and the books I was carrying fell to the ground.

Jean Rhys, Wide Sargasso Sea

12

For a woman in our society is denied the forthright expression of her healthy anger. Her attempts at physical confrontation seem ridiculous; "ladies" do a slow burn, letting out their anger indirectly in catty little phrases, often directed against a third party, especially children. A woman has learned to hold back her anger: It's unseemly, aesthetically displeasing, and against the sweet, pliant feminine image to be angry. And the woman fears her own anger: She the great conciliator, the steadier of rocked boats, moves, out of her fear, to quiet not only others' anger but also her own. Small wonder that when the vacuum-sealed lid bursts off, the angry woman seems like a freaked-out nut.... Her frenzy is intensified by the shakiness of her commitment to her own anger. What if she's really wrong? What if the other person is right? Or worse (and this is the greatest fear) hits back with, "You're crazy, I don't know what you're so mad about."

Susi Kaplow, "Getting Angry"



13

Yalta once brought some blood to Rabba b. Bar Hana who informed her that it was unclean. She then took it to R. Isaac the son of Rab Judah who told her that it was clean. But how could he act in this manner, seeing that it was taught: If a Sage declared [aught] unclean another Sage may not declare it clean (Hul. 44b)?... At first he informed her indeed that it was unclean, but when she told him that on every other occasion he declared such blood as clean, but that on the last occasion he had a pain in his eye, he gave her his ruling that it was clean.

Niddah 20b

ילתא אייתא דמא לקמיה דרבה בר בר חנה וטמי לה. הדר אייתא לקמיה דרב יצחק בריה דרב יהודה ודכי לה. והיכי עביד הכי והתניא חכם שטימא אין חברו רשאי לטהר אסר אין חברו רשאי להתיר? מעיקרא טמויי הוה מטמי לה כיון דא"ל דכל יומא הוה מדכי לי כי האי גונא והאידנא הוה דחש בעיניה דכי לה.

Yalta said to R. Nahman: Everything that the Torah prohibited, it permitted a corresponding thing. It prohibited meat—it permitted liver; nida—the pure blood (after birth); the fats of domestic animals—the fats of wild animals; pig—marrow of the shibuta (fish, which has the same flavor); a married woman—a divorcee while her husband is still alive; a brother's wife—a yevama; I would like to eat milk and meat. R. Nahman told the cooks: Roast her an udder.

Hullin 109b

אמרה ליה ילתא לרב נחמן, מכדי כל דאסר לן רחמנא שרא לן כוותיה. אסר לן דמא שרא לן כבדא. נדה דם טוהר. חלב בהמה חלב חיה. חזיר מוחא דשיבוטא גירותא לישנא דכורא. אשת איש גרושה בחיי בעלה. אשת אח יבמה. כותית יפת תאר. בעינן למיכל בשרא בחלבא. אמר להו רב נחמן לטבחי זויקו לה כחלי.

When the household of the Exilarch wanted to annoy R. Amram the Pious, they made him lie down in the snow....Yalta heard and took him in to the bath, and they kept him there till the water turned to the color of blood and his flesh was covered with bright spots.

Gittin 67b

רב עמרם חסידא כי הוה מצערין ליה בי ריש גלותא הוה מגנו ליה אתלגא... שמעה ילתא ומעיילה ליה לבי מסותא ומוקמי ליה במיא דבי מסותא עד דמהפכי מיא דבי מסותא והוה דמא וקאי בישריה פשיטי פשיט.

R. Nahman said to [R. Yehuda]: Donag, my daughter, will come and give us to drink. R. Yehuda said: Shmuel said, One should not make use of a woman. R. Nahman replied: She is a minor. [R. Yehuda said:] Shmuel explicitly said, One should not make use of a woman at all, whether an adult or a minor. [R. Nahman asked him:] Would the master send a greeting to Yalta? [R. Yehuda replied:] Shmuel said, The voice of a woman is regarded as an indecency. [R. Nahman said:] Through an agent. [R. Yehuda replied:] Shmuel said, One should not send greetings to a woman. [R. Nahman said:] Through her husband. [R. Yehuda replied:] Shmuel said, One should not send greetings to a woman at all. Yalta sent a message to her husband, saying: Give him his verdict and let him go, lest he makes you as an ignoramus.

Kiddushin 70b



אמר ליה, תיתי דונג תשקינן. אמר ליה, הכי אמר שמואל, אין משתמשים באשה. קטנה היא. בפירוש
אמר שמואל, אין משתמשים באשה כלל בין גדולה בין קטנה. נשדר ליה מר שלמא לילתא? א"ל הכי
אמר שמואל, קול באשה ערוה. אפשר ע"י שליח? א"ל הכי אמר שמואל, אין שואלין בשלום אשה. על
ידי בעלה? אמר ליה, הכי אמר שמואל, אין שואלין בשלום אשה כלל. שלחה ליה דביתהו. שרי ליה
תגריה דלא נישוויד כשאר עם הארץ.

14

Male is that which is able to concoct, to cause to take shape, and to discharge, semen possessing the "principle" of the "form".... Female is that which receives the semen, but is unable to cause semen to take shape or to discharge it.

Aristotle, "On the Generation of Animals"

15

R. Eliezer said: He who kills lice on the Sabbath is as though he killed a camel on the Sabbath....
The Rabbis disagree with R. Eliezer only in respect to lice, which does not multiply and increase.

Shabbat 107b

ר"א אומר ההורג כינה בשבת כהורג גמל בשבת... לא פליגי רבנן עליה דרבי אליעזר אלא בכינה
דאינה פרה ורבה.

16

Thou call'dst me dog before thou hadst a cause; But, since I am a dog, beware my fangs.

Willaim Shakespeare, *The Merchant of Venice*

1. Tractate Kiddushin – Chapter 4, Mishna 14

Rabbi Meir says: one should always teach his son a clean and easy profession, and pray to Him to whom wealth and property belong. For a profession does not contain [the potential for] poverty and wealth, for poverty is not due to one's profession nor is wealth due to the profession, but all depends on merit. Rabbi Shimon ben Elazar says: have you ever seen a wild beast or a bird with a profession? Yet they are sustained without trouble. Now, were they not created only to serve me, while I was created to serve my master: surely then I should make a living without trouble! But my evil acts have done me in and withheld my livelihood. Abba Gurion a man of Sidon says in the name of Abba Guria: one should not teach his son [to be] a donkey-driver, camel-driver, wagon-driver, sailor, shepherd, or shopkeeper, because their profession is the profession of robbers. Rabbi Judah says in his name: most donkey-drivers are wicked, while most camel-drivers are worthy men; and most sailors are pious. The best of doctors are destined for Gehenna, and the worthiest of butchers is Amalek's partner. Rabbi Nehorai says: I will abandon every profession in the world and I will not teach my son anything but Torah, for a person enjoys its reward in this world while the principal remains for him in the world to come. But all other professions are not so; for when a man comes to sickness or old age or suffering and cannot engage in his profession, he must die of starvation, whereas the Torah is not so, for it guards him from all evil in his youth and gives him a future and hope in his old age. Of his youth what is said? "But they that wait upon the Lord shall renew their strength" (Isaiah 40:31). Of his old age what is said? "They shall still bring forth fruit in old age" (Psalms 92:15).

1. מסכת קידושין – פרק ד, משנה יד

רבי מאיר אומר: לעולם ילמד אדם את בנו אומנות נקיה (וקלה), ויתפלל למי שהעושר והנכסים שלו, שאין אומנות שאין בה עניות ועשירות, שלא עניות מן האומנות ולא עשירות מן האומנות, אלא הכל לפי זכותו. רבי שמעון בן אלעזר אומר, ראית מימך חיה ועוף שיש להם אומנות? והן מתפרנסין שלא בצער. והלא לא נבראו אלא לשמשני, ואני נבראתי לשמש את קוני, אינו דין שאתפרנס שלא בצער? אלא שהרעותי מעשי וקיפחתי את פרנסתי. אבא גוריון אש צדיין אומר משום אבא גוריא, לא ילמד אדם את בנו, חמר, גמל, ספר, ספן, רועה, וחנווני, שאומנותן אומנות לסטים. רבי יהודה אומר משמו, החמרים, רובן רשעים, והגמלין, רובן כשרים. הספנין, רובן חסידים. טוב שברופאים, לגיהנם. והכשר שבטבחים, שותפו של עמלק. רבי נהוראי אומר: מניח אני כל אומניות שבעולם ואיני מלמד את בני אלא תורה, שאדם אוכל משכרה בעולם הזה והקרן קיימת לעולם הבא. ושאר כל אומניות אינן כן. כשאדם בא לידי חולי או לידי זקנה או לידי יסורין ואינו יכול לעסוק במלאכתו, הרי הוא מת ברעב. אבל התורה אינה כן, אלא משמרתו מכל רע בנערותו ונותנת לו אחרית ותקוה בזקנותו. בנערותו מהו אומר, (ישעיהו מ) וקוי ה' יחליפו כח. בזקנותו מהו אומר: (תהלים צב) עוד ינובון בשיבה.

2. Maimonides (Mishneh Torah) – Laws of Torah Study Chapter 1

8 Every person in Israel is obliged to study the Torah, whether one be poor or rich, whether one be physically healthy or ailing, whether one be in full vigor of youth or of great age and weakened vitality; even if one be dependent upon alms for one's livelihood, or going around from door to door begging one's daily bread, indeed, even one who has a spouse and children to support is obliged to have an appointed time for the study of the Torah, both during the day and at night, for it is said: "But thou shalt meditate therein day and night" (Joshua, 1.8.).9

9 Some of the great scholars in Israel were hewers of wood, some of them drawers of water, and some of them blind: nevertheless they engaged themselves in the study of the Torah

2. רמב"ם – הלכות תלמוד תורה פרק א

ח כל איש מישראל חַיב בְּתִלְמוּד תּוֹרָה בַּיּוֹם וּבַלַּיְלָה עֲשִׂיר בַּיּוֹם שְׁלֹשׁ בְּגוּפוֹ בַּיּוֹם בְּעַל שׂוּרִין בַּיּוֹם בְּחוּר בַּיּוֹם שֶׁהֵיָה זָקֵן גְּדוֹל שֶׁתִּשֶׁשׁ כְּחוֹ אֶפְלוּ הֵיָה עֲנִי הַמִּתְפַּרְנֵס מִן הַצִּדָּקָה וּמִחֲזִיר עַל הַתְּתָחִים וְאֶפְלוּ בְּעַל אִשָּׁה וּבָנִים חַיב לְקַבֵּעַ לוֹ זְמַן לְתִלְמוּד תּוֹרָה בַּיּוֹם וּבַלַּיְלָה שְׁנָאֵמַר (יהושע א ח) "וְהִגִּיתָ בּוֹ יוֹמָם וּלְיָלָה:"

ט גְּדוֹלֵי חֻכְמֵי יִשְׂרָאֵל הָיוּ מְהֵן חוֹטְבֵי עֲצִים וּמְהֵן שׂוֹאֲבֵי מַיִם וּמְהֵן סוּמִיִּם וְאֵף עַל פִּי כֹּה הָיוּ

<p>by day and by night. Moreover, they are included among those who translated the tradition as it was transmitted from mouth of a person to mouth of a person, even from the mouth of Moses our Master.</p> <p>10 Until what age in life is one obliged to study the Torah? Even until the day of one's demise; for it is said: "And lest they depart from thy heart all the days of thy life" (Deut. 4.9.) Forsooth, as long as one will not occupy himself with study he forgets what he did study.</p> <p>11 One is obligated to divide his time of study by three; one third for the study of Holy Writ, one third for the study of the Oral Torah, and one third for thinking and reflecting so that one may understand the end of a thing from its beginning, and deduct one matter from another, and compare one matter to another, and reason out by the hermeneutical rules in which the Torah is expounded to the end that one may know which are the principal rules and how to deduct therefrom that which is forbidden and that which is permitted, and other like matters which one studied from oral tradition. This subject of study is called Gemara.</p> <p>12 For instance? If one was a craftsman and engaged himself three hours daily to his work and to Torah nine hours</p>	<p>עוֹסְקִין בְּתַלְמוּד תּוֹרָה בַּיּוֹם וּבַלַּיְלָה וְהֵם מְקַלְלִים מִקְּדוּשַׁת הַשְּׁמוּעָה אִישׁ מִפִּי אִישׁ מִפִּי מִשְׁחָה רַבָּנוּ:</p> <p>י עַד אֵימָתִי חַיֵּב לְלַמֵּד תּוֹרָה עַד יוֹם מוֹתוֹ שְׁנָאֵמַר (דְּבָרִים ד ט) "וּפָן יָסוּרוּ מִלְבָּבְךָ כָּל יְמֵי חַיֶּיךָ". וְכָל זְמַן שֶׁלֹּא יַעֲסֹק בְּלִמּוּד הוּא שׁוֹכֵחַ:</p> <p>יֵא חַיֵּב לְשַׁלֵּשׁ אֶת זְמַן לְמִידָתוֹ. שְׁלִישׁ בְּתוֹרָה שְׁבַעֲתַיִם וְשְׁלִישׁ יָבִין וְיִשְׁכִּיל אַחֲרֵית דְּבָר מֵרֵאשִׁיתוֹ וְיִוָּצֵא דְבָר מִדְּבָר וְיִדְמָה דְּבָר לְדְבָר וְיִבִּין בְּמִדּוֹת שֶׁהַתּוֹרָה נִדְרָשֶׁת בָּהֶן עַד שֶׁיֵּדַע הֵיאָדָּה הוּא עֶקֶר הַמִּדּוֹת וְהֵיאָדָּה יוֹצֵא הָאִסּוּר וְהַמִּתֵּר וְכִיּוֹצֵא בָּהֶן מִדְּבָרִים שֶׁלֹּא מִפִּי הַשְּׁמוּעָה. וְעִנִּין זֶה הוּא הַנִּקְרָא גִּמְרָא:</p> <p>יב כִּיצַד? הִנֵּה בַּעַל אֲמֻנּוֹת וְהִנֵּה עוֹסֵק בְּמַלְאכְתּוֹ שְׁלֹשׁ שָׁעוֹת בַּיּוֹם וּבְתוֹרָה תְּשַׁע.</p>
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3. Babylonian Talmud - Tractate Berachot 35b

The Sages taught: What is the meaning of that which the verse states: "And you shall gather your grain"? Because it is stated: "This Torah shall not depart from your mouths, and you shall contemplate in it day and night" (Joshua 1:8), I might have thought that these matters are to be understood as they are written; one is to literally spend his days immersed exclusively in Torah study. Therefore, the verse states: "And you shall gather your grain, your wine and your oil," assume in their regard, the way of the world; set aside time not only for Torah, but also for work. This is the statement of Rabbi Yishmael. Rabbi Shimon ben Yoḥai says: Is it possible that a person plows in the plowing season and sows in the sowing season and harvests in the harvest season and threshes in the threshing season and winnows in the windy season, what will become of Torah? Rather, when Israel performs God's will, their work is performed by others, as it is stated: "And strangers will stand and feed your flocks, and foreigners will be your plowmen and your vinedressers" (Isaiah 61:5). When Israel does not perform God's will, their work is performed by them themselves, as it is stated: "And you shall gather your grain." Moreover, if Israel fails to perform God's will, others' work will be performed by them, as it is stated: "You shall serve your enemy whom God shall send against you, in hunger, in thirst, in nakedness and in want of all things" (Deuteronomy 28:48). Abaye said: many have acted in

3. תלמוד בבלי

מסכת ברכות דף לה עמוד ב
תנו רבנן: ואספת דגנך, - מה תלמוד לומר - לפי שנאמר: לא ימוש ספר התורה הזה מפיך, יכול דברים ככתבן? תלמוד לומר: ואספת דגנך - הנהג בהן מנהג דרך ארץ, דברי רבי ישמעאל; רבי שמעון בן יוחי אומר: אפשר אדם חורש בשעת חרישה, וזורע בשעת זריעה, וקוצר בשעת קצירה, ודש בשעת דישה, וזורע בשעת הרוח, תורה מה תהא עליה? אלא: בזמן שישראל עושין רצונו של מקום - מלאכתן נעשית על ידי אחרים, שנאמר: ועמדו זרים ורעו צאנכם וגו'. ובזמן שאין ישראל עושין רצונו של מקום - מלאכתן נעשית על ידי עצמן, שנאמר: ואספת דגנך; ולא עוד, אלא שמלאכת אחרים נעשית על ידן, שנאמר: ועבדת את אויבך וגו'. אמר אביי: הרבה עשו כרבי ישמעאל - ועלתה בידן, כרבי שמעון בן יוחי -

accordance with the opinion of Rabbi Yishmael, and were successful. Many have acted in accordance with the opinion of Rabbi Shimon ben Yohai and were not successful, Rava said to the Sages: I implore you; during the months of Nisan and Tishrei, do not appear before me. so that you will not be preoccupied with your sustenance all year.

ולא עלתה בידן. אמר להו רבא לרבנן: במטותא מינייכו, ביומי ניסן וביומי תשרי לא תתחזו קמאי, כי היכי דלא תטרדו במזונייכו כולא שתא.

4. Charles Taylor – The Ethics of Authenticity

The notion that each one of us has an original way of being human entails that each of us has to discover what it is to be ourselves. But the discovery can't be made by consulting pre-existing models, by hypothesis. So it can be made only by articulating it afresh. We discover what we have in us by becoming that mode of life, by giving expression in our speech and action to what is original in us.

5. Exodus – Chapter 6

14 The following are the heads of their respective clans. The sons of Reuben, Israel's first-born: Enoch and Pallu, Hezron and Carmi; those are the families of Reuben. 15 The sons of Simeon: Jemuel, Jamin, Ohad, Jachin, Zohar, and Saul the son of a Canaanite woman; those are the families of Simeon. 16 These are the names of Levi's sons by their lineage: Gershon, Kohath, and Merari; and the span of Levi's life was 137 years. 17 The sons of Gershon: Libni and Shimei, by their families. 18 The sons of Kohath: Amram, Izhar, Hebron, and Uzziel; and the span of Kohath's life was 133 years. 19 The sons of Merari: Mahli and Mushi. These are the families of the Levites by their lineage. 20 Amram took to wife his father's sister Jochebed, and she bore him Aaron and Moses; and the span of Amram's life was 137 years. 21 The sons of Izhar: Korah, Nepheg, and Zichri. 22 The sons of Uzziel: Mishael, Elzaphan, and Sithri. 23 Aaron took to wife Elisheba, daughter of Amminadab and sister of Nahshon, and she bore him Nadab and Abihu, Eleazar and Ithamar. 24 The sons of Korah: Assir, Elkanah, and Abiasaph. Those are the families of the Korahites. 25 And Aaron's son Eleazar took to wife one of Putiel's daughters, and she bore him Phinehas. Those are the heads of the fathers' houses of the Levites by their families. 26 It is the same Aaron and Moses to whom the LORD said, "Bring forth the Israelites from the land of Egypt, troop by troop."

5. שמות - פרק ו

יד אֱלֹהִים רָאשֵׁי בֵּית־אֲבֹתָם בְּנֵי רְאוּבֵן בְּכֹר יִשְׂרָאֵל חֲנוּךְ וּפְלֹאֵל חֲצִרֹן וְכִרְמִי אֱלֹהִים מִשְׁפַּחַת רְאוּבֵן: טו וּבְנֵי שִׁמְעוֹן יֵמֻעֵל וַיַּמִּין וְאֹהַד וַיַּחֲיִין וְזֹהָר וְשָׁאוּל בְּרֵה־כְנַעֲנִית אֱלֹהִים מִשְׁפַּחַת שִׁמְעוֹן: טז וְאֵלֶּה שְׁמוֹת בְּנֵי־לֵוִי לְתַלְדֹתָם גֶּרְשֹׁן וְקָהַת וּמֶרָרִי וְשֵׁנִי חַיִּי לֹאִי שִׁבְעָה וּשְׁלֹשִׁים וּמֵאֵת שָׁנָה: יז בְּנֵי גֶרְשֹׁן לִבְנֵי וּשְׁמַעִי לְמִשְׁפַּחָתָם: יח וּבְנֵי קָהַת עֲמָרָם וְיִצְחָר וְחִבְרֹן וְעִזִּיאֵל וְשֵׁנִי חַיִּי קָהַת שְׁלֹשׁ וּשְׁלֹשִׁים וּמֵאֵת שָׁנָה: יט וּבְנֵי מֶרָרִי מַחְלִי וּמִשִּׁי אֱלֹהִים מִשְׁפַּחַת הַלֵּוִי לְתַלְדֹתָם: כ וַיִּקַּח עֲמָרָם אֶת־יֹכֶבֶד דָּוְתָר לֹאֲשֶׁה וַתֵּלֶד לוֹ אֶת־אַהֲרֹן וְאֶת־מֹשֶׁה וְשֵׁנִי חַיִּי עֲמָרָם שִׁבְעָה וּשְׁלֹשִׁים וּמֵאֵת שָׁנָה: כא וּבְנֵי יִצְחָר קֹרַח וְנִפְגִּי וְזִיכְרִי: כב וּבְנֵי עִזִּיאֵל מִישָׁאֵל וְאֶלְצָפָן וְסִיתְרִי: כג וַיִּקַּח אֶהֱרֹן אֶת־אֵלִישֶׁבָע בַּת־עֲמִינָדָב אֲחוֹת נַחֲשֹׁן לֹאֲשֶׁה וַתֵּלֶד לוֹ אֶת־נָדָב וְאֶת־אֲבִיהוּא אֶת־אֶלְעָזָר וְאֶת־אִיתָמָר: כד וּבְנֵי קֹרַח אֲסִיר וְאֶלְקָנָה וְאַבְיָאֶסָף אֱלֹהִים מִשְׁפַּחַת הַקֹּרָחִי: כה וְאֶלְעָזָר בֶּרֶךְ אֶהֱרֹן לָקַח לוֹ מִבְּנוֹת פּוּטִיאֵל לֹאֲשֶׁה וַתֵּלֶד לוֹ אֶת־פִּינְחָס אֱלֹהִים רָאשֵׁי אֲבוֹת הַלְוִיִּם לְמִשְׁפַּחָתָם: כו הוּא אֶהֱרֹן וּמֹשֶׁה אֲשֶׁר אָמַר יְהוָה לָהֶם הוֹצִיאוּ אֶת־בְּנֵי יִשְׂרָאֵל מִמִּצְרָיִם מִצְרָיִם עַל־צִבְאוֹתָם:

6. Numbers – Chapter 3

1 This is the line of Aaron and Moses at the time that the LORD spoke with Moses on Mount Sinai. 2 These were the names of Aaron's sons: Nadab, the first-born, and Abihu, Eleazar and Ithamar; 3 those were the names of Aaron's sons, the anointed priests who were ordained for priesthood. 4 But Nadab and Abihu died by the will of the LORD, when they offered alien fire before the LORD in the

6. במדבר - פרק ג

(א) וְאֵלֶּה תּוֹלְדֹת אֶהֱרֹן וּמֹשֶׁה בַּיּוֹם דִּבֶּר יְקֹנָק אֶת־מֹשֶׁה בְּהַר סִינַי: (ב) וְאֵלֶּה שְׁמוֹת בְּנֵי־אֶהֱרֹן הַבְּכֹר נָדָב וְאַבְיָהוּא אֶלְעָזָר וְאִיתָמָר: (ג) אֱלֹהִים שְׁמוֹת בְּנֵי אֶהֱרֹן הַכֹּהֲנִים הַמְּשֻׁחִים אֲשֶׁר־מִלֵּא יָדָם לַכֹּהֵן: (ד) וַיָּמָת נָדָב וְאַבְיָהוּא לִפְנֵי יְקֹנָק בְּהַקְרִיבֵם אֵשׁ זָרָה לִפְנֵי ה' בְּמִדְבָּר:

wilderness of Sinai; and they left no sons. So it was Eleazar and Ithamar who served as priests in the lifetime of their father Aaron.	סִינִי וּבְנִים לֹא־הָיוּ לָהֶם וַיָּכֶהוּ אֶלְעָזָר וַיִּיתָמָר עַל־פְּנֵי אֲבִיהֶם :
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7. Exodus – Chapter 18 1 Jethro priest of Midian, Moses' father-in-law, heard all that God had done for Moses and for Israel His people, how the LORD had brought Israel out from Egypt. 2 So Jethro, Moses' father-in-law, took Zipporah, Moses' wife, after she had been sent home, 3 and her two sons—of whom one was named Gershom, that is to say, "I have been a stranger in a foreign land"; 4 and the other was named Eliezer, meaning, "The God of my father was my help, and He delivered me from the sword of Pharaoh." 5 Jethro, Moses' father-in-law, brought Moses' sons and wife to him in the wilderness, where he was encamped at the mountain of God. 6 He sent word to Moses, "I, your father-in-law Jethro, am coming to you, with your wife and her two sons." 7 Moses went out to meet his father-in-law; he bowed low and kissed him; each asked after the other's welfare, and they went into the tent.	7. שמות - פרק יח (א) וַיִּשְׁמָע- יִתְרוֹ כֹּהֵן מִדְיָן חֹתֵן מֹשֶׁה אֶת כָּל־אֲשֶׁר עָשָׂה אֱלֹהִים לְמֹשֶׁה וּלְיִשְׂרָאֵל עַמּוֹ כִּי־הוֹצִיא קְדוֹק אֶת־יִשְׂרָאֵל מִמִּצְרַיִם: (ב) וַיָּקָח יִתְרוֹ חֹתֵן מֹשֶׁה אֶת־צִיפּוֹרָה אִשְׁתּוֹ מִשֶּׁה אַחֶר שְׁלוּחֶיהָ: (ג) וְאֶת שְׁנֵי בָנֶיהָ אֲשֶׁר שָׁם הָאֱלֹהִים גֶּרְשֹׁם כִּי אָמַר גֵּר הֵייתִי בְּאֶרֶץ נָכְרִי: (ד) וְשֵׁם הָאֶחָד אֶלְעִיָּזָר כִּי־יִצְלָהוּ אֲבִי וַיִּצְרִי וַיַּצִּלְנִי מִיַּד פָּרְעֹה: (ה) וַיָּבֹא יִתְרוֹ חֹתֵן מֹשֶׁה וּבָנָיו וְאִשְׁתּוֹ אֶל־מֹשֶׁה אֶל־הַמִּדְבָּר אֲשֶׁר־הוּא אֵתֵּן שָׁם ה' הָאֱלֹהִים: (ו) וַיֹּאמֶר אֶל־מֹשֶׁה אֲנִי חֹתֶנְךָ יִתְרוֹ בָּא אֵלַיךְ וְאִשְׁתְּךָ וּשְׁנֵי בָנֶיהָ עִמָּה: (ז) וַיָּצֵא מֹשֶׁה לְקִרְיַת חֹתְנוֹ וַיִּשְׁתַּחֲוּ וַיִּשְׁקְלוּ וַיִּשְׁאַלוּ אִישׁ לְרֵעֵהוּ לְשָׁלוֹם וַיָּבֹאוּ הָאֲהָלָה:
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8. Judges – Chapter 17 7 There was a young man from Bethlehem of Judah, from the clan seat of Judah; he was a Levite and had resided there as a sojourner. 8 This man had left the town of Bethlehem of Judah to take up residence wherever he could find a place. On his way, he came to the house of Micah in the hill country of Ephraim. 9 "Where do you come from?" Micah asked him. He replied, "I am a Levite from Bethlehem of Judah, and I am traveling to take up residence wherever I can find a place." 10 "Stay with me," Micah said to him, "and be a father and a priest to me, and I will pay you ten shekels of silver a year, an allowance of clothing, and your food." The Levite went. 11 The Levite agreed to stay with the man, and the youth became like one of his own sons. 12 Micah inducted the Levite, and the young man became his priest and remained in Micah's shrine. 18:30 The Danites set up the sculptured image for themselves; and Jonathan son of Gershom son of Manasseh (Moshe) , and his descendants, served as priests to the Danite tribe until the land went into exile.	8. שופטים - פרק יז ז וַיְהִי־נַעַר, מִבֵּית לָחֶם יְהוּדָה, מִמִּשְׁפַּחַת יְהוּדָה; וְהוּא לֵוִי, וְהוּא גֵר־שָׁם. ח וַיֵּזַק הָאִישׁ מִהַעִיר, מִבֵּית לָחֶם יְהוּדָה, לְגוֹר, בְּאֶשֶׁר יָמָצָא; וַיָּבֹא הָר־אֶפְרַיִם עַד־בֵּית מִיכָה, לַעֲשׂוֹת דָּרָכּוֹ. ט וַיֹּאמֶר־לוֹ מִיכָה, מֵאֵין תְּבוֹאָ; וַיֹּאמֶר אֵלָיו לֵוִי אֲנֹכִי, מִבֵּית לָחֶם יְהוּדָה, וְאֲנֹכִי הֵלֵךְ, לְגוֹר בְּאֶשֶׁר אָמָצָא. י וַיֹּאמֶר לוֹ מִיכָה שָׁבָה עִמָּדִי, וְהָיָה־לִּי לְאָב וּלְכֹהֵן, וְאֲנֹכִי אֶתֶּן־לְךָ עֲשָׂרַת כֶּסֶף לְיָמִים, וְעֹרֹד בְּגָדִים וּמַחֲיֹתָד; וַיֵּזַק הָלֵוִי. יא וַיּוֹאֶל הָלֵוִי, לְשִׁבְתָּ אֶת־הָאִישׁ; וַיְהִי הַנַּעַר לוֹ, כְּאֶחָד מִבָּנָיו. יב וַיִּמְלֵא מִיכָה אֶת־יָד הָלֵוִי, וַיְהִי־לוֹ הַנַּעַר לְכֹהֵן; וַיְהִי, בְּבֵית מִיכָה. יג וַיֹּאמֶר מִיכָה—עֲתָה יָדְעִיתִי, כִּי־יִיטִיב יְהוָה לִּי: כִּי הָיָה־לִּי הָלֵוִי, לְכֹהֵן יח:ל וַיִּקְיֵמוּ לָהֶם בְּנֵי־דָן, אֶת־הַפֶּסֶל; וַיְהִינֶתָן בֶּן־גֶּרְשֹׁם בֶּן־מֹשֶׁה הוּא וּבָנָיו, הָיוּ כֹהֲנִים לְשִׁבְטֵי הַדָּנִי, עַד־יוֹם, גְּלוֹת הָאָרֶץ.
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9. Tractate Bava Batra 109b "And Jonathan, the son of Gershom, the son of Manasseh, he and his sons were priests to the tribe of the Danites" (Judges 18:30)? Rava bar Rav Ḥanan said to him: And according to your reasoning. But is it so that he was the son of Manasseh; but wasn't he the son of Moses, as it is written: "The sons of Moses: Gershom and Eliezer" (I Chronicles 23:15)? Rava bar Rav Ḥanan explains the verse: Rather,	9. מסכת בבא בתרא קט: ויהונתן בן גרשם בן מנשה הוא ובניו היו כהנים לשבט הדני אמר ליה ולטעמך וכי בן מנשה הוא והלא בן משה הוא דכתיב: (דברי הימים א כג, טו) בני משה גרשם
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although he was the son of Moses, because he acted as Manasseh the king of Judah, who was notorious for idol worship, acted, the verse linked him to Manasseh	ואליעזר אלא מתוך שעשה מעשה מנשה תלאו הכתוב במנשה
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10. Mekhilta - Parshat Yitro R Eliezer from Modaii said: "In a foreign land" - Moshe said: As the entire world serves idols, I will worship He Who brought the world into being through words. At the moment when Moshe asked Yitro to give him Zipora as a wife, Yitro said to him: Accept upon yourself the following condition and I will give her to you as a wife. He said: What is it? He said to him: Your first son must be given to idol worship. Any children after that can worship G-d. He said to him: Swear. He took the oath. "VaYoel Moshe" – the word "Ala" means an oath, as it is written," And Shaul made the people take an oath saying..." Thus the angel went to kill Moshe	10. מכילתא - פרשת יתרו "רבי אלעזר המודעי אומר: בארץ נכריה, אמר משה הואיל וכל העולם עובדי עבודה זרה אני אעבוד לפני מי שאמר והיה העולם. שבשעה שאמר משה ליתרו תן לי צפורה בתך לאשה אמר לו יתרו: קבל עליך דבר זה שאומר לך, ואני נותנה לך לאשה, אמר לו מהו? אמר לו: בן שיהיה תחילה יהיה לעבודה זרה. מכאן ואילך לשם שמים וקבל עליו. אמר לו: השבע לי וישבע לו שנאמר: ויואל משה אין אלה אלא שבועה שנאמר: ויואל שאול את העם לאמור, לפיכך הקדים המלאך להרוג את משה."
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11. Chapters of the Fathers - Chapter 4, Mishna 1 Ben Zoma said: Who is wise? He who learns from every man, as it is said: "From all who taught me have I gained understanding" (Psalms 119:99). Who is mighty? He who subdues his [evil] inclination, as it is said: "He that is slow to anger is better than the mighty; and he that rules his spirit than he that takes a city" (Proverbs 16:3). Who is rich? He who rejoices in his lot, as it is said: "You shall enjoy the fruit of your labors, you shall be happy and you shall prosper" (Psalms 128:2) "You shall be happy" in this world, "and you shall prosper" in the world to come. Who is he that is honored? He who honors his fellow human beings as it is said: "For I honor those that honor Me, but those who spurn Me shall be dishonored" (I Samuel 2:30).	11. פרקי אבות – פרק ד א בן זומא אומר, איזהו חכם, הלומד מכל אדם, שנאמר תהלים קיט מכל מלמדי השכלתי כי עדותיך שיחה לי. איזהו גבור, הכובש את יצרו, שנאמר (משלי טז) טוב ארך אפים מגבור ומשל ברוחו מלכד עיר. איזהו עשיר, השמח בחלקו, שנאמר תהלים קכח יגיע כפיך כי תאכל אשריך וטוב לך. אשריך, בעולם הזה. וטוב לך, לעולם הבא. איזהו מכהבד, המכהבד את הבריות, שנאמר (שמואל א ב) כי מכהבדי אכבד ובזי יקלו:
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Yitro: Engagement and Detachment

1. Exodus/Shemot – Chapter 18

Jethro priest of Midian, Moses' father-in-law, heard all that God had done for Moses and for Israel His people, how the Lord had brought Israel out from Egypt. ...⁵ Jethro, Moses' father-in-law, brought Moses' sons and wife to him in the wilderness, where he was encamped at the mountain of God...⁸ Moses then recounted to his father-in-law everything that the Lord had done to Pharaoh and to the Egyptians for Israel's sake, all the hardships that had befallen them on the way, and how the Lord had delivered them. ⁹And Jethro rejoiced over all the kindness that the Lord had shown Israel when He delivered them from the Egyptians. ¹⁰"Blessed be the Lord," Jethro said, "who delivered you from the Egyptians and from Pharaoh, and who delivered the people from under the hand of the Egyptians. ¹¹Now I know that the Lord is greater than all gods, yes, by the result of their very schemes against [the people]." ¹²And Jethro, Moses' father-in-law, brought a burnt offering and sacrifices for God; and Aaron came with all the elders of Israel to partake of the meal before God with Moses' father-in-law.

¹³**Next day**, Moses sat as magistrate among the people, while the people stood about Moses from morning until evening. ¹⁴But when Moses' father-in-law saw how much he had to do for the people, he said, "What is this thing that you are doing to the people? Why do you act alone, while all the people stand about you from morning until evening?" ¹⁵Moses replied to his father-in-law, "It is because the people come to me to inquire of God. ¹⁶When they have a dispute, it comes before me, and I decide between one person and another, and I make known the laws and teachings of God." ¹⁷But Moses' father-in-law said to him, "The thing you are doing is not right; ¹⁸you will surely wear yourself out, and these people as well. For the task is too heavy for you; you cannot do it alone. ¹⁹Now listen to me. I will give you counsel, and God be with you! You represent the people before God: you bring the disputes before God... ²⁷Then Moses bade his father-in-law farewell, and he went his way to his own land.

2. Mekhilta – Yitro

He was called by seven names... Jether (יֶתֶר) because he [caused] a section to be added (יִתֵּר) to the Torah; Jethro (יִתְרוֹ) for his exceedingly good acts; Hobab – he was dear to

1. שמות - פרק יח

(א) וישמע יתרו כהן מדין חתן משה את כל אשר עשה אלהים למשה ולישראל עמו כי הוציא ה' את ישראל ממצרים:

... (ה) ויבא יתרו חתן משה ובניו ואשתו אל משה אל המדבר אשר הוא חנה שם הר האלהים: ... (ח) ויספר משה לחתנו את כל אשר עשה ה' לפרעה ולמצרים על אודת ישראל את כל התלאה אשר מצאתם בדרך ויצלם ה': (ט) ויחד יתרו על כל הטובה אשר עשה ה' לישראל אשר הצילו מיד מצרים: (י) ויאמר יתרו ברוך ה' אשר הציל אתכם מיד מצרים ומיד פרעה אשר הציל את העם מתחת יד מצרים: (יא) עתה ידעתי כי גדול ה' מכל האלהים כי בדבר אשר זדו עליהם: (יב) ויקח יתרו חתן משה עלה וזבחים לאלהים ויבא אהרן וכל זקני ישראל לאכל לחם עם חתן משה לפני האלהים:

(יג) ויהי ממחרת וישב משה לשפט את העם ויעמד העם על משה מן הבקר עד הערב: (יד) וירא חתן משה את כל אשר הוא עשה לעם ויאמר מה הדבר הזה אשר אתה עשה לעם מדוע אתה יושב לבדך וכל העם נצב עליך מן בקר עד ערב: (טו) ויאמר משה לחתנו כי יבא אלי העם לדרש אלהים: (טז) כי יהיה להם דבר בא אלי ושפטתי בין איש ובין רעהו והודעתי את חקי האלהים ואת תורתיו: (יז) ויאמר חתן משה אליו לא טוב הדבר אשר אתה עשה: (יח) נבל תבל גם אתה גם העם הזה אשר עמך כי כבד ממך הדבר לא תוכל עשהו לבדך: (יט) עתה שמע בקלי איעצך ויהי אלהים עמך היה אתה לעם מול האלהים ... (כז) וישלח משה את חתנו וילך לו אל ארצו: פ

2. מכילתא דרבי ישמעאל יתרו - מסכתא דעמלק

וישמע יתרו. שבעה שמות נקראו לו: יתר, יתרו, חובב, רעואל, חבר, פוטיאל, קני. יתר, שהותיר פרשה אחת בתורה. יתרו, שייתר במעשים



God... Putiel – that he abandoned idolatry; Keni – He was zealous for God and he acquired Torah

טובים. חובב, שהיה חביב למקום.
רעואל, שהיה כריע למקום. חבר,
שנעשה כחבר למקום. פוטיאל, שנפטר
מעבודה זרה. קני, שקנא לשמים וקנה
לו תורה.

3. Ibid

Now I know that God is greater than all the deities: This teaches us that he [Jethro] was knowledgeable about every type of idolatry in the world, and there was no pagan deity that he did not worship.

3. שם
עתה ידעתי כי גדול ה' מכל האלהים...
ומה ת"ל מכל האלהים, אמרו: לא
הניח יתרו עבודה זרה בכל העולם,
שלא חזר עליה ועבדה, שנאמר מכל
האלהים.

The Placement of the Jethro story

Ex. ch.17: 7-17	ch.18a	ch.18b	ch. 19-20
Amalek	Jethro's arrival and sacrifice	Jethro's management advice	Revelation at Sinai/ Matan Torah

4. אבן עזרא - שמות פרק יח
למה נכנסה פרשת יתרו במקום הזה, בעבור שהזכיר למעלה הרעה שעשה עמלק לישראל, הזכיר כנגדו הטובה שעשה יתרו לישראל.

Why is the Yitro narrative located at this juncture? After the Torah mentioned the evil manner in which Amalek treated Israel, it mentions as a counterbalance, the good that Yitro did for Israel.

4b. Parallels between Jethro and Amalek

שמות פרק יז	שמות פרק יח
1. (ח) ויבא עמלק וילחם עם ישראל ברפידים:	(ה) ויבא יתרו
2. (ט) ויאמר משה אל יהושע בחר לנו אנשים	(כה) ויבחר משה אנשי חיל מכל ישראל
3. מחר אנכי נצב על ראש	(יג) ויהי ממחרת וישב משה לשפט את העם
4. וידי משה כבדים	כי כבד ממך הדבר
5. (יב) ויקחו אבן וישימו תחתיו וישב עליה	מדוע אתה יושב לבדך וכל העם נצב עליך מן בקר עד ערב:
6. (טו) ויבן משה מזבח	(יב) ויקח יתרו חתן משה עלה וזבחים לאלהים

5. Judges/Shoftim – Chapter 4

¹¹Now Heber the Kenite had separated from the other Kenites, **descendants of Hobab, father-in-law of Moses**, and had pitched his tent at Elon-bezaananim, which is near Kedesh. ¹⁷Sisera, meanwhile, had fled on foot to the tent of Jael, wife of **Heber the Kenite; for there was friendship between King Jabin of Hazor and the family of Heber the Kenite**. ¹⁸Jael came out to greet Sisera and said to him, "Come in, my lord, come in here, do not be afraid."

5. שופטים - פרק ד
(יא) וחבר הקיני נפרד מקין מבני חבב חתן משה ויט אהלו עד אלון בצעננים בצעננים אשר את קדש: ... (יז) וסיסרא נס ברגליו אל אהל יעל אשת חבר הקיני כי שלום בין יבין מלך חצור ובין בית חבר הקיני: (יח) ותצא יעל לקראת סיסרא ותאמר אליו סורה אדני סורה אלי אל תירא ויסר אליה האהלה ותכסהו בשמיכה:

6. I Samuel/Shmuel Aleph - Chapter 15

⁴Saul mustered the troops and enrolled them at Telaim: 200,000 men on foot, and 10,000 men of Judah. ⁵Then Saul advanced as far as the city of Amalek and lay in wait in the

6. שמואל א - פרק טו
(ה) ויבא שאול עד עיר עמלק וירב בנחל:
(ו) ויאמר שאול אל הקיני לכו סרו רדו מתוך עמלקי פן אספך עמו ואתה



wadi. ⁶Saul said to the Kenites, **"Come, withdraw at once from among the Amalekites, that I may not destroy you along with them; for you showed kindness to all the Israelites when they left Egypt."** So the Kenites withdrew from among the Amalekites

עשיתה חסד עם כל בני ישראל
בעלותם ממצרים ויסר קיני מתוך
עמלק:

7. Babylonian Talmud – Tractate Sotah 11a

Rabbi Chiya said in the name of Rabbi Simon: "Three were present during the consultation (with Pharaoh), Balaam, Job, and **Jethro**. Balaam, who advised (to kill the Jews) was killed, Job who was silent, was judged to suffer great pain, and **Jethro who ran away** was worthy to have (great) descendants ...

7. תלמוד בבלי -

מסכת סוטה דף יא עמוד א

א"ר חייא בר אבא א"ר סימאי, שלשה
היו באותה עצה: בלעם, ואיוב, ויתרו,
בלעם שיעץ - נהרג, איוב ששתק - נידון
ביסורין, יתרו שברח - זכו מבני בניו
שישבו בלשכת הגזית...

8. Numbers/Bamidbar – Chapter 10

²⁹Moses said to Hobab son of Reuel the Midianite, Moses' father-in-law, "We are setting out for the place of which the Lord has said, 'I will give it to you.' Come with us and we will be generous with you; for the Lord has promised to be generous to Israel." ³⁰**"I will not go," he replied to him, "but will return to my native land."** ³¹He said, "Please do not leave us, inasmuch as you can ... be our guide.

8. במדבר - פרק י

(כט) ויאמר משה לחבב בן רעואל
המדני חתן משה נסעים אנחנו אל
המקום אשר אמר ה' אתו אתן לכם
לכה אתנו והטבנו לך כי ה' דבר טוב על
ישראל:

(ל) ויאמר אליו לא אלך כי אם אל
ארצי ואל מולדתי אלך:

(לא) ויאמר אל נא תעזב אתנו כי על כן
ידעת חנתנו במדבר והיית לנו לעינים:

9. מכילתא דרבי ישמעאל יתרו - מסכתא דעמלק פרשה א

בשעה שאמר משה ליתרו, תן לי צפורה בתך לאשה, אמר לו יתרו, קבל עליך דבר זה שאומר לך ואני נותנה לך לאשה, אמר לו מהו, אמר לו בן שיהיה לך תחלה יהיה לעבודה זרה, מכאן ואילך לשם שמים, וקבל עליו. אמר לו השבע לי, וישבע לו, שני + שם / שמות/ ב כא + ויאל משה. אין אלה אלא לשון שבועה שני + ש"א = שמואל א' = יד כד + ויאל שאול את העם לאמר, וכתוב + מ"ב = מלכים ב' = ה כג + ויאמר נעמן הואל וקח ככרים. לפיכך הקדים המלאך להרוג את משה, מיד ותקח צפורה את ערלת בנה וגוי וירף וגוי.

When Moses asked for Tziphora's hand in marriage, Yitro made a condition: "Your firstborn son will be for idolatry; after that, they may be for the sake of Heaven." Moses agreed, and made an oath to him, as it states: "Moses consented" (2:21). That is why the angel wished to kill Moses (Ex.4:24). Immediately Tziphora took a flintstone and circumcised her son...

10. Exodus/Shemot – Chapter 2

A **man** of the house of Levi went and married a Levite woman...

¹¹Some time later, Moses grew up, he went out to his kinsfolk and witnessed their labors. He saw an Egyptian **man** beating a Hebrew **man**, one of his kinsmen. ¹²He turned this way and that and, seeing **no man**, he struck down the Egyptian and hid him in the sand ¹³When he went out the next day, he found two Hebrew **men** fighting; so he said to the offender, "Why do you strike your fellow?" ¹⁴He

10. שמות - פרק ב

וילך איש מבית לוי ויקח את בת לוי...
(יא) ויהי בימים ההם ויגדל משה ויצא
אל אחיו וירא בסבלתם וירא איש
מצרי מכה איש עברי מאחיו:
(יב) ויפן כה וכה וירא כי אין איש ויד
את המצרי ויטמנהו בחול: (יג) ויצא
ביום השני והנה שני אנשים עברים
נצים ויאמר לרשע למה תכה רעך:

retorted, "Who made you a man who will be chief and ruler over us? Do you mean to kill me as you killed the Egyptian?"

....

¹⁶Now the priest of Midian had seven daughters.... ¹⁷but shepherds came and drove them off. Moses rose to their defense, and he watered their flock. ¹⁸When they returned to their father Reuel, he said, "How is it that you have come back so soon today?" ¹⁹They answered, "An Egyptian man rescued us from the shepherds; he even drew water for us and watered the flock." ²⁰He said to his daughters, "Where is he then? Why did you leave the man? Ask him in to break bread." ²¹**Moses consented to stay with the man**, and he gave Moses his daughter Zipporah as wife.

11. Jeremiah - Chapter 35

⁵I set bowls full of wine and cups before the men of the **house of the Rechabites**, and said to them, "Have some wine."

⁶They replied, "We will not drink wine, for our ancestor, Jonadab son of Rechab, commanded us: 'You shall never drink wine, either you or your children. ⁷Nor shall you build houses or sow fields or plant vineyards, nor shall you own such things; but you shall live in tents all your days, so that you may live long upon the land where you sojourn.'

12. I Chronicles - Chapter 2:55

The families of the scribes that dwelt at Jabez: the Tirathites, the Shimeathites, the Sucathites; these are the **Kenites who came from Hammath, father of the house of Rechab**.

(יד) ויאמר מי שמך לאיש שר ושפט עלינו הלהרגני אתה אמר כאשר הרגת את המצרי ויירא משה ויאמר אכן נודע הדבר: ... (טז) ולכהן מדין שבע בנות ... (יז) ויבאו הרעים ויגרשום ויקם משה ויושען וישק את צאנם: (יח) ותבאנה אל רעואל אביהן ויאמר מדוע מהרתן בא היום: (יט) ותאמרן איש מצרי הצילנו מיד הרעים וגם דלה דלה לנו וישק את הצאן: (כ) ויאמר אל בנותיו ואיו למה זה עזבתן את האיש קראן לו ויאכל לחם: (כא) ויואל משה לשבת את האיש ויתן את צפרה בתו למשה: (כב) ותלד בן ויקרא את שמו גרשם כי אמר גר הייתי בארץ נכריה:

11. ירמיהו - פרק לה

(ה) ואתן לפני בני בית הרכבים גבעים מלאים יין וכסות ואמר אליהם שתו יין:

(ו) ויאמרו לא נשתה יין כי יונדב בן רכב אבינו צוה עלינו לאמר לא תשתו יין אתם ובניכם עד עולם:

(ז) ובית לא תבנו וזרע לא תזרעו וכרם לא תטעו ולא יהיה לכם כי באהלים תשבו כל ימיכם למען תחיו ימים רבים על פני האדמה אשר אתם גרים שם:

(ח) ונשמע בקול יהונדב בן רכב אבינו לכל אשר צונו...

12. דברי הימים א - פרק ב פסוק נה

ומשפחות ספרים ישבו ישבי יעבץ תרעתים שמעתים שוכתים המה הקינים הבאים מחמת אבי בית רכב: ס



Desire the Midst of Harsh Labor

A Tale of Love and Liberation

1

"These are the records of the Tabernacle" (Ex. 38:21). You find that when Israel were in harsh labor in Egypt, Pharaoh decreed that they should not sleep at home nor have relations with their wives. Said R. Simeon b. Halafta: What did the daughters of Israel do? They would go down to draw water from the river. Whereupon the Holy One Blessed be He prepared small fishes for them inside their jars. They would sell some, cook some and buy with the proceeds wine and go out into the fields and give their husbands to eat there, as it is said, "In all the labor in the field" (Ex. 1:14). After they had eaten and drunk they took the mirrors and looked into them with their husbands, and she would say, "I am more beautiful than you," and he would say, "I am more beautiful than you." In the course of this, they would accustom themselves to desire, and they were fruitful and multiplied, the Holy One Blessed be He forthwith remembering them (i.e. blessing them with issue), as it is stated, "And the children of Israel were fruitful and swarmed and multiplied and became exceedingly mighty" (Ex. 1:7)... Through the merit of those same mirrors which they showed their husbands to accustom them to desire in the midst of the harsh labor, they raised up all the hosts, as it is stated, "All the hosts of the lord went out of the land of Egypt" (Ex. 12:41)...

As soon as the Holy One Blessed be He told Moses to make the Tabernacle, all Israel came along to contribute. Some brought silver, some gold or brass, onyx and stones to be set. They readily brought everything. Whereupon the women said, "What have we to contribute to the offering of the tabernacle?" They came along and brought the mirrors and presented themselves to Moses. When Moses saw the mirrors he was furious with them. He said to Israel, "Take sticks and break the legs of those who brought them. What use are such mirrors?" Said the Holy One Blessed be He to Moses, "Moses! These you despise?! It was these mirror which raised up all these hosts in Egypt! Take them and make out of them the basin and its stand for the priests in which they can purify themselves," as it is stated, "And he made the basin and its stand of bronze out of the mirrors that raised up hosts [הַצֹּבָאוֹת]" (Ex. 38:8)—those same mirrors which raised up all these hosts.

Midrash Tanhuma, Pekudei 9



"אלה פקודי המשכן" (שמות לח, כא)... אתה מוצא בשעה שהיו ישראל בעבודת פרך במצרים גזר עליהם פרעה שלא יהיו ישנים בביתיהן שלא יהיו משמשין מטותיהן. אמר רבי שמעון בר חלפתא, מה היו בנות ישראל עושות? יורדות לשאוב מים מן היאור, והקדוש ברוך הוא היה מזמין להם דגים קטנים בתוך כדיהן, והן מוכרות ומבשלות מהן ולוקחות מהן יין והולכות לשדה ומאכילות את בעליהן שם. שנאמר: "בכל עבודה בשדה" (שם א, יד). משהיו אוכלין ושותין, נוטלות המראות ומביטות בהן עם בעליהן, זאת אומרת "אני נאה ממך", וזה אומר "אני נאה ממך", ומתוך כך היו מרגילין עצמן לידי תאוה ופרין ורבין, והקדוש ברוך הוא פוקדן לאלתר. רבותינו אומרים: יש מהן יולדות שנים בבת אחת. ויש אומרים, ששה בכרס אחד. ויש אומרים, שנים עשר בכרס אחד. ויש אומרים, ששים ריבוא... וכל המניין האלו, מן המראות. וכתוב בהן: "ותמלא הארץ אותם" (שם א, ז). "וכאשר יענו אותו כן ירבה וכן יפרוץ" (שם א, יב). בזכות אותן המראות שהיו מראות לבעליהן ומרגילות אותן לידי תאוה מתוך הפרך, העמידו כל הצבאות, שנאמר: "יצאו כל צבאות ה' מארץ מצרים" (שם יב, מא)... כיון שאמר לו הקדוש ברוך הוא למשה לעשות את המשכן, עמדו כל ישראל ונתנדבו, מי שהביא כסף ומי שהביא זהב או נחשת ואבני שוהם ואבני מלואים, הביאו בזריזות הכל. אמרו הנשים, "מה יש לנו ליתן בנדבת המשכן?" עמדו והביאו את המראות, והלכו להן אצל משה. כשראה משה אותן המראות, זעף בהן. אמר להם לישראל, "טולו מקלות ושברו שוקיהן של אלו. המראות למה הן צריכין?" אמר לו הקדוש ברוך הוא למשה, "משה, על אלו אתה מבזה! המראות האלו הן העמידו כל הצבאות הללו במצרים. טול מהן ועשה מהן כיור נחשת וכנו לכהנים, שממנו יהיו מתקדשין הכהנים", שנאמר, "ויעש את הכיור נחשת ואת כנו נחשת במראות הצובאות אשר צבאו" (שם לח, ח), באותן המראות שהעמידו את כל הצבאות האלה.

2

He made the basin of bronze and its stand of bronze, from the mirrors of the ministering women who ministered [הצובאות] in the entrance of the tent of meeting.

Exodus 38:8

ויעש את הכיור נחשת, ואת כנו נחשת--במראות הצבאות, אשר צבאו, פתח אהל מועד.

3

You shall not bring the hire of a harlot or the price of a dog (a sodomite) into the house of the Lord your God as payment of a vow, for both of these [the gift and the giver] are an abomination to the Lord your God.

Deuteronomy 23:18

לא-תביא אֶתְנֵן זִוְנָה וּמַחִיר כָּלֶב, בֵּית יְהוָה אֱלֹהֶיךָ--לְכָל-נָדָר: כִּי תִזְעֶבֶת יְהוָה אֱלֹהֶיךָ, גַּם-שְׁנֵיהֶם.



- 4 We have therefore brought an offering for the Lord, each man of what he has found, of vessels of gold, chains, and bracelets, rings, earrings [עגיל], and tablets [כומז], to reconcile our souls before the Lord.

Numbers 31:50

וַנִּקְרַב אֶת-קָרְבָּנוֹ יְהוָה, אִישׁ אֲשֶׁר מָצָא כְּלִי-זָהָב אֲצַעְדָּה וְצָמִיד, טַבַּעַת, עֲגִיל וְכּוּמָז--לְכַפֵּר עַל-נַפְשֵׁינוּ, לִפְנֵי יְהוָה.

R. Eleazar said: 'Agil [עגיל] is a cast of female breasts; kumaz [כומז] is a cast of the womb.... Said Rabbah to him, It is implied in the very Writ itself: Kumaz=here [כאן] is the place [מקום] of unchastity [זימה].

Shabbat 64a

אמר רבי אלעזר: עגיל זה דפוס של דדין, כומז זה דפוס של בית הרחם... אמר ליה רבה: מגופיה דקרא שמע מינה – "כומז" כאן מקום זימה.

- 5 According to the midrash, when the women donated their copper mirrors, Moshe was in doubt whether to accept them, because it was possible that they had been used for the women to beautify themselves for immoral purposes. Here, he does not similarly question the golden *kumaz* actually worn on the female organ.... I say the difference is that the copper mirrors were used in their original form, with the rings themselves melted down so that the origin of the gold was not evident.

Maharal, *Gur Aryeh*

- 6 R. Awira expounded: As the reward for the righteous women who lived in that generation were the Israelites delivered from Egypt.

Sotah 11b

דרש רב עזירא: בשכר נשים צדקניות שהיו באותו הדור נגאלו ישראל ממצרים.

- 7 They did not speak above a whisper. Outside the clearing, Julia said, it was better to go quietly. Presently they had reached the edge of the little wood. She stopped him.... He wondered whether after all there was a microphone hidden somewhere near.... Perhaps at the other end of the instrument some small, beetle-like man was listening intently—listening to that. But by degrees... he stopped thinking and merely felt. The girl's waist in the bend of his arm was soft and warm. He pulled her round so that they were breast to breast; her body seemed to melt into his.... Their embrace had been a battle, the climax a victory. It was a blow struck against the Party. It was a political act.... When you make love you're using up energy; and afterwards you feel happy and don't give a damn for anything. They can't bear you to feel like that.

George Orwell, 1984



8

The typical ancient Egyptian mirror was essentially flat (a few were convex or concave), polished on both sides, and slightly elliptical (wider than high) with a sharp metal tang at the bottom that fit into a handle made of wood, stone, ivory, horn, metal, or clay.... Generally made of copper until around 2100 BCE, then of bronze—and sometimes of gold or silver—Egyptian mirrors were both secular and religious objects. They were often used for such familiar purposes as applying makeup.... It is clear from paintings and carvings that Egyptian men and particularly women spent a great deal of time working on their appearance, applying makeup of tallow, green, black, and red.



Mark Pendergrast, *Mirror, Mirror: A History of the Human Love Affair with Reflection*

9

If one had a candle that was hidden... inside a mirror... he should not say a blessing until he [can] see the flame and use its light.

PT Berkhos 8:6

10



Narcissus, Caravaggio

11

She was a beautiful woman, but she was proud and arrogant, and she could not stand it if anyone might surpass her in beauty. She had a magic mirror. Every morning she stood before it, looked at herself, and said: "Mirror, mirror, on the wall, Who in this land is fairest of all?" To this the mirror answered: "You, my queen, are fairest of all." Then she was satisfied.

The Brothers Grimm, "Little Snow-White"

12

Men have wasted away before [the Mirror of Erised], entranced by what they have seen, or been driven mad, not knowing if what it shows is real or even possible.

J.K. Rowling, *Harry Potter and the Philosopher's Stone*

13

The child... recognize[s] as such his own image in the mirror.... The term "primary narcissism"... [explains] the connection between the narcissistic libido and the alienating function of the *I*, the aggressivity it releases in any relation to the other.

Jacques Lacan, "The Mirror Stage as Formative of the Function of the *I*"



14

Narcissus had reached his sixteenth year and might seem either boy or man. Many youths and many maidens sought his love; but in that slender form was pride so cold that no youth, no maiden touched his heart. Once as he was driving the frightened deer into his nets, a certain nymph of strange speech beheld him, resounding Echo, who... merely repeats the concluding phrases of a speech and returns the words she hears. Now when she saw Narcissus wandering through the fields, she was inflamed with love and followed him by stealth; and the more she followed, the more she burned by a nearer flame.... By chance the boy, separated from his faithful companions, had cried: "Is anyone Here?" and "Here!" cried Echo back. Amazed, he looks around in all directions and with loud voice cries "Come!"; and "Come!" she calls.... "Here let us meet," he cries. Echo, never to answer other sound more gladly, cries: "Let us meet"; and to help her own words she comes forth from the woods that she may throw her arms around the neck she longs to clasp. But he flees at her approach and, fleeing, says: "Hands off! Embrace me not! May I die before I give you power o'er me!" "I give you power o'er me!" she says, and nothing more. Thus spurned she lurks in the woods... her love remains and grows on in grief; her sleepless cares waste away her wretched form; she becomes gaunt and wrinkled and all moisture fades from her body into the air. Only her voice and her bones remain: then, only voice.... She hides in woods and is seen no more upon the mountain-sides; but all may hear her, for voice, and voice alone, still lives in her.

[...]

Thus had Narcissus mocked her, thus had he mocked other nymphs of the waves or mountains; thus had he mocked the companies of men. At last one of these scorned youth, lifting up his hands to heaven, prayed: "So may he himself love, and not gain the thing he loves!" The goddess, Nemesis, heard his righteous prayer. There was a clear pool with silvery bright water.... Grass grew all around its edge, fed by the water near, and a coppice that would never suffer the sun to warm the spot. Here the youth, worn by the chase and the heat, lies down... and while he drinks, he is smitten by the sight of the beautiful form he sees. He loves an unsubstantial hope and thinks that substance which is only shadow. He looks in speechless wonder at himself and hangs there motionless in the same expression.... Unwittingly he desires himself; he praises, and is himself what he praises; and while he seeks, is sought; equally he kindles love and burns with love. How often did he offer vain kisses on the elusive pool? How often did he plunge his arms into the water seeking to clasp the neck he sees there, but did not clasp himself in them! What he sees he knows not; but that which he sees he burns for, and the same delusion mocks and allures his eyes.... No thought of food or rest can draw him from the spot; but, stretched on the shaded grass, he gazes on that false image with eyes that cannot look their fill and through his own eyes perishes. Raising himself a little, and stretching his arms to the trees, he cries: "Did anyone, o ye woods, ever love more cruelly than I?"... While he thus grieves, he... wasted with love, pines away, and is slowly consumed by its hidden fire.... He drooped his weary head on the green grass and death sealed the eyes that marveled at their master's beauty.... In place of his body they find a flower, its yellow center girt with white petals.

Ovid, *Metamorphoses*, "Narcissus and Echo"



His soul was strongly attracted to Dinah the daughter of Jacob, and he **loved** the young woman.

Genesis 34:3

וַתִּדְבֹק נַפְשׁוֹ, בְּדִינָה בַת-יַעֲקֹב; וַיֵּאָהֱב, אֶת-הַנַּעַר.

Afterward it happened that he **loved** a woman in the Valley of Sorek, whose name was Delilah.... Then she said to him, “How can you say, ‘I **love** you,’ when your heart is not with me?”.... And it came to pass, when she pestered him daily with her words and pressed him, so that his soul was vexed to death, that he told her all his heart.

Judges 16:4-17

וַיְהִי, אַחֲרֵי-כֵן, וַיֵּאָהֱב אִשָּׁה, בְּנַחַל שֹׂרֵק; וּשְׁמָהּ, דְּלִילָה... וַתֹּאמֶר אֵלָיו, אִיךָ תֹאמַר אֶהְבֶּתִּיךָ, וְלִבְךָ, אֵין אִתִּי... וַיְהִי כִי-הִצִּיקָה לוֹ בְּדַבָּרֶיהָ, כָּל-הַיָּמִים--וַתֹּאלֶצְחוּ; וַתִּקְצַר נַפְשׁוֹ, לָמוּת. וַיִּגְדַּל-לָהּ אֶת-כָּל-לְבוֹ.

Now Michal, Saul’s daughter, **loved** David.

1 Samuel 18: 20

וַיֵּאָהֱב מִיכָל בַּת-שָׁאוּל, אֶת-דָּוִד.

After this Absalom the son of David had a lovely sister, whose name was Tamar; and Amnon the son of David **loved** her.... Then Amnon hated her exceedingly, so that the hatred with which he hated her *was* greater than the **love** with which he had **loved** her.

2 Samuel 13:1-15

וַיְהִי אַחֲרֵי-כֵן, וּלְאַבְשָׁלוֹם בֶּן-דָּוִד אַחֹת יָפָה--וּשְׁמָהּ תָמָר; וַיֵּאָהֱבָהּ, אִמְנוֹן בֶּן-דָּוִד... וַיִּשְׁנֶאָה אִמְנוֹן, שְׁנָאָה גְדוֹלָה מְאֹד--כִּי גְדוֹלָה הַשְׁנָאָה אֲשֶׁר שְׁנָאָהּ, מֵאֲהָבָה אֲשֶׁר אֶהְבָּהּ.

But King Solomon **loved** many foreign women... from the nations of whom the Lord had said to the children of Israel, “You shall not intermarry with them, nor they with you. Surely they will turn away your hearts after their gods.” Solomon clung to these in **love**.

1 Kings 11:1-2

הַמֶּלֶךְ שְׁלֹמֹה, אֶהְבֵּן שֵׁים נְכָרִיּוֹת רַבּוֹת... מִן-הַגּוֹיִם, אֲשֶׁר אָמַר-יְהוָה אֶל-בְּנֵי יִשְׂרָאֵל לֹא-תִבְאוּ בָהֶם וְהֵם לֹא-יָבֹאוּ בָכֶם, אֲכֹן יִטּוּ אֶת-לִבְבְּכֶם, אַחֲרֵי אֱלֹהֵיהֶם--בָּהֶם דָּבַק שְׁלֹמֹה, לְאֶהְבָּהּ.

Oholah played the harlot even though she was Mine; And she lusted for her **lovers**.... She has never given up her harlotry brought from Egypt, for in her youth they had lain with her, pressed her virgin bosom, and poured out their immorality upon her. Therefore I have delivered her into the hand of her **lovers**, into the hand of the Assyrians, for whom she lusted.

Ezekiel 23: 5-9

וַתִּזְוֹן אֹהֵלָה, תַּחְתִּי; וַתַּעֲגֹב עַל-מֵאֶהְבִּיהָ, אֶל-אֲשׁוּר קְרוֹבִים... וַתִּתֵּן תִּזְנוּתֶיהָ עָלֵיהֶם, מִבְּחַר בְּנֵי-אֲשׁוּר כָּלֶם; וּבְכָל אֲשֶׁר-עָגְבָהּ בְּכָל-גְּלוּלֵיהֶם, נִטְמָאָה. וְאֶת-תִּזְנוּתֶיהָ מִמִּצָּרִים, לֹא עָזְבָה... לָכֵן נִתְּנָהּ, בְּיַד-מֵאֶהְבִּיהָ--בְּיַד בְּנֵי אֲשׁוּר, אֲשֶׁר עָגְבָהּ עָלֵיהֶם.



And there a woman met him, with the attire of a harlot, and a crafty heart.... So she caught him and kissed him; with an impudent face she said to him.... “Come, let us take our fill of **love** until morning; let us delight ourselves with **love**....” With her enticing speech she caused him to yield, with her flattering lips she seduced him. Immediately he went after her, as... a bird hastens to the snare, he did not know it would cost his life.

Proverbs 7:10-23

וְהִנֵּה אִשָּׁה, לְקִרְאָתוֹ, שֵׁית זִוְנָהּ, וַיִּצְרֶת לֵב; הַמִּיָּהּ הִיא וְסִרְרָתָהּ... וַאֲצֵל כָּל-פָּנֶה תִּאָּרֵב; וְהִחֲזִיקָה בּוֹ, וַיִּשָּׁקָה לוֹ, הָעֵצָה פָּנֶיהָ, וַתֹּאמֶר לוֹ... לֵכָה נִרְוָה דָּדִים, עַד-הַבֶּקֶר, נִתְעַלְסָה, בְּאַהֲבִים... הִטְתּוֹ, בְּרֹב לִקְחָהּ, בְּחֶלֶק שְׂפָתֶיהָ, תַּדְיִחֶנּוּ; הוֹלֵךְ אַחֲרֶיהָ, פִּתְאֹם, קְשׁוֹר, אֶל-טֶבַח יָבֵא, וּכְעָכֶס, אֶל-מוֹסֵר אֲוִיל... כִּי-רַבִּים חֲלָלִים הָפִילָהּ, וְעַצְמִים, כָּל-הֶרְגֶּיהָ; דֶּרֶכִּי שְׂאוֹל בֵּיתָהּ; יִרְדּוּת, אֶל-חֲדָרֵי-מָוֶת.

For **love** is as strong as death, jealousy as cruel as the grave; its flames are flames of fire, a blazing flame.

Song of Songs 8:6

כִּי-עֲזָה כְּמוֹת אֹהֶבָה, קֶשֶׁה כְּשְׂאוֹל קִנְיָה: רֶשֶׁפִּיהָ--רֶשֶׁפִּי, אֵשׁ שְׁלֵהֶבֶתֶיהָ.

16

The portrayal of love in the Hebrew Bible... is a stark warning: Passionate, unrestrained love, when directed toward other human beings, is fraught with danger.... Love can wreak havoc when let loose among men... [leading to] the surrender of one’s identity, and the total fusion of oneself into another. Such is the risk, the Bible seems to be saying, inherent in all interpersonal relationships, when love is left unchecked, and given over to its own power.

James A. Diamond, “Love’s Human Bondage: A Biblical Warning”

17

Simeon the Just said: Only once in my life have I eaten of the trespass-offering brought by a defiled tear. On one occasion a nazir came from the South country, and I saw that he had beautiful eyes, was of handsome appearance, and with thick locks of hair symmetrically arranged. Said I to him: “My son, what [reason] didst thou see to destroy this beautiful hair of thine?” He replied: “I was a shepherd for my father in my town. [Once] I went to draw water from a well, gazed upon my reflection in the water, whereupon my evil desires rushed upon me and sought to drive me from the world. But I said unto it: ‘Wretch! Why dost thou vaunt thyself in a world that is not thine, with one who is destined to become worms and dust? I swear that I will shave thee off for the sake of Heaven.’” I immediately arose and kissed his head, saying: “My son, may there be many nazirites such as thou in Israel!”

Nedarim 9b



18

While the rabbinic corpus contains comparatively few parallels to Greek myths, the story of the rabbinic Narcissus stands out not only in its very inclusion in rabbinic works, but in the number of times that it is cited. Its presence in both Palestinian (early as well as later) and Babylonian compilations attests to the emblematic quality and relevance that the story held for the entire rabbinic-canon body of literature.

Dina Stein, *Textual Mirrors: Reflexivity, Midrash, and the Rabbinic Self*

19

And he made a molten sea, ten cubits from the one brim to the other... And under the brim of it round about there were buds compassing it, ten to a cubit, compassing the sea round about... and the brim thereof was wrought like the brim of a cup, with flowers of lilies [פרח שושן].

1 Kings 7:23-26

Of the many suggestions put forward in identifying “shoshan”/ “shoshannah,” the most likely appears to be the narcissus (*Narcissus tazetta*), a fragrant flower with six enveloping petals that flourishes particularly in valleys with a heavy soil.

“Flowers,” *Encyclopedia Judaica*

20

R. Kattina said: Whenever Israel came up to the Festival, the curtain would be removed for them and the Cherubim were shown to them, whose bodies were intertwined with one another, and they would be thus addressed: Look! You are beloved before God as the love between man and woman.

Yoma 54a

21

Mature love is union under the condition of preserving one’s integrity, one’s individuality. Love is an active power in man; a power which breaks through the walls which separate man from his fellow men, which unites him with others; love makes him overcome the sense of isolation and separateness, yet it permits him to be himself, to retain his integrity. In love the paradox occurs that two beings become one and yet remain two.

Erich Fromm, *The Art of Loving*



1. Shemot 13

וַיְהִי בִשְׁלַח פְּרֹעֹה אֶת־הָעָם וְלֹא־נָתַם אֱלֹהִים דֶּרֶךְ אֶרֶץ פִּלְשְׁתִּים כִּי קָרֹב הוּא כִּי אָמַר אֱלֹהִים פֶּן־יִנָּחֵם הָעָם בְּרֹאֲתָם מִלְחָמָה וְשָׁבוּ מִצְרָיִם: וַיֹּסֶב אֱלֹהִים אֶת־הָעָם דֶּרֶךְ הַמִּדְבָּר יַם־סוּף...

When Pharaoh released the nation... God said, "The people may have a change of heart when they see war, and return to Egypt." So God led the people roundabout...

2. Erich Fromm, *Escape from Freedom*

The frightened individual.. cannot bear to be his own individual self any longer, and he tries frantically to get rid of it and to feel security again by the elimination of this burden: the self. Modern man... is anxious and tempted to surrender his freedom to dictators of all kinds.

3. Bemidbar 13

וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: שְׁלַח־לְךָ אַנְשִׁים וַיִּתְּרוּ אֶת־אֶרֶץ כְּנָעַן אֲשֶׁר־אָנִי נֹתֵן לְבְנֵי יִשְׂרָאֵל אִישׁ אֶחָד אִישׁ אֶחָד לְמִטָּה אֲבֹתָיו תִּשְׁלָחוּ כָל נָשִׂיא בָהֶם: וַיִּשְׁלַח אֹתָם מֹשֶׁה... כָּלֶם אַנְשִׁים רָאשֵׁי בְנֵי־יִשְׂרָאֵל הֵמָּה: וְאֵלֶּה שְׁמוֹתָם לְמִטָּה רְאוּבֵן שְׁמוּעַ בֶּן־זִכְוֹר: אֵלֶּה שְׁמוֹת הָאֲנָשִׁים אֲשֶׁר־שְׁלַח מֹשֶׁה לְתוֹר אֶת־הָאָרֶץ... וַיָּבֹאוּ עַד־נֶחַל אֲשַׁכָּל וַיַּכְרֹתוּ מִשָּׁם זֶמְרָה וְאֲשַׁכָּל עֲנָבִים אֶחָד וַיִּשְׁאַהוּ בְמוֹט בַּשָּׁבִים... וַיִּרְאוּם אֶת־פְּרִי הָאָרֶץ: וַיִּסְפְּרוּ־לוֹ וַיֹּאמְרוּ: בָּאנוּ אֶל־הָאָרֶץ אֲשֶׁר שְׁלַחְתָּנוּ וְגַם זָבֹת חֶלֶב וְדִבְשׁ הוּא וְזֶה־פְרִיָּהּ: אֲפֹס כִּי־עַז הָעֵץ הַיֵּשֶׁב בָּאָרֶץ וְהָעֲרִים בְּצִרּוֹת גְּדֹלֹת מְאֹד וְגַם־יְלָדֵי הָעֵנָק רָאִינוּ שָׁם: עָמְלֵק יוֹשֵׁב בָּאָרֶץ הַנֶּגֶב... וַיְהִי כָלֶם אֶת־הָעָם אֶל־מֹשֶׁה וַיֹּאמְרוּ עֲלֵה נַעֲלָה וַיַּרְשֵׁנוּ אֹתָהּ כִּי־יָכוֹל נוֹכַל לָהּ: וְהָאֲנָשִׁים אֲשֶׁר־עָלוּ עִמּוֹ אָמְרוּ לֹא נוֹכַל לַעֲלוֹת אֶל־הָעָם כִּי־חָזָק הוּא מִמֶּנּוּ: וַיֵּצִיאוּ דְבַר הָאָרֶץ אֲשֶׁר תָּרוּ אֹתָהּ אֶל־בְּנֵי יִשְׂרָאֵל לֵאמֹר הָאָרֶץ אֲשֶׁר עֲבָרְנוּ בָּהּ לְתוֹר אֹתָהּ אֶרֶץ אֲכֹלֹת יוֹשְׁבֶיהָ הוּא וְכָל־הָעָם אֲשֶׁר־רָאִינוּ בְּתוֹכָהּ אַנְשֵׁי מְדוּת: וְשָׁם רָאִינוּ אֶת־הַנְּפִילִים בְּנֵי עָנָק מִן־הַנְּפִילִים וְנָהִי בְעֵינֵינוּ כְּחַגְבִּים וְכֵן הָיִינוּ בְּעֵינֵיהֶם:

The Lord spoke to Moses, saying, "Send men to scout the land of Canaan, which I am giving to the Israelite people; send one man from each (lit. one man, one man) from their ancestral tribes, each one a chieftain among them. Moses sent them... all were men, heads of the Israelites... These are their names: to the tribe of Reuben... These are the names of the men whom Moses sent to scout the land... And they came to wadi Eshkol and they cut down a branch with a single cluster of grapes, which had to be borne on a carrying frame by two of them... And they showed them the fruit of the land and said, "We came to the land... and it is indeed a land flowing with milk and honey, and this is its fruit. However, the people who inhabit the land are powerful, and the cities are fortified and very large; and we saw the Anakites there. Amalakites dwell in the Negeb... Caleb hushed the people before Moses and said, "Let us surely go up, and we shall gain possession of it, for we shall surely overcome it." But the men who went up with him said, "We cannot attack the nation, for it is stronger than we are." They spread calumnies among the Israelites about the land they had scouted, saying, "the country we...scouted is one that devours its inhabitants. All the people we saw in it are men of great size.... And we looked like grasshoppers to ourselves and so we looked to them."

Bemidbar 14

וַתִּשָּׂא כָל־הָעֵדָה וַיִּתְּנוּ אֶת־קוֹלָם וַיִּבְכוּ הָעָם בְּלִילָה הַהִוא... וַיֹּאמְרוּ אֲלֵהֶם כָּל־הָעֵדָה לֹא־תִנָּחֵם לֹא־תִנָּחֵם בָּאָרֶץ מִצְרָיִם... וַיֹּאמְרוּ אִישׁ אֶל־אָחָיו נִתְּנָה רָאשׁ וְנִשְׁוֹבָה מִצְרָיִם:



All the community lifted their voice and the nation cried that night...all the community said...“If only we had died in Egypt.... let us put up (*n-t-n*) a head and return to Egypt.”

4. Bemidbar 26

אֵלֶּה מִשְׁפְּחֹת מְנַשֶּׁה ... לְחֵבֶר מִשְׁפַּחַת הַחֲבֵרִי ... וְצִלְפֶּהָד בֶּן־חֶפֶר לֹא־הָיוּ לוֹ בָּנִים כִּי אִם־בָּנוֹת וְשֵׁם בָּנוֹת צִלְפֶּהָד מַחֲלָה וְנֹחַ וְחֻגְלָה מִלְכָּה וְתִרְצָח ... וְשֵׁם בִּתְאֶשֶׁר שֶׁרָח ... וְשֵׁם אִשְׁתּוֹ עֲמֶרֶם יוֹכֶבֶד בִּתְלִי ... וַתֵּלֶד לְעֶמְרָם אֶת־אֶהֱרֹן וְאֶת־מִשֶּׁה וְאֶת־מִרְיָם אֲחֻתָּם: ... וְלֹא־נֹתַר מֵהֶם אִישׁ כִּי אִם־כָּלֵב בֶּן־יִפְטָה וְיְהוֹשֻׁעַ בֶּן־נוּן:

These are the families of Menashe...Hepher, the clan of the Hepherites... Now Zelophehad son of Hepher had no sons, only daughters. **The names** of Zelophehad's **daughters** were Mahlah, Noah, Hoglah, Milcah, and Tirzah... **The name** of Asher's **daughter** was Serah... **The name** of Amram's wife was **Jokhebed**, **daughter** of Levi...she bore...Aaron and Moses and **Miriam their sister**... Not one man remained, except Calev... and Joshua

5. Bemidbar Rabba, Pinchas 21,10

... ולא נותר מהם איש כי אם כלב בן יפונה **איש ולא אשה** על מה שלא רצו ליכנס לארץ אבל הנשים קרבו לבקש נחלה בארץ לכך נכתבה פרשה זו סמוך למיתת דור המדבר...

... “not one man remained, except for Calev”... **a man, but not a woman**, in that they did not want to enter the land. But the women drew near to request an inheritance in the land; that is why this passage follows that of the death of the desert generation...

6. Sifrei Zuta 27,1

ואלה שמות בנותיו, ולמעלן הוא אומ' ושם בנות צלפחד שם היה להן בזכות ושם היה להן במעשה שם האחת שפרה ושם השנית פועה (שמות א טו) שם היה להן בזכות ושם היה להן במעשה הטוב...

“These are the names of his daughters,” and above it says, “the names of the daughters of Zelophehad”! They had a name in merit and a name in action... and so is the case in [Shemot 1]: “the name of the one was Shifrah and the name of the second Puah”: they had a name in merit and a name in good deed...

7. Bemidbar 27

(א) וַתִּקְרְבֵנָה בָּנוֹת צִלְפֶּהָד ... וְאֵלֶּה שְׁמוֹת בְּנֹתָיו מַחֲלָה וְנֹחַ וְחֻגְלָה וּמִלְכָּה וְתִרְצָח: (ב) וַתַּעֲמִדְנָה לִפְנֵי מֹשֶׁה וְלִפְנֵי אֵלְעָזָר הַכֹּהֵן וְלִפְנֵי הַנָּשִׂאִם וְכָל־הָעֵדָה פֶּתַח אֹהֶל־מוֹעֵד לֵאמֹר: (ג) אֲבִינוֹ מֵת בַּמִּדְבָּר וְהוּא לֹא־הָיָה בְּתוֹךְ הָעֵדָה הַנוֹעֲדִים עַל־יְהוָה בְּעֵדַת־קָרַח כִּי־בִחְטָאוֹ מֵת וּבָנִים לֹא־הָיוּ לוֹ: (ד) לָמָּה יִגְרַע שֵׁם־אֲבִינוֹ מִתּוֹךְ מִשְׁפַּחְתּוֹ כִּי אֵין לוֹ בֵּן תָּנֶה־לָּנוּ אֲחִיָּה בְּתוֹךְ אֲחֵי אֲבִינוֹ: (ה) וַיִּקְרַב מֹשֶׁה אֶת־מִשְׁפָּטוֹן לִפְנֵי יְהוָה: (ו) וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: (ז) כֵּן בָּנוֹת צִלְפֶּהָד דִּבְרַתְךָ נָתַן לָהֶם אֲחֻתָּת נַחֲלָה בְּתוֹךְ אֲחֵי אֲבִיהֶם וְהָעֵבֶרְתָּ אֶת־נַחֲלַת אֲבִיהֶן לָהֶן: (ח) וְאֶל־בְּנֵי יִשְׂרָאֵל תְּדַבֵּר לֵאמֹר אִישׁ כִּי־יָמוּת וְיֵבֶן אֵין לוֹ וְהָעֵבֶרְתָּם אֶת־נַחֲלָתוֹ לְבִתּוֹ: ... וְהָיְתָה לְבָנִי יִשְׂרָאֵל לַחֲקֹת מִשְׁפָּט כַּאֲשֶׁר צֻוֵּה יְהוָה אֶת־מֹשֶׁה:

The daughters of Zelophehad drew near... and these are the names of his daughters: Mahlah, Noah, Hoglah, Milcah and Tirzah. They stood before Moses, Eliezer the priest, the chieftans and



the whole community at the entrance to the Tent of Meeting, saying: Our father died in the wilderness and he was not among the band that banded against the Lord in the band of Korah; rather he did by his own sin and had no sons. Why should our father's name be lost to his clan because he had no son? Give us a holding among our father's kinsmen." Moses brought their case before the Lord. The Lord said to Moses, "Rightly do the daughters of Zelophehad speak.

8. Rashi Bemidbar 27:7

כן בנות צלפחד דברת ... מגיד שראתה עינן מה שלא ראתה עינו של משה:

... the daughters of Zelaphehad saw that which Moses did not.

9. Sifrei Bemidbar Pinchas 133

... אמרו לא כרחמי בשר ודם רחמי המקום: בשר ודם רחמיו על הזכרים יותר מן הנקבות אבל מי שאמר והיה העולם אינו כן אלא רחמיו על הזכרים ועל הנקבות רחמיו על הכל שנאמר [נותן לחם לכל בשר וגו'] (תהלים קלו בה)

When the daughters of Zelophehad heard that the land was divided into tribes to males and not females... they said: God's mercy is not like the mercy of human beings. Human beings have mercy on the males more than on the females; but for the Creator of the world it is not so; His mercy is on both males and females, as it says (Ps. 135): God gives bread to all flesh..."

10. Shemot 19

וַיֵּרֶד מֹשֶׁה מִן־הָהָר אֶל־הָעָם וַיְקַדְּשׁ אֶת־הָעָם וַיְבַכְּסוּ שְׂמֹלֵתָם: וַיֹּאמֶר אֶל־הָעָם הָיוּ זָכָרִים לְשִׁלְשֵׁת יָמִים אֶל־תִּגְשׁוּ אֶל־אִשָּׁה:

Moses descended the mountain to the people. He warned them to stay pure and they washed their clothes. He said to the people, "Be ready for the third day; do not go near a woman."

11. Judith Plaskow, *Standing Again at Sinai*

THERE IS PERHAPS no verse in the Torah more disturbing to the feminist than Moses' warning to his people in Exodus 19:15, "Be ready for the third day; do not go near a woman." For here, at the very moment that the Jewish people stand at Mount Sinai ready to enter into the covenant—not now the covenant with the individual patriarchs but presumably with the people as a whole—Moses addresses the community only as men... Moses does not say, "Men and women do not go near each other." At the central moment of Jewish history, women are invisible... This verse sets forth a pattern recapitulated again and again in Jewish sources. Women's invisibility at the moment of entry into the covenant is reflected in the content of the covenant which, in both grammar and substance, addresses the community as male heads of household. It is perpetuated by the later tradition which in its comments and codifications takes women as objects of concern or legislation but rarely sees them as shapers of tradition and actors in their own lives...

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵּךְ אֶל־הָעָם וְקַדְּשֵׁתָם הַיּוֹם וּמָחָר וּבִכְסוּ שְׂמֹלֵתָם: וְהָיוּ זָכָרִים לַיּוֹם הַשְּׁלִישִׁי כִּי בַיּוֹם הַשְּׁלִישִׁי יֵרֶד יְהוָה לְעֵינֵי כָל־הָעָם עַל־הָרֹם סִינַי:



The Lord said to Moses, “Go to the people and warn them to stay pure today and tomorrow. Let them wash their clothes. And they should be ready for the third day, for on the third day the Lord will descend before the eyes of all the people on Mt. Sinai.

Rashi Bemidbar 27:5

...ראויה היתה פרשה זו להכתב על ידי משה, אלא שזכו בנות צלפחד ונכתבה על ידן:

This parasha should have been written by Moses, but the daughters of Zelaphechad merited to have it written by them.



I. What is Halakha and can it address contemporary issues?

Rabbi Dr. Eliezer Berkovits

1) *Not in Heaven: The Nature and Function of Halakha*, pp. 1-2

Halakha is the bridge over which the Torah moves from written word into living deed.... **It is the wisdom of Torah implementation in the daily life of the Jewish people. It renders Torah into *Torat Hayim*, living teaching and relevant law.** The essence of the Oral Torah is the Halakha. As the root of the word indicates (*Halokh*, to walk, to go), Halakha teaches the way along which the Jew is required to walk in accordance with the Torah. **Halakha is the application of Torah to life. But since there is no such thing as life in general, since it is always a certain form of life at a specific time in history, in a specific situation, Torah application means application to a specific time in a specific situation.** The result of this process I call Halakhic Judaism.

2) *Not in Heaven*, pp. 117-118

The Torah is eternal because it has a Word for each generation... One can find the Word that has been waiting for this hour to be revealed only if one faces the challenges of each new situation in the history of the generations of Israel and attempts to deal with it in intellectual and ethical honesty... Alas, those who have the authority ... they do not search for the Word that was intended for this hour, for this generation. If they have the authority, they impose the Word meant for yesterday and thus miss hearing the Word that the eternal validity of the Torah was planning for today, for this generation, for this new hour in the history of the Jewish people.

3) *Crisis and Faith*, p. 93

The Halakhist recognizes the will of God as expressed in the Torah; he is wholly committed to the law and the teaching of the Torah. **But in the mutuality of the covenant the responsibility has fallen to him to take upon himself the risk of determining, in the light of the totality of Torah teaching and Torah living, the manner in which the will of the other party to the covenant is to be realized in a specific situation.** Ultimately, he has to do that in the independence of his own Torah-imbued conscience. This is our share in the covenant, the existential component of our participation in it. Loyalty to the Torah, to the divine partner to the covenant, demands that we accept the responsibility, notwithstanding the risk involved in the subjective aspect of our participation. **Only thus may the generality and abstractness of the written Torah be transformed into *Torat Hayyim*, its realization in whatever situation Jews may find themselves in the course of history.**

4) *Crisis and Faith*, p. 117

But again one might ask, have all the explanations of what is possible within the Law already been given? One does not ask these questions because the Torah has become a burden and one wishes to break away from it; **one asks because one believes in the eternal vitality of the divine revelation, because one is committed with one's whole existence to the proposition that the teaching is *Torat Hayim*, the way of life for the Jew.**

5) Private Correspondence to the *Sredei Esh* c.1960's (regarding *agunot*)

I believe with complete faith that there is a solution because I believe. Because I believe in the God of Israel and his Torah I also believe in the strength and eternal power of the Halakha to solve the problems that transpire in the lives of the *Am Yisrael*.

מכתב אישי לשרידי אש בערך 1960 פלוס

אני מאמין באמונה שלמה שיש פתרון מפני שאני מאמין. מפני שאני מאמין באל-הי ישראל ובתורתו אני מאמין ג"כ בכוח האיתן והנצחי של ההלכה לפתור את הבעיות העוברות את חיי עם ישראל.

6) *Crisis and Faith* p.98

There is no halakhah of the ivory tower. The attitude to human needs is decisive. Without understanding, without sympathy and compassion, one cannot be an authentic halakhist.



II. Modern Israeli Rabbinic Responses

<p>1) Great Pain: Rav Riskin's Battle for Justice <i>Mekor Rishon Newspaper By Zvika Klein Aug. 5 2017</i></p>	<p>צער רב: המלחמה של הרב ריסקין על הצדק במוסף 'דיוקן' של מקור ראשון צביקה קליין 5/8/2017</p>
<p>Recently, the subject of homosexuals within halakhah has been raised again and again - both on the public level and within the religious communities. What is your position on the subject? "We cannot allow what the Torah forbids, but on the other hand, 'the one who is forced, God [lit. the merciful one] exempts,' - the Torah exempts the one who is forced from the charges stemming from what he did. I want to suggest something: In the verses that speak of homosexuality, the word 'abomination' is written, and in this context the gemara defines it as 'you make a mistake in it'. In the days of Socrates and Plato, many Greeks were bisexual, and the philosophers actually preached to be homosexual, because then there was no complexity of children. They did not believe in giving birth at all. I think that's what the Torah is talking about: someone who could be a heterosexual and chose to be a homosexual about him it is said 'you make a mistake in it'. 'The one who is forced, God exempts,' is applicable only to those who cannot get some satisfaction in another way. My approach is that you have to love every Jew wherever he is. You have to let homosexuals go up to the Torah, etc. I do not ask them what they do in private, it's not my business. Judgement is God's [domain]. Would you marry them [i.e. perform the ceremony]? "A wedding is not correct [to do halakhically], but a contract of partnership is possible, and it is better, in my eyes, that they live together than to have to meet in public places, which is certainly not good."</p>	<p>לאחרונה עולה שוב ושוב נושא יחסה של ההלכה להומוסקסואלים – הן במישור הציבורי והן בתוך הקהילות הדתיות. מה העמדה שלך בנושא? "אנחנו לא יכולים להתיר מה שהתורה אוסרת. מצד שני, 'אונס רחמנא פטריה' - התורה פטרה את האנוס מן החיובים הנובעים ממה שעשה. אני רוצה להציע משהו: בפסוקים המדברים על הומוסקסואליות כתובה המילה 'תועבה', ובהקשר הזה הגמרא מגדירה אותה כ'טועה אתה בה'. בימי סוקרטס ואפלטון, רבים מהיוונים היו ביסקסואלים, והפילוסופים דווקא הטיפו להיות הומוסקסואלים, כי אז אין מורכבות של ילדים. הם לא האמינו בילודה כלל. אני חושב שעל זה התורה מדברת: מי שהיה יכול להיות הטרוסקסואל, ובחר להיות הומוסקסואל, עליו נאמר 'טועה אתה בה'. 'אונס רחמנא פטריה' שייך רק למי שלא יכול לקבל איזשהו סיפוק בדרך אחרת". הגישה שלי אומרת שצריכים לאהוב כל יהודי באשר הוא שם. צריכים לתת להומוסקסואלים לעלות לתורה וכן הלאה. אני לא שואל אותם מה הם עושים בפרטיות שלהם, זה לא הביזנס שלי. השיפוט הוא של הקב"ה. "היית מחתן אותם?" "חתונה זה לא נכון, אבל חוזה של שותפות הוא אפשרי. יותר טוב בעיניי שיחיו ביחד מאשר שייאלצו להיפגש במקומות ציבוריים. זה בוודאי לא טוב."</p>
<p>2) Rav Benny Lau: "It is not Permissible to Decree a Life of Loneliness on a Person"</p>	<p>הרב לאו: "אין היתר לגזור על בני אדם חיי בדידות"</p>
<p>In the opening of his article on marriage, Rabbi Yosef Ber Soloveitchik suggests two basic objectives regarding the institution of marriage. The first reflects a collective commitment where both partners put themselves at the service of society, and the other expresses their inner commitment that is part of the institution of marriage. This commitment stems from the experience of oneness of the two who long for love and friendship. The practical difference between these two objectives is the place of the <i>mitzvah</i>, "Be fruitful and multiply". According to the first objective the commandment of procreation is the central beam on which rests the entire building. Remove this commitment from marriage and it loses all meaning. According to the second goal the marriage is not compromised if it does not produce new life. The connection itself between the couple is the creation that is desired.</p>	<p>בפתיחת מאמרו על הנישואין, מצביע הרב י"ד סולובייצ'יק על שתי תכליות בסיסיות בדבר מוסד הנישואין. האחת מבטאת מחויבות קולקטיבית שבה שני בני הזוג מעמידים עצמם לשירותה של החברה, והשנייה מבטאת את המחויבות הפנימית שבמוסד הנישואין. מחויבות זו נעוצה בחווית היחד של שנים המשתוקקים לאהבה וידידות. תוצאה מבדילה (= "נפקא מינה") בין שתי תכליות אלו היא המקום של מצוות "פרו ורבו". לפי התכלית הראשונה מצוות פרו ורבו היא הקורה המרכזית שעליה מושתת הבניין כולו. טול מהנישואין את המחויבות הזו ואיבדת את כל משמעותה. לפי התכלית השנייה אין פגיעה בנישואין גם אם לא צמחו מהם חיים חדשים. עצם ההתקשרות של בני הזוג היא היצירה המתבקשת.</p>



As is the way of Rav Soloveitchik in other places, here too he seeks to discover in the Torah the two approaches together. The command to "be fruitful and multiply" expresses the essence and purpose of man created in chapter one. The duty of a person to procreate that appears in chapter one reveals itself to be part of a person's being a partner with God in the continuing act of creation. The very act of sex that leads to the continuation of the seed is not only sacred but natural and necessary.

Chapter two that focuses on "it is not good for humans to be alone" expresses the longing of humans to share life in partnership. Nothing in this chapter mentions the person's bodily needs, there is no addressing of the obligation to have children, but rather the [focus is on the] oppressive loneliness of the first human. Man and Woman have names, they do not belong to nature but become individuals, unique and distinct, able to join with another. "In this context, marriage had to acquire a new meaning, to express for them not only the demands of the race, but also (and perhaps especially) the longings of the individual" (Rabbi Soloveitchik, *Lonely Man of Faith* p 49). **Marriage contains the subjective desire to be saved from solitude, and also the objective institution of a covenant between two individuals who want to start a community together, and for that undertake mutual commitment to each other.**

According to this reading I would like to carefully choose my words in reply to many people who ask my opinion in connection to couple-hood for people with same sex orientation.

At the outset let me say that I do not know any rabbi from any denomination that will permit male intercourse that the Torah prohibited. **The verse in the Torah is open to interpretation, but even in its most lenient reading male intercourse is deemed a prohibition. The theme of my remarks here is not related to sexual experience, but the experience of the soul of the person who is trying to escape feared loneliness and desires to experience togetherness that occurs between spouses.**

According to this I will say that the institution of marriage was and will remain in its Jewish definition a commitment between a man and a woman intended to realize the Divine goal for continuing the world ("Be fruitful and multiply") and the realization of the personal and subjective goal of humans ("it is not good for Human to be alone"). This is the meaning of marriage "according to the law of Moses and Israel." **But couple-hood and marriage are two different things. Relationships do not require marriage and there is ample space to separate the interdependence between these two concepts.** Already Rabbi Eliezer Melamed insisted on this in writing his column "REVIVIM" [in reference to heterosexual couple who did not want a religious marriage]:

We must establish that any two people are entitled to sign on a partnership agreement of couple-hood that will entitle them to

כדרכו של הרב סולובייצ'יק במקומות אחרים, גם כאן הוא מבקש לגלות בתורה את שתי התפיסות גם יחד. הציווי "פרו ורבו" מבטא את מהותו ותכליתו של האדם הנברא בפרק א. חובת ההולדה של האדם המופיעה בפרק א מתבררת כחלק מהיות האדם שותף לקב"ה בהמשך מעשה בראשית. עצם המעשה המייני המוביל להמשכת הזרע אינו רק מקודש אלא טבעי והכרחי.

פרק ב המתמקד ב"לא טוב היות האדם לבדו" מבטא את כמיהתו של האדם לחלוק את חייו בשותפות. אין בפרק זה מאומה מצרכי הגוף של האדם, אין כלל עיסוק בחובת ההולדה אלא בבדידות המעיקה של הנברא הראשון. לאיש ולאשה יש שמות, הם לא שייכים לכלל הטבע אלא הופכים להיות אנשים פרטיים, מיוחדים ומתייחדים. "בהקשר זה צריכים היו הנישואין לקנות להם משמעות חדשה, בבטאם לא רק את דרישותיו של הגזע אלא גם (ואולי בעיקר) את כיסופיו של האדם היחיד" (הרב סולובייצ'יק, שם, עמ' 49).

הנישואין מכילים בתוכם גם את השאיפה הסובייקטיבית להיגאל מהבדידות, וגם את המוסד האובייקטיבי של כריתת ברית של שני יחידים המבקשים להקים יחד קהילה, ולשם כך מקבלים על עצמם מחויבות הדדית זה לזה.

על פי קריאה זו אבקש לגשש את מילותיי בתשובה להרבה אנשים השואלים את דעתי ביחס לזוגיות של אנשים בעלי נטיות חד-מיניות.

כבר בפתיחה אומר שאיני מכיר רב מזרם כלשהו שיתיר את משכב הזכר שנאסר בתורה. הפסוק שבתורה ניתן לפרשנויות, אך גם באופן המקל ביותר משכב זכר ייחשב לאיסור. הנושא של דבריי כאן אינו קשור לחוויה המינית אלא לחוויה הנפש של האדם המבקש להימלט מגזירת הבדידות ולחוות את חווית היחד שמתרחשת בין בני זוג.

על פי זה נאמר שמוסד הנישואין היה וישאר בהגדרה היהודית שלו התקשרות בין איש ואישה שנועד למימוש האידאה האלוקית של המשכת העולם ("פרו ורבו") ולמימוש האידאה הפרטית והסובייקטיבית של האדם ("לא טוב היות האדם לבדו"). זו המשמעות של נישואין "כדת משה וישראל". אלא שזוגיות לחוד ונישואין לחוד.

זוגיות אינה מחייבת נישואין ויש מקום רב לשחרר את התלות שבין שני המושגים. כבר עמד על כך הרב אליעזר מלמד בכתביו בטורו "רביבים" (אתר "בשבע", חנוכה תשע"ד): יש לקבוע שכל שני אנשים זכאים לחתום על הסכם לשותפות זוגית, שיזכה אותם בכל הזכויות הנגזרות מחיים משותפים, כעין משפחה. אין ראוי לקרוא להסכם זה



all the rights that derive from a shared life, just like a family. It is not appropriate to call this agreement "a covenant- *brit*", for "covenant" expresses holiness and eternity, and the State [of Israel] must allow a partnership that is not sacred and not an eternal commitment. Therefore, the proper name for this is "partnership of couple-hood". [end quote]

So that I do not transgress by God forbid taking things out of context, Rabbi Melamed did not address same sex couples. I read his words and listen to the meaning of his words. The need of a person to be freed from loneliness and to live in framework of couple-hood is an existential need. Rabbi Melamed deals with the legal question derived from this [idea] – the obtaining of benefits "like a family". I am not concerned here with the legal question but a question of principle - whether life together, under one roof, by same-sex couples who find understanding and love for each other, is a prohibition? I think we have to create boundaries for an answer to this question: **One border** – there is no permission for a person to bring himself to transgress the Torah. **Any physical or mental activity that produces physical arousal that is not allowed - will be prohibited.** Without discussing the infinite variety of possible situations I say the Torah's prohibition of sexual stimuli cannot be made permissible. **The second border** – it is not permissible to decree on people a life of being alone. Exiting from loneliness to life of couple-hood is really a life-saving act. I have seen many lonely individuals in my short life, and I know that they often are in a high-risk situation [for suicide]. **A man who cannot live in a true relationship with a woman (or vice versa) and is sentenced to a life of loneliness - it may well become a death sentence for him.** Halakha knows very well the concept of "saving a life" and makes wide use of this concept whenever possible. Also "even a possibility of [*safek*] saving a life" overrides [the prohibitions of] **Shabbat**. Even on this issue [of same sex couples] we have to use the same conceptual system and not be afraid to define the reality of loneliness as "a possibility of saving lives". This definition requires us (family members, educators and rabbis) to do all we can that the people living around us will exit from darkness to light and from death to life. Loneliness is deadly poison and faithful relationship is the elixir of life. And you shall choose life.

"ברית", מפני שברית מבטאת קדושה ונצח, ואילו המדינה צריכה לאפשר גם שותפות שאין בה קדושה והתחייבות לנצח. לכן השם המתאים לכך הוא "שותפות זוגית".
שלא אחטא חלילה בהוצאת דברים מהקשרם, הרב מלמד לא התייחס בדבריו להתקשרות זוגית של בני אותו מין. אני קורא את דבריו ומקשיב למשמעות מילותיו. הצורך של אדם לצאת מן הבדידות ולחיות במבנה זוגי הוא צורך קיומי. הרב מלמד עוסק בשאלה המשפטית הנגזרת מזה. קבלת זכויות "כעין משפחה". אני לא עוסק כאן בשאלה המשפטית אלא בשאלה העקרונית – האם עצם החיים המשותפים, תחת קורת גג אחת, של בני זוג חד מיניים שמוצאים הבנה ואהבה זה עם זה הם איסור? לדעתי צריך לייצר גבולות גזרה כתשובה לשאלה זו: **הגבול האחד** – אין היתר לאדם להביא עצמו לאיסורי תורה. כל פעילות גופנית או נפשית שמייצרת התעוררות פיזית שאינה מותרת – תהיה אסורה. מבלי להתפלפל במגוון אין סופי של סיטואציות אפשריות אני אומר שאיסורי תורה של גירויים מיניים לא יכולים למצוא היתר.
הגבול השני – אין היתר לגזור על בני אדם חיי בדידות. עצם היציאה מן הבדידות אל חיי הזוגיות היא הצלת חיים של ממש. ראיתי הרבה אנשים בודדים בחיי הקצרים, ואני יודע שפעמים רבות הם בסביבת סיכון גבוה. גבר שאינו מסוגל לחיות בזוגיות של אמת עם אישה (או להפך) נידון לחיי בדידות שעשויים להיות עבורו גזר דין מוות. ההלכה מכירה היטב את מושגי "פיקוח נפש" ועושה בהם שימוש רחב עד כמה שאפשר. גם "ספק פיקוח נפש" דוחה שבת. גם בסוגיה זו אנו צריכים להשתמש באותה מערכת מושגית ולא לפחד להגדיר את המציאות של הבדידות כ"ספק פיקוח נפש". ההגדרה הזו מחייבת אותנו (בני משפחה, מחנכים ורבנים) לעשות כמה שביכולתנו כדי שהאנשים החיים בסביבתנו יצאו מאפילה לאורה וממוות לחיים. הבדידות היא סם מוות והזוגיות הנאמנה היא סם חיים. ובחרת בחיים.

3) HaRav Medan: "One Should Not Be Stringent With One Who Does Not Have A Kosher Release For His Sexual Desires"
09.09.2009 Published in *Makor Rishon* Newspaper 09.04.09

The murder at the club in Tel Aviv and the demonstrations and incitement that followed made me realize that you cannot ignore any more the place of homosexuality in our lives. The phenomenon and examination of which are not pleasant, however, the fog surrounding it, which blurs the distinctions

הרב מדן: "אין להחמיר עם מי שאין פורקן כשר לכוחותיו המיניים"

כ' באלול התשס"ט, 09/09/2009 (פורסם במקור ראשון, 4.9.09)

רצח במועדון בתל אביב וההפגנות וגם ההסתה שבאו בעקבותיו גרמו לי להבין שלא ניתן עוד להתעלם ממקומה של ההומוסקסואליות בחיינו. התופעה והחיסוט בה אינם נעימים, אך הערפל האופף אותה ומטשטש את ההבחנות בין

between good and bad associated with it, must disappear. The largely secular public sees the community of homosexuals as persecuted and therefore sympathies with them. **The majority of mitzvot observant public strongly refrained from discussing the phenomenon** and a minority joins the secular public, which opposes the "persecution". The other part is beginning to see homosexuals, in their expressions, in their opposition and incitements a community of pursuers. In this spirit Moshe Feiglin wrote two weeks ago his essay on 'I am proud homophobe.' **The fog comes from the tendency to put all homosexuals in one drawer. But this is wrong! Haredim are not made of one piece. They have among them righteous people, average people and wicked people. Kibbutz members are not made of one piece, the Border Police are not homogeneous and similarly neither are homosexuals.** For that matter we will divide them into three groups:

The Righteous:

The first group are those with the opposite orientation [i.e. same sex attraction], mostly observant of *mitzvot*, who do not act on their inclination, because of the strict prohibition that exists in relation to it. **In many cases (and in my opinion, it is a good thing) they do not marry a woman (these lines are written, for the sake of brevity, about men, but the laws are similar for women) and they may have a friend for life [haver lehayyim-life partner], but without the closeness of flesh with him.** These people are, in the subject under discussion, in the category of completely righteous persons, and anyone who insults them verbally, or by refraining from contact with them or by just a lack of respect, transgresses, I believe, the prohibition of oppressing with words, and the commandment of 'Love your neighbor as yourself'. I also do not see any legal permission [*heter*] to prevent them from any *davar shebekiddusha* [holy act -like counting in a *minyan*], like the Torah reading, passing before the ark [i.e. being a prayer leader] or giving a Torah lecture in public.

Comments about this group:

Naturally there exists an expectation within the group themselves that they do not feel completely at peace with their orientation, which causes them not to establish a normative family, and even pulls them toward sin, God forbid, and they will try to change their orientation through therapy. It is possible that not every method of care is appropriate for everyone. It is possible that there are amongst them people that no treatment will help them, and it may even cause harm to them. However, do not despair from treatment as an initial response, and one should expect from them effort in this regard.

An unparalleled difficult question is what is the boundary of permitted closeness between these two life partners? The Torah explicitly prohibits, with a most serious prohibition, the sexual contact. Lesser contact than this, from the concept of preventing the act itself, is little discussed by the Sages and Jewish law, and

טוב לרע הקשורות בה חייב להיעלם.
הציבור החילוני ברובו רואה בהומוסקסואלים ציבור של נרדפים, ובשל כך אהדתו אליהם. **ציבור שומרי המצוות רובו נמנע בכוח מלדון בתופעה, ומיעוטו מצטרף לציבור החילוני, המתנגד לירדיפה.** חלקו האחר מתחיל לראות בהומוסקסואלים, בבוטותם, בהתרסותיהם ובהסתתם דווקא של ציבור של רודפים. ברוח זו כתב לפני שבועיים משה פייגלין את מאמרו 'אני הומופוב גאה'.
הערפל נובע מן הנטייה להכניס את כל ההומוסקסואלים למגרה אחת. ולא היא! החרדים אינם עשויים מעור אחד. יש בהם צדיקים, בינוניים ורשעים. חברי הקיבוצים אינם עשויים מעור אחד, שוטרי מג"ב אינם מעור אחד וכך גם ההומוסקסואלים. לצורך העניין נחלק אותם לשלוש קבוצות:

הצדיקים

הקבוצה הראשונה היא בעלי נטיות הפוכות, בעיקר שומרי מצוות, שאינם מממשים את נטייתם, מחמת האיסור החמור שיש בה. **במקרים רבים (ולדעתי, טוב שכך) הם לא יישאו אישה (שורות אלו נכתבות, למען הקיצור, על גברים, אך דינן דומה גם לגבי נשים), ואפשר שיהיה להם חבר לחיים, אך ללא קרבת בשר עימו. אנשים אלו הם בעניין הנידון בגדר צדיקים גמורים, וכל הפוגע בהם במילה, במניעת קשר עמם או בסתם חוסר כבוד, עובר לדעתי על איסורי הונאת דברים ומצוות 'ואהבת לרעך כמוך'. גם איני רואה היתר למנוע מהם כל דבר שבקדושה, כקריאה בתורה, מעבר לפני התיבה או נתינת שיעור בתורה בציבור.**

הערות על קבוצה זו:

בדרך הטבע קיימת ציפייה מבני הקבוצה שלא ישלימו עם נטייתם, המביאה אותם לאי הקמת משפחה מסודרת, ואף מושכת אותם לכיוון חטא ח"ו, וינסו לשנות את נטייתם באמצעות טיפול. אפשר שלא כל דרך טיפול מתאימה לכל אדם. אפשר שיש ביניהם ששום טיפול לא יעזור להם, ושמה הוא אף עלול להזיק להם. אך אין לקבל ייאוש מטיפול כתגובה ראשונית, ויש לצפות מהם למאמץ כן בעניין.

שאלה קשה מאין כמותה היא מהו גבול הקרבה המותר בין שני חברים לחיים. התורה אוסרת במפורש, ובאיסור חמור ביותר, את המגע המיני. קרבה פחותה ממנו מדין סייג נידונה מעט בחז"ל ובהלכה, ואין בה כדי למלא שולחן ערוך מסודר. לדעתי,



there is not enough to fill a code of law. In my opinion, it is possible to draw the boundaries of the prohibition to the limits that are most stringent, **however, similarly one should not be stringent with one who does not have a kosher release for his sexual desires, for any stringency can create a leniency for the one who despairs from the ability of Halakha meet their basic needs.** The questions requires a serious and deep deliberation, and similarly correctly our generation's rabbis did by not formulating a clear and orderly ruling on this matter, leaving the discretion of each one who checks in to the matter case by case according to the situation of the questioner. In any case the expectation exists from any one with this opposite orientation to adopt for himself a rabbi, *talmid hakham* God fearing who will get to know him in the most through manner **and can rule for him in what to be lenient and what to be stringent.**

A final note on the members of this group: There is a tendency among the public not to believe them when they claim their innocence with regard to forbidden sexual contact. In similar questions to these (in other matters) the *Chafetz Chaim* ruled in his pure book, and similar one should not move from his ruling on the question of who one is permitted to suspect of a transgression. **In general, we are commanded also here in the *mitzvah* of "with justice judge your colleague," and one who transgresses this may drag us into severe transgressions regarding those who have opposite orientation. God forbid that we transgress them.**

The Transgressors

The second group: those that act on their sexual orientation with their own kind. If we are dealing with men, it is a crime of infidelity and sexual transgression of the most serious type, a sin defined in turn as an abomination and an act of Canaan, and the punishment for it is the most severe. Here [in this category] there are two sub-groups:

A) Those that are not observant of *mitzvot* and do not believe in them. They do not want our interference in their private interests, and usually there is no chance that our reproach will affect anything. I think we should not be intervening in their affairs and leave them be. When meeting with them we should treat them with (cool) interest and courtesy, and we will not strike down their civil rights.

B) People who belong to the community of the *mitzvot*-observant but who knowingly skip over the prohibition of homosexual intercourse (and I'm not talking about a single failure that the one who does so is in the category of observing the *mitzvot*, for the process of *tesuvah* applies to him). Perhaps they believe their own nature permits the sin, and perhaps they have despaired from correcting it. These people want, not only peace as citizens and that we will not bother them, but also to be members in a religious community and the synagogue where they pray.

And here, with all the help that we should extend to them to free themselves from their sin, I think we cannot accept them as

ניתן למשוך את גדרי האיסור עד קצה גבול החומרה, אך דומה שאין להחמיר עם מי שאין פורקן כשר לכוחותיו המיניים, שהרי כל חומרה עלולה להוליד קולא אצל מי שיתייאש מיכולתה של ההלכה לענות על צרכיו הבסיסיים. השאלות דורשות שיקול דעת גדול ועמוק, ודומה שיפה עשו רבני דורנו שלא ניסחו משנה ברורה וסדורה בעניין, והותירו שיקול דעת של בדיקת כל מקרה לגופו על פי מצבו של השואל.

מכל מקום, קיימת ציפייה מכל בעל נטיות הפוכות לאמץ לעצמו רב תלמיד חכם וירא שמים שיכיר אותו בצורה יסודית, ויוכל

להורות לו במה להקל ובמה להחמיר.

הערה אחרונה על הנמנים עם קבוצה זו: קיימת נטייה בציבור שלא להאמין להם בטענתם על חפזם ממגע מיני אסור.

בשאלות דומות לאלו (בעניינים אחרים) דן ה'חפץ חיים' בספרו הטהור, ודומה שאין לזוז מפסקיו בשאלה במי מותר לחשוך בדבר עברה. ככלל, אנו מצווים גם כאן במצוות 'בצדק תשפוט עמיתך', ומעבר עליה עלול לגרור אותנו לאיסורים חמורים כלפי בעלי הנטיות ההפוכות, וחלילה מלעבור עליהם.

העבריינים

הקבוצה השנייה: אלו שמממשים את נטייתם המינית עם בני מינם. אם בגברים עסקינן, מדובר בעבירת ניאוף וגילוי עריות מן החמורות ביותר, עבירה המוגדרת בתורה כתועבה וכמעשה כנען, ועונשה חמור מכול.

כאן יש שתי קבוצות משנה:

א) אלו שאינם שומרים מצוות ואינם מאמינים בהן. הם אינם מעוניינים בהתערבותנו בענייניהם הפרטיים, ובדרך כלל אין סיכוי שתוכחה שלנו תשפיע עליהם במשהו. דומני שנכון שלא נתערב בענייניהם ונניח להם. במפגש עםם נתייחס אליהם בענייניות (קרירה) ובאדיבות, ולא נקפח את זכויותיהם האזרחיות.

ב) אנשים המשתייכים לציבור שומרי המצוות אך פוסחים בידועין על איסור משכב זכר (ואינני מדבר על כישלון בודד, שחזקת עושהו שומר המצוות, שלפחות החל בתהליכי תשובה עליו). אפשר שהם סבורים שנטייתם הטבעית מתירה את החטא, ואפשר שהתייאשו מתיקונם. אנשים אלו רוצים, מלבד שניתן להם מנוחה כאזרחים ושלא נטריד אותם, גם להיות חברים בקהילה דתית ובבית הכנסת שבו הם מתפללים.

וכאן, עם כל העזרה שנושית להם כדי להיחלץ מחטאם, לא נוכל לדעת לקבלם כחברים לכל דבר שבקדושה. חטא ניאוף



members for *devarin shebekiddusha* [*minyan*, Torah reading]. The sin of infidelity and sexual transgression is not just “another transgression”! It is one of the three fundamental things which we are commanded to give up our lives [and not transgress]. Just as we cannot accept as members for *devarin shebekiddusha* idolaters and murderers, so we cannot accept those that [transgress] sexual prohibitions. **My intention is not to permit a person to remove someone from the synagogue, because even here we are commanded against the severe prohibitions of embarrassment and prohibition of oppression with words**, when they cannot be of practical use, but I'm afraid that if we glorify more than is appropriate the commandments of loving thy neighbor in this case, and we allow them to participate in *devarim shebekdusha*, and to have them discharge the obligation of others, we will expose ourselves to the damage of clemency towards this hard phenomenon, and the price of this damage to the building of a community that guards holiness and *mitzvot*, will likely be high.

The Proud Ones

The third group is the proud ones, the ones that turned their sexual orientation to ideological transgression of the destruction of the family. I imagine some of them reached their state not because of a physical problem or a difficult mental problem, but because of a desire to try a new adventure, and it also became addictive to boys who have experienced it at a very young age once they have had their fill of sexual experiences with girls. These have turned their deviance into an ideology of freedom and liberty to all desires and to breaking every framework, and they waved the flags of their sexual desire on every high hill and under every leafy tree in order to harm, hurt, threaten and control, and in order to drag it into their ranks other young men who [otherwise would be] drawn in the “mainstream”. The form of their dress and appearance in the manner in which they go and the blatant propaganda testify to their actions and intentions, and I will not expand on it more for the pain is great.

They are today friends of the Supreme Court and they are sheltered under the wings of the media who wish to destroy the *mitzvah* observant community. The court and the media are seduced as it were by their constant tendency to burst into tears of being persecuted, but this is not true. The tendency to burst into tears and persecution are the cruel weapons of terrorists in many places. Those who go with them in their ways, even if it merely to be left at home with his appetites, takes responsibility for the actions of this group, and will not be spared the judgment [that they will receive].

The struggle against them should be through removing the innocent factors of those with these orientations from the claws of the ideological sinners and political and media activists who accompany them. **This is done by giving the feeling to those of opposite orientation that they are not persecuted, and no one intends to look into their actions in their beds and criticize them;**

וגילוי עריות אינו 'עוד עבירה'! הוא משלושת הדברים היסודיים שעליהם אנו מצווים למסור את נפשנו. כשם שלא נוכל לקבל לקהילה לדבר שבקדושה עובדי עבודה זרה ושופכי דמים, כך לא נוכל לקבל אליה מגלי עריות. **אין בכוונתי להתיר לסלק אדם מבית הכנסת, שהרי גם כאן אנו מצווים על האיסורים החמורים של הלבנת פנים ושל הונאת דברים כשאין בהם תועלת מעשית**, אך אני חושש שאם נהדר יותר מן הראוי במצוות אהבת רע במקרה זה, ונצטרף לדבר שבקדושה, ולהוצאת הרבים ידי חובתם, נחשוף את עצמנו לנזקה של הסלחנות כלפי התופעה הקשה, ומחירו של נזק זה בבניית של קהילה שומרת קדושה ומצוות עלול להיות גבוה.

הגאים

הקבוצה השלישית היא ה'גאים', אלו שהפכו את נטייתם המינית לעבריינות אידיאולוגית של חורבן המשפחה. אני מניח שחלקם הגיעו לנטייתם לא מחמת בעיה גופנית או בעיה נפשית קשה, אלא מחמת רצון לנסות הרפתקה חדשה, וכך התמכרו לה גם נערים שהתנסו בגיל צעיר מאוד עד כדי שובעה בחוויות מיניות עם בנות. אלו הפכו את סטייתם לאידיאולוגיה של חופש ודרור לכל יצר ולפריקת כל מסגרת, והניפו את דגלי תאוותיהם המיניות על כל גבעה גבוהה ותחת כל עץ רענן במטרה לפגוע, להכאיב, לאיים ולשלוט, ובמטרה לגרור כך אל שורותיהם צעירים נוספים הנמשכים ל'מיניסטרס'. צורת לבושם והופעתם בתהלוכותיהם ותעמולתם הבוטה מעידות על מעשיהם ועל כוונתם, ולא ארחיב, כי גדל הכאב.

הם היום ידידי בית המשפט העליון וחוסים תחת כנפי התקשורת, המעוניינים להדביר את ציבור שומרי המצוות. בית המשפט והתקשורת מתפתים כביכול לבכיינותם התמידית על היותם נרדפים, אך זה אינו נכון. הבכיינות והנרדפות הן נשקם של האזכרים שבטרוריסטים במקומות רבים. מי שהולך עמם בתהלוכותיהם, גם אם כוונתו אינה אלא שיניחו לו בביתו עם תאוותיו, נוטל אחריות על מעשיה של קבוצה זו, ולא יינקה מדינם.

המאבק בהם צריך להיות באמצעות הוצאת הגורמים התמימים בעלי הנטייה הנזכרת מציפורניהם של העבריינים האידיאולוגיים והעסקנים הפוליטיים והתקשורתיים המלווים אותם. **זה ייעשה על ידי מתן תחושה לבעלי הנטיות ההפוכות שהם אינם נרדפים, ושאיש אינו מתכוון להציץ אל מעשיהם במיטתם ולבקר אותם; ועל כך**



And that we ought to declare openly. But regarding loving them, connecting with them and having them participate in *kedusha*, this is already a different issue whose cost we tried to clarify above. They are three groups, each with a different way of relating to them. If we do not come to clarify the differences, we may drown in a sea of liberal sympathies to those who threaten the sanctity of the family in Israel.

כדאי שנכריז בגלוי. אך לאהוב אותם, להתחבר אליהם ולצרפם לקדושה, זוהי כבר פרשה שונה שאת מחירה ניסינו לבאר לעיל. שלוש קבוצות הן, ולכל אחת יחס אחר. אם לא נשכיל להבהיר את ההבדלים, אנו עלולים לטבוע בים האהדה הליברלית למי שמערערים את קדושת המשפחה בישראל.

4) Oral Sex, HaRav Yuval Sherlo

11 Kislev 5779, 19/11/2018

https://www.kamoha.org.il/?page_id=15263

Question: Shalom, Is oral sex and hugging and kissing between two men forbidden?

Answer: Greetings, Hugging and kissing between men is not forbidden in its own right, since the Halakha assumes that there is no sexual dimension [attraction] to it.

However, where there is a sexual dimension and desire - some [authorities] have explained that we are entering the definition of "do not come close to revealing nakedness"- that according to Maimonides any closeness to forbidden sexual relations, certainly those with sexual meaning are prohibited. In contrast [to Rambam], there are rabbis, who are connected to men who are attracted to their own kind, who taught that one should be lenient in all that is possible because of the severe distress, and one should follow the lenient opinions in this situation that did not forbid [this type of touch]. Oral sex is not discussed extensively in the world of halakhah, however, in general "sex in the non- usual manner" or "sex via body parts" is considered sex.

All the best

מין אורלי, הרב יובל שרלו
י"א כסלו התשע"ט, 19/11/2018

שאלה: שלום, מין אורלי וחיבוק ונישוק בין שני גברים אסור?

תשובה: שלום וברכה. חיבוק ונישוק בין גברים אינו אסור מצד עצמו, שכן ההלכה יוצאת מנקודת הנחה שאין בו שום ממד מיני.

ברם, במקום בו יש ממד מיני ותשוקתי - יש שהסבירו שאנו נכנסים לגדרי "לא תקרבו לגלות ערווה", שלדעת הרמב"ם כל קירבה לעריות, בוודאי שעם משמעות מינית - אסורה. לעומתם, יש בין הרבנים הקשורים לגברים הנמשכים לבני מינם שלימדו שיש להקל ככל האפשר על המצוקה הקשה, וללכת לאור השיטות המקלות במצב זה שלא אסור.

מין אוראלי לא נידון בצורה מקיפה בעולם ההלכה, אולם בדרך כלל "ביאה שלא כדרכה" או "דרך אברים" כן נחשבת כביאה. כל טוב

5) On same-sex couples in the Orthodox Jewish community 'It is not good for a person to be alone' – regardless of their sexuality. On coming out, finding a partner, tying the knot, and having children

R. Benjamin Lau

Translation (not exact): Shira Pasternak Be'eri*

Times of Israel Blog Dec 11, 2020

"לא טוב היות האדם לבדו"
זוגיות ומשפחה לבני ובנות הקהילה
הלהט"בית
הרב בני לאו

Facebook

October 10, 2020

Introduction

The impetus for the document that you are about to read was a scene from Rabbi Mordechai Vardi's unsettling documentary "Marry Me However," a film that tells the stories of Orthodox gay men and lesbian women who entered marriages to opposite-sex partners in an attempt to live in accordance with Jewish law and be accepted by their religious families and communities. **In that scene, Rabbi Yuval Cherlow remarks that "we [rabbis] know how to say no, but we can't cite an article or viewpoint that says what is permitted."**

Rabbi Cherlow's reference to our lack of a "yes" regarding same-sex partnerships touched me deeply, because I knew how right he is. For almost 30 years, I have been in contact with LGBTQ+ people and have counseled them and their families. The term that best

מבוא

תודה לרב מרדכי ורדי על הסרט המטלטל "חתונה הפוכה". **במהלך הסרט אומר הרב יובל שרלו שאנחנו (הרבנים) "יודעים לומר מה לא, אבל אין לנו שום מאמר או עמדה שאומר מה כן."**

דבריו של הרב שרלו על היעדר "מה כן" נגעו בי בעומק, כי ידעתי עד כמה הוא צודק. כבר קרוב לשלושים שנה שאני חשוף ומלווה אנשים מבני ובנות הקהילה או ממשפחותיהם. השם הכולל למציאות העוטפת אותנו בסוגיה זו הוא 'מבוכה'. מעטים הם אלה הרוצים לקרוע קריעה על



describes the way the Orthodox community deals with the reality that surrounds us is “confusion.” Few parents want to tear their clothes in mourning and cut off ties with their child who has come out of the closet. But the way in which this situation should be navigated in family and community life in the Orthodox Jewish community is very unclear, **and we desperately need a road map to guide us.**

The thought of the need for this document would not leave me. Following in the footsteps of Rabbi Moshe Chaim Luzzatto, whose principle of “alacrity” in the book *Mesilat Yesharim* teaches us the value of turning thought into action without any delay, I wrote a first draft and sent it to several rabbis and to a few LGBTQ+ friends. I discussed some of the points with them and incorporated some of their suggestions.

The document before you is not a detailed treatise of Jewish law with halakhic rulings that should be followed without question. Rather, it is a collection of recommendations for how people of the same sex can live together as couples and have families within the larger context of Orthodox Jewish families and communities, and for how their families and communities should relate to them. It does not seek to permit the forbidden, or to forbid the permitted; rather, it aims to pave a possible way of life within the reality in which we are living. It is a meeting point between the world of revelation and the world of reality; between our eyes that look toward Heaven and our encounters with the people who live around us.

The act of repair in the world takes place by means of meeting the eyes, hearing the voice, and feeling the heartbeat of the people around us. The world of theory strives to create pure truths, and therefore prefers to look away from the personal when a person's reality does not match our philosophical constructs. Our religious world is always composed of these two levels: the world of the Torah and the world as it is in reality.

The admonition against same-sex relations in the book of Leviticus is well known. **But we also must deal with the reality around us. When torn between the words of the Torah and the reality of people who are attracted to people of their own sex, some people cling to the words of the Torah and ignore the reality around them, while others focus on the reality and give up on the words of the Torah. But a person who wants to serve God fully in the world must learn to hold the words of the Torah in one hand, to hold reality in the other, and to live with them both. Living with both simultaneously is always more difficult than forfeiting one or the other. It often leaves us without answers and without clear understanding. At times, the gap between Heaven and earth can also be daunting.**

I believe in the wisdom of the crowd and hope that the readers of this document will comment on it and will enlighten us by sharing their own perspectives. By virtue of the collective insights and the goodwill of many people, we will hopefully continue to improve and refine these guidelines in the future.

בן או בת היוצאים מהארון, אך דרך ההתנהלות בחיי המשפחה והקהילה הדתית מעורפלת, **וחסרה מאד מפה להכוונה בדרך.**

המחשבה על הקובץ הזו לא נתנה לי מנוח. בהנחיית הרמח"ל במסילת ישרים (מידת הזריזות) שמלמד אותנו לתכופ את המעשה למחשבה ולא להניח לשיהוי הזמן, כתבתי את הטיוטה הראשונה של המסמך הזה ושלחתי למספר רבנים וכן למספר חברים וחברות מהקהילה הלהט"בית. דנתי איתם בפרטים שונים, חלק מההערות הכנסתי למסמך הזה וחלק הותרתי בחוץ.

המסמך שכאן אינו "ספר הלכה" בבחינת "כזה ראה וקדש". זהו קובץ של המלצות לניהול חיי זוגיות ומשפחה של בני ובנות הקהילה הלהט"בית בתוך המשפחה והקהילה הדתית. הקובץ הזה לא בא להתיר איסורים ולא לאסור את המותר. הוא מבקש לפלס דרך של חיים אפשריים בתוך מציאות חיים. זהו מפגש בין עולם האידיאה לבין עולם המציאות, בין העין הנישאת לשמיים לבין המפגש עם האדם שחי בסביבתו.

פעולת תיקון בעולם קורית במפגש עם מבט העיניים, מיתרי הקול ופעימות הלב של ה"אחר". העולם האידיאלי מנסה לייצר אמיתות מזוקקות ולכן מעדיף להסיט את המבט מהאישי המערער את האידיאה. עולמנו הדתי בנוי תמיד משתי הקומות הללו. הקומה התורנית האידיאלית והמציאות של העולם כמות שהיא.

יש הרוצים לייצר מהלך של תיקון אל עבר האידיאה על ידי התעלמות מהמציאות. יש הרוצים לייצר מהלך של תיקון אל עבר המציאות על ידי ויתור על האידיאה. אבל מי שרוצה לעבוד את ה' בעולם בשלמות צריך להתרגל להחזיק בידי ג' את התורה האידיאית וגם את המציאות ולחיות עם שניהם. זה תמיד יותר קשה, פעמים רבות מותיר אותנו חסרי מענה, חסרי הבנה ולעיתים גם מבוהלים מהפער שבין שמים לארץ.

אני מאמין בחכמת ההמון ומקווה שרבים מקוראות וקוראי המסמך יעירו ויאירו עליו מצדדים שונים. מכוח הרצון הטוב של רבים ומכוח תבונת ההמון נתקן ונוקק את הדברים בהמשך.



A. The Closet Is Death: Revealing the Secret

1. "It is not good for a person to be alone" (Genesis 2:18). In the entire story of creation in the Book of Genesis, only one thing is deemed "not good": the state of being alone. The need to break out of loneliness is as essential as air is to breathing.

2. The process begins at a special moment when a person, whoever that person may be, looks in the mirror and says to the Creator: "Hineni — here I am." Standing upright with eyes wide open, facing who I really am, is a prerequisite for choosing life. This encounter with the self, standing alone in front of the mirror, is the defining moment before coming out of the closet. **It is vital for enabling a person to respond to the Divine question "where are you?" without going into hiding.**

3. The next step in entering into life is coming out of the hermetically sealed closet. Another set of eyes and another beating heart must also be let in on the big secret. Some people prefer to keep the truth hidden from the public eye and reveal it only to a close confidant. Other people feel that coming out liberates them, allowing them finally to live without having to hide from who they really are. Coming out is a very personal process and people chose to do it in different ways. In my experience, often the best way to come out is gradually and carefully, so that family and friends can come to terms with this newly revealed reality, which may come as a shock. This also enables the person who is coming out to process the experience gradually, in whatever way is most appropriate for their needs. In my experience, it is helpful if the person who is coming out begins by identifying someone who is receptive and has the capacity to be able to handle the news. Proper preparation for coming out may have a welcome and positive outcome, yielding a family that provides lifelong acceptance, care, and support.

4. Parents often want to slow the process of their child coming out, both because of their own needs and out of concern for their child's welfare. Children who are coming out may find it difficult to understand their parents' ambivalence. If rabbis are accompanying individuals and their families in the coming out process, it is important for them to be aware of all the competing needs.

B. "I will make him a helpmate": Partnership

1. "I will make him a helpmate" (Genesis 2:18). The family that the Torah portrays as ideal is one in which a man and a woman create a complete family unit. Reality, however, does not always match this, and the question of what the right partnership framework is for each unique individual is a critical question.

2. **Finding a partner with whom to share all of life is one of life's greatest gifts.**

3. In the rules of dating and courtship, there is one cardinal rule that is above all others: the prohibition of deceit, as expressed in the commandment "Do not wrong one another." If a person who is primarily attracted to people of the same sex nevertheless chooses

(א) ארון זה מוות: גילוי הסוד

1. "לא טוב היות האדם לבדו". מכל מעשה הבריאה רק הבדידות נקראת "לא טוב". הצורך ביציאה ממעגל הבדידות חיוני כמו אויר לנשימה.
2. זה מתחיל ברגע מאד מיוחד שבו עומד אדם (כל אדם באשר הוא) מול המראה ואומר לבוראו "הנני". העמידה שלי בעיניים פקוחות מול מי שאני תנאי סף לבחירה בחיים. העמידה הזו, לבד מול המראה, היא הרגע המכונן שלפני היציאה מהארון. של היכולת לענות לשאלת הבורא "אייכה" ולא להתחבא.
3. הצעד הבא ביציאה לחיים הוא יציאה מהארון ההרמטי. עוד זוג עיניים ולב פועם צריך להיות שותף לסוד הגדול. יש מי שיעדיף לשמור את הסוד כמוס מעיני החברה ולשתף בו רק מישהו קרוב. יש מי שמרגיש שהיציאה מהארון משחררת אותו סוף סוף לחיות ולא להתחבא מפני עצמו. הרבה פעמים הדרך הטובה לצאת מהארון היא במתינות ובוהירות כדי שהסביבה תהיה מסוגלת לקלוט ולספוג את המציאות החדשה שיש בה הרבה מן הטלטלה. גם האדם עצמו יוכל לבחון את חווית היציאה בצורה תהליכית ונכונה עבורו. מהלך היציאה מתחיל בזיהוי האחת או האחד שיש להם יכולת ספיגה וקליטה מוגברת. עבודת הכנה נכונה של יציאה מהארון עשויה להביא לתוצאה מבורכת של משפחה עוטפת, מכילה ומלווה במהלך החיים.

(ב) "אעשה לו עזר כנגדו" – הזוגיות

1. "אעשה לו עזר כנגדו". המשפחה המשורטטת בתורה כאידיאלית היא של איש ואשה היוצרים תבנית משפחתית שלמה. המציאות, כידוע, אינה אידיאלית ושאלת הבחירה במבנה הזוגי הנכון לאדם הפרטי והייחודי היא שאלה קריטית.
2. **מציאת בן זוג שעמו ניתן לחלוק חיים שלמים היא סם חיים.**
3. בהלכות שידוכים יש חוק ראשוני ונעלה מעל כל והוא איסור הונאה: "ולא תונו איש את עמיתו". גם אם אדם עם נטייה ברורה לבני מינו בחר לנסות ולקיים מסגרת משפחתית של איש ואשה, חובתו



to try to marry a person of the opposite sex in order to create a family, that person is obligated to inform their partner of their actual sexual orientation. Concealing this has left too many people broken and shattered in our world.

4. In the above situation, it is difficult to say exactly when the right time is to reveal one's actual sexual orientation to their partner. Opening up and divulging innermost feelings requires complete trust and confidence. While sharing intimate information on a first date is not required, it is very wrong to allow a deep and intimate relationship to develop while concealing this information. Finding the elusive right time to share this information is critical, and it is advisable to consult with someone else when making this decision.

5. Whatever one's sexuality, the need for intimate partnership is human. The way this need is realized may be different, varying with the intensity of each person's orientation and other considerations that affect their choice. Some people may enter into a loving relationship with a partner of the opposite sex, while others may enter into a relationship with a partner of the same sex. This is a very personal decision; family and friends should avoid being judgmental and should try to allow the process to develop in accordance with the person's nature and individual needs.

6. If physical contact with a person of the opposite sex causes feelings of revulsion, it is forbidden to try to form a heterosexual couple and build a family that way. This attempt would be extremely damaging to the other person entering into the committed relationship.

7. Most gay and lesbian people and many bi people seek to build intimate relationships with people of the same sex. When a child tells their parents or family about a same-sex partner, the news often triggers turbulent and conflicting emotions. On the one hand, parents are happy to see their loved one leaving loneliness behind. On the other hand, they often experience this as a new stage of mourning and of letting go of their dream of their child, who is now clearly staking out a different path in life. Just as the process of coming out should be undertaken in a gradual and sensitive manner, it is advisable to introduce a same-sex partner to the family in a way that takes into account the family's ability to deal with this news. In my experience, I have found that parents often react more strongly to meeting a same-sex partner than to their child's coming out. It is advisable for parents or family members to get assistance from support groups in the religious community, such as those operated in Israel by the TEHILA non-profit organization.

8. Sometimes, a heterosexual person makes a conscious decision to enter into a life of partnership with a person who is primarily attracted to people of their own sex. This is sometimes done out of altruism, without sufficient understanding of the challenges and pitfalls that will arise. It is imperative that couples considering this possibility receive guidance that will raise all the issues that may arise in the future. **These include the possibility that the lack of sexual intimacy within the partnership may lead people to seek it**

ליידע את בן או בת הזוג בנטייתו המינית. יש בעולמנו יותר מדי אנשים שבורים כתוצאה מהעלמה זו.

4. שאלה שקשה לתת לה תשובה מדידה היא הזמן שבו נכון לשתף את בן הזוג. פתיחת הלב והפקדת צפונותיו בידי הזולת דורשת אמון מלא ובטחון עצום. לא נכון לספר על הנטייה מיד בתחילת ההיכרות אבל מאד לא נכון לייצר התקשרות נפשית עמוקה בלי לספר. נקודת הזמן החמקמקה הזו היא קריטית וכדאי מאד להיעזר בעוד אדם שילוה בהחלטה הזו.

5. הצורך בזוגיות של אדם עם נטייה חד מינית אינו שונה מצרכי כל בני האדם. הדרך למימוש זוגיות זו שונה, בהתאם לעומק הנטייה ולשיקולים נוספים בבחירה. יש מי שיחפש זוגיות עם בן/בת המין השני ויש מי שיחפש זוגיות עם בן/בת אותו המין. זו בחירה אישית מאד והסביבה המלווה צריכה להשתדל להימנע משיפוטיות ולאפשר לתהליך האישי לצמוח בהתאם ליכולת האדם וצרכיו.

6. אם המגע או המשיכה לבני/בנות המין השני גורם לדחייה מוחלטת – אסור לנסות ולבנות משפחה רגילה. זו פגיעה חמורה באדם שעמו נכנסים לברית.

7. רוב בני ובנות הקהילה הלהט"בית מעדיפים ומשתדלים לבנות זוגיות עם בני מינם. כשהבן או הבת מספרים להורים ולבני המשפחה על קיומו של בן/בת זוג מאותו המין מתקבלת הבשורה ברגשות סוערים ומעורבים. מצד אחד זו שמחה לראות את האדם היקר יוצא מהבדידות, אך מצד אחר יש כאן עוד שלב בתהליך האבל והפרידה מהחלום אודות הילד ה"רגיל" שמקבע את חייו בהגדרתו כ"אחר". כמו שיציאה מהארון טוב לה להיות מבוקרת ורגישה גם השלב של הזוגיות כדאי לו להיות מתווך בהלימה לכושר הספיגה של המשפחה. הניסיון מלמד שהתגובות לשלב הזה פעמים רבות קשות בהרבה מהשלב הקודם, וכדאי מאד להורים ובני משפחה להיעזר בקבוצות תמיכה דתיות שפועלות בארגון Tehila תהילה – עמותת הורים למען הורים ללהט"בים.

8. יש מצבים שבהם בן/בת זוג (שאינם מהקהילה הלהט"בית) רוצים להיכנס לחיים זוגיים עם בן/בת זוג מהקהילה הלהט"בית בעיניים פקוחות. לעיתים הרצון הזה נעשה מתוך תחושת אלטרואיזם ובחוסר הבנה מספיק לגודל האתגר ומשברי הדרך. יש הכרח ללוות את הזוג בקבלת ההחלטה הזו מתוך שיקוף מלא של המציאות העתידית שמחכה להם (כולל חשש שהיעדר מיניות בתוך הזוגיות הזו תגרור מציאת חלופות מחוץ לבית).

elsewhere. Choosing a life of partnership that is devoid of sex is a possible choice, but is not a natural one. As with all human needs, sexual needs are not uniform and vary in intensity from person to person. For some people, a warm embrace is enough, while others need more intimate contact. **At any rate, it is difficult and perhaps even impossible to suggest as part of spiritual or emotional counseling that a person undertake a life of complete sexual abstinence.**

9. A person's journey of self-awareness must include arriving at an understanding of whether they are attracted to people of the opposite sex, the same sex, neither, or both. **It can be very difficult for people to fully understand this aspect of their sexuality, particularly in a religious community in which physical relations are reserved for marriage. The challenge of creating a satisfying sexual relationship is difficult for any couple. Being part of an Orthodox Jewish community can make this infinitely more difficult for a person whose primary attraction is to people of the same sex.** This too should be discussed and processed under the guidance of expert, qualified professionals.

10. There are therapists who claim to be able to change or "fix" sexual orientation. **One should be very careful and cautious regarding such conversion therapies, as they can inflict immense and devastating emotional damage.** When a child first comes out, the initial response of parents may be one of fear, and they may immediately seek to provide such assistance, motivated by love. Understanding that sexual orientation is usually not a matter of choice, but rather an inherent inclination, can help parents and other family members deal with the challenges they will face. Nevertheless, an adult struggling with their sexual orientation may wish to see a (qualified, professional) therapist to get help in coming to terms with who they are and with what their sexual orientation is, and they should not be prevented from doing so, since it is their choice and right.

C. Formalizing the Relationship

1. In Orthodox Judaism, halakhic marriage ("kiddushin") is limited to heterosexual relationships. The absence of a halakhic status of marriage for people in same-sex relationships is an extremely painful point for both the people who cannot marry and for those around them. No accepted solution for this problem has been found within normative Orthodox Jewish law.

2. Living life as a couple, with a formal agreement and a commitment to building a deep partnership in the form of a family, is part of human nature for most people. Even if the framework of Orthodox Jewish law does not have a solution that enables halakhic marriage between same-sex partners, there is no reason to deny or renounce a child's same-sex relationship. The desire to have a wedding is not simply a matter of wanting the external trappings of the ceremony and celebration; rather, it stems from a desire to make a public declaration of mutual commitment when entering a

בחירה בחיי זוגיות נטולי מיניות היא בחירה אפשרית אך לא טבעית. כמו בכל צרכי האדם, הצורך המיני אינו אחיד ומשתנה בעוצמתו. יש כאלה שחיבוק יכול לספק אותם ויש הזקוקים למגע יותר עמוק. **בכל מקרה קשה עד בלתי אפשרי להורות לאדם, כחלק מליווי רוחני או נפשי, להינזר לחלוטין מחיי מיניות.** 9. חלק ממסע ההיכרות של האדם את עצמו צריך להיות גם הגעה להבנה עמוקה של היחס והמשיכה המינית שלו לבני/בנות המין השני. **שאלת המסוגלות לקיים מערכת זוגית מינית מספקת קשה לכל זוג, וקשה שבעתיים למי שנקודת הפתיחה שלו היא של משיכה לבני מינו.** קשה מאד לברר נקודה זו באופן מלא. גם נקודה זו חייבת להיות מדוברת ומטופלת על ידי אנשי מקצוע מובהקים ומוסמכים. 10. יש מטפלים שנושאים בשורה ל"תקן" את האדם מנטייתו. **צריך להישמר ולהיזהר מכך כי הנזק הנפשי עלול להיות הרסני וקטלני.** הורה שנחשף לבן או בת היוצאים מהארון עלול להגיב בבהלה ולבקש למהר לסייע באהבה. הבנה יותר עמוקה שבדרך כלל זו לא בחירה אלא נטייה מולדת תעזור להורים, וממילא למשפחה כולה, בהתמודדות עם האתגרים שילוו אותם כל הדרך. מאידך – אדם בוגר יכול לבקש ממטפל (מקצועי ומוסמך) לסייע לו להתמודד עם טבעו ועם נטיותיו ואי אפשר למנוע אותו מכך כי זה רצונו וזהו כבודו.

(ג) ברית זוגיות

1. מעמד קידושין הלכתי של בני ובנות הקהילה הלהט"בית אינו קיים בעולם הדתי. זו נקודה חסרה וכואבת מאד לחלק מבני ובנות הקהילה הלהט"בית ולסביבתם. לקושי הזה לא נמצא פתרון מקובל במרחב ההלכתי המקובל. 2. חיים זוגיים, בברית ובבניית מערכת שותפות עמוקה של משפחה, הם כטבע לאדם. גם אם אין למסגרת הדתית מענה לקידושין בין בני אותו מין, אין שום סיבה להתנכר ולהתכחש לזוגיות של הבן או הבת. גם הרצון לקיים אירוע של חתונה אינו חיצוני אלא נובע מהרצון להכריז בקהל עם על המחויבות הזוגית שבכניסה לברית. הרצון להודיע לעצמנו ולעולם שבחרנו לחיות בברית זוגית הוא רצון מובן, וזו הסיבה שרבים מבני ובנות



committed union. The desire to affirm to ourselves and to others that we have decided to formally enter into a committed union is understandable and explains why many people in same-sex relationships wish to be recognized as a couple and to marry. It is both impossible and wrong to ignore or deny this need.

3. Parents and relatives often agonize over the question of whether to attend the same-sex weddings of their children or family members. Participating in a wedding may be difficult for them for many reasons. The doubts can vary from person to person, and members of the same family may be torn in different directions. There are no clear-cut answers to this question. In my experience, if a young person intends to marry someone of their own sex, a discussion between them and their parents leads to greater understanding, even if some parents may still not give their blessing. A couple planning to marry should be understanding of the difficulty that parents have in processing this news and in being part of the wedding planning. Such understanding increases the chances that parents will be involved both in the process and in the wedding itself. The wedding ceremony need not be patterned after the traditional Jewish marriage ceremony; in fact, adopting an alternative format to the traditional ceremony may relieve much of the opposition to the wedding. Parents are often also concerned about how to present their child's relationship to the members of their synagogue and community. The family's ability to mediate and facilitate acceptance will depend on how receptive the community is and will differ from place to place. The family will almost always be able to find someone who can liaise with the community on their behalf.

D. "Be fruitful and multiply"

1. The human desire to bring life into the world is a deep, natural impulse. It is impossible and forbidden for any person to suppress this inner desire. The world has heard the cry of our Matriarch Rachel: "Give me children or I shall die" (Genesis 30:1). Halakha does not forbid a person who is attracted to people of the same sex from raising children and building a family. The ability to parent is similarly not limited to people of a particular sexual orientation. Same-sex couples can create a responsible, committed family unit, and their children can be part of the community in which they live.

2. As in cases of heterosexual couples who need sperm or egg donations in order to become parents, halakhic questions may arise with regard to the legal lineage of children of same-sex couples. Questions arise regarding surrogate motherhood and conversion (in the case of two men) and regarding sperm donors (in the case of two women). It is advisable for the couple to get advice at the outset from a rabbi who will be able to provide them with guidance throughout the process.

3. Same-sex partners and their children should be involved in their communities and should have the same rights and obligations as all other members of the community. Their decision to live as a committed couple does not undermine the community or threaten

הקהילה מבקשים להיות מוכרים ולהינשא. אי אפשר ולא נכון להתעלם מהצורך הזה או להתנכר אליו.

3. הורים וקרובים מתייסרים בשאלת ההשתתפות בשמחת הנישואין של בניהם ובנותיהם מהקהילה. הקושי להשתתף בחתונה נובע מסיבות רבות. הספקות משתנים מאדם לאדם וגם בתוך משפחה יש משיכות לכאן ולכאן. זה נושא שאין לקבוע בו מסמרות. הניסיון מלמד שדיבור בין הצעיר המבקש להינשא לבין הוריו יביא להבנה גם אם לא להסכמה. הצורך להתחשב בקושי העיכול והליווי של ההורים מופנה לבני הזוג הנישאים, ומתוך התחשבות זו יש יותר סיכויים לייצר תהליך של שותפות ומעורבות גם בחתונה. מעמד החתונה לא צריך להיות חיקוי של טכס קידושין, ובניית מעמד חלופי נאות יכול לשחרר הרבה מההתנגדות אליו.

את ההורים מעסיקה מאד גם שאלת תיווך המציאות אל הקהילה הסובבת (קהילת בית כנסת, ישוב). יכולת התיווך והנגשת המציאות תלויה מאד בכלי הקיבול ומשתנה ממקום למקום. המשפחה תמצא כמעט תמיד בכל מקום את הגורם שיהיה חוליית החיבור בינם לבין הסביבה.

(ד) "פרו ורבו ומלאו את הארץ"

1. הרצון של כל אדם להביא חיים לעולם הוא טבע עמוק ופנימי. אי אפשר ואסור לאיש לדכא את הרצון הפנימי הזה. כבר נשמעה בעולם זעקתה של רחל אמנו: "ואם אין מתה אנוכי". ההלכה אינה אוסרת על בני ובנות הקהילה הלהט"בית לגדל ילדים ולבנות משפחה. גם מסוגלות הורית אינה מאפיינת הורים מקהילה זו או אחרת. בני ובנות הקהילה יכולים לבנות תא משותף של שותפות ואחריות, וילדיהם יהיו חלק מהקהילה הרגילה שבתוכה הם חיים.

2. שאלות הלכתיות ייחודיות מלוות את הזוג מהקהילה הלהט"בית בייחוס הילדים. שאלות מתחום פונדקאות וגיוור (בזוג גברים) ושאלות מתחום מקור הזרע (בזוג נשים). טוב יעשו בני הזוג שיתיעצו מתחילת הדרך עם רב שילווה אותם במהלך כולו.

3. כמו כל חבר אחר בקהילה יהיו בני הזוג הלהט"בים וילדיהם מעורבים ומשתתפים בחובות וזכויות הקהילה. הבחירה שלהם להיות בני זוג החיים בברית אינה מערערת את הקהילה ואינה מאיימת על שלמותה.



its integrity. Like all other members of the community, they should behave in a modest and restrained manner and should avoid public displays of intimacy.

4. Society can and should refrain from making judgments about the religious status of people who have come out of the closet. Even if they are living together as a same-sex couple, it does not mean that they are sinning, as each couple decides for themselves what they do or don't do behind closed doors (this is true for heterosexual couples as well). If a couple does not violate Torah prohibitions in public and they do not show contempt or disdain for the Torah, they are halakhically fit for all roles within a congregation, including serving as leaders of public prayer and as representatives of others in the performance of mitzvot. Including all Jewish people, regardless of their sexuality, in community life does not undermine the family or the community. Sexual orientation is not a matter of choice; accordingly, there is no reason to fear that acceptance of same-sex couples will generate a wave of confusion about sexual orientation and gender identity among young members of the community.

5. As is the case with their parents, children of same-sex couples have not sinned, and are no different from other children. It is important to be careful not to embarrass them or do anything that will damage their self-respect or undermine their standing among their peers.

6. The question of belief in the Creator is inextricably bound up with the issues raised in this document. Any person who views some people's need to form same-sex relationships as ugly should take that up with the Almighty, Creator of humankind. In any event, it is forbidden for us to hurt people who are living with the sexual orientation with which they were created. May we be able to fulfill the words of Psalms: "With You is the fountain of life; by Your light do we see light" (Psalms 36:9).

הם מצידם, כמו כל חברות וחברי הקהילה, צריכים לנהוג בצניעות ובאיפוק, ולא להחצין את התנהלותם האינטימית בפרהסיה.

4. החברה יכולה וממילא צריכה להימנע משיפוט מעמד הדתי של אנשים שיצאו מהארון, גם אם הם חיים בזוגיות. אם אינם עוברים בפרהסיה על איסורי תורה ואינם מבזים את התורה או מזלזלים בה הם כשרים לכל תפקידי הקהל, כולל עבודת הקודש של שליחי ציבור בתפילה ובמצוות.

הכלת בני ובנות הקהילה הלהט"בית אינה מערערת את המשפחה והקהילה. המציאות מלמדת שאיש או אשה אינם בוחרים מרצונם החופשי בנטייה הזו ולכן אין מקום לחשש שמגמת ההכלה תגרור סחף ובלבול זהויות בקרב צעירות וצעירים.

5. כמו הוריהם, גם ילדיהם של בני הזוג לא חטאו ואינם שונים מכל הילדים. יש להיזהר מלהלבין את פניהם ומכל מעשה של פגיעה בכבודם ובמקומם בחברת הילדים.

6. מעל כל המסמך הזה רובצת שאלת האמונה בבורא עולם. לכל מי שנראה שהמציאות הזו כעורה יש חובה לעמוד נוכח פני ה', האומן יוצר האדם, ולשטוח טענות כלפיו. בכל מקרה אסור לנו לפגוע באנשים שנבראו וחיים בתוך נטייתם. ויתקיים בנו מקרא שכתוב "כי עמד מקור חיים, באורך נראה אור"

* The guidelines that follow were first published in a Hebrew post on Facebook on October 10, 2020. While translated excerpts were made available immediately in the English press, it took weeks for volunteer translators and editors in different countries to produce an English adaptation that would speak to the sensibilities of a wide range of readers, including LGBTQ+ readers. These partners in this endeavor know who they are and have my thanks; while not all of their suggestions were incorporated into the final document, each contributed to it in an important way. It should also be noted that as some pointed out, this discussion does not directly address the important questions of life partnership for transgender people, which also deserve rabbinic attention. Special thanks to Shira Pasternak Be'eri for the dedication and skill that she brought to this English adaptation, which is the product of a collaborative effort that involved several other translators and editors who have chosen to remain anonymous.



Becoming Who You Really Are.

How do you know if it is the authentic YOU, the autonomous YOU, and the genuine YOU who is making your decisions? How do you become that person? How do you become who you really are? A teaching from Rabbi Kalonymus Kalmish Shapira, the Piaseczner Rebbe, (1889-1943).

כמה מתאונן האדם על עצמו לאמור, "איה בחירתי החופשית? ואני כאסור
בעבדות החשק וחמדת העולם, עד שכמעט אי אפשר לי למשול על עצמי,
לבחור מה לרצות ומה למאוס."

People are always bemoaning, sighing, "Where is my freedom of choice? I feel so imprisoned and compelled by the bonds of desire and earthly pleasures, that it is almost impossible to control myself, to have agency over myself, to choose between what to want and what to deem as repulsive or loathsome."

אבל דע נא, שלכל בחירה המתחלת רק בהרצאה ולא בזולתו, מוכרח מקודם
להיות הבוחר לעצמו. שיהיה איש פרטי - נבדל לעצמו, והוא אשר יוכל לרצות
לעצמו כרצותו. ואם אין האיש הפרטי - מובדל לעצמו, רק מין לבד, לא שייך
בחירה אצלו ולא רצון פרטי. כי מי יבחר, אם, זולת חוקת הכלל, אין כאן
מאומה?

But please know, that for every choice that emerges from an individual's will, rather than reflecting someone else's will (*making the choice*), there first must be **a person who is choosing for himself** (*rather than relying on another's choice*). There must be **an individuated person - a distinguishable self**, who can decide what he wants and needs for himself. But if there is no **individuated person - a distinguishable self**, just one among the species, there can be no free choice or personal will. Because, who will choose, if, **besides the herd mentality**, there is no one there at all?

והסתכל נא בנפשך. האם הוצאת אתה את אמיתות עצמך? **האם איש פרטי**
אתה לעצמך? או רק, חלק מן המין, מין האנושי? כהצמח והבהמה, שבכל
אישיותם רק חלק המין הם? ורק מה שיש בכולם יש בכל אחד. ובשביל זה, גם
נטיותם וגם רצונם לא חפשי ולא בהם מתחיל. רק בחוקת המין, סגור בחוגם.

So, **gaze deep into your soul**. Are you bringing forth and expressing your true real self? Are you an **individuated person** who can stand by himself? Or are you just a member of the species, the human species? As with a plant or an animal, whose **personality** is merely a reflection of their species? What is in the species is in the specimen. And because of this, their basic nature, their instincts, and also their wants are not free to originate from their individual selves. Rather, from the collective laws of the species, within a closed group.



The Essence of Individuation

ובמה מוציא האדם ומבדיל את עצמו מכל המין? אם בדמות **כמות** שכלו, **כמות** רצונו, **כמות** לבד, שאינו דומה לשל חברו? הלא אף הבהמה וחיה מדות כמות אין שוות בכל אחד? הילדה, כמות כוחה, רצונה, ואפשר גם כמות דעתה, יתרה על כמות הזקנה. ומכל מקום נטיות המין וחוקת המין את כולן מקיפות, לא פרטיות ולא אישיות בחרות.

But how does a person bring forth that which **distinguishes** himself from the rest of humankind? By one's character of **quantified** intelligence or by one's **quantified** trait of willfulness – only through that which can be **quantified**, which may not be similar to another? *No, this cannot be.* Are not animals also differentiated from each other by measurable and quantifiable traits of of this kind? In its youth, an animal has greater strength, willfulness, and perhaps even more intelligence than when aged. Nevertheless, their basic instinctive tendencies and nature encompass them all, rather than an individual or unique personality making a choice.

מוכרח האיש להיבדל במידת איכותו לעצמו, לא לבד שחוקות בני האדם הליכותיהם, מנהגיהם, ושיטותיהם לא יאסרוהו, מבלי להביט מחוצה להם, ורק דעת לעצמו יהא לו. כי בלא זה לא יהודי אף לא איש הוא.

So, a person must individuate and distinguish himself with the **qualitative essence of who he really is: not only must he not** remain imprisoned by social rules, cultural customs, or accepted thought without the ability to see beyond them, **but he must also** have a mind of his own. Without this, not only is he not a Jew, but he is also not even a person!

אך שגם עצמית אישיות ודיוקן מיוחד לעצמו יגלה מקרבו. בתורה ועבודה לא מידת כמותו לבד תראה, ששכל במידה רבה לו. רק גם מידת איכותו יגלה. דרך זה לו בתורה וזה בעבודה. וחידוש הזה בתורה כשיראה, או סדר בעבודה זה כשימצא, יכירו הכל ששל לומד זה ועובד זה המה, כיון שצורה ודיוקן מיוחד להם.

This means revealing one's **own personality and unique sense of self** that is within you - that which depicts your very self. Your Torah learning or divine service should not solely be an expression of a **measurable or quantifiable trait**, for example, as one's high intelligence. Rather, an expression of the **qualitative trait** of your very essence as well. The way you approach Torah learning or prayer should represent **you**. When someone hears a new Torah insight or a specific spiritual practice, let him be able to identify it as typically one of yours, expressions of your **unique method and sense of self**.



דרך הרמב"ם ז"ל למשל, ניכר בתורה וחכמה לעצמו, ודרך הרמב"ן ז"ל לעצמו.
וכל כך למה? מפני שאת עצמו, ודיוקן שלו המיוחד לאישיותו, המבדלתו מן
זולתו, כל אחד על ידי התורה והחכמה גילה.

Take for instance the Rambam's works – they can be identified by their particular style and distinct wisdom. The same is true of the Ramban's unique teachings. And why is this so much so? This is because each of them expressed **his essential inner being and his own sense of self, unique to his personality**, distinguishing one from the other, through their revealed Torah and wisdom.

Individuation is Your Obligation

ולא "ארזי לבנון" (תהלים צב, יג) לבד, רק גם כולנו אנחנו "אזובי קיר" (מועד קטן כה:); את צורתו ודיוקנו המיוחד לו, על כל אחד לגלות. וכפי האישיות ועצמיות המיוחדות לו אשר יגלה, בה בחירתו החופשית לעצמו תהיה.

And this is a privilege reserved only for the great luminaries – the "cedars of Lebanon" (Psalms 92:13). Rather, each and every little one of us - the "hyssop on the wall, (Tractate Moed Katan 25b) has not only the right, but the obligation to express **his unique way and individual sense of self**. And to the degree that you reveal your **unique personality and inner being**, to that degree you will be able to exercise your individual free will.

העלה עצמך מן העולם, וגלה את אישיותך ממין האנושי. ותהיה לאיש בוחר, ועובד ה'.

Raise yourself up above the crowd and reveal your personality that makes you unique among other human beings. Become a person who can choose for himself and then become in service to the Divine.

Tzav v'Ziruz – צו וזירוז - An Exhortation and Behest, Entry 10; translation based on *To Heal the Soul: The Spiritual Journal of a Chasidic Rebbe, Rabbi Kalonymus Kalman Shapira, Yehoshua Starrett*, Rowman & Littlefield Publishers, Inc. 2004, pp. 25-27.



Women Are a Separate People

Part One

Guiding Questions:

What is the cause of a father's sleeplessness in the first source? What message does this give about the concern for daughters in society?

This links to the second source (Bava Batra). Why might men prefer sons in the ancient world? Do you think there are men who still feel this way today?

Women are traditionally associated with three mitzvot: Lighting candles to welcome Shabbat, baking hallah and removing a small portion for the priest (burning it today) and immersing in the ritual bath (mikva). Take a moment to discuss in havruta the meaning you feel comes with each of these mitzvot for women in the family and community. In other words, when you think of candles, what do you think about? What words come up? Why might women find these mitzvot meaningful, Etc.

BEN SIRA 42.9.11

A daughter is to a father a treasure of sleeplessness,

And the care of her banisheth slumber...

Over thy daughter keep a strict watch

Lest she make thee a name of evil odour

A byword in the city and the accursed of the people

And shame thee in the assembly of the gate

Talmud Bava Batra 16b

It is reported that a daughter was born to Rabbi Shimon, son of Rabbi Yehuda HaNasi, and he was upset that he did not have a son. His father said to him: Propagation has come to the world through the birth of a daughter. Bar Kappara said to Rabbi Shimon: Your father has consoled you with meaningless consolation, as it is taught in a *baraita*: The world cannot endure without males and females, as both are needed for the perpetuation of humanity. But fortunate is he whose children are males and woe to him whose children are females.

Genesis Rabbah Parshah 17

Rabbi Joshua was asked: Why does a man come forth at birth with his face downward while a woman comes forth with her face turned upwards?

...Why does a man go out bareheaded while a woman goes out with her head covered?



She is like one who has done wrong and is ashamed of people, therefore she goes out with her head covered.

Why do women walk in front of the corpse at a funeral?

Because they brought death into the world, therefore they walk in front of the corpse...

Why was the precept of menstruation given to her?

Because she shed the blood of Adam by causing his death, therefore was the precept of menstruation given to her.

And why was the precept of dough given to her?

Because she corrupted Adam who was the dough of the world, therefore was the precept of dough given to her.

And why was the precept of the Sabbath lights given to her?

Because she extinguished the soul of Adam, therefore was the precept of the Sabbath lights given to her.

Questions: Did this last source (Genesis Rabbah) surprise you based on your earlier discussion in havruta about the meaning for women when fulfilling these mitzvot? This does not remain a dominant theme in Jewish thought. Take a look below at a modern reframing. Why do you think Original Sin ultimately disappears from our attitudes towards women and these mitzvot?

Rebbetzin Leah Kohn

.....The obligation of family purity ("nidah"), simply stated includes the laws that govern the physical relationship between husband and wife, elevating this relationship to a spiritual dimension. The obligation of candles ("nerot") involves kindling lights before Shabbat. And the mitzvah of challah obligates a woman to separate a small portion of her challah dough, burn it and throw away....**These three mitzvot enable each Jewish woman to bring purity, light and blessing into her surroundings....Since our job as Jewish women is to bring Godliness into this world by acknowledging that Hashem pervades every facet of our lives, the more we connect to this reality, the more blessing Hashem bestows....**Women in Judaism, Copyright (c) 1999 by Mrs. Leah Kohn and Project Genesis, Inc.

Part Two

Questions: Please contrast the sources in this section to those in the previous section. What is the radical shift in these sources that speak about women and women's role in the family?

How does this shape the gender breakdown in traditional religious community?

How might this affect practice as well?

Shemot Rabbah 28

Thus shall you say to the House of Jacob (Exod. 19:3) refers to the women; and declare to the children of Israel (ibid.) refers to the men. Why were the women addressed first? **Because they are more diligent in the performance of mitzvot.**

שמות רבה (וילנא) פרשה כח

כה תאמר לבית יעקב, אלו הנשים, א"ל אמור להם ראשי דברים שהם יכולות לשמוע, ותגיד לבני ישראל, אלו האנשים, א"ל אמור להם דקדוקי דברים שהם יכולין לשמוע, ד"א למה לנשים תחלה שהן מזדירות במצות, ד"א כדי שיהיו מנהיגות את בניהן לתורה, א"ר תחליפא דקיסרין אמר הקב"ה בשבראתי את העולם לא צויתי אלא לאדם הראשון ואחר כך נצטוו חוה ועברה וקלקלה



<p>Another explanation: so that they should direct their children to the Torah. R. Tahlipha of Caesarea said, "The Holy One Blessed be He said, 'When I created this world, I first commanded Adam and only afterwards was Eve commanded. However, she disobeyed and brought ruin to the world. Now, if I do not call upon women first they will render the Torah void. Therefore, the passage opens, Thus shall you say to the House of Jacob.'"</p>	<p>את העולם עבשיו אם איני קורא לנשים תחלה הן מבטלות את התורה לכך נאמר כה תאמר לבית יעקב...</p>
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<p>Genesis Rabbah 17:</p> <p>It once happened that a pious man was married to a pious woman and they did not produce children. Said they, 'we are of no use to the Lord', whereupon they divorced each other. The former went and married a wicked woman and she made him wicked while the latter married a wicked man and made him righteous. This proves that it all depends on the woman.</p>	<p><u>בראשית רבה (וילנא) פרשה יז</u></p> <p>מעשה בחסיד אחד שהיה נשוי לחסידה אחת ולא העמידו בנים זה מזה, אמרו אין אנו מועילים להקב"ה כלום, עמדו וגרשו זה את זה, הלך זה ונשא רשעה אחת ועשתה אותו רשע, הלכה זאת ונשאת לרשע אחד ועשתה אותו צדיק, הוי שהכל מן האשה.</p>
<p>The promise that the Holy blessed be He made to women is greater than that which He made to men, as we read, Tranquil women, arise, hear my voice, confident ladies, give ear to my speech (Isaiah 32:9). Rav said to R. Hiyyah, "By virtue of what deeds do women merit reward? By taking their children to the classroom, by sending their husbands to the house of study and by waiting for them until they return."</p>	<p><u>תלמוד בבלי מסכת ברכות דף יז עמוד א</u></p> <p>גדולה הבטחה שהבטיחון הקדוש ברוך הוא לנשים יותר מן האנשים, שנאמר +ישעיהו ל"ב+ נשים שאננות קמנה שמענה קולי בנות בטחות האזנה אמרתי. אמר ליה רב לרבי חייה: נשים במאי זכיין? באקרויי בנייהו לבי כנישתא, ובאתנויי גבריהו בי רבנן, ונטרין לגבריהו עד דאתו מבי רבנן.</p>
<p>Genesis Rabbah 17</p> <p>It is not good that the man should be alone: It was taught: He who has no wife dwells without good, without help, without joy, without blessing, and without atonement.....</p>	<p><u>בראשית רבה (וילנא) פרשה יז</u></p> <p>בלא טוב, תני רבי יעקב כל שאין לו אשה שרוי בלא טובה בלא עזר, בלא שמחה, בלא ברכה, בלא כפרה, בלא טובה, לא טוב היות האדם לבדו.....</p>



Part Three

Questions: Despite the clear role carved out for women in the previous section, there is a hierarchy which emerges in this third part.

Please underline or note the emergence of a structure in which men have a stronger role in ritual and covenant as well as more legal agency.

<p>Talmud Horyaot 13a</p> <p>The man precedes the woman – when it comes to choosing which will live and returning lost articles and the woman precedes the man when it comes to clothing/support and redeeming her from captivity. When both are in danger of becoming debased sexually – the man precedes the woman.</p>	<p><u>תלמוד בבלי מסכת הוריות דף יג עמוד א</u></p> <p>מתני'. האיש קודם לאשה - להחיות ולהשב אבדה, והאשה קודמת לאיש - לכסות ולהוציא מבית השבי. בזמן ששניהם עומדים בקלקלה - האיש קודם לאשה.</p>
<p>Mishna Kiddushin 1:1</p> <p>A woman is acquired in three ways and acquires herself in two ways. She is acquired through money, contract or intercourse....and she acquires herself back through a <i>get</i> (divorce document) or through the death of her husband. The <i>yevama</i> (the woman who is subject to levirate marriage) is acquired through intercourse and acquires herself through <i>haliza</i> and the death of the <i>yavam</i>.</p>	<p><u>משנה מסכת קידושין פרק א משנה א</u></p> <p>[א] האשה נקנית בשלש דרכים וקונה את עצמה בשתי דרכים נקנית בכסף בשטר ובביאה בכסף בית שמאי אומרים בדינר ובשוה דינר ובית הלל אומרים בפרוטה ובשוה פרוטה וכמה היא פרוטה אחד משמנה באיסור האיטלקי וקונה את עצמה בגט ובמיתת הבעל היבמה נקנית בביאה וקונה את עצמה בחליצה ובמיתת היבם:</p>
<p>Mishna Kiddushin 1:7</p> <p>All of the mitzvot that a father is commanded to do for his son, women are exempted from and all of the mitzvot the son is commanded to do for the father, both women and men are equally obligated and all of the positive time bound commandments, men are obligated and women are exempt and all of the positive non-time bound commandments, both women and men are obligated and in all of the negative commandments, men and women are obligated except for the prohibition to shave one's corner of the head and for priests (male) to incur impurity of the dead.</p>	<p><u>משנה מסכת קידושין פרק א משנה ז</u></p> <p>[ז] כל מצות הבן על האב אנשים חייבין ונשים פטורות וכל מצות האב על הבן אחד אנשים ואחד נשים חייבין וכל מצות עשה שהזמן גרמה אנשים חייבין ונשים פטורות וכל מצות עשה שלא הזמן גרמה אחד אנשים ואחד נשים חייבין וכל מצות לא תעשה בין שהזמן גרמה בין שלא הזמן גרמה אחד אנשים ואחד נשים חייבין חוץ מכל תשחית וכל תקיף וכל תטמא למתים:</p>

Why are women exempt from time bound commandments?

Abudraham, Section III (14th century Spain)

Woman is exempt from Positive Precepts dependent upon a set time because she is bound to her husband, to attend to his needs. Were a woman obliged to perform such mitzvot, her husband might bid her to do something at the precise moment that she is fulfilling one of these mitzvot. Should she fulfill the bidding of her Creator and neglect her husband's demands, she faces her husband's wrath. On the other hand, should she fulfill her husband's demands and neglect the bidding of her Creator, she



faces the wrath of her Creator. Consequently, the Creator exempted her from these obligations in order to promote harmony between husband and wife.

Do we not find that even the Great Name written in sanctity and purity is effaced in order to promote harmony between husband and wife?

R. Yehoshua Ibn Shuaiv (Spain 1280-1340)

"Therefore men bless every day that "He has not made me a Cuthite, that He has not made a slave and that He has not made me a woman....because the souls of Israel are holier than that of the other nations, and from Canaanite slaves and even from women, and even though women are relevant with regard to mitzvot and they are from Israelite seed, their souls are not like the souls of men."

R. Samson Rafael Hirsch (19th century Germany), Commentary to Torah, Lev. 23:43:

Clearly women's exemption from Positive Precepts dependent upon a set time is not a consequence of their diminished worth; nor is it because the Torah found them unfit, as it were to fulfil these Precepts. Rather, it seems to me, it is because the Torah understood that women are not in need of these Precepts. The Torah affirms that our women are imbued with a great love and a holy enthusiasm for their role in Divine worship, exceeding that of man. The trials men undergo in their professional activities jeopardize their fidelity to Torah and therefore, they require from time to time reminders and warnings in the form of time-related precepts. Women, whose lifestyle does not subject them to comparable trials and hazards, have no need for such periodic reminders.

Rabbi Emanuel Rackman (20th century New York)

"...In order that man learn to sanctify time, the Law ordains for him many commandments which are governed by a calendar and a clock. Women, on the other hand, by the very nature of their physical constitution and the requirements of the Law regarding their menstrual periods, needed little more to make them aware of the sanctity of time."

Dr. Tamar Ross, excerpted from Expanding the Palace of Torah:

Women's unequal obligation to perform mitzvot:

A few rabbinic sources appear to have assumed that all the commandments were at the outset addressed only to men. This would mandate examining each mitzvah separately in order to see whether it might apply to women as well....There are however, other important distinctions between the legal obligations of men and women that are not biologically based.....In the course of such discussions, which display a more gender-based legislative bias, women's obligations usually appear as an addendum or as an exception to the male norm. Even including women in the religious obligations that apply on the holiday of Purim – commemorating an event with a female protagonist – necessitates a special argument "They too were witness to that miracle". **The net result is that women are at times classified in halakhic literature together with other marginalized groups such as slaves, children, imbeciles androgens, hermaphrodites and the deaf-mute – either because they are excluded from certain mitzvot altogether or because they are merely exempt....**

As further examples will demonstrate, men's greater religious obligations, whether or not they are actually fulfilled, confer other legal privileges. By the same token, women's lesser obligations disenfranchise them in many areas. As in the case of other classes situated on the hierarchical scale, difference in religious responsibility then serves as rationale for women's diminished valuation.

Rachel Adler, excerpted from *The Jew Who Wasn't There*:



Make no mistake; for centuries, the lot of the Jewish woman was infinitely better than that of her non-Jewish counterpart. She had rights which other women lacked until a century ago...the problem is that very little has been done since then (1000 CE) to ameliorate the position of Jewish women in observant society. ...**Moreover, it is both feasible and desirable for the community to begin educating women to take on the positive time-bound mitzvot from which they are now excused; in which case, those mitzvot would eventually become incumbent upon women.**

Rachel Adler in an interview to Haaretz in 2008: "I left Orthodoxy for several reasons....I saw how rabbis manipulated halakha [Jewish law] to maintain their own power and to disempower women, and I decided my life was too short to wait for them to take the legal risks that would be necessary to make changes."

Blu Greenberg, excerpted from On Women and Judaism,

We who are committed to traditional Judaism are standing today at the crossroads on the question of women. Feminism disturbs our previous equilibrium, for it makes a fundamental claim about women contrary to the model generated by *halakhah* [Jewish law].

....On the whole, I believe that a Jew has a better chance of living a worthwhile life if he or she lives a life according to halakhah. Therefore, I do not feel threatened when addressing the question of the new needs of women in Judaism nor in admitting the limitations of halakhah in this area. Indeed, it is my very faith in halakhic Judaism that makes me believe we can search within it for a new level of perfection, as Jews have been doing for three thousand years.

Judith Plaskow, Standing Again at Sinai: Any halakha that is part of a feminist Judaism would have to look very different from halakha as it has been. It would be different not just in its specifics but in its fundamentals. It would begin with the assumption of women's equality and humanity and legislate only on that basis. Laws governing the formation and dissolution of relationships, for example, would acknowledge women's full agency, so that the present laws of marriage and divorce would be ruled unjust and unacceptable. It would be different not only in its content but in its practitioners. Women would shape halakhah along with men, codetermining the questions raised and the answers given. It would be open to continual transformation in the light of deeper understandings of justice.

Excerpted from an article by Rabbi Abraham Gordimer following the ordination of women by Rabbi Herzl Hafter and by the Maharat program:

It is regrettable that Open Orthodoxy is becoming the new Conservative movement, but that is precisely what is happening. Denial of a Singular Divine Author of the Torah, denial of the objective truth of Torah She-b'al Peh, ordaining women rabbis, creating gender-modified rituals, and [so much more](#); the "Orthodoxy" has been swallowed up by the "Open".

The Torah requires the Jew to subordinate his ideologies and actions to God, to the objectively true and authentic mandate of Sinai. Reshaping Judaism as we see fit has no place in this mandate. Let us recommit to Hashem and the eternal, unchanging charge of Sinai, and pray that all of our brothers and sisters will join us.



1. ויקרא – כ:ז

וַיֵּשׁ אִשְׁרֵי־יִקְחָה אֶת־אָחֶתּוֹ בֶּת־אָבִיו אוֹ בֶּת־אִמּוֹ וַרְאָה אֶת־עֲרֹתֶיהָ וְהִיא־תִרְאֶה אֶת־עֲרֹתּוֹ תָּסֵף הוּא וְנִכְרְתוּ
לְעֵינֵי בְנֵי עַמָּם עֲרוֹת אֶחָתָם גִּלְהָ עוֹנֵוֹ יִשָּׂא:

Leviticus – 20: 17

If a man marries his sister, the daughter of either his father or his mother, so that he sees her nakedness and she sees his nakedness, it is a disgrace; they shall be excommunicated in the sight of their kinsfolk. He has uncovered the nakedness of his sister, he shall bear his guilt.

2. רמב"ן (שם)

...ואמר [עוד בפסוק זה] "וראה את ערותה" – דרך מוסר, כי הכתוב יכנה בעריות, פעם יקרא **הבעילה** [בכינוי] "גילוי ערוה", כאשר יאמר ברובן "לא תגלה ערותה". וזה מנהג הזונים... ופעם יכנה אותה "ביאה", "ויבא אליה ושנאה" (דברים כב, ג), "לבא עלינו",¹ "ויבא אליה ותהר לו" (שם לח, יח), ופעמים רבים יקראנה "שכיבה". ובכאן יכנה אותה ב"ראייה" כי האח עם אחותו ישנים יחד ואין צריך לגלות שוליים. וכן יכנה אותה ב"ידיעה", כלשון "והאדם ידע את חוה אשתו" (שם ד, א), "ולא יסף עוד לדעתה" (שם לח, כו), "בתולה ואיש לא ידעה" (שם כד, טז).

Ramban – ad loc

...and the Torah also uses the term "he sees her nakedness" – using moral language, because the Torah describes prohibited sexual relations using indirect language. On occasion sexual relations are referred to as "revealing nakedness" as in most cases "you should not reveal her nakedness", as is the custom among prostitutes that reveal... and on occasion using the term "biah" (Ramban then quotes a few passages with that term).. and on many occasions using the term "lying together" and here in the present text using the term "seeing" (her nakedness). That is because a brother and sister sleep together in proximity and it is unnecessary to undress. And the Torah also uses the term "knowledge" (Yediah) as it is written, "and Adam 'knew' his wife Chava" (Genesis 4, 1) (Rmban quotes two other pesukim where this term is used)

3. מלבים - פירושו לויקרא כ, כא

ר"ל שכל מקום שנוי ביאה או קריבה עם אשה נז' שימוש מלת אל. ויבא אליה. ואקרב אליה, ולא מצאנו שימוש מלת על אחר ביאה בשום מקום בתנ"ך רק גבי יבמה, שאמר יבמה יבא עליה, תחת אליה, ומזה למדו חז"ל שיבא עליה בעל כרחיה. שזה ההבדל בין שימוש מלת אל ובין מלת על שאחר פעל בא. הארץ אשר בא אליה הוא לכנס בתוכה. הארץ אשר אתה בא עליה היינו לכבשה, וכן בכל ביאה אל האשה יאמר אליה כי היא מדעתה.

Malbim - Commentary to Leviticus 20, 21

Everywhere in the Torah where the term "biah" or "kerivah" (coming close) is used with regards to the relationship between a man and a woman the Torah uses the proposition "el" (towards) ..., we never find the proposition "al" (on top of) except in the case of levirate marriage ("yibbum")... and because of that our rabbis learned that only in that case (because of the mitzah) can sexual relations become obligatory for a woman. That is the difference between the use of the proposition "el" and the proposition "al" after the verb "he comes" ("ba")...So it is with regards to entering the land – "al" is used to refer to conquest, and so with

regards to every "biah" (coming) towards a woman, the proposition "el" will be used, because relations can take place only willingly.

4. מהר"ל מפראג - דרך חיים: פירוש למסכת אבות, ה, יז.

כי אהבת איש לאשה מפני שהם "לבשר אחד", כדכתיב: "והיו לבשר אחד"; ואין האהבה והחבור במה שהם "לבשר אחד" כל כך גדול כמו אהבת החברים ש"נפשו קשורה בנפשו" (בראשית מד, ל – יהודה מספר ליוסף על ההקשר בין יעקב לבנו בנימין). כי זה מה שנפשם קשורה זה בזה הוא בוודאי יותר ממה שהם "לבשר אחד", כי אין שייך בבשר אחדות וקישור כמו שהוא שייך בנפשות שהם מתקשרים לגמרי.

Maharal - Derech Chaim, Commentary on Mishna Avot 5, 17

Because the love of a man and a woman because the "become one flesh" as it is written in Genesis, "and they became one flesh" – and their love for each other and their union because they become "one flesh" as great as the love between two dear friends as it is written "and his soul was connected to his soul" (Genesis 44, 30 – Judah tells Joseph about the love of Yaakov for his son, Binyamin). That is because their love for each other is definitely not a result of their becoming "one flesh" – because union and connectedness is not relevant with regard to the physicality of the body as it is relevant with regards to the spirit and the soul where two can become one.

5. תלמוד בבלי - מסכת עירובין דף יח

כתיב "ויבן ה' א-להים את הצלע" וגו': רב ושמואל - חד אמר: פרצוף, וחד אמר: זנב. בשלמא (סביר) למאן דאמר (למי שאמר) פרצוף, היינו דכתיב "אחור וקדם צרתני" (תהילים קלט, ה), אלא למאן דאמר זנב מאי "אחור וקדם צרתני"? כדרכי אמי - דאמר רבי אמי: אחור למעשה בראשית וקדם לפורענות! בשלמא אחור למעשה בראשית דלא איברי עד מעלי שבתא (שלא נברא עד ערב שבת), אלא וקדם לפורענות מאי היא? אילימא (אם נאמר) משום קללה (בגן עדן בעקבות החטא), הא בתחילה נתקלל נחש ולבסוף נתקללה חוה ולבסוף נתקלל אדם, אלא למבול - דכתיב "וימח את כל היקום אשר על פני האדמה" (בראשית ז, כג). ולמאן דאמר פרצוף, הי מינייהו סגי ברישא (איזה מהם הולך בראש)? אמר רב נחמן בר יצחק: מסתברא דזכר סגי ברישא (מסתבר שהזכר הולך בראש). דתניא: לא יהלך אדם אחורי אשה בדרך ואפילו היא אשתו. נזדמנה על הגשר יסלקנה לצדדין. וכל העובר אחורי אשה בנהר אין לו חלק לעולם הבא.

5. Babylonian Talmud – Tractate Eruvin 18

Rabbi Yirmeya ben Elazar also said: Adam was first created with two [deyo] faces, one male and the other female. As it is stated: "You have formed me behind and before, and laid Your hand upon me" (Psalms 139:5). Similarly, it is written: "And the tzela, which the Lord, God, had taken from the man, He made a woman, and brought her unto the man" (Genesis 2:22). Rav and Shmuel disagree over the meaning of the word tzela: One said: It means the female full side, from which God created Eve; and one said: Adam was created with a tail [zanav], which God removed from him and from which He created Eve.

The Gemara asks: Granted, according to the one who says that tzela means a full side; it is understandable that it is written: "You have formed me [tzartani] behind and before." However, according to the one who says that tzela means tail, what is meant by the verse: "You have formed me [tzartani] behind and before"?



The Gemara answers that this verse is to be understood as bearing a moral message, in accordance with the opinion of Rabbi Ami, as Rabbi Ami said: Behind means Adam was created at the end of the act of creation; and before means that he was first for punishment. The Gemara asks: Granted, it is understandable that Adam was behind, or last, in the act of creation, meaning that he was not created until the sixth day, Shabbat eve. However, before, or first, for punishment. What does this mean? If you say that he was punished first because of the curse pronounced in the wake of the sin involving the Tree of Knowledge, there is a difficulty. Wasn't the snake cursed first, and afterward Eve was cursed, and only at the end was Adam cursed? Rather, this refers to the punishment of the Flood, as it is written: "And He blotted out every living substance which was upon the face of the ground, both man and cattle, creeping things and fowl of the heaven" (Genesis 7:23). This indicates that the punishment began with man....

The Gemara asks: And according to the one who says that Eve was a full of Adam, which one of them walked in front? Rav Nahman bar Yitzhak said: It is reasonable to say that the male walked in front, as this is proper behavior, as it was taught in a baraita: A man should not walk behind a woman on a path, even if she is his wife. If she happens upon him on a bridge, he should walk quickly in order to catch up to her and consequently move her to his side, so that she will not walk before him. And anyone who walks behind a woman in a river, where she has to lift up her skirt in order to cross, has no share in the World-to-Come.

6. בראשית – ב:ד – כד (המספרים אינם המספר של הפסוקים אלא חלוקת הפרק ל 7 קטעים)

1. אלה תולדות השמים והארץ בהבראם ביום עשות ה' א-להים ארץ ושמים:
2. וכל שית השדה טרם יהיה בארץ וכל עשב השדה טרם יצמח כי לא המטיר ה' א-להים על הארץ ואדם אין לעבד את האדמה. ואד יעלה מן הארץ והשקה את כל פני האדמה. וייצר ה' א-להים את האדם עפר מן האדמה ויפח באפיו נשמת חיים ויהי האדם לנפש חיה:
3. ויטע ה' א-להים גן בעדן מקדם וישם שם את האדם אשר יצר. ויצמח ה' א-להים מן האדמה כל עץ נחמד למראה וטוב למאכל ועץ החיים בתוך הגן ועץ הדעת טוב ורע:
4. ונהר יצא מעדן להשקות את הגן ומשם יפרד והיה לארבעה ראשים. שם האחד פישון הוא הסבב את כל ארץ החוילה אשר שם הנהב. ונהב הארץ ההוא טוב שם הבדלח ואבן השהם. ושם הנהר השני גיחון הוא הסובב את כל ארץ כוש. ושם הנהר השלישי חדקל הוא החלץ קדמת אשור ונהר הרביעי הוא פרת:
5. ויקח ה' א-להים את האדם וינחהו בגן עדן לעבדה ולשמרה. ויצו ה' א-להים על האדם לאמר מפל עץ הגן אכל תאכל. ומעץ הדעת טוב ורע לא תאכל ממנו כי ביום אכלך ממנו מות תמות:
6. ויאמר ה' א-להים לא טוב היות האדם לבדו אעשה לו עזר כנגדו. ויצר ה' א-להים מן האדמה כל חית השדה ואת כל עוף השמים ויבא אל האדם לראות מה יקרא לו וכל אשר יקרא לו האדם נפש חיה הוא שמו: ויקרא האדם שמות לכל הבהמה ולעוף השמים ולכל חית השדה ולאדם לא מצא עזר כנגדו:
7. ויפל ה' א-להים תרדמה על האדם ויישן ויקח אחת מצלעותיו ויסגר בשר תחתונה. ויבן ה' א-להים את הצלע אשר לקח מן האדם לאשה ויבאה אל האדם ויאמר האדם זאת הפעם עצם מעצמי ובשר מבשרי לזאת יקרא אשה כי מאיש לקחה זאת. על כן יעזב איש את אביו ואת אמו וידבק באשתו והיו לבשר אחד.

6. Genesis – 2: 4- 24 (The numbers do not refer to the verses, but are meant to identify the 7 sections in the text)

1. Such is the story of heaven and earth when they were created. When the LORD God made earth and heaven—
2. when no shrub of the field was yet on earth and no grasses of the field had yet sprouted, because the LORD God had not sent rain upon the earth and there was no man to till the soil, but a flow would well up from the ground and water the whole surface of the earth— the LORD God formed man from the dust of the earth. He blew into his nostrils the breath of life, and man became a living being.
3. The LORD God planted a garden in Eden, in the east, and placed there the man whom He had formed. And from the ground the LORD God caused to grow every tree that was pleasing to the sight and good for food, with the tree of life in the middle of the garden, and the tree of knowledge of good and bad.
4. A river issues from Eden to water the garden, and it then divides and becomes four branches. The name of the first is Pishon, the one that winds through the whole land of Havilah, where the gold is. (The gold of that land is good; bdellium is there, and lapis lazuli.) The name of the second river is Gihon, the one that winds through the whole land of Cush. The name of the third river is Tigris, the one that flows east of Asshur. And the fourth river is the Euphrates.)
5. The LORD God took the man and placed him in the garden of Eden, to till it and protect it. And the LORD God commanded the man, saying, “Of every tree of the garden you are free to eat; but as for the tree of knowledge of good and bad, you must not eat of it; for as soon as you eat of it, you shall die.”
6. The LORD God said, “It is not good for man to be alone; I will make a fitting helper for him.” And the LORD God formed out of the earth all the wild beasts and all the birds of the sky, and brought them to the man to see what he would call them; and whatever the man called each living creature, that would be its name. And the man gave names to all the cattle and to the birds of the sky and to all the wild beasts; but for Adam no fitting helper was found.
7. So the LORD God cast a deep sleep upon the man; and, while he slept, He took one of his ribs and closed up the flesh at that spot. And the LORD God fashioned the rib that He had taken from the man into a woman; and He brought her to the man. Then the man said, “This one at last is bone of my bones And flesh of my flesh. This one shall be called Woman, For from man was she taken.” Hence a man leaves his father and mother and clings to his wife, so that they become one flesh.

• רש"י

לבשר אחד - הוולד נוצר על ידי שניהם ושם נעשה בשרם אחד.

• רמב"ן

ואין בזה טעם, כי גם הבהמה והחיה יהיו לבשר אחד בולדותיהם : והנכון בעיני, כי הבהמה והחיה אין להם דבקות בנקבותיהן, אבל יבא הזכר על איזה נקבה שימצא, וילכו להם, ומפני זה אמר הכתוב, בעבור שנקבת האדם הייתה עצם מעצמיו ובשר מבשרו, ודבק בה, והייתה בחיקו כבשרו, ויחפוץ בה להיותה תמיד עמו וכאשר היה זה באדם, הושם טבעו בתולדותיו, להיות הזכרים מהם דבקים בנשותיהם, עוזבים את אביהם ואת אמם, ורואים את נשותיהן כאלו הן עמם לבשר אחד וכן כי אחינו בשרנו הוא (להלן לו, כז), אל כל שאר בשרו (ויקרא יח, ו) הקרובים במשפחה יקראו "שאר בשר" והנה יעזוב שאר אביו ואמו וקורבתם, ויראה שאשתו קרובה לו מהם :

• ספורנו

מאחר שבזאת הראשונה כיון הא-ל ית' שתהיה דומה לאיש כפי האפשר עד שיצר אותה מגויתו, ראוי שישתדל האדם לישא אשה הוגנת לו וראויה לידבק בו גם שיצטרך לעזוב את אביו ואת אמו כי לא יהיה דבוק אמתי בבלתי דומים אבל יהיה בדומים בלבד כי אז יכונן לדעת אחד. (ומתוך כך) מכיון בכל הפעולות להשיג השלמות המכוון ביצירת האדם כאלו שניהם נמצא אחד בלבד.

• **Rashi** –

ONE FLESH — Both parents are united in the child

• **Ramban**

“Therefore a man shall leave his father and his mother and cleave to his wife...” The holy spirit says this to forbid incest to the descendants of Noah. “‘And they shall be one flesh’- the child is formed by the two of them and thus their flesh is made one”, so Rashi. This is without reason, for domesticated and wild animals also become one flesh through their children. In my view animals do not cleave to their sexual partners; the male approaches any female it finds and then leaves. For this reason the text says since the female of the adam was a bone of his bones and flesh of his flesh, he cleaved to her and she was in his bosom like his own flesh and he desired her to be constantly with him. As this was so with Adam so was his nature transmitted to his progeny, to make the males, cleaving to their females, leaving their fathers and mothers and regarding their wives as if they were one flesh with them. Similarly, “you are our brother, our flesh (gen.37:27), “to the meat of ones flesh (Lev.18:6), those close in family are called “meat of flesh” and so will leave the “meat” of his father and his mother and their closeness and see that his wife is closer to him than they are.

• **Seforno**

It is appropriate that a man leave the home of his parents in order to acquire a wife who is compatible with him, and who is a suitable mate for him to live with on a permanent basis. The Torah teaches here also that the expression דיבוק, “cleaving,” being in a state of true union, is not possible between two people who are not alike in their common purpose in life. Parents and children do not have the same tasks and challenges. Husband and wife have to master the same challenges, hence the word “union” can be applied to their union, whereas the same word would be inappropriate for describing the relationship between father and children or so to with regards mother. By living together they will become of one mind on how to deal with their lives’ challenges. They are to work together in such close union as if there were in fact only one of them. (This had been the idea behind creating man as both male and female in the first place.)

7. זוהר - ויקרא, דף ז, ב

ותנינן בפרשתא ד[ולמדנו בפרשה של] “שמע ישראל ה' א-להינו ה' אחד” - מהו “אחד”? דא כנסת ישראל דאחיד ביה בקודשא בריך הוא [זוהי כנסת ישראל שאוחדת בו ומתאחדת בקדוש ברוך הוא]. דאמר רבי שמעון: זווגא דדכר ונוקבא אקרי “אחד” [הזיווג בין זכר ונקבה נקרא “אחד”], באתר דנוקבא שריא, “אחד” אקרי [במקום ששורה הנקבה, “אחד” נקרא]. מאי טעמא? בגין דדכר בלא נוקבא פלג גופא אקרי, ופלג לאו הוא חד, וכד מתחברון כחדא תרי פלגי, אתעבידו חד גופא, וכדין אקרי “אחד” [מה טעם הדבר? משום שזכר בלי נקיבה חצי גוף נקרא, וחצי אין הוא אחד. וכאשר מתחברים יחד שני חלקי הגוף נעשים גוף אחד ואז נקרא “אחד”].



7. Zohar - Leviticus, 7b - The following was taught in the section of "Hear oh Israel, the Lord our God, the Lord is One" (Deuteronomy 6:4) What is one? This is Knesset Israel which is unified with the Holy One, blessed be He. As R' Shimon says: the union of male and female is called one. The place where the female dwells, this is called one. What is the reason for this? Because male without female is called half a body, and half is not one. When two halves of the body are connected, they become one body and then they are called one

**8. הרב יהודה לייב אלטר מגור (1847–1905), האדמו"ר השלישי בשושלת חסידות גור
שפת אמת - פרשת תזריע, תרנ"ח:**

"בעניין הנגע צרעת. ובמדרש... "ונהר יוצא מעדן להשקות את הגן [גן עדן], ומשם ייפרד והיה לארבעה ראשים" (בראשית ב, י) ... והנה האדם הושם בגן עדן למעלה מהתחלת הפירוד [של הנהר] לדי ראשים, [כדי] "לעבדה ולשמרה" (שם, טו).... ואיתא [ויש] בזה"ק [בספר הזוהר הקדוש] כי "נגע" היפוך "ענג" כמו שכתוב, "אין למעלה מענג ואין למטה מנגע". ואמר שם, כי המבטל עונג שבת מתהפך ענג לנגע.

8. Rabbi Yehudah Leib Alter (Hasidut Ger)

Sefat Emet - Tazria, 5658

With regard to the leprosy – "A river issues from Eden to water the garden, and it then divides and becomes four branches" (Genesis 2, 10) ...Adam was placed in the Garden of Eden on the river before the place that it divided into four branches, so as "to till it and protect it"...and it is written in the "holy Zohar", that the lesion of leprosy (Hebrew – "negah") is the opposite of pleasure ('oneg' in Hebrew) as it is written (in Sefer Yetzirah) "there is nothing higher than "oneg" and nothing lower than "negah" – and as it is written there, "he who does not fulfill "oneg shabat" turns "oneg" into "negah".

9. דרשות המהר"ל מפראג (בני ברק תשל"א) - דרוש לשבת תשובה, עמ' פא-פב.

וביום הכיפורים ציווה השם יתעלה למעט הגוף ולענות הנפש בחמשה עיניים, ואז אין הנפש מיושבת בגוף, והיא נבדלת לבדה לעצמה מסולקת מן הגופניות, והוא כמו מלאך. ומפני כי יש לנפש חמישה שמות: נפש, רוח, ונשמה, יחידה חיה – נמצא שיש חמישה דברים [רבדים] בנפש... וכנגד זה חמישה עיניים למעט ולסלק הגופניות.

כי הנשמה נקראת "חיה" מפני שהיא חיה [צינור לחיות], וכנגד זה עינוי אכילה ושתייה, והוא מיעוט החיות הגופני, ובה אין הנפש מיושבת בגוף כאשר ימעט חיותו הגופני.

ואיסור תשמיש המיטה נגד שם יחידה, שהנשמה היא יחידה [צינור להרמונה ושלמות בין כוחות החיים באדם] ועומדת בגוף, ראוי שיהיה אחדות לגוף כמו הנפש שהיא יחידה. ואין אחדות אלא על ידי תשמיש, שנאמר: "והיו לבשר אחד". ואחדות זה כאשר הוא מזדווג ומתחבר אל אשתו אז יש כאן אחדות לגוף. וכאשר יש כאן חיבור ואחדות עם אשתו אז הנפש שהיא יחידה מיושבת אצל הגוף, לכך כאשר ממעט תשמיש המטה [ביום כיפור] הוא ממעט אחדות הגופני ואז אין הנפש מתיישבת בגוף.

10. הרב פרופסור אליעזר ברקוביץ ז"ל - (אדם, א-לוהים והיסטוריה, עמ' 97 – 98)

האידיאליזם של דתות ושל פילוסופיות רבות [שיטה פילוסופית שטענה שהמציאות היא בעיקר "אידיאה", מציאות מופשטת ולא פיזית] מתעלם מכך שהאדם ללא גוף אינו ראוי להיחשב אנושי יותר מאדם ללא נשמה... כל דחייה של הגוף היא דחייה של האדם עצמו, של האדם כפי שא-לוהים ברא אותו כדי שיבצע את המטלות של העולם הזה.

אם דת היא היותו של אדם קשור במערכת יחסים עם א-לוהים, הרי שמערכת זו צריכה לחול על האדם בשלמותו....מאחר שהאדם אינו רק נשמה ואינו רק גוף, אלא הוא מורכב משניהם שחברו



להם יחדיו, חיוני ששני היסודות יתייחסו לא-לוהים, כל אחד מהם בדרך ההולמת את טבעו. במישור הנשמה מערכת היחסים היא רוחנית ומודעת אך אין היא יכולה לבוא לידי ביטוי במעשים; במישור הגוף מערכת היחסים צריכה "להתגשם" במעשים....המצווה היא האיחוד של השניים. המצווה לעולם אינה מתמצית במחשבה בלבד, ומגדל אין היא מסתכמת בתנועת רפלקס של הגוף... במצווה האדם הוא אחד; כשלם הוא מתייחס לא-ל אחד.

10. Professor Eliezer Berkovits - God, Man and History, 120 - 121

What the "Idealism" (a school of thought that claimed that reality was in effect an "idea", a spiritual and abstract reality, not a physical one) of numerous religions and philosophies overlooks is that man without a body is as little to be considered human as man without a soul....Any rejection of the body is a rejection of man himself as God created him for the tasks of this world.

If religion is relatedness to God, then the whole human being must be so related and not man as soul only, for as such he does not exist in this world. Human beings, soul and body must enter in this relationship. The soul and the body, each in its own unique nature must enter that relationship. On the level of the soul that relationship is spiritual partaking in human consciousness, but lacking in and of itself in actions. The body on the other hand enters into a relationship with God only through sanctified action... This is the purpose of "mitzvot". The mitzvah unifies body and soul, thought, consciousness and action. It creates unity in the human reality and so "one" a human being can enter a full relationship with the God who is "One"..

11. הרב פרופסור אליעזר ברקוביץ ז"ל

האיחוד המיני שכולו אישי... מופנה בה בעת גם לבורא, וגם לאדם אחר בשלמות אנושיותם ההדדית. מה שנתפס בטבע כעניין ביולוגי בלבד, משולב בצורתו האנושית במבנה הביולוגי-נפשי של האדם... למעשה, התלמוד מכנה מדי פעם את האקט המיני "דבר מצוה", לא רק בשל הזיקה שלו לא-לוהים, אלא גם בגלל מה שמתרחש במישור הבין-אישי בין איש לאישה... המוסר היהודי של המין תופס את האקט המיני בנקודת מפנה זו כאקט של התקדשות. התקדשות בעת יחסי מין היא אידיאל המימוש המיני.... אפשר אפילו לומר שהפיכת הממד האימפרסונאלי הלא-אישי של היצר המיני לאנושי היא פסגת השתחררותו המינית של האדם... כאשר האדם מאפשר ללא-אישי כניסה חופשית לתוך חייו, וכאשר כוח ההנעה של הלא-אישי משתלט עליו במלוא עוצמתו, אין מנוס מכך שבטווח הארוך הוא ייטול מן האדם בכללותו את הממד האישי ואת חירותו... למעשה, ההנאה העצמה היא חלק ממימושה של היהדות בפועל. בתקופת התלמוד נהגו תלמידי חכמים לקיים יחסים עם נשותיהם אחת לשבוע, אך מקובל היה לעשות זאת דווקא בליל שבת. רש"י מסביר את הסיבה למנהג זה כך: "שהוא ליל תענוג ושבייתה והנאת הגוף" (שבועות יח ע"ב). ראו למשל כתובות סב ע"ב). ההקשר שבו משולבת החושניות-שנעשית-אנושית מביא לקידושה בשמחה.



Prioritizing Unity and Uniformity: Ingathering of the Exiles: What makes us Jewish? The Case of the Ethiopian "Beta Yisrael"

1. And in that day, a great ram's horn shall be sounded; and the strayed who are in the land of Assyria and the expelled who are in the land of Egypt shall come and worship the LORD on the holy mount, in Jerusalem.

וְהָיָה בַּיּוֹם הַהוּא, יִתְקַע בְּשׁוֹפָר גָּדוֹל, וּבָאוּ הָאֲבָדִים בְּאֶרֶץ אֲשׁוּר, וְהַנִּדְחִים בְּאֶרֶץ מִצְרַיִם; וְהִשְׁתַּחֲוּוּ
לַיהוָה בְּהַר הַקֹּדֶשׁ, בִּירוּשָׁלַם
Isaiah 27: 12-13

<p>2. Divrei David 5/Responsa of Rav David ben Zimra (Radbaz) 7:5 15th century Spain/Tzfat/Egypt</p>	<p>דברי דוד סימן ה' // שו"ת הרדב"ז (ר' דוד בן זמרה, המאה ה-15, צפת) חלק ז סימן ה</p>
<p>You asked me to express my opinion about the person who purchased a Habbashi slave from among those Jews who live in Ethiopia (Kush). How should he behave towards him? Does he go free after six years or not? And do all of the other laws of slaves apply or not?</p> <p>Answer: The only kind of Hebrew slave is one who is sold by the court to repay what he stole or someone who sells themselves. However, a person may not sell themselves unless they are extremely poor. Even to repay a creditor, one may not sell oneself. One may only sell oneself if one needs food. Therefore, the person who purchases a Habbashi slave, once it has become clear that they are a Jew, this purchase is nothing but the ransom of captives, not the purchase of a slave, and the obligation was incumbent upon all of Yisrael to redeem them so that they would not be lost among the non-Jews. And it is a logical argument, if someone who sells themselves to a non-Jew, Scripture says (Lev 25:49) "either his uncle or his cousin shall redeem him" and the court compels the relatives to redeem him, but if the relatives do not redeem him, it is incumbent on every Jew to redeem him, how much the more so in this case: since this individual stepped up and redeemed them, that individual has merited doing this great mitzvah. But the redeemed individual does not have the status of a slave at all, and they can go free any time that they want and they are like a laborer....</p> <p>And even though there is another issue to determine, because all of the Habbashim who live in the land of Kush practice like Karaites, who are Sadducees and Baytos, and</p>	<p>שאלת ממני אודיעך דעתי במי שקנה עבד חבשי מאותם היהודים הדרים בארץ כוש איך יתנהג עמו, אם יוצא בשש או לא, וכל הדינים הנוהגים בעבדים אם נוהגים בו או לא.</p> <p>תשובה: לא מצינו עבד עברי אלא מכרוהו ב"ד בגנבתו או מוכר עצמו, ואין אדם רשאי למכור את עצמו אלא א"כ העני ביותר. ואפילו ליתן לבעל חוב אינו יכול למכור עצמו אלא א"כ צריך לאכלו בלבד הילכך זה שקנה העבד החפשי כיון שנתברר לו שהוא יהודי אין זה אלא פדיון שבויים, לא קנין עבדים, והמצוה היתה מוטלת על כל ישראל לפדותו כדי שלא יטמע בין העכו"ם, וכ"ש הוא: השתא ומה מי שמוכר עצמו לעכו"ם אמר קרא (ויקרא כ"ה, מט) או דודו או בן דודו יגאלנו וב"ד כופין את הקרובים לפדותו, לא פדאוהו קרובים מצוה על כל ישראל לפדותו וכיון שקדם זה וקנה אותו זכה הוא במצוה רבה אבל אין לו דין עבד כלל אלא יוצא כל זמן שירצה והרי הוא כשכירו ולקטו ...</p> <p>ואע"ג דאיכא ספק אחרינא שהרי כל אלו החבשים הדרים בארץ כוש הם הם מתנהגים</p>



<p>we are not obligated to redeem them or to support them. In any case, it seems to me that this only applies to [the Karaites] that live among the rabbinates, and see the words of the Sages and insult and scorn them. About these people and those similar to them the Sages said: "We push them down [into the pit] and do not raise them up," and they are the cursed family about which the Rambam of blessed memory wrote. But those Jews who come from the land of Cush are without doubt from the tribe of Dan, and since they did not have sages who were masters of the tradition in their midst, they clung to the simple meaning of the Scriptures. If they had been taught, however, they would not be irreverent towards the words of our sages, so their status is comparable to a Jewish infant taken captive by non-Jews. Surely this is the case, because Sadducees and Baytos were Second Temple sects, and the tribe of Dan was exiled earlier. And even if you say that the matter is in doubt, it is a commandment to redeem them. But when it comes to marrying them, I fear that perhaps their betrothals are effective while their divorces are not according to rabbinic decree, since they do not know anything about [halakhic] marriage and divorce.</p>	<p>כדת הקראים שהם צדוק וביתוס ואין אנו מצווים לא לפדותם ולא להחיותם, מ"מ מסתברא לי דהני מילי אלו שהם דרים בתוך הרבנים ורואים דברי חכמים ומלעיבים ומלעיגים עליהם, על אלו ועל כיוצא בהם אמרו מורידין ולא מעלין והם המשפחה הארורה אשר כתב הרמב"ם ז"ל. אבל אלו הבאים מארץ כוש הם משבט דן בלי ספק ומפני שלא היו ביניהם חכמים בעלי קבלה תפסו להם פשטי הכתובים. אבל אם היו מלמדים אותם לא היו פוקרים בדברי רבותינו ז"ל, והיו כתינוק שנשבה לבין העכו"ם. תדע, שהרי צדוק וביתוס בבית שני היו ושבט דן גלה קודם, ואפי' אם תמצא לומר שהדבר ספק מצוה לפדותם. אבל לענין יוחסין אני חושש שמא קידושיהן קדושין וגויטם אינו כתיקון חז"ל שהרי אינם יודעים כלל בטיב גיטין וקידושין.</p>
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3. Radbaz Respona 4:219	שו"ת רדב"ז חלק ז סימן ריט (אלף רצ)
<p>Question: There was a case of a black Ethiopian woman called a Habbashite that was taken captive with her two sons, and Reuven purchased her. And when she was asked about herself, she said that she had been married and these were her children...and that the enemy came against them and killed all the men that were in the synagogue, and they took the women and children captive as booty. And it became clear that she was of Jewish seed from the tribe of Dan who live in the mountains of Ethiopia. From that time until now, they considered her an <i>aguna</i>. But during this time, her master Reuven had relations with her and had a son by her who has now grown, and the son wants to marry a Jewish woman. And you have asked me if he is permitted to join the congregation and what should be done for his benefit.</p> <p>Answer:...And even more than this, even according to her own words she is presumed to be a married woman since it is well known that there is constant war between the kings of Cush, which has three kingdoms. Part of it is Ishmaeli, and</p>	<p>שאלה מעשה היה באשה כושית מארץ כוש הנקרא אלחבש שנשבית ושני בניה עמה וקנה אותה ראובן ושאלנו את פיה מה טיבה ואמרה שהיתה נשואה ואלו בניה מבעלה הנקרא שמו פלוני ובני זה שמו פלוני ובאו עליהם אויבים והרגו את כל האנשים שהיו בב"ה ואת הנשים והטף שבו ויבזו ונתברר שהיא מזרע ישראל משבט דן אשר שוכנים בהרי כוש ומאותו הזמן עד עתה היו מחזיקים אותה בחזקת עגונה ובתוך זמן זה בא עליה ראובן אדונה והוליד ממנה בן וגדל והרי הוא רוצה לקחת אשה מקהל ישראל ולבוא בהם ושאלת ממני אם הוא ראוי לבוא בקהל ומה תקנתו.</p> <p>תשובה ...וגדולה מזו אני אומר דאפילו לפי דבריה הרי היא בחזקת אשת איש שהרי הדבר מפורסם דלעולם יש מלחמה בין מלכי כוש שיש בה שלש</p>



part Aramean, each upholding their religion, and part is Jews from the tribe of Dan. [And apparently, they are from the sect of Sadducees and Baytos who are called Karaites, since they do not know the Oral Torah and they do not light candles on Shabbat eves.] And the war between them is unceasing and they are constantly taking captives from each other... and so she has the presumption of a married woman. And furthermore, there is a more general argument regarding the Karaites as a whole. Given that they are Jews, and their marriage is effective but their gittin are not proper according to the Sages. And all of them are biblically disqualified witnesses. But exploring this is very dangerous given that a number of their families have entered our community. So, I prefer not to expand upon this, and it is better that they should sin accidentally. Nevertheless, I concede that if they would all agree to adopt rabbinic ways and to accept the traditions of our rabbis of blessed memory to be like us, I would permit them to enter the congregation with the agreement of the sages, may the Merciful keep them safe and well.

And the reason this could be justified is because all of their marriages are with disqualified witnesses. And just as she is brought into the marriage, so too is she divorced. But there is no need to be concerned about anyone but the first generation, who were married with kosher witnesses. Perhaps one of the women of that generation was divorced after the witnesses became disqualified, and then she went and remarried with that get so that the children would be mamzerim. But I would not concern myself with this concern in order to disqualify the name of this entire nation. After all, it is a far-fetched concern. Perhaps those who followed after Tzadok and Baytos did not marry women, and even if they married, perhaps none of them divorced, and if you want to say that one of them divorced his wife, maybe he did so with kosher witnesses legally, since in that generation they had not adopted heresy as entirely as in our generation now that they have commentators like Anan and his cohort that led them astray. And if you want to say that they divorced with improper witnesses, perhaps that woman did not remarry. And even if she did, perhaps she did not have a child. And even if she did, perhaps the child was a eunuch or infertile. And even if they were fertile, perhaps they died as minors and were never of childbearing age. And even if they did have progeny, every one of them is able to say "I am not descendant from them" and therefore every isolated individual is qualified to enter the congregation. The general principle of the matter is that since there is not a clear prohibition, if all of them would

מלכיות קצתו ישמעאלים וקצתו ארמיים המחזיקים בדתם וקצתו ישראלים משבט דן וכפי הנראה הם מכת צדוק ובייתוס הנקראים קראין שהרי אינם יודעים תורה שבעל פה ואין מדליקין נרות בליל שבת ולא ישובות המלחמה ביניהם ובכל יום שבים אלו מאלו. הילכך אין כאן מגו טוב שהיתה יכולה לומר שלום בעולם שהרי הדבר ידוע אצלנו שאין שם שלום. ועוד שאפ"י שלא היה ידוע אצלנו שיש מלחמה כיון שאין ידוע אצלנו שיש שלום ליכא מגו טוב דהא דלא אמרה הכי שהיא מפחדת שמא יכחישוה.

עוד יש טעם כללי לכלל הקראין שהרי ישראל הם וקדושיהן קדושין ואין גיטן כתקנת חז"ל וכולם פסולי עדות הם מדאורייתא ומפני שיש בחקירה זו סכנה גדולה שהרי כמה משפחות מהם באו לכלל הקהל לא ראיתי להאריך בזה ומוטב שיהיו שוגגין וכו'. ומ"מ מודה אני שאם היו מסכימים כולם לבא לדת חברות ולקבל עליהם קבלת רז"ל להיות כמונו הייתי מתירם לבא בקהל עם הסכמת החכמים נר"ו.

והטעם כי כל קדושיהם הם בעדים מהם שהם פסולי עדות וכמו שכונסה כך פוטרה ואין לחוש אלא לדור הראשון שהיו קדושין בעדים כשרים ושמא נתגרשה אחת מאותו הדור אחר שפקרו בעדים פסולים והלכה ונשאת באותו גט שנמצאו הבנים ממזרים. ולא הייתי חושש לחששא זו כדי להסיר שם האומה הזאת מפני שהיא חששא רחוקה כי שמא אותם אשר נמשכו אחר צדוק וביתוס לא היו נשואים נשים ואת"ל שהיו נשואים שמא לא גרש א' מהם את אשתו. ואת"ל גרש א' מהם את אשתו. שמא בעדים כשרים גירש וכתקון רז"ל שעדיין באותו הדור לא פקרו לגמרי כאשר הוא בזמן הזה אחר שהיו להם מפרשים כענן וחבריו שהטעו אותם. ואם תרצה לומר בפסולי עדות גרש שמא אותה המגורשת לא נשאת לאחר. ואם ת"ל נשאת לאחר שמא לא ילדה ממנו. ואת"ל ילדה שמא סריס או אילונית ילדה. ואת"ל ראוי להוליד ילדה שמא מתו בעודם קטנים ולא הגיעו לכלל בנים. ואת"ל הגיעו לכלל בנים כל א' מהנמצאים עתה יכול



<p>agree to return to us and to accept the words of the rabbinate I would distribute the burden of the beam together with my fellows to permit her to enter the congregation. [And these are the words of Kaftor vePerach: even though others were strict, this doesn't make sense] since many of them are constantly Judaizing, as in the case at the end of cycle 267 that a large congregation Judaized on a single day in Egypt at the hands of the prince Rabbenu Avraham, may the Merciful bless him. But one who is strict will be blessed. These were his words.</p> <p>And it seems to me that "this prince Rabbenu Avraham" is the son of the Rambam, and he did not hesitate and accepted them.</p>	<p>לומר איני מהם וכל אחד מותר לבא בקהל לבדו : כללא דמלתא דכיון דאין האיסור מבורר אם היו מסכימים כולם לשוב אלינו ולקבל דברי חברות הוה ממטינא שיבא מכשורא בכלל חברי להתירה לבא בקהל. וזה לשון כפתור ופרח... שרבים מהם מתייהדים תמיד. וכמעשה שאירע סוף מחזור רס"ז מקהל גדול מהם שנתייהדו ביום אחד במצרים ע"י הנגיד רבינו אברהם נר"ו. והמחמיר תבא עליו ברכה עד כאן לשונו. וזה הנגיד רבינו אברהם נראה לי שהוא בנו של הרמב"ם ז"ל ולא חשש וקבלם. דוד ה' אבי זמרא :</p>
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<p>4. Rambam Mishneh Torah Mamrim 3:1-3</p>	<p>רמב"ם הלכות ממרים פרק ג הלכה א-ג</p>
<p>One who does not believe in the Oral Torah is not to be identified with the rebellious elder spoken of in the Torah, but is classed with the epicureans (heretics). []</p> <p>And once it has been publicized that they reject the Oral Torah, we lower them but do not raise them. And they are like all the heretics and those who say Torah is not divine, or the informers, or the rebels. For all of these are not considered part of Israel, and therefore they do require witnesses or warning or trial. []</p> <p>This applies to an individual who rejected the Oral Torah based on their own thoughts and conclusions, and followed their weak mind and bold heart in order to reject the Oral Torah, like Zadok and Baytus and all their followers. But the children of those led astray and their grandchildren whose parents misled them, and those who were born amongst the Karaites and were raised with those beliefs, they are like a child kidnapped and raised among non-Jews in those ways. And they will not easily holdfast to the ways of the commandments. Such a person is as if under duress. Even though they hear afterwards that they are Jewish and observe Jews and their religion, they are as though under duress because they have been raised with their mistakes. This is true of those who have followed their parents to be straying Karaites. Therefore it is appropriate to help them to repent and to draw them in with pleasant words until the return to the strength of Torah.</p>	<p>מִי שְׁאִינוּ מוֹדֶה בְּתוֹרָה שֶׁבַעל פֶּה אֵינוֹ זָקֵן מִמֶּרָא הָאֱמֹר בְּתוֹרָה. אֵלֶּא הָרִי זֶה בְּכָלל הָאֶפִיקוֹרוֹסִין [וּמִיתָתוֹ בְּכָל אֲדָם]:</p> <p>מֵאַחֵר שֶׁנִּתְפָּרְסָם שֶׁהוּא כּוֹפֵר בְּתוֹרָה שֶׁבַעל פֶּה [מִוֹרִידִין אוֹתוֹ] וְלֹא מַעֲלִין וְהָרִי הוּא כְּשֶׁאֵר כָּל הָאֶפִיקוֹרוֹסִין וְהָאֲמֹרִין אֵין תּוֹרָה מִן הַשָּׁמַיִם וְהַמּוֹסְרִין וְהַמּוֹמְרִין. שֶׁכָּל אֱלוֹ אֵינָם בְּכָלל יִשְׂרָאֵל וְאֵין צָרִיד לֹא לַעֲדִים וְלֹא הַתְּרָאָה וְלֹא דִינִים [אֵלֶּא כָּל הַהוֹרֵג אֶחָד מֵהֶן עֲשֵׂה מִצְוָה גְּדוּלָּה וְהִסִּיר הַמִּכְשׁוֹל]:</p> <p>בְּמָה דְּבָרִים אֲמֹרִים בְּאִישׁ שֶׁכֹּפֵר בְּתוֹרָה שֶׁבַעל פֶּה בְּמַחֲשַׁבְתּוֹ וּבִדְבָרִים שֶׁנֶּאֱמָר לוֹ. וְהִלָּךְ אַחֵר דַּעֲתוֹ הִקְלָה וְאַחֵר שְׁרִירוֹת לָבוֹ וְכוֹפֵר בְּתוֹרָה שֶׁבַעל פֶּה תִּחְלָה כְּצֹדֵק וּבִיתוֹס וְכוּן כָּל הַתּוֹעִים אַחֲרָיו. אֲבָל בְּגִי הַתּוֹעִים הָאֵלֶּה וּבְגִי בְּגִיָּהֶם שֶׁהִדִּיחוּ אוֹתָם אֲבוֹתָם וְנוֹלְדוּ בֵּין הַקְּרָאִים וְגִדְלוּ אוֹתָם עַל דַּעֲתָם. הָרִי הוּא כְּתִינוּק שֶׁנִּשְׁבָּה בִּינֵיהֶם וְגִדְלוּהוּ וְאֵינוֹ זָרִיז לְאַחֵז בְּדַרְכֵי הַמִּצְוֹת שֶׁהָרִי הוּא כְּאֵנוֹס וְאֵף עַל פִּי שֶׁשָּׁמַע אַחֵר כֵּךְ [שֶׁהוּא יְהוּדִי וְרָאָה הַיְּהוּדִים וְדָתָם הָרִי הוּא כְּאֵנוֹס שֶׁהָרִי גִדְלוּהוּ עַל טְעוּתָם] כֵּךְ אֵלֹ שֶׁאֲמָרְנוּ הָאוֹחֲזִים בְּדַרְכֵי אֲבוֹתָם הַקְּרָאִים שֶׁטָּעוּ. לְפִיכֵךְ רָאִי לְהַחֲזִירָן בְּתִשְׁבּוּבָה וּלְמַשְׁכֵּם בְּדַבָּרֵי שְׁלוֹם עַד שֶׁיִּחְזְרוּ לְאֵיתָן הַתּוֹרָה :</p>



5. Basamim Rosh, attributed to Rabbeinu Asher Ben Yehiel, 13 th Germany/Spain (selections)	בשמים ראש קעז
<p>You asked about Elchanan the Karaite who accepted rabbinic law upon himself and learned for a long time, and who is from among the important young men who steer away from evil. And now he wants to marry a woman with whom he is already matched. And people are murmuring against him that there is concern that he is a mamzer. In answer, I send you a response by the great rabbi Rabbeinu Baruch of Mainz about a case from his time, and these are his words:</p> <p>Who dares to give dark counsel towards contentiousness, to start arguments among the children of Israel and to make them an object of derision to separate people from their brethren.... And furthermore, there are hundreds of matters of this sort about which the rabbinic sages of these lands disagree among themselves and behave one way while others behave another way. Including in matters in which one thinks a woman is married and another thinks she is available.</p> <p>And in the beginning of Yevamot [where they also had a disagreement of such gravity] we ask, did Bet Shammai practice according to his opinion or not [in matters in which Bet Hillel would consider them mamzerim]. And the one who says that they did practice claims that they would notify one another [so that Bet Hillel would not mistakenly marry them]. And the Talmud seems to conclude that they do follow their opinion in practice, and that seems to be the primary conclusion. But now, even to notify one another is impossible, given that we are scattered from one end of the earth to the other.</p> <p>And furthermore, if we would notify about even disagreement that arose among the sages, people would be separated from their brethren and the land would wail, each family by itself (Zech. 12:12), and there would, G-d forbid, be a stumbling block for the entire people of Israel.</p> <p>And every day, by way of travelers from other countries, we become aware of matters that are obvious and accepted to us, but among them the opposite is the case. Sometimes there are disagreements about the language of the Talmud, and other times disagreements about logic. Rather, we follow the Torah that we have received. Blessed is the One who guided us in the true way and placed our lot within it.</p> <p>But what shall be done? Afterall, these people are now mistaken and practicing according to our Torah as received by them from their ancestors.</p> <p>And as long as they do not reject any matter which is explicit in the Torah, behold it is like everything that the Sages derive about which many disagreements have fallen. And G-d forbid to be concerned. And it seems to me that the sages established similar principles distinguishing between explicit Scripture and</p>	<p>אשר שאלתני על אודות הקראי אלחנן שקבל עליו דברי חברות ולמד זמן רב. והוא מן הבחורים החשובים וסר מערע. ועתה רוצה לישא אשה שכבר נשדכה בו ורננו בני אדם אחריו משום חשש ממזרות. הנני שולח לך תשובה הרב הגדול ר' ברוך ממגענצא ז"ל על מעשה שאירע בזמנו. ז"ל.</p> <p>מי זה מחשיך עצה לריב ומצה ריב בני ישראל לתתם לשמצה בקמיהם ולהפרידם אנשים מעל אחיהם....</p> <p>ועוד למאות ענינים כאלה שחלוקין חכמי ארצות אלה נוהגין ואלה כן. בדברים שלדעת זה היא אשת איש ולזה פנויה. (בריש יבמות), איבעי לן אי עשו ב"ש כדבריהם אי לא. ולמ"ד שעשו אמרין דאודועי הוי מודע להו. וסוגין דעלמ' מי' חתימת התלמוד. בכל דבר שיש בה מחלוקת שעושים כדבריהם. גם בגמ' נראה שכן עיקר.</p> <p>ואף לאודועי הוא מן הנמנע, כי פזורים אנו מקצה הארץ ועד קצהו.</p> <p>ועוד שאם היינו מודעים בכל מחלוקת שעמד בין החכמים איש את אחיו וספדה הארץ משפחות משפחות. והיה ח"ו תקלה כלל ישראל.</p> <p>ובכל יום אנו נודעים מן הבאים מארצות אחרות ענינים אשר אצלינו הפשוט כך ואצלם בהיפוך. יש משינוי גרסת התלמוד. ויש משינוי הסברא. אלא שאנחנו נוהגים על פי התורה שקיבלנוה. ברוך המנחנו בדרך אמת ושם חלקינו בתוכו... אבל מה יעשה זה הרי אלו עכשיו מוטעין ונוהגין כפי תורתנו המקובלת להם מאבותם.</p> <p>וכל שאינו בועט בדבר המפורש בתורה. הרי הוא ככל הבא ממדרש חכמים שנפל בו מחלוקת לרוב. וחלילה לחוש.</p> <p>ורואה אני שרבותינו ז"ל קבעו מסמרות כיוצא בזה לחלק בין המפורש לבא ממדרש חכמים גבי נגמר דינו זכאי. כל שלא טעה דבר שהצדוקים מודים בו הרי</p>



that derived by the Sages with respect to the capital case which was mistakenly acquitted—as long as the court did not make a mistake with respect to something about which the Sadducees acknowledge, that opinion is considered legitimate enough to not reverse the judgement. And if it was prohibited to marry with them by law, how is it possible that the Sages of Israel did not notify us in the Talmud?....

And this is not comparable to the law of the “issa widow” [who is questionably allowed to marry a kohen] and similar cases that they were concerned about minorities and double doubts, because those cases are only happenstance and individuals, but do not uproot an entire nation from taking shelter under the wings of the Shekhina. And if anything, we should be worried about converts who are as difficult to Israel as a sore on the skin. And [since we accept these] it is only logical that we should not push a rock on top of those who are falling from the community of Israel, large communities of great mass, that give their heart to fulfilling the Torah, and suffer the subjugation of exile, and are killed in order to sanctify G-d’s name and fulfill mitzvot, and are still sustained by the outstretched arm of the Shepard that saves them, and are with us. Rather here, how can we say to a community as large as those who left Egypt in the exodus to distance themselves from us because we need to check that there is no concern of mamzerut. As long as you are checking after the Sadducees, go and check after us because of the periods of Jerubam, Ahaz, Menasheh, and Amon and all of the wicked kings, since during this time most of Israel certainly did not practice according to the tradition we received in Sinai.

And even if a doubtful mamzer was prohibited by the Torah, even a complete Torah prohibition, it would be appropriate to uproot it in order to sanctify and not desecrate G-d’s name publicly. As there is no greater desecration of G-d’s name then when they say about them: *This is the nation of G-d!* [Ezek. 36:20] and yet they are two sects, and two species of Israel, they have spent such a long time in exile, and each of them hates their fellow, and they refuse to marry one another. And all of this [would be true] if this matter was prohibited legally. It would have been correct for the sages of Israel not to push away such a large community of Israel with two hands. And they already said that one does not decree the destruction of an idolatrous city unless it is between ten and one hundred [residents]. However, I have already written that there is no prohibition....

And the great rabbi of blessed memory wrote at length to permit, and his words are built

דאחשובי אחשבי לדעתיי דלא להדר דיני מיהת. ואם היה הדין כן דאסור להשתדך עמהן איך לא הודיעו זה חכמי ישראל בתלמוד. ...

ואין זה ענין לדין אלמנת עיסה והדומים ולכל הני דחשו למיעוטא ולספק ספיקא, דהתם אינם אלא אקראי בעלמא, ובאנשים פרטיים, אבל לא לעקור אומות שלמות מלחסות תחת כנפי השכינה. ואם כך בגרים שקשים לישראל כספחת. ק"ו שלא לדחות האבן אחר הנופלים מעדת ישראל, קהלות רבות המון גדול, הנותנים לב לקיום התורה, וסובלים שעבוד הגלות, ונהרגים על קידושת ה' וקיום מצותיו, ועדיין הן קיימים בכח הזרוע נטוי מעם הרועה שמצילים, כאשר אתנו, אלה פה. ואיך נאמר לקהל גדול כיוצאי מצרים לרחקם מעלינו שצריכים אנו לבדוק אחר חשש ממזרות, ועד שאתם בודקין בצדוקים צא ובדוק בזמן ירבעם אחז מנשה ואמון וכל המלכים המרשעים, בלא ספק לא התנהגו רוב ישראל בדרך כלל ע"פ הקבלה אשר קבלנו בסיני.

ואפי' אילו היה ספק ממזר אסור מן התורה, אפילו לאו גמור, היה ראוי לעקור כדי שיתקדש ולא יתחלל שם שמים בפרהסיא, שאין חילול השם גדול מזה באמור עליהם עם ה' אלה, ושתי כתות הן, ושני מיני ישראל, זה זמן עצום בגלות, וכל אחת מהן שונאת את חברתה, ואינם משתדכין זה עם זה. וכל זה אם היה הדבר הזה אסור מן הדין היה ראוי לחכמי ישראל שלא לדחות בשתי ידיים קהל רב מישראל. וכבר אמרו אין עושי עיר הנדחת אלא מעשרה ועד מאה אבל כבר כתבתי שאין כאן איסור....

והנה האריך הרב הגדול ז"ל להתיר. ודבריו בנויים על הדין ואל האמת ועל השלום.



6. Rav Ovadiah Yosef, Yabia Omer 8: EH 12, 1920-2013, Chief Sefardi rabbi 1973-1983 (selections)	שו"ת יביע אומר חלק ח - אבן העזר סימן יב
With respect to the Karaites, may they enter the congregation of Hashem?	בעניין הקראים אם אפשר להתירם לבא בקהל ה'.
5. Based on what has been said, we can make a double doubt, perhaps halakha is like Maharash HaLevi and the Radbaz and Maharikash and Mabit and Maharshakh that the Karaites are disqualified witnesses, and their marriages are completely ineffectual, and thus their wives don't need a get, and there is no concern of mamzerut at all. Alternatively, if you say that the halakha is like Rav Gavison and his school of thought that they are qualified witnesses, and their marriages are legal, perhaps this individual before us had no divorce on either side of his family, and even if they did, perhaps they married with a legal get.	ה) ולפי האמור נוכל לעשות ספק ספיקא, שמא הלכה כדעת מהר"ש הלוי והרדב"ז ומהריק"ש והמבי"ט ומהרש"ך שהקראים פסולים לעדות, ואין קידושיהם קידושין כלל, וממילא נשותיהם אי"צ לגט, ואין כאן חשש ממזרות כלל, ואת"ל שהלכה כמהר"ש גאב"ז ודעמיה דס"ל שהם כשרים לעדות, וקידושיהם קידושין, שמא האיש הזה שבא לפנינו לא היו באבותיו ואבות אבותיו לא מצד האב ולא מצד האם שום גירושין כלל, ואת"ל שהיו שם גירושין שמא בגט כשר נתגרשו.
And behold after the Radbaz brings the Rambam [about being captive infants], he wrote that in these days the Karaites in Egypt have none of the good qualities mentioned by the Rambam, and they distance themselves from the rabbinic sages, and escape from them as if running from a snake. Quite the contrary, they insult the Divine servants, and become worse every day	והנה בתשובת הרדב"ז (ס"ס תשצו) אחר שהביא תשו' הרמב"ם כתב, שבזה"ל הקראים במצרים אין בהם שום מדה טובה, מאלה שהזכיר הרמב"ם, ומתרחקים מן החכמים הרבניים, ובורחים מהם כבורח מן הנחש, ואדרבה ויהיו מלעיבים במלאכי האלהים, ובכל יום ויום נעשים יותר גרועים
10. And I saw that which is written in Besamim Rosh, who brought a responsa attributed to Rabbenu Baruch of Mainz...	י) וחזי הוית בשו"ת בשמים ראש (סי' רכ), שהביא תשובה המיוחסת לרבינו ברוך ממגנצא, ...
And even though it is well known that many of the great minds of Israel protested "Besamim Rosh" and said that it is only the work of Rav Shaul Berlin....However, even though we only learn from the Besamim Rosh based on what is said in it and not because of who said it, as our deceased friend Rav Zevin, ztz"l and others, nevertheless, the good we accept from it. See there. And the good words in it we learn, and behold in this case very sensible things that ought to be heeded were said in it. And what Rabbenu Baruch wrote in the responsa attributed to him, that the name of G-d is desecrated in the eyes of the non-Jews when we distance and disqualify a community that suffers with us in exile, etc. These words have even greater force in our days. After all, it is known that some of the Karaites and their heads toiled with all their strength on behalf of the State of Israel, even when they were in exile, and some of them were given over to the Egyptian authorities and executed for giving themselves over for the sake of Israel, and even when they came to the Land of Israel, they draft to Israeli	והנה אף על פי שידוע ומפורסם שכמה מגאוני ישראל קראו מלא אחרי הספר "בשמים ראש", ושאינו אלא מעשה ידי הרב ר' שאול ברליון, ולא מר בריה דרבינא חתים עליו, וכמ"ש בספר הברית ח"ב (דף קו ע"ב). וכן האריך בזה בשו"ת פרשת מרדכי (חאו"ח סי' ה). וכן החתם סופר (סי' שכו אות ג). והשואל ומשיב תנינא ח"ב (סי' נה). והתורת חסד מלובלין (חאו"ח סי' יז). ועוד. (ועמ"ש"כ בשו"ת יביע אומר ח"ב חי"ד סי' כד אות ד והלאה). ומיהו אף שאינן למדים מהבשמים ראש אלא מצד האמור בו, ולא מצד האומר, וכמ"ש ידידנו המנוח הגרש"י זיין זצ"ל בסי' המועדים בהלכה (עמוד רנז). וכיו"ב כתב הגאון ממונקאטש בשו"ת מנחת אלעזר ח"ב (ס"ס ה) בד"ה שוב, שאמנם את הטוב נקבל ממנו וכו' ע"ש. ובמילי מעלייתא דאית ביה דרשינן. הרי כאן נאמרו בו דברים של טעם שראויים להשמע. ומ"ש רבינו ברוך בתשובה



<p>army, and protect us with all of their strength from the hands of the evil terrorists, enemies of Israel, who are seeking war every day, I am peace; but when I speak they are for war. (Psalms 120:7) What will the non-observant who do not keep Torah and Mitzvot say about us when they see us distancing those who sacrifice their lives for Israel, and we separate them from the seed of Israel. This cannot be done. Therefore, it is appropriate to establish law based on justice, truth and peace, just as Rabbenu Baruch wrote about this. Once a family has been absorbed, it is absorbed.</p>	<p>המיוחסת לו, שיש חילול ה' בעיני הגוים שאנו מרחיקים ופוסלים את העדה שסובלת עמנו בגלות וכו', דברים אלה יש להם תוקף גם בזמנינו, ביתר שאת ויתר עוז. כי ידוע שכמה מהקראים וראשיהם חתרו בכל עוז למען מדינת ישראל, גם בהיותם בגולה, ומהם שנמסרו בידי שלטונות מצרים, והוציאו להורג, על מה שפעלו במסירות נפש למען ישראל, ואף בבואם לארץ ישראל, הם מתגייסים לצבא ישראל, ומגינים עלינו בכל כחם מידי המחבלים הרשעים שונאי ישראל, אשר כל יום יגורו מלחמות, אני שלום וכי אדבר המה למלחמה, ומה יאמרו עלינו החפשים שאינם שומרי תורה ומצות, בראותם שאנו מרחיקים את אלה שמוסרים עצמם בשביל ישראל, ומבדילים אותם מזרע ישראל, וכן לא יעשה. ולכן יש להעמיד הדבר על קו הדין ועל האמת ועל השלום. וכמו שכתב רבינו ברוך על זה, משפחה שנטמעה נטמעה,</p>
<p>What emerges from all that is said is that there is plenty of room to bring the Karaites close, once they have accepted rabbinic practice. And it is correct to send them first to a G-d fearing Talmid Hakham to learn the primary halakhot of the foundations of Judaism, such as Shabbat and holidays, especially Pesach and Kippur, and so too kashrut and family purity, both members of the couple, so that they “make known to them the way that they are to go and the practices that they are to follow.” (Exodus 18:20) Similarly, the young man should be sent to a nearby synagogue of ours, so that he can be accustomed to our prayers and grow strong in Torah and fear of Heaven. Only afterwards, he should be allowed to marry a Jewish woman having accepted the ways of the rabbis. And may the Blessed One light up our eyes with the Holy Torah, Amen.</p>	<p>המורס מכל האמור שיש מקום רב לקרב את הקראים, ולהתיר להם לישא בת ישראל, לאחר קבלת דברי חברות, והנכון לשלוח אותם תחלה אצל תלמיד חכם ירא שמים, ללמוד את עיקרי ההלכות של יסודות היהדות, כגון שבת ומועדי ישראל, ובפרט פסח וכיפור, וכן ענייני הכשרות, וטהרת המשפחה, גם את הבחור וגם את הבחורה שעומדים להנשא זה לזה, כדי שידעו את הדרך אשר ילכו בה ואת המעשה אשר יעשו, וכן יש להטיל על הבחור ללכת אל בית הכנסת שלנו הסמוך למעונו, כדי שיתרגל בנוסחי תפלתינו ויתחזק בתורה ויראת שמים, ורק אח"כ יקבלוהו להשיאו אשה בת ישראל לאחר קבלת דברי חברות. והשי"ת יאיר עינינו בתורתו הקדושה אמן.</p>



<p>7. Rav Ovadiah Yosef, Yabiah Omer EE 8:11 On the subject of Ethiopian Olim (falashim) 1985</p> <p>On the topic of Ethiopian olim, the Falashas, it is known what the Radbaz (Rabbi David ben Solomon ibn (Abi) Zimra 1479-1573, Egypt, Fez, Palestine) that all the Chabashim that come from Ethiopia are from the tribe of Dan without a doubt. And because there were not sages who knew the oral tradition at that time, they interpreted according to the simple reading of the text, but if one would teach them they would not be heretics like the Karaites who are the Sadducees and Baytusim. Therefore, they are to be treated as children who were kidnapped by non-Jews, and it is a mitzvah to redeem them and sustain them. These are the words of the Radbaz.</p> <p>And you know that the Falashim Jews are Jews with respect to every matter, and they do not require immersion to join the community of Israel. And you should not be concerned that perhaps non-Jews were mixed among them, as great is the established presumption. And I already expressed my opinion in 1973 in a public letter that that Falashim are Jews for all matters, relying on the Radbaz and the Maharikash mentioned above.</p>	<p>שו"ת יביע אומר חלק ח - אבן העזר סימן יא</p> <p>בענין עולי אתיופיה (הפלשים). בס"ד, א' שבט תשמ"ה.</p> <p>א) בענין עולי אתיופיה, הפלשים, ידוע מה שכתב הרדב"ז בשו"ת דברי דוד (סימן ה), שכל אלו החאבשיש הבאים מארץ כוש הם משבט דן בלי ספק, ומפני שלא היו בימיהם חכמים בעלי קבלה, תפסו להם פשטי הכתובים, אבל אם היו מלמדים אותם לא היו כופרים כדת הקראים שהם צדוק וביתוס, ולכן דינם כתינוק שנשבה בין העכו"ם, ומצוה לפדותם ולהחיותם. עכת"ד....</p> <p>אתה הראת לדעת שהיהודים הפלשים דינם כישראל לכל דבר, ואינם צריכים טבילה להכנס בקהל ה'. ואין לנו לחוש כלל לשמא נתערבו בהם גויים, שגדולה חזקה. וכבר חיותי דעתי ביום ז' אדר א' תשל"ג, במכתב שהתפרסם ברבים שהפלשים יהודים לכל דבר, והסתמכתי על הרדב"ז והמהריק"ש הנ"ל.</p>
<p>And therefore, I came to the conclusion that the Falashas are descendants of a tribe of Israel that went south to Ethiopia, and there is no doubt that the sages mentioned above who established that they were from the tribe of Dan. They researched and concluded based on fully reliable testimony, and tradition from their rabbis. And now that the Falashas have turned to me seeking to join with our brethren of the house of Israel in the spirit of Torah and Halakha, Oral and Written Torah, without any hesitation, and to fulfill the Holy Torah and commandments according to the Sages by whose word we live, I said to myself, this is not a time to hesitate. We are obligated to save them from assimilation and to rush their aliyah to the Land, and to educate them in our Holy Torah, and to include them in the building of our Holy Land, and "the sons will return to their borders." And in light of this, I turned to the Jewish Agency and all Israeli and diaspora organizations to do everything in order to bring them to Israel without leaving anyone behind. And to educate them in religious schools. And this ruling paved the way for their recognition under the law of return.</p>	<p>לכן באתי למסקנא שהפלשים הם צאצאים לשבט מישראל שהדרימו לכוש, ואין כל ספק שהגאונים הנ"ל שקבעו שהם משבט דן, חקרו ודרשו והגיעו למסקנא זו ע"פ עדויות וראיות מהימנות ביותר, וקבלה מפי רבותיהם, על קביעה זו, ולאחר שנתבקשתי ממנהיגי הפלשים אשר פנו אלי בבקשה להתחבר עם אחינו בית ישראל ברוח התורה וההלכה, תורה שבכתב ושבעל פה, ללא כל סייג, ולקיים כל מצות התורה הקדושה, ע"פ הוראות חז"ל אשר מפייהם אנו חיים, אמרתי לנפשי לא עת לחשות, וחייבים אנחנו להצילם מהתבוללות וטמיעה, ולהחיש עלייתם ארצה, ולחנכם ברוח תורתנו הקדושה, ולשתפם בבנין ארצנו הקדושה, ושובו בנים לגבולם. לאור הנ"ל פניתי לממשלה ולסוכנות היהודית, ולכל הארגונים בישראל ובתפוצות הגולה לעשות הכל להעלותם לארץ ישראל, לבלתי ידח ממנו נדח. ולחנכם בבתי ספר דתיים ובתלמודי תורה, לדעת חכמה ומוסר להבין אמרי בינה. הפסיקה הנ"ל סללה את הדרך להכרה בעדת הפלשים כיהודים על פי חוק השבות.</p>



And who dares (Esther 7:5) to come out against an entire community to disqualify them and place a blemish in the sanctified?! The presumption [that they are Jewish] is of great weight.	<u>מי הוא זה ואי זה הוא שיוכל לצאת נגד</u> <u>עדה שלמה לפוסלם ולהטיל בהם מום</u> <u>בקדשים, שהרי גדולה חזקה.</u>
And from this it is concluded that one should not be concerned about a disqualification from marrying Ethiopians, and they are permitted to enter the community of Israel without any conversion even out of stringency. And may G-d save us from mistakes and enlighten our eyes with Torah.	בהא סליקנא ובהא נחיתנא דליכא למיחש לפיסולי חיתון בעדת האתיופים, ומותרים לבוא בקהל ישראל ללא שום גיוור אפילו לחומרא. והשי"ת יצילנו משגיאות ומתורתו יראנו נפלאות ויאיר עינינו במאור תוה"ק אמן.
<i>What are the apparent legal weaknesses in Rav Ovadiah's response? What motivates him?</i>	

8. Selections from Rav Sharon Shalom *From Sinai to Ethiopia* Hebrew 2012 English 2016

Ethiopian Jewry and Talmudic Law The Model of the Jerusalem Talmud

Since the early days of the Ethiopian aliyah, the topic of religious tension between Orthodoxy and Ethiopian Jewry has been painful and loaded. Since then, the community's spiritual leaders have felt unable to express their opinion on halakhah and tradition. The tension still exists today as well, and it seems that as time goes on, the anger and conflict increase. On the other hand, we also find understanding and rapprochement between the two worlds. One year when Yom Kippur fell on Shabbat, the kesim ruled that members of the community should make Kiddush and even take a small bite to eat, in honor of the sanctity of the Shabbat. In doing so, they attempted to compromise between two conflicting halakhot. On one hand, the Beta Israel work the Tataza Sanvet (Laws of Shabbat), which is based on the book of Jubilees, specifies that any individual who fasts on Shabbat is liable for the death penalty; on the other, one who eats on Yom Kippur is liable for karet (untimely death or eternal excommunication). Yet the local religious council was quick to accuse the kesim: "Your acts are leading the public to sin," "This ruling is an act of heresy." I will give another example of tensions surrounding halakhah. In Ethiopian culture, it is acceptable for men and women to exchange greetings by shaking hands or kissing the cheek. Many parents have difficulty adjusting to the fact that their male children who have become religious no longer greet women in these ways, even within the family. The parents scorn this practice and consider those who follow it to be uncultured. Many parents do not understand it, not only because it is opposed to their cultural world, but also because it does not follow the spirit of the Torah, whose "ways are ways of pleasantness, and all her paths are peace" (Proverbs 3: 17). But in my opinion, the most shocking issue is the debate about giving money for charity during the prayer services on Shabbat. According to Ethiopian tradition, during the morning services on Shabbat, the congregants place bills and coins on the synagogue platform. This is the custom practiced today in a synagogue in Kiryat Gat. According to the kes of the synagogue, Kes Barhan, this practice is based on the principle of not coming to the synagogue empty-handed – "every man shall give as he is able" (Deuteronomy 16: 17). Yet this practice has led to complaints, anger, and degradation of the kesim. I have heard people say, "They're goyim," "It's like eating pork," "I'm embarrassed to pray there," "They are defiling the sanctity of Shabbat," and other harsh criticisms. What will lead to a change in the attitude of the rabbinic establishment toward the Ethiopian community and its leaders? What will lead to an attitude of respect toward their customs and leaders?

Shalom, Rabbi Dr. Sharon . From Sinai to Ethiopia (Kindle Locations 1396-1408). Gefen publishing house LTD. Kindle Edition.

Can the Ethiopian Jews Continue Their Customs?

As Rabbi Yitzhak bar Sheshet decreed, "Every law accepted by the community obligates them and their descendants." 119 In other words, when a community accepts a law, this is comparable to a communal vow that cannot be annulled. In this manner, Ashkenazic Jews have accepted the leadership of the Rema, while Sephardic Jews have accepted the teachings of the Beit Yosef. The acceptance of the law of these authorities applies to them and their descendants, and cannot be exchanged. But when a Jew from one community goes to another community, how should he behave? This question arose when Ashkenazic Jews came to Eretz Yisrael, where they encountered Sephardic communities that had lived there for many years. Rabbi Avraham ben Yehiel Michael Danzig wrote, "Regarding those who come to Eretz Yisrael, I think that if they settle in a city that has a minyan, even though the newcomers are numerous, they should follow one law. They must follow the stringencies of their new location. The stringencies that they followed in their home location are no longer valid." 120 There are many points of friction between the customs of the Ethiopian community and the Talmudic-rabbinic world. This book attempts to carve a path through the thicket of halakhic sources, sometimes relying on an individual opinion, which will lead to acceptance of the Beta Israel as a legitimate, normative stream within the Jewish people. Acceptance of the community is a sign that there are poskim who accept the strength of the Jewish people, and are thus willing to open the door to this community, not as an act of sympathy but through recognition of their right.

Shalom, Rabbi Dr. Sharon . From Sinai to Ethiopia (Kindle Locations 1525-1567). Gefen publishing house LTD. Kindle Edition.



<p>9. The Journey to the Land of Israel Words: Chaim Idissis Music: Shlomo Gronich</p>	<p>הַמַּסַּע לְאֶרֶץ יִשְׂרָאֵל. מילים: חיים אידיסיס, לחן: שלמה גרונִיךְ, ביצוע: שלמה גרונִיךְ ומקהלת שבא.</p>
<p><i>The moon is watching from above On my back is a light bag of food The desert beneath me has no end ahead And my mother promises my little brothers</i></p> <p><i>"A little more, a little more lift up your legs, a last push towards Jerusalem"</i></p> <p><i>The moonlight stood fast Our bag of food was lost. The endless desert Cries of jackals And my mother comforts my little brothers</i></p> <p><i>"A little bit more, a little more soon we'll be redeemed we won't stop going to the land of Israel"</i></p> <p><i>And at night bandits attacked With a knife and a sharp sword In the desert, the blood of my mother The moon is my witness and I promise my brothers</i></p> <p><i>"A little bit more, a little more The dream will be fulfilled Soon we will arrive in the land of Israel."</i></p> <p><i>In the moon the image of my mother looks at me Mother doesn't disappear If only she were by my side she would be able to convince them that I am a Jew.</i></p>	<p>הַיָּרֵחַ מְשַׁגֵּיחַ מֵעַל, עַל גְּבִי שֶׁקֶה אֶכְלֵה הַדֵּל, הַמִּדְבָּר מִתַּחְתִּי, אֵין סוֹפֹר לְפָנַי וְאִמִּי מִבְּטִיחָה לְאַחֵי הַקְּטָנִים:</p> <p>עוֹד מַעֲט, עוֹד קֶצֶת, לְהָרִים רַגְלִים, מֵאַמֶּץ אַחֲרוֹן לְפָנֵי יְרוּשָׁלַיִם.</p> <p>אוֹר יָרֵחַ, הַחֹזֶק מֵעַמָּד, שֶׁקֶה אֶכְלֵה שְׁלֹנוֹ אֶבֶד, הַמִּדְבָּר לֹא נִגְמַר, יָלְלוֹת שֶׁל תַּנִּים וְאִמִּי מִרְגִּיעָה אֶת אַחֵי הַקְּטָנִים:</p> <p>עוֹד מַעֲט, עוֹד קֶצֶת, בְּקֶרֶב נִגְאָל, לֹא נִפְסִיק לְלֶכֶת לְאֶרֶץ יִשְׂרָאֵל.</p> <p>וּבִלְיָלָה תִּקְפוּ שׁוֹדָדִים בְּסִכּוֹן, גַּם בְּחֶרֶב חֲדָה, בַּמִּדְבָּר דָּם אִמִּי, הַיָּרֵחַ עָדִי וְאִנִּי מִבְּטִיחָה לְאַחֵי הַקְּטָנִים:</p> <p>עוֹד מַעֲט, עוֹד קֶצֶת, יִתְגַּשֵּׁם הַחֲלוּם, עוֹד מַעֲט נִגְיַע לְאֶרֶץ יִשְׂרָאֵל.</p> <p>בַּיָּרֵחַ דְּמוּתָהּ שֶׁל אִמִּי מִבְּטִיחָה בִּי; אִמָּא, אַל תַּעֲלָמִי; לֹא הִיָּתָה לְצַדִּי, הִיא הִיָּתָה יְכוּלָה לְשַׁכְנֵעַ אוֹתָם שְׁאִנִּי יְהוּדִי.</p> <p>עוֹד מַעֲט, עוֹד קֶצֶת, בְּקֶרֶב נִגְאָל, לֹא נִפְסִיק לְלֶכֶת לְאֶרֶץ יִשְׂרָאֵל.</p> <p>עוֹד מַעֲט, עוֹד קֶצֶת, לְהָרִים עֵינַיִם, מֵאַמֶּץ אַחֲרוֹן לְפָנֵי יְרוּשָׁלַיִם.</p>

<p>1) Tractate Sotah – Chapter 7, Mishnah 1 THE FOLLOWING MAY BE RECITED IN ANY LANGUAGE: THE SECTION CONCERNING THE SUSPECTED WOMAN, THE CONFESSION MADE AT THE PRESENTATION OF THE TITHE, THE <i>SHEMA</i>, PRAYER, THE GRACE AFTER MEALS, THE OATH CONCERNING TESTIMONY AND THE OATH CONCERNING A DEPOSIT.</p> <p>THE FOLLOWING ARE RECITED IN THE HOLY TONGUE: THE DECLARATION MADE AT THE OFFERING OF THE FIRSTFRUITS, THE FORMULA OF <i>HALIZAH</i>, THE BLESSINGS AND CURSES, THE PRIESTLY BENEDICTION, THE BENEDICTION OF THE HIGH PRIEST, THE SECTION OF THE KING, THE SECTION OF THE CALF WHOSE NECK IS BROKEN, AND THE ADDRESS TO THE PEOPLE BY THE PRIEST ANOINTED [TO ACCOMPANY THE ARMY] IN BATTLE.</p>	<p>(1) מסכת סוטה - פרק ז משנה א אלו נאמרין בכל לשון: פרשת סוטה, וידוי מעשר, קרית שמע, תפלה, ברכת המזון, ושבעת העדות ושבעת הפיקדון.</p> <p>ואלו נאמרין בלשון הקודש: מקרא ביכורים, וחליצה, ברכות וקללות, ברכת כהנים, וברכת כהן גדול, פרשת המלך, ופרשת עגלה ערופה, ומשוח מלחמה בשעה שמדבר אל העם.</p>
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ANY LANGUAGE	HOLY TONGUE
Suspected woman- Numbers 5: 11-31 Presentation of the tithe- Deuteronomy 26: 12-16 The Shema- Deuteronomy 6: 4-9 Grace after Meals-Deuteronomy 8:10 Oath of evidence- Leviticus 5:1 Oath concerning a deposit- Leviticus 5:20-26	Offering of the first fruits- Deut. 26:1-12 Haliza- Deuteronomy 25: 5-11 Blessings and Curses- Deut. 27: 11-26 Priestly Benediction- Numbers 6:22-26 Portion of the King- Deut. 31:10-13 Broken necked calf- Deut. 21:1-9 Anointed for Battle- Deut. 20: 1-9

<p>2) ibid Mishna 3 - HOW DO WE KNOW THAT THE DECLARATION MADE AT THE OFFERING OF THE FIRST-FRUITS [MUST BE IN HEBREW]? [IT IS STATED]. "AND THOU SHALT ANSWER AND SAY BEFORE THE LORD THY GOD", AND ELSEWHERE IT IS STATED, "AND THE LEVITES SHALL ANSWER AND SAY"- AS THE LATTER MUST BE IN THE HOLY TONGUE, SO MUST THE FORMER BE IN THE HOLY TONGUE.</p> <p>Mishna 4 - WHENCE IS IT THAT THE FORMULA OF <i>HALIZAH</i> [MUST BE IN HEBREW]? [IT IS STATED]. "AND SHE SHALL ANSWER AND SAY", AND ELSEWHERE IT IS STATED, "AND HE LEVITES SHALL ANSWER AND SAY"...</p>	<p>(2) שם משנה ג - מקרא בכורים כיצד (דברים כ"ו) "וענית ואמרת לפני ה' אלהיך" ולהלן הוא אומר (שם כ"ז) "וענו הלוים ואמרו" מה עניינה האמורה להלן בלשון הקדש אף כאן בלשון הקדש:</p> <p>משנה ד - חליצה כיצד (שם כ"ה) "וענתה ואמרה" ולהלן הוא אומר "וענו הלוים ואמרו" מה עניינה האמורה להלן בלשון הקדש אף כאן בלשון הקדש.</p>
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<p>3) Babylonian Talmud - Tractate Sotah 33a But from where do we know of the Levites themselves [that they used Hebrew]? — It is derived from the analogous use of the word 'voice' in connection with Moses. Here it is written "with a loud voice", and elsewhere it is written: "Moses spoke and God answered him by a voice"; just as in the latter passage it was in the holy tongue, so also in the other passage it means in the holy tongue.</p>	<p>(3) תלמוד בבלי - סוטה (לג.) ולוים גופייהו מנלן? אתיא קול קול ממשח. כתיב הכא "קול רם" וכתוב התם "משה ידבר ואלקים יענו בקול", מה להלן בלשון הקודש אף כאן בלשון הקודש.</p>
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4) Ibid - 32b

Our Rabbis taught: The *Shema* must be recited as it is written. Such is the statement of Rabbi but the Sages say: In any language. What is Rabbi's reason? — Scripture declares, "And [these words] shall be", i.e., they must remain as they are. And [what is the reason of] the Rabbis? — Scripture declares, "Hear, O Israel" — in any language you understand.

4) שם - דף לב עמוד ב

תנו רבנן: קרית שמע ככתבה, דברי רבי, וחכמים אומרים: בכל לשון. מאי טעמא דרבי? אמר קרא: (דברים ו) "והיו" — בהווייתן יהו. ורבנן? אמר קרא: "שמע" — בכל לשון שאתה שומע.

FIRST FRUITS פרשת ביכורים

5) Deuteronomy – Chapter 26

(1) It shall be, when you have come in to the land which Hashem your God gives you for an inheritance, and possess it, and dwell therein, (2) that you shall take of the first of all the fruit of the ground, which you shall bring in from your land that Hashem your God gives you; and you shall put it in a basket, and shall go to the place which Hashem your God shall choose, to cause his name to dwell there. (3) You shall come to the priest who shall be in those days, and tell him, "I profess this day to Hashem your God, that I am come to the land which Hashem swore to our fathers to give us."

(4) The priest shall take the basket out of your hand, and set it down before the altar of Hashem your God. (5) You shall answer and say before Hashem your God, "A Syrian ready to perish was my father; and he went down into Egypt, and lived there, few in number; and he became there a nation, great, mighty, and populous. (6) The Egyptians dealt ill with us, and afflicted us, and laid on us hard bondage: (7) and we cried to Hashem, the God of our fathers, and Hashem heard our voice, and saw our affliction, and our toil, and our oppression; (8) and Hashem brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and with great terror, and with signs, and with wonders; (9) and he has brought us into this place, and has given us this land, a land flowing with milk and honey. (10) Now, behold, I have brought the first of the fruit of the ground, which you, Hashem, have given me." You shall set it down before Hashem your God, and worship before Hashem your God. (11) You shall rejoice in all the good which Hashem your God has given to you, and to your house, you, and the Levite, and the foreigner who is in the midst of you. (12) When you have made an end of tithing all the tithe of your increase in the third year, which is the year of tithing, then you shall give it to the Levite, to the foreigner, to the fatherless, and to the widow, that they may eat within your gates, and be filled. (13) You shall say before Hashem your God, "I have put away the holy things out of my house, and also have given them to the Levite, and to the foreigner, to the fatherless,

5) דברים פרק כו, א-טו

(א) והיה כי תבוא אל הארץ אשר ה' אלהיך נתן לך נחלה וירשתה וישבת בה: (ב) ולקחת מראשית כל פרי האדמה אשר תביא מארצך אשר ה' אלהיך נתן לך ושמת בטנא והלכת אל המקום אשר יבחר ה' אלהיך לשכון שמו שם: (ג) ובאת אל הכהן אשר יהיה בימים ההם ואמרת אליו הגדתי היום לה' אלהיך כי באתי אל הארץ אשר נשבע ה' לאבותינו לתת לנו: (ד) ולקח הכהן הטנא מידך והניחו לפני מזבח ה' אלהיך: (ה) וענית ואמרת לפני ה' אלהיך ארמי אבד אבי וירד מצרימה ויגר שם במתי מעט והיה שם לגוי גדול עצום ורב: (ו) וירעו אתנו המצרים ויענונו ויתנו עלינו עבדה קשה: (ז) ונצעק אל ה' אלהי אבותינו וישמע ה' את קולנו וירא את ענינו ואת עמלנו ואת לחצנו: (ח) ויוצאנו ה' ממצרים ביד חזקה ובזרע נטויה ובמרא גדל ובאותות ובמפתים: (ט) ויבאנו אל המקום הזה ויתן לנו את הארץ הזאת ארץ זבת חלב ודבש: (י) ועתה הנה הבאתי את ראשית פרי האדמה אשר נתתה לי ה' והנחתו לפני ה' אלהיך והשתחוית לפני ה' אלהיך: (יא) ושמחת בכל הטוב אשר נתן לך ה' אלהיך ולביתך אתה והלוי והגר אשר בקרבך: ס (יב) כי תכלה לעשר את כל מעשר תבואתך בשנה השלישית שנת המעשר ונתתה ללוי לגר ליתום ולא למנה ואכלו בשעריך וישבעו: (יג) ואמרת לפני ה' אלהיך בערתי הקדש מן הבית



and to the widow, according to all your commandment which you have commanded me: I have not transgressed any of your commandments, neither have I forgotten them: (14) I have not eaten of it in my mourning, neither have I put away of it, being unclean, nor given of it for the dead: I have listened to the voice of Hashem my God; I have done according to all that you have commanded me. (15) Look down from your holy habitation, from heaven, and bless your people Israel, and the ground which you have given us, as you swore to our fathers, a land flowing with milk and honey."

וְגַם נִתְּתִיו לְלוֹי וְלַגֵּר לֵיתוֹם
וְלְאַלְמָנָה כְּכֹל מִצְוֹתֶיךָ אֲשֶׁר
צִוִּיתָנִי לֹא עֲבַרְתִּי מִמִּצְוֹתֶיךָ וְלֹא
שָׁכַחְתִּי: (יד) לֹא אָכַלְתִּי בְּאֹנִי
מִמֶּנּוּ וְלֹא בִעַרְתִּי מִמֶּנּוּ בְּטָמֵא
וְלֹא נָתַתִּי מִמֶּנּוּ לְמֵת שְׂמַעְתִּי
בְּקוֹל ה' אֱלֹהֵי עֲשִׂיתִי כְּכֹל אֲשֶׁר
צִוִּיתָנִי: (טו) הִשְׁקִיפָה מִמַּעַן
קִדְשֶׁךָ מִן הַשָּׁמַיִם וּבֵרַךְ אֶת עַמְּךָ
אֶת יִשְׂרָאֵל וְאֶת הָאָדָמָה אֲשֶׁר
נָתַתָּה לָנוּ כַּאֲשֶׁר נִשְׁבַּעְתָּ
לְאַבְתֵּינוּ אֶרֶץ זָבַת חֶלֶב וּדְבַשׁ:



1) From: Olat Reiyah, Introductory Prayers

Modeh - The first appearance of the exuberance of life brings with it the transcendent joy of holy rejoicing, which finds the fullness of its glorious expression through thanksgiving. Gratitude, recognizing the goodness of the Lord of the world, Master over all works, who in His goodness gives life to the living, is the storehouse of good. It contains all the substance of a fulfilment of obligation, as well as that spiritual refinement which comes through the fullness of love produced through relationship, and the *neschama* is illuminated by it, filled with light and joy. The teaching that there is an obligation to give thanks through language, particularly through the expression 'grateful acknowledgement' (*modeh*), is derived from two aspects of meaning in this term. One is thankfulness, *todah*, which results from gratitude toward the one who does good; the other is confession, *hitvadut*, which is an acknowledgement of the truth. The two are fit to one another. The first exuberance of life which meets one as they rise from sleep, finding before them a full, new world in all its wholeness and goodness, lifts up the light of the inner intellect to recognize the light and brilliance which lie at the foundation of life. In place of the muddled, physical perspective which is impressed in the nature of flesh, the spirit rises to a clear Divine perspective, to see the soul of the light of the Life-giver of the world in the splendor of its action. And moved by his feelings of thanksgiving, man acknowledges the truth, fulfilling the depths of the truth of spiritual awareness, testifying on all the light of life and existence, that it flows from the spring of goodness and its source, from the source of transcendent lovingkindness, which pours out abundant life to all the many worlds and their creations.

מודה - ראשית ההופעה של צהלת החיים מביאה עמה את השמחה העליונה בחדות הקודש, שהיא מתבטאת בכל מלא הודה בבטוי "ההודאה". הכרת התודה לאלהי עולם, אדון כל המעשים, המחיה חיים בטובו, היא אוצר הטוב, הכולל בקרבו את כל התוכן של מילוי החובה וכל התוכן של העידון הרוחני ממלוא תנובת האהבה בחוברת, והנשמה מתנהרת בה ומתמלאה אורה ושמחה. ההוראה הלשונית של חובת הודאה, בבטוי "מודה" ביחוד, משותפת היא להודאה מגזרת תודה, הבאה מתוך הכרת הטובה של המיטיב, ומגזרת התודות והודאה על האמת. והדברים מתאימים זה לזה. צהלת החיים הראשונה, הפוגשת את האדם בהקיצו משנתו ומוצא הוא לפניו עולם מלא וחדש בכל מלואו וטובו, היא מרימה את אור השכל הפנימי להכיר את אור החיים וזיוו ביסודו, ותחת ההשקפה העכורה החמרית, שהיא מוטבעת בטבע הבשר, מתעלה הרוח להשקפה אלהית צחה, לראות את נשמת אור חי העולמים ביפעת מפעלה. והאדם ברגש תודתו מודה הוא על האמת, ומקיים את עומק אמתתה של ההכרה הרוחנית, ומעיד על כל אור החיים והיש, שהוא נובע כלו ממעין הטוב ומקורו, ממקור חסד עליון, המשפיע שפעת חיים לכל המון עולמים וכל יצוריהם.

Ani - Man finds himself within himself, through the living Divine light which manifests inside him, filling him with the good spirit of gratitude, of the recognition of the Divine good and its expression. For what is man in the weakness of his power, in his insignificant nothingness, facing the mighty greatness of all existence, the awesome and wondrous powers of creation which surround him?! Stunned and mute before them, man loses the substance of his selfhood. But when that light of recognition, the awareness of Divine good, begins to shine upon him, awakening within him all the elements of holiness, mighty in their sacred strength, then man comes to recognize the greatness of his worth, knowing his selfhood, and its non-nullification in the wholeness of existence. Then he finds himself overjoyed to declare: I

אני - האדם מוצא את עצמו בעצמו, ע"י אור החיים האלהיים המופיעים בקרבו, הממלאים אותו ברוח הטוב של רגש התודה של הכרת הטובה האלהית והבטאתה. כי במה נחשב האדם בחלישות כחו, באפסיותו וזעירותו, נגד כל היקום הגדול והעצום, וכחות הבריאה האדירים והנפלאים העוטרם אותו, מרוב שממון לעומתם אובד האדם את תוכן האני שלו. אמנם בהאיר עליו אותו האור של הכרת הטובה האלהית, וכל הסעיפים הקדושים כבירי עז הקודש שהיא מעירה בקרבו, אז בא האדם להכיר את גדולת ערכו, את אניותו והעדר בטולו בכללות ההויה, ומוצא את עצמו מאושר לומר בפה מלא: אני.



2) Orot HaKodesh II, p. 399 - An All-embracing Divine Perspective

It is natural that the standard worldview, that contemplation of the Divine which results from the monotheistic perspective and is the most widespread among people of faith, will sometimes cause unhappiness and fatigue of the soul. This is due to the weakness which comes to the human spirit when we conceive of ourselves as a caused existence, limited and fragile, distant from the Divine wholeness which shines with the glorious light of its strength. In particular, this weakness is aroused by the impression which our moral failings make upon the soul when we compare the human stance on justice and morality to that of the Divine perfection. This weakness can be mitigated to the extent which one takes a strong moral stance in character and action, nevertheless it is never completely removed because of the ongoing assumptions of passing youth, whose very broadest conceptions are terrified by the mighty infinity of the Divine greatness.

Less wearying is the monotheistic perspective which tends toward Spinoza's explanation, when clarified of its dross. This is given emphasis by many segments of the new Chassidut, which stresses the notion that there is nothing other than Divinity. One will find himself, so long as he does not seize within himself a place solely unto him. If he does so, in his imagination tearing himself from the wholeness of the endless Divine, he will certainly be weak and as naught. His nonexistence will be far more than the nothingness which results from the negation of value that flows from the first perspective we described. In that frame he was at least considered to have some separate existence, within the limited boundaries of his desire and awareness, his feelings and inclinations, only his world was immeasurably small, to the point of weakness and nullity in comparison to the boundless greatness of the Divine. Nonetheless, this is not absolute, essential nothingness. Not so from the second perspective, which sees nothing which exists outside of absolute Divinity. If this is so, then one's immersion in their personal inclinations, which depends on the perspective which gives individual life some present, independent existence, even of the smallest kind, is vanity and deceptive emptiness. It would seem fitting that deep contemplation of this worldview weaken the human spirit even more than the first, but it is not so. Rather this second perspective restores at once the might of its eternality, encouraging it never to forget the truth of its being, and reminding it to distance itself from any way of life which flows from the mistaken thought of independent, personal existence, torn in its spiritual nature from the Divine infinite. Beware – one who treads this path should not seek to conquer the issue of their existence, but rather that of their false imaginings, then they will find joy in the infinite. In truth, this is not as easy a task as one's imagination would like to make it seem. Freeing oneself from the confines of imagination is a labor no less difficult than attaining liberty from a physical prison. In the end this second perspective gives one far more spiritual might, but they cannot approach it except through extensive conditioning and the purest possible intellectual work according to the first perspective. Only then can the spirit clothe itself in the second in the light of all its particulars, becoming a receptacle and a palace, "The Lord is in his holy palace..." (Psalms 11:4)

Even though the world of insight, of feeling and poetry is purified and elevated far more by the second thought, that which is filled with the light of humility and nullification of self, nevertheless the world of action is unable to pursue its path guided by this continually elevated gaze. The need to adapt to practical existence requires that humanity dim its light, attaching itself to the first, palace-like, perspective. This must be done with full knowledge that this perspective is not unto itself a clear thought, that it has nothing of its own, but is rather brought about through intellectual and conceptual causes driven by the lofty second perspective which we have described. Then the world of action will be made "strong and fair" (Niddah 31a) and filled with righteousness, while the world of thought will be magnified and



overflow as its source is blessed. These worlds will be forever unified through a united perspective, through a unified center of existence, with a complete union.

(2) אורות הקודש ב' דף שצט - ההשקפה האלוהית הכוללת

צה. טבעי הדבר הוא, שבהשקפה הרגילה, אותה ההתבוננות האלהית הבאה מהדעה המונוטאיסטית, שהיא ההשקפה היותר מפורסמת גם מצד האמונה, היא מסבבת לפעמים עצב וחלישות נפש, מפני הרפיון הבא ברוח האדם בצירורו, שהוא בתור נמצא מסובב, מוגבל וחלש, רחוק הוא מההשלמה האלהית, המאירה באור תפארת גבורתה. ביחוד החולשה מתעוררת על ידי ההבלטה שהחסרונות המוסריים מתבלטים בנפש, על ידי הפרליל בעמד האדם לעומת השלמות האלהית, ביחס אל הצדק והמוסר. אמנם עלולה חולשה זו להיות מתמעטת באותה המדה שהאדם מוצא את עצמו איתן במעמדו המוסרי, המעשי והמדתי, אבל מכל מקום אין החולשה נפקעת לגמרי, מפני ההשערה הזורמת של הצעירות החדלה, לגבי הגודל האלהי המבהיל בתעצומות אין סוף את הרעיון היותר רחב.

צו. פחות מההשקפה הזאת מיגעת את האדם ההשקפה המונוטאיסטית הנוטה להחסרה השפינוזית כשהיא מזדככת מסיגיה, המובלטת בחלקים רבים ממנה בהחלק התבוני של החסידות החדשה, שאין שם דבר מבלעדי האלהות. האדם מוצא את עצמו, שאם אך לא יתפס בתוכיותו מקום בפני עצמו, שאז, בהקדמו בדמיונו מהשלמות של אין תכלית האלהית, הוא ודאי חדל ורפוי ואיננו כלום, ואיננו כלום עוד יותר מהאין כלום של הביטול הערכי שבא על ידי ההצטיירות הראשונה, מפני שאז הוא נחשב שאמנם יש איזה מציאות לו בפני עצמו, בגבולו ותחום חפצו והכרתו, רגשותיו ונטיותיו, אלא שעולמו הוא קטן באין שיעור, עד כדי חולשה ואפסיות, לעומת הגודל האין תכליתי האלהי, אבל אין זאת אפסיות גמורה ומוחלטת בעצם. לא כן הוא בההשקפה השנייה, המסברת שאין דבר חוץ מהאלהות המוחלטת, אם כן השיקוע בנטיותיו הפרטיות של האדם, הנשענת על השקפת החיים שיש איזו מציאות פרטית הווה לעצמה, אפילו בצורה שבקטנות, הוא רק הבל ושוא נתעה. וראוי היה לפי זה להשקפת עולם זו להיות מחלישה את רוח האדם במעמקי ההתבוננות שלה עוד יותר מהראשונה, מכל מקום אין הדבר כן, אלא שזו האחרונה משיבה לאדם מיד את עז נצחו, היא רק מעודדת אותו שאין לו לשכח את אמתת הווייתו, ושעליו להתרחק מכל ארחות החיים הנובעים מהמחשבה הטעותית של הישות של עצמו הפרטי, הקרוע ברוחניותו מהאין סוף האלהי. אבל כיון שהוא צועד על דרך זה, אין לו עוד לכבוש דבר של מציאות, כי אם דבר של דמיון כוזב, וכבר הוא מאושר באין סוף. אמנם באמת אין עבודה זו קלה כל כך כמו שמצייר אותה הדמיון לכאורה. היציאה לחופש ממסגר הדמיון, היא עבודה לא פחות קשה מהיציאה לחופש מאיזה מסגר מציאותי. מכל מקום, סוף סוף עז רוח לו הוא יותר מהמחשבה האחרונה. אבל אי אפשר לגשת עליה, כי אם על ידי ההרגל הגדול וההתלמדות השכלית היותר זכה שאפשר להיות על פי ההשקפה הראשונה, ואז היא מלבשת את המחשבה האחרונה באורה לכל פרטיה, ונעשית לה בית קיבול והיכל, ד' בהיכל קדשו.

צז. אך אף על פי שהעולם העיוני, וההרגשי השירי, הוא יותר מזדכך ומתעלה על ידי המחשבה השנייה, המלאה מאור הענוה וביטול היש, מכל מקום העולם המעשי איננו יכול להיות הולך את דרכו על פי ההסתכלות התדירית העליונה הזאת, ומוכרח הוא האדם להנמיך את אורו מצד הכרח הסתגלותו לעולם המעשה, ולהיות קשור בהמחשבה ההיכלית הראשונה, אבל בידיעה ברורה שהיא איננה מחשבה ברורה כשהיא לעצמה, ולית לה מגרמה כלום, אלא שהיא מסובבת בסיבוב שכלי וציורי ממהלך המחשבה העליונה של ההסתכלות השנייה שאמרנו. ואז העולם המעשי נעשה מזורז ומלוכד ומלא צדק, ועולם המחשבי מתגבר ועולה מברכת מקורו, והם מתאחדים תמיד על ידי הבטות מאוחדות, ומרכז הויה מאוחד, ביחודא שלים.

3) Orot HaKodesh – the Bounded and the Unbounded

Why did the shattering of the vessels occur? Because Divinity gives according to its own infinite strength, but the one who receives is limited. And if this is so, then good will be bounded. Therefore, Gd gives goodness without limit, according to His measure, and Divinity is unbounded even though the one created to receive cannot receive it, except when totally shattered. He will be rebuilt through his desire to return to his unbounded source, to unify with the Divine. Through this the created being makes itself, achieving the level of wholeness of creator and rising above the bounded of the created. This was not possible without the abundant outpouring of goodness



on a level beyond the ability to receive it, which remained at the level of the created and not on the level of creator at all .

(3) אורות הקודש - המוגבל והבלתי גבולי

יא למה באה השבירה. לפי שהאלהות נותנת היא לפי כחה, והמקבל מוגבל הוא, אם כן תהיה הטובה מוגבלת, על כן נותן הוא הטובה בלא שעור, לפי מדתו, ותהיה אלהית בלתי גבולית, ואף על פי שלא יוכל המקבל הנברא לקבל, כי אם כשישבר לגמרי. ויבנה בתשוקתו לשוב למקורו הבלתי גבולי, להתאחד באלהות, ובזה יעשה הנברא את עצמו, ויהיה במדרגת השלמות של בורא, ויתעלה ממעל לגבול של נברא, מה שלא היה אפשר בלא שפעת רב טוב למעלה ממדרגת אפשרות קבלתו, שהיה תמיד רק במדרגת נברא, ולא במעלת בורא כלל.

1. Yoself Hayim Yerushalmi, *Zakhor: Jewish History and Jewish Memory*

For those reared and educated in the modern West, it is often hard to grasp the fact that a concern with history, let alone the writing of history, is not an innate endowment of human civilization.....

Only in Israel and nowhere else is the injunction to remember felt as a religious imperative to an entire people."

2. Rabbi Lord Jonathan Sacks on the difference between history and memory:

"There is a profound difference between history and memory. History is his story – an event that happened sometime else to someone else. Memory is my story – something that happened to me and is part of who I am. History is information. Memory, by contrast, is part of identity. I can study the history of other peoples, cultures and civilizations. They deepen my knowledge and broaden my horizons. But they do not make a claim on me. They are past as past. **Memory is the past as present**, as it lives on in me. Without memory there can be no identity."

3. Exodus 20:1-2

God spoke all these words, saying:

א. וַיְדַבֵּר אֱלֹהִים אֶת כָּל הַדְּבָרִים
הָאֵלֶּה לְאֹמֶר:

"I am the Lord, your God, Who took you out of the land of Egypt, out of the house of bondage.

ב. אֲנִכִּי יְהוָה אֱלֹהֶיךָ אֲשֶׁר הוֹצֵאתִיךָ
מֵאֶרֶץ מִצְרַיִם מִבֵּית עֲבָדִים:

4. From the Siddur: The Six Remembrances

1. *The Exodus*

...in order that you remember the day you came out of the land of Egypt all the days of your life. *Deuteronomy 16:3.*

2. *The Revelation at Mount Sinai*

Only beware, and guard you soul diligently, lest you forget the things which your eyes have seen; lest they be removed from your heart all the days of your life; and make them known to your children and to your children's children. [That what you witnessed] the day you stood before YHWH your God at Chorev. *Deuteronomy 4:9-10.*

3. *The Attack of Amalek*

Remember what Amalek did to you on the way, as you came out of Egypt! How he encountered you on the way, and he cut off all the weak ones [who were straggling] behind you, when you were weary and exhausted; and he did not fear God.³ *Other commentators say that these words refer to the Jewish people, who did not fear God.* When YHWH, Your God, will relieve you from all your enemies around you, in the land which YHWH, your God, gives you as a possession to inherit; you shall eradicate the memory of Amalek from beneath the heavens. Do not forget. *Deuteronomy 25:17-19.*

4. *The Sin of the Golden Calf*

Remember, do not forget, how you provoked YHWH, Your God, in the desert. *Deuteronomy 9:7.*

5. *What Happened to Miriam*

Remember what YHWH, your God, did to Miriam on the way, when you came out of Egypt. *Deuteronomy 24:9.*

6. *The Sabbath*

Remember the Sabbath day to sanctify it. *Exodus 20:8*

5. Man is Not Alone - Abraham J. Heschel

The riches of a soul are stored up in its memory. This is the test of character—not whether a man follows the daily fashion, but whether the past is alive in his present. When we want to understand ourselves, to find out what is the most precious in our lives, we search our memory. Memory is the soul's witness to the capricious mind.

Only those who are spiritually imitators, only people who are afraid to be grateful and too weak to be loyal, have nothing but the present moment. To be a noble person it is a holy joy to remember, an overwhelming thrill to be grateful; while to a person whose character is neither rich nor strong, gratitude is a most painful sensation. The secret of wisdom is never to get lost in a momentary mood or passion, never to forget friendship because of a momentary grievance, never to lose sight of the lasting values because of a transitory episode. The things which sweep through our daily life should be valued according to whether or not they enrich the inner cistern. That only is valuable in our experience which is worth remembering. Remembrance is the touchstone of all actions.

Memory is a source of faith. To have faith is to remember. Jewish faith is a recollection of that which happened to Israel in the past. The events in which the spirit of God became a reality stand before our eyes painted in colors that never fade. Much of what the Bible demands can be comprised in one word: *Remember*. "Take heed to thyself, and keep thy soul diligently lest thou forget the things which thine eyes saw, and lest they depart from thy heart all the days of thy life; make them known unto thy children and thy children's children" (Deuteronomy 4:9).

Jews have not preserved the ancient monuments, they have retained the ancient moments. The light kindled in their history was never extinguished. With sustaining vitality the past survives in their thoughts, hearts, rituals. Recollection is a holy act; we sanctify the present by remembering the past....

The exodus from Egypt, the giving of the Torah on Mount Sinai, the destruction of the Temple of Jerusalem had to be constantly present in the mind of a Jew. For over eighteen centuries the people have been away from the Holy Land, and still their attachment to the Land of Israel has never been severed. The soul of the Israel has pledged: "If I forget thee, O Jerusalem, may my right hand forget its cunning" (Psalms 137:5).

Not far off from our consciousness there is a slow and silent stream, a stream not of oblivion but of memory, from which souls must constantly drink before entering the realm of faith. When drinking from that stream we do not have to take a leap in order to reach the level of faith. What we must do is to be open to the stream in order to echo, in order to recall.

*Cf. Rabbi E. Azkari, *Haredim*, Venice, 11601, pp. 18b and 23b.

6. From the Passover Haggadah

בכל דור ודור חייב אדם לראות את עצמו כאלו הוא יצא ממצרים. שנאמר והגדת לבנך ביום ההוא לאמר בעבור זה עשה ה' לי בצאתי ממצרים. לא את אבותינו בלבד גאל הקדוש ברוך...
...

In every generation a person is obliged to imagine that he himself had come out of Egypt, as the Torah says, "You shall tell your son that day thus: "Because of this,

Hashem did [wonders] for me when I went out of Egypt [Sehmot 13:8].” Not only did the Holy One, Blessed be He, redeem our forefathers

והיא שעמדה לאבותינו ולנו. שלא אחד בלבד עמד עלינו לכלותנו. אלא שבכל דור ודור עומדים עלינו לכלותנו. והקדוש ברוך הוא מצילנו מידם.

This is what has stood by our fathers and us. For not only one man has attempted to destroy us; in every generation they try to destroy us, but the Holy One, Blessed be He, saves us from their grasp.

7. Rabbi Lord Jonathan Sacks on Rosh Hashana 5776 (2015)

It’s strange, very strange. Rosh Hashanah is the beginning of the “Aseret Yemei Teshuvah,” the ten days of repentance. We reflect on the past year, recall the bad we did and the good we failed to do, apologise, confess and ask for forgiveness.

Yet there’s almost none of this on Rosh Hashanah. There is no confession... no reference to the past year, no looking back. One of the few references to the fact that we are embarking on a process of teshuvah is the “Unetaneh Tokef” prayer reminding us that today our fate is being written: who will live and who will die.

Surely the beginning of the days of repentance should begin with repentance? The answer is one of the deepest truths of Judaism. To mend the past, first you have to secure the future.

I learned this from the Holocaust survivors I came to know. They were among the most extraordinary people I’ve ever met, and I wanted to understand how they were able to survive, knowing what they knew, seeing what they saw.

What I came to realise was that many of them did not speak about those years, even to their spouses or their children, sometimes for as long as forty or fifty years. Only when they had secured the future did they allow themselves to look back at the past. Only when they had built a life did they permit themselves to remember death.

That was when I understood two strange characters in the Torah, Noah and Lot’s wife. After the flood, it seems, Noah looked back. Overwhelmed by grief he sought refuge in wine. Before the flood he was the only person in the whole of Tanakh to be called righteous, yet he ended his days drunk and dishevelled. Two of his sons were ashamed to look at him.

Lot’s wife disobeyed the angels, turned back to look at the destruction of Sodom and was turned into a pillar of salt. I think the Holocaust survivors knew that if they turned and looked back they too would be reduced to the salt of tears.

Jews survived every tragedy because they looked forward...

This one insight could transform the world. After the Holocaust, Jews didn’t sit paralysed by grief. They built the future, above all the land and state of Israel. If other nations really cared about the future instead of trying to avenge the wrongs of the past, we would have peace in some of the world’s worst conflict zones.

And so it is with us. First we have to focus on building a better future. Then and only then we can redeem the past.

8. קדם / קדימה

9. From Yitzchak Blau, "Creative Repentance: On Rabbi Joseph B. Soloveitchik's Concept of Teshuva," Tradition, Winter 1994.

(Note – Max Scheler (1874-1928) was a German philosopher)

...They view our existence as human beings just as we view objective time, like a flowing river in which no later part of the river can exert any influence on a previous part. Time, however, is not one-dimensional and one-directional as far as the human personality is concerned.

Every instant of our lives includes the past, present, and future. Of course, it is not the material reality of the past or future, but rather the memory of the former and the anticipation of the latter. Who we are, is, to some extent, determined by how we look at events in our past and what our aspirations are for the future. To be sure, from the perspective of historical reality, the past cannot be altered; yet, as far as the human personality is concerned, we can always change that part of ourselves that stands in relation to the past.

Thus, the significance of any previous act remains continuously dependent on how we relate to that act. Scheler writes that "We are not merely the disposers of our future; there is also no part of our past life which...might not be genuinely altered in its meaning and worth..." Each human life resembles a book in which the meaning of each chapter only becomes clear with the reading of the final chapter....

10. Franz Kafka - *Letter to his Father*, quoted in Zakhor, by Yosef Hayim Yerushalmi

You really had brought some traces of Judaism with you from the ghetto-like village community. It was not much and it dwindled a little more in the city and during your military service; but still, the impressions and memories of your youth did just about suffice for some sort of Jewish life...Even in this there was still Judaism enough, but it was too little to be handed on to the child; it all dribbled away while you were passing it on.

11. Rabbi Lord Jonathan Sacks - *A Nation of Storytellers*, on Ki Tavo, September 13, 2014

This entire phenomenon represents a remarkable cluster of ideas: about identity as a matter of collective memory; about the ritual retelling of the nation's story; above all about the fact that *every one of us is a guardian of that story and memory*. It is not the leader alone, or some elite, who are trained to recall the past, but every one of us. This too is an aspect of the devolution and democratization of leadership that we find throughout Judaism as a way of life. The great leaders tell the story of the group, but the greatest of leaders, Moses, taught the group to become a nation of storytellers.

<p>1) Genesis – Chapter 26, verse 24 (24) And YHWH appeared to him on that night and said, "I am the God of Abraham, your father. Fear not, for I am with you, and I will bless you and multiply your seed for the sake of Abraham, My servant."</p> <p>Numbers – Chapter 12, verse 7 (7) Not so is My servant Moses; he is faithful throughout My house.</p>	<p>(1) בראשית פרק כו, כד (כד) וַיֵּרָא אֵלָיו ה' בַּלַּיְלָה הַהוּא וַיֹּאמֶר אֲנֹכִי אֱלֹהֵי אֲבִרְהָם אֲבִידְךָ אֶל תִּירָא כִּי אֲתִידְךָ אֲנֹכִי וַיְבָרֶכְתִּיךָ וְהִרְבֵּיתִי אֶת זַרְעֲךָ בְּעֶבֶר אֲבִרְהָם עַבְדִּי :</p> <p>במדבר פרק יב, ז (ז) לֹא כֹן עַבְדִּי מֹשֶׁה בְּכָל בֵּיתִי נֶאֱמָן הוּא :</p>
<p>2) Abraham Genesis – Chapter 12 1 YHWH said to Abram, "Go forth from your native land and from your father's house to the land that I will show you.</p> <p>Chapter 14 18 And King Melchizedek of Salem brought out bread and wine; he was a priest of God Most High. 19 He blessed him, saying, "Blessed be Abram of God Most High, Creator of heaven and earth. 20 And blessed be God Most High, Who has delivered your foes into your hand." And [Abram] gave him a tenth of everything.</p> <p>Chapter 15 1 Some time later, the word of YHWH came to Abram in a vision. He said, "Fear not, Abram, I am a shield to you; Your reward shall be very great." 2 But Abram said, "O Lord GOD, what can You give me, seeing that I shall die childless, and the one in charge of my household is Dammesek Eliezer!" 3 Abram said further, "Since You have granted me no offspring, my steward will be my heir." 4 The word of YHWH came to him in reply, "That one shall not be your heir; none but your very own issue shall be your heir." 5 He took him outside and said, "Look toward heaven and count the stars, if you are able to count them." And He added, "So shall your offspring be." 6 And because he put his trust in YHWH, He reckoned it to his merit.</p> <p>Chapter 17 1 When Abram was ninety-nine years old, YHWH appeared to Abram and said to him, "I am El Shaddai. Walk in My ways and be perfect. 2 I will establish My covenant between Me and you, and I will make you exceedingly numerous." 3 Abram threw himself on his face; and God spoke to him further, 4 "As for Me, this is My covenant with you: You shall be the</p>	<p>(2) אברהם בראשית פרק יב (א) וַיֹּאמֶר ה' אֶל אֲבִרְם לֵךְ מֵאֶרֶץ וּמִמּוֹלַדְתְּךָ וּמִבֵּית אֲבִידְךָ אֶל הָאֶרֶץ אֲשֶׁר אֲרָאָךְ :</p> <p>פרק יד (יח) וּמִלְכִּי צֶדֶק מֶלֶךְ שְׁלֵם הוֹצִיא לֶחֶם וְיַיִן וְהוּא כֹהֵן לֵאלֹהֵי עֵלְיוֹן : (יט) וַיְבָרְכֵהוּ וַיֹּאמֶר בְּרוּךְ אֲבִרְם לֵאלֹהֵי עֵלְיוֹן קֹנֵה שָׁמַיִם וָאָרֶץ : (כ) וּבְרוּךְ אֶל עֵלְיוֹן אֲשֶׁר מָגַן צְרִיד בְּיָדְךָ וַיִּתֵּן לוֹ מִעֲשֶׂר מִכָּל :</p> <p>פרק טו (א) אַחֲרֵי הַדְּבָרִים הָאֵלֶּה הָיָה דְּבַר ה' אֶל אֲבִרְם בְּמַחֲזָה לֵאמֹר אֶל תִּירָא אֲבִרְם אֲנֹכִי מָגֵן לְךָ שְׂכָרְךָ הִרְבֵּה מְאֹד : (ב) וַיֹּאמֶר אֲבִרְם אֲדֹנָי ה' מַה תִּתֶּן לִי וְאֲנֹכִי הוֹלֵךְ עֲרִירִי וּבֶן מִשְׁק בֵּיתִי הוּא יִדְמָשֶׁק אֱלִיעֶזֶר : (ג) וַיֹּאמֶר אֲבִרְם הֵן לִי לֹא נִתְּתָה זָרַע וְהִנֵּה בֶן בֵּיתִי יוֹרֵשׁ אֹתִי : (ד) וְהִנֵּה דְּבַר ה' אֵלָיו לֵאמֹר לֹא יִירָשְׁךָ זֶה כִּי אִם אֲשֶׁר יֵצֵא מִמֶּעֶיךָ הוּא יִירָשְׁךָ : (ה) וַיּוֹצֵא אֹתוֹ הַחוּצָה וַיֹּאמֶר הִבֵּט נָא הַשָּׁמַיְמָה וּסְפֹר הַכּוֹכָבִים אִם תּוּכַל לִסְפֹּר אֹתָם וַיֹּאמֶר לוֹ כֹּה הָיָה זַרְעֲךָ : (ו) וְהָאֱמָן בֵּה' וַיַּחֲשֹׁבֶהָ לוֹ צְדָקָה :</p> <p>פרק יז (א) וַיְהִי אֲבִרְם בֶּן תִּשְׁעִים שָׁנָה וַתֵּשַׁע שָׁנִים וַיֵּרָא ה' אֶל אֲבִרְם וַיֹּאמֶר אֵלָיו אֲנִי אֵל שְׂדֵי הַתְּהוֹמֹת לִפְנֵי וְהָיָה תָמִים : (ב) וְאֶתְּנָה בְרִיתִי בֵּינִי וּבֵינְךָ וְאֶרְבֶּה אוֹתְךָ בְּמֵאֹד מְאֹד : (ג) וַיִּפֹּל אֲבִרְם עַל פָּנָיו וַיְדַבֵּר אֵתוֹ אֱלֹהִים לֵאמֹר : (ד) אֲנִי הִנֵּה בְרִיתִי אֲתִידְךָ וְהָיִיתָ לְאֵב הַמּוֹן גּוֹיִם : (ה) וְלֹא יִקְרָא עוֹד אֶת</p>

father of a multitude of nations. 5 And you shall no longer be called Abram, but your name shall be Abraham, for I make you the father of a multitude of nations. 6 I will make you exceedingly fertile, and make nations of you; and kings shall come forth from you.

Chapter 18 17 Now YHWH had said, "Shall I hide from Abraham what I am about to do, 18 since Abraham is to become a great and populous nation and all the nations of the earth are to bless themselves by him? 19 For I have singled him out, that he may instruct his children and his posterity to keep the way of YHWH by doing what is just and right, in order that YHWH may bring about for Abraham what He has promised him." 20 Then YHWH said, "The outrage of Sodom and Gomorrah is so great, and their sin so grave! 21 I will go down to see whether they have acted altogether according to the outcry that has reached Me; if not, I will take note." 22 The men went on from there to Sodom, while Abraham remained standing before YHWH. 23 Abraham came forward and said, "Will You sweep away the innocent along with the guilty? 24 What if there should be fifty innocent within the city; will You then wipe out the place and not forgive it for the sake of the innocent fifty who are in it? 25 Far be it from You to do such a thing, to bring death upon the innocent as well as the guilty, so that innocent and guilty fare alike. Far be it from You! Shall not the Judge of all the earth deal justly?" 26 And YHWH answered, "If I find within the city of Sodom fifty innocent ones, I will forgive the whole place for their sake." 27 Abraham spoke up, saying, "Here I venture to speak to my Lord, I who am but dust and ashes: 28 What if the fifty innocent should lack five? Will You destroy the whole city for want of the five?" And He answered, "I will not destroy if I find forty-five there." 29 But he spoke to Him again, and said, "What if forty should be found there?" And He answered, "I will not do it, for the sake of the forty." 30 And he said, "Let not my Lord be angry if I go on: What if thirty should be found there?" And He answered, "I will not do it if I find thirty there." 31 And he said, "I venture again to speak to my Lord: What if twenty should be found there?" And He answered, "I will not destroy, for the sake of the twenty." 32 And he said, "Let not my Lord be angry if I speak but this last time: What if ten should be found there?" And He answered, "I will not destroy, for the sake of the ten."

שְׁמֶךָ אַבְרָם וְהָיָה שְׁמֶךָ אַבְרָהָם כִּי אַבְרָהָם הָיָה לְגוֹי גָּדוֹל וְעַצוֹם וְנִבְרָכוּ בּוֹ כָּל גּוֹיֵי הָאָרֶץ: (יט) כִּי יִדְעֲתִיו לְמַעַן אֲשֶׁר יִצְנֶה אֶת בְּנָיו וְאֶת בֵּיתוֹ אַחֲרָיו וְשִׁמְרוּ דֶּרֶךְ ה' לַעֲשׂוֹת צְדָקָה וּמִשְׁפָּט לְמַעַן הִבִּיא ה' עַל אַבְרָהָם אֶת אֲשֶׁר דִּבֶּר עָלָיו: (כ) וַיֹּאמֶר ה' זַעֲקוֹת סֹדֶם וְעִמְרָה כִּי רַבָּה וְחֲטֹאתֵהֶם כִּי כְבֹּדָה מְאֹד: (כא) אֲרִבְּהָ נָא וְאַרְאֶה הַכְּצַעֲקוּתָהּ הַבָּאָה אֵלַי עֲשׂוּ כָלָה וְאִם לֹא אֲדַעָה: (כב) וַיִּפְּנוּ מִשָּׁם הָאֲנָשִׁים וַיֵּלְכוּ סֹדָמָה וְאַבְרָהָם עֹדֵנּוּ עֹמֵד לִפְנֵי ה': (כג) וַיֵּשֶׁב אַבְרָהָם וַיֹּאמֶר הָאֵף תִּסְפֶּה צָדִיק עִם רָשָׁע: (כד) אוֹלֵי יֵשׁ חֲמִשִּׁים צָדִיקִים בְּתוֹךְ הָעִיר הָאֵף תִּסְפֶּה וְלֹא תִשָּׂא לְמָקוֹם לְמַעַן חֲמִשִּׁים הַצָּדִיקִים אֲשֶׁר בְּקִרְבָּהּ: (כה) חֲלָלָה לָךְ מַעֲשֵׂת כִּדְבַר הָזֶה לְהַמִּית צָדִיק עִם רָשָׁע וְהָיָה כִּצְדִיק כְּרָשָׁע חֲלָלָה לָךְ הַשֹּׁפֵט כָּל הָאָרֶץ לֹא יַעֲשֶׂה מִשְׁפָּט: (כו) וַיֹּאמֶר ה' אִם אֶמְצָא בְּסֹדֶם חֲמִשִּׁים צָדִיקִים בְּתוֹךְ הָעִיר וְנִשְׁאַתִּי לְכָל הַמָּקוֹם בְּעִבּוֹרָם: (כז) וַיַּעַן אַבְרָהָם וַיֹּאמֶר הִנֵּה נָא הוֹאֵלְתִּי לְדָבָר אֵל אֲדֹנָי וְאֶנְכִּי עֹפֵר וְאֹפֵר: (כח) אוֹלֵי יַחֲסִרוּן חֲמִשִּׁים הַצָּדִיקִים חֲמִשָּׁה הִתְשַׁחִית בְּחִמְשָׁה אֶת כָּל הָעִיר וַיֹּאמֶר לֹא אֲשַׁחִית אִם אֶמְצָא שָׁם אַרְבָּעִים וְחֲמִשָּׁה: (כט) וַיִּסָּף עוֹד לְדָבָר אֵלָיו וַיֹּאמֶר אוֹלֵי יִמְצְאוּן שָׁם אַרְבָּעִים וַיֹּאמֶר לֹא אֶעֱשֶׂה בְּעִבּוֹר הָאֲרָבָעִים: (ל) וַיֹּאמֶר אֵל נָא יַחֲרֵלְאֲדָנִי וְאֲדַבְּרָה אוֹלֵי יִמְצְאוּן שָׁם שְׁלֹשִׁים וַיֹּאמֶר לֹא אֶעֱשֶׂה אִם אֶמְצָא שָׁם שְׁלֹשִׁים: (לא) וַיֹּאמֶר הִנֵּה נָא הוֹאֵלְתִּי לְדָבָר אֵל אֲדֹנָי אוֹלֵי יִמְצְאוּן שָׁם עֶשְׂרִים וַיֹּאמֶר לֹא אֲשַׁחִית בְּעִבּוֹר הָעֶשְׂרִים: (לב) וַיֹּאמֶר אֵל נָא יַחֲרֵלְאֲדָנִי וְאֲדַבְּרָה אֵף הַפַּעַם אוֹלֵי יִמְצְאוּן שָׁם עֶשְׂרָה וַיֹּאמֶר לֹא אֲשַׁחִית בְּעִבּוֹר הָעֶשְׂרָה:

Chapter 21 9 Sarah saw the son whom Hagar the Egyptian had borne to Abraham playing. 10 She said to Abraham, "Cast out that slave-woman and her son, for the son of that slave shall not share in the inheritance with my son Isaac." 11 The matter distressed Abraham greatly, for it concerned a son of his. 12 But God said to Abraham, "Do not be distressed over the boy or your slave; whatever Sarah tells you, do as she says, for it is through Isaac that offspring shall be continued for you. 13 As for the son of the slave-woman, I will make a nation of him, too, for he is your seed." 14 Early next morning Abraham took some bread and a skin of water, and gave them to Hagar. He placed them over her shoulder, together with the child, and sent her away. And she wandered about in the wilderness of Beer-sheba.

Chapter 22 1 Some time afterward, God put Abraham to the test. He said to him, "Abraham," and he answered, "Here I am." 2 And He said, "Take your son, your favored one, Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the heights that I will point out to you." 3 So early next morning, Abraham saddled his ass and took with him two of his servants and his son Isaac. He split the wood for the burnt offering, and he set out for the place of which God had told him. 4 On the third day Abraham looked up and saw the place from afar. 5 Then Abraham said to his servants, "You stay here with the ass. The boy and I will go up there; we will worship and we will return to you." 6 Abraham took the wood for the burnt offering and put it on his son Isaac. He himself took the firestone and the knife; and the two walked off together. 7 Then Isaac said to his father Abraham, "Father!" And he answered, "Yes, my son." And he said, "Here are the firestone and the wood; but where is the sheep for the burnt offering?" 8 And Abraham said, "God will see to the sheep for His burnt offering, my son." And the two of them walked on together. 9 They arrived at the place of which God had told him. Abraham built an altar there; he laid out the wood; he bound his son Isaac; he laid him on the altar, on top of the wood. 10 And Abraham picked up the knife to slay his son. 11 Then an angel of YHWH called to him from heaven: "Abraham! Abraham!" And he answered, "Here I am." 11 And he said, "Do not raise your hand against the boy, or do

פרק כא (ט) ותרא שרה את בן הגר המצרית אשר ילדה לאברהם מצחק: (י) ותאמר לאברהם גרש האמה הזאת ואת בנה כי לא יירש בן האמה הזאת עם בני עם צחק: (יא) וירע הדבר מאד בעיני אברהם על אודות בנו: (יב) ויאמר אלהים אל אברהם אל ירע בעיניך על הנער ועל אמתך כל אשר תאמר אליך שרה שמע בקולה כי ביצחק יקרא לך זרע: (יג) וגם את בן האמה לגוי אשימנו כי זרע הוא: (יד) וישכם אברהם בבקר ויקח לחם וחמת מים ויתן אל הגר שם על שכמה ואת הילד וישלחה ותלך ותתע במדבר באר שבע:

פרק כב (א) ויהי אחר הדברים האלה והאלהים נסה את אברהם ויאמר אליו אברהם ויאמר הנני: (ב) ויאמר קח נא את בנך את יחידך אשר אהבת את יצחק ולך לך אל ארץ המריה והעלהו שם לעלה על אחד ההרים אשר אמר אליך: (ג) וישכם אברהם בבקר ויחבש את חמרו ויקח את שני נעריו אתו ואת יצחק בנו ויבקע עצי עלה ויקם וילך אל המקום אשר אמר לו האלהים: (ד) ביום השלישי וישא אברהם את עינו וירא את המקום מרחק: (ה) ויאמר אברהם אל נעריו שבו לכם פה עם החמור ואני והנער נלכה עד כה ונשתחנה ונשובה אליכם: (ו) ויקח אברהם את עצי העלה וישם על יצחק בנו ויקח בידו את האש ואת המאכלת וילכו שניהם יחדו: (ז) ויאמר יצחק אל אברהם אביו ויאמר אבי ויאמר הנני בני ויאמר הנה האש והעצים ואיה השה לעלה: (ח) ויאמר אברהם אלהים יראה לו השה לעלה בני וילכו שניהם יחדו: (ט) ויבאו אל המקום אשר אמר לו האלהים ויבן שם אברהם את המזבח ויערף את העצים ויעקד את יצחק בנו וישלח אברהם את ידו ויקח את המאכלת לשחט את בנו: (יא) ויקרא אליו מלאך ה' מן השמים ויאמר אברהם ויאמר הנני: (יב) ויאמר אל תשלח ידך אל הנער ואל תעש

anything to him. For now I know that you fear God, since you have not withheld your son, your favored one, from Me."

לו מאומה כי עתה ידעתי כי ירא אלהים אתה ולא חשכת את בנך את יחידך ממני:

3) Moses

Exodus

Chapter 3 4 When YHWH saw that he had turned aside to look, God called to him out of the bush: "Moses! Moses!" He answered, "Here I am." 5 And He said, "Do not come closer. Remove your sandals from your feet, for the place on which you stand is holy ground. 6 I am," He said, "the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob." And Moses hid his face, for he was afraid to look at God. 7 And YHWH continued, "I have surely seen the plight of My people in Egypt and have heeded their outcry because of their taskmasters; yes, I am mindful of their sufferings. 8 I have come down to rescue them from the Egyptians and to bring them out of that land to a good and spacious land, a land flowing with milk and honey, the region of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites. 9 Now the cry of the Israelites has reached Me; moreover, I have seen how the Egyptians oppress them. 10 Come, therefore, I will send you to Pharaoh, and you shall free My people, the Israelites, from Egypt." 11 But Moses said to God, "Who am I that I should go to Pharaoh and free the Israelites from Egypt?" 12 And He said, "I will be with you; that shall be your sign that it was I who sent you. And when you have freed the people from Egypt, you shall worship God at this mountain." 13 Moses said to God, "When I come to the Israelites and say to them, 'The God of your fathers has sent me to you,' and they ask me, 'What is His name?' what shall I say to them?" 14 And God said to Moses, "Ehyeh-Asher-Ehyeh." He continued, "Thus shall you say to the Israelites, 'Ehyeh sent me to you.'" 15 And God said further to Moses, "Thus shall you speak to the Israelites: YHWH, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you: This shall be My name forever, This My appellation for all eternity. 16 "Go and assemble the elders of Israel and say to them: YHWH, the God of your fathers, the God of Abraham, Isaac, and Jacob, has appeared to me and said, 'I have taken note of you and of what is being done to you in Egypt, 17 and I have declared: I will take you out of the misery of Egypt to the land of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites, to a land

3) משה

שמות

פרק ג (ד) ויִרְא ה' כִּי סָר לְרֹאוֹת וַיִּקְרָא אֵלָיו אֱלֹהִים מִתּוֹךְ הַסִּנֶּה וַיֹּאמֶר מֹשֶׁה מֹשֶׁה וַיֹּאמֶר הֲנִי: (ה) וַיֹּאמֶר אֶל תִּקְרַב הָלֶם שֶׁל נִעְלִיד מַעַל רַגְלֶיךָ כִּי הַמָּקוֹם אֲשֶׁר אַתָּה עוֹמֵד עָלָיו אֲדָמַת קֹדֶשׁ הוּא: (ו) וַיֹּאמֶר אֲנֹכִי אֱלֹהֵי אֲבִיךָ אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב וַיִּסְתֵּר מֹשֶׁה פָּנָיו כִּי יָרָא מִהִבֵּיט אֶל הָאֱלֹהִים: (ז) וַיֹּאמֶר ה' רָאָה רָאִיתִי אֶת עָנִי עָמִי אֲשֶׁר בְּמִצְרַיִם וְאֶת צַעֲקָתָם שְׁמַעְתִּי מִפְּנֵי נִגְשָׁיו כִּי יָדַעְתִּי אֶת מַכָּאֲבָיו: (ח) וְאֵרַד לְהַצִּילוֹ מִיַּד מִצְרַיִם וּלְהַעֲלֹתוֹ מִן הָאֶרֶץ הַהִוא אֶל אֶרֶץ טוֹבָה וְרַחֲבָה אֶל אֶרֶץ זָבַת חֶלֶב וְדָבָשׁ אֶל מְקוֹם הַכְּנַעֲנִי וְהַחִתִּי וְהָעַמֹּרִי וְהַפְּרִזִּי וְהַחִוִּי וְהַיְבוֹסִי: (ט) וְעַתָּה הִנֵּה צַעֲקַת בְּנֵי יִשְׂרָאֵל בָּאָה אֵלָי וְגַם רָאִיתִי אֶת הַלֶּחֶץ אֲשֶׁר מִצְרַיִם לֹחֲצִים אֹתָם: (י) וְעַתָּה לָכֵן וְאֶשְׁלַחְךָ אֶל פַּרְעֹה וְהוֹצֵא אֶת עָמִי בְנֵי יִשְׂרָאֵל מִמִּצְרַיִם: (יא) וַיֹּאמֶר מֹשֶׁה אֶל הָאֱלֹהִים מִי אֲנֹכִי כִּי אֵלֶךְ אֶל פַּרְעֹה וְכִי אוֹצִיא אֶת בְּנֵי יִשְׂרָאֵל מִמִּצְרַיִם: (יב) וַיֹּאמֶר כִּי אֶהְיֶה עִמָּךְ וְזֶה לָּךְ הָאוֹת כִּי אֲנֹכִי שְׁלַחְתִּיךָ בְּהוֹצִיאָךְ אֶת הָעָם מִמִּצְרַיִם תַּעֲבֹדוּן אֶת הָאֱלֹהִים עַל הָהָר הַזֶּה: (יג) וַיֹּאמֶר מֹשֶׁה אֶל הָאֱלֹהִים הִנֵּה אֲנֹכִי בָּא אֶל בְּנֵי יִשְׂרָאֵל וְאָמַרְתִּי לָהֶם אֱלֹהֵי אֲבוֹתֵיכֶם שְׁלַחְנִי אֵלֵיכֶם וְאָמְרוּ לִי מָה שְׁמוֹ מָה אֵמַר אֲלֵהֶם: (יד) וַיֹּאמֶר אֱלֹהִים אֶל מֹשֶ�ה אֶהְיֶה אִתְּךָ וְיֹאמֶר כֹּה תֹאמַר לְבְנֵי יִשְׂרָאֵל אֶהְיֶה שְׁלַחְנִי אֵלֵיכֶם: (טו) וַיֹּאמֶר עוֹד אֱלֹהִים אֶל מֹשֶ�ה כֹּה תֹאמַר אֶל בְּנֵי יִשְׂרָאֵל ה' אֱלֹהֵי אֲבֹתֵיכֶם אֱלֹהֵי יַעֲקֹב אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב שְׁלַחְנִי אֵלֵיכֶם זֶה שְׁמִי לְעַלְמָם וְזֶה זִכְרִי לְדֹר דֹּר: (טז) לָךְ וְאֶסְפֶּתְךָ אֶת זִקְנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם ה' אֱלֹהֵי

flowing with milk and honey.’ 18 They will listen to you; then you shall go with the elders of Israel to the king of Egypt and you shall say to him, ‘YHWH, the God of the Hebrews, manifested Himself to us. Now therefore, let us go a distance of three days into the wilderness to sacrifice to YHWH our God.’ 19 Yet I know that the king of Egypt will let you go only because of a greater might. 20 So I will stretch out My hand and smite Egypt with various wonders which I will work upon them; after that he shall let you go. 21 And I will dispose the Egyptians favorably toward this people, so that when you go, you will not go away empty-handed. 22 Each woman shall borrow from her neighbor and the lodger in her house objects of silver and gold, and clothing, and you shall put these on your sons and daughters, thus stripping the Egyptians.”

Chapter 4 1 But Moses spoke up and said, “What if they do not believe me and do not listen to me, but say: YHWH did not appear to you?” 2 YHWH said to him, “What is that in your hand?” And he replied, “A rod.” 3 He said, “Cast it on the ground.” He cast it on the ground and it became a snake; and Moses recoiled from it. 4 Then YHWH said to Moses, “Put out your hand and grasp it by the tail”—he put out his hand and seized it, and it became a rod in his hand— 5 “that they may believe that YHWH, the God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, did appear to you.” 6 YHWH said to him further, “Put your hand into your bosom.” He put his hand into his bosom; and when he took it out, his hand was encrusted with snowy scales! 7 And He said, “Put your hand back into your bosom.”—He put his hand back into his bosom; and when he took it out of his bosom, there it was again like the rest of his body.— 8 “And if they do not believe you or pay heed to the first sign, they will believe the second. 9 And if they are not convinced by both these signs and still do not heed you, take some water from the Nile and pour it on the dry ground, and it—the water that you take from the Nile—will turn to blood on the dry ground.” 10 But Moses said to YHWH, “Please, O Lord, I have never been a man of words, either in times past or now that You have spoken to Your servant; I am slow of speech and slow of tongue.” 11 And YHWH said to him, “Who gives man speech? Who makes him dumb or deaf, seeing or blind? Is it not I, YHWH? 12 Now go, and I will be with you as you speak and will instruct you what to say.” 13 But he said, “Please, O Lord, make someone else Your agent.” 14 YHWH

אֲבֹתֵיכֶם נִרְאָה אֵלַי אֱלֹהֵי אֲבֹתֵיכֶם
יִצְחָק וְיַעֲקֹב לֵאמֹר פֶּקֶד פְּקֻדֹתַי
אֶתְכֶם וְאֶת הָעָשׂוּי לָכֶם בְּמִצְרַיִם: (יז)
וְאֵלֶּכֶם אֶעֱלֶה אֶתְכֶם מִצְרַיִם אֶל
אֶרֶץ הַכְּנָעַנִי וְהַחִתִּי וְהָאֱמֹרִי וְהַפְּרִזִּי
וְהַחִוִּי וְהַכְּבֻשִׁי אֶל אֶרֶץ זָבַת חֶלֶב
וְדִבְשׁ: (יח) וְשָׁמְעוּ לְקֹלְךָ וּבִאֲתָה אֶתְּךָ
וְזִקְנֵי יִשְׂרָאֵל אֶל מֶלֶךְ מִצְרַיִם
וְאָמְרָתָם אֵלָיו ה' אֱלֹהֵי הָעִבְרִיִּים
נִקְרָה עָלֵינוּ וְעַתָּה גִלְכָּה נָא דֶּרֶךְ שְׁלֹשֶׁת
יָמִים בְּמִדְבָּר וְנִזְבַּחָה לָּהּ אֱלֹהֵינוּ:
(יט) וְאֵנִי יָדַעְתִּי כִּי לֹא יִתֶּן אֶתְכֶם מֶלֶךְ
מִצְרַיִם לְהֵלֶךְ וְלֹא בִּיד חֲזָקָה: (כ)
וְשִׁלַּחְתִּי אֶת יָדִי וְהִכִּיתִי אֶת מִצְרַיִם
בְּכָל נֶפְלְאוֹתַי אֲשֶׁר אֶעֱשֶׂה בְּקִרְבּוֹ
וְאֶחָדֵי כֹן יִשְׁלַח אֶתְכֶם: (כא) וְנִתַּתִּי
אֶת חֹ הָעָם הַזֶּה בְּעֵינֵי מִצְרַיִם וְהִיא
כִּי תֵלְכוּן לֹא תֵלְכוּ רִיקָם: (כב)
וְשִׁאֲלָה אֲשֶׁה מִשְׁכָּנְתָּה וּמִגְרַת בֵּיתְךָ
כְּלֵי כֶסֶף וְכְלֵי זָהָב וְשִׁמְלֹת וְשִׁמְטוֹת עַל
בְּנֵיכֶם וְעַל בְּנֹתֵיכֶם וְנִצַּלְתֶּם אֶת
מִצְרַיִם:

פרק ד (א) וַיַּעַן מֹשֶׁה וַיֹּאמֶר וְהֵן לֹא
יֵאֱמִינוּ לִי וְלֹא יִשְׁמְעוּ בְּקוֹלִי כִּי יֹאמְרוּ
לֹא נִרְאָה אֵלֶיךָ ה': (ב) וַיֹּאמֶר אֵלָיו ה'
מִזֶּה מָה זֶה בְּיָדְךָ וַיֹּאמֶר מֶטֶה: (ג)
וַיֹּאמֶר הִשְׁלִיכֵהוּ אֶרֶץ וַיִּשְׁלַכְהוּ
אֶרֶץ וַיְהִי לְנָחֹשׁ וַיִּנָּס מֹשֶׁה מִפָּנָיו:
(ד) וַיֹּאמֶר ה' אֵל מֹשֶׁה שְׁלַח יָדְךָ וְאַחֲזָה
בְּזָנְבוֹ וַיִּשְׁלַח יָדוֹ וַיַּחֲזֶק בּוֹ וַיְהִי לְמֶטֶה
בְּכַפּוֹ: (ה) לְמַעַן יֵאֱמִינוּ כִּי נִרְאָה אֵלֶיךָ
ה' אֱלֹהֵי אֲבֹתָם אֱלֹהֵי אֲבֹתֵי אֱלֹהֵי
יִצְחָק וְיַעֲקֹב יִעֲקֹב: (ו) וַיֹּאמֶר ה' לוֹ
עוֹד הֲבֵא נָא יָדְךָ בְּחִיקְךָ וַיָּבֵא יָדוֹ
בְּחִיקוֹ וַיּוֹצֵאָהּ וַיְהִי גֵדוֹ מִצְרַעַת
כְּשָׁלֵג: (ז) וַיֹּאמֶר הֲשֵׁב יָדְךָ אֶל חִיקְךָ
וַיִּשְׁבֵּב יָדוֹ אֶל חִיקוֹ וַיּוֹצֵאָהּ מִחִיקוֹ
וַיְהִי שָׁבָה כְּבָשָׂרוֹ: (ח) וְהִיא אִם לֹא
יֵאֱמִינוּ לָךְ וְלֹא יִשְׁמְעוּ לְקוֹל הָאֵת
הָרִאשׁוֹן וְהָאֲמִינוּ לְקוֹל הָאֵת הָאַחֲרוֹן:
(ט) וְהִיא אִם לֹא יֵאֱמִינוּ גַם לְשִׁנֵּי
הָאֲתוֹת הָאֵלֶּה וְלֹא יִשְׁמְעוּן לְקוֹלְךָ
וְלִקְחָתָה מִמִּימֵי הַיָּאֵר וְשִׁפְכָתָה הַיִּבְשָׁה
וְהָיוּ הַמַּיִם אֲשֶׁר תִּקַּח מִן הַיָּאֵר וְהָיוּ
לְדָם בְּיָבֹשֶׁת: (י) וַיֹּאמֶר מֹשֶׁה אֵל ה' בִּי

became angry with Moses, and He said, "There is your brother Aaron the Levite. He, I know, speaks readily. Even now he is setting out to meet you, and he will be happy to see you. 15 You shall speak to him and put the words in his mouth—I will be with you and with him as you speak, and tell both of you what to do— 16 and he shall speak for you to the people. Thus he shall serve as your spokesman, with you playing the role of God to him, 17 and take with you this rod, with which you shall perform the signs." 18 Moses went back to his father-in-law Jethro and said to him, "Let me go back to my kinsmen in Egypt and see how they are faring." And Jethro said to Moses, "Go in peace." 19 YHWH said to Moses in Midian, "Go back to Egypt, for all the men who sought to kill you are dead." 20 So Moses took his wife and sons, mounted them on an ass, and went back to the land of Egypt; and Moses took the rod of God with him. 21 And YHWH said to Moses, "When you return to Egypt, see that you perform before Pharaoh all the marvels that I have put within your power. I, however, will stiffen his heart so that he will not let the people go. 22 Then you shall say to Pharaoh, 'Thus says YHWH: Israel is My first-born son. 23 I have said to you, "Let My son go, that he may worship Me," yet you refuse to let him go. Now I will slay your first-born son.'" 24 At a night encampment on the way, YHWH encountered him and sought to kill him. 25 So Zipporah took a flint and cut off her son's foreskin, and touched his legs with it, saying, "You are truly a bridegroom of blood to me!" 26 And when He let him alone, she added, "A bridegroom of blood because of the circumcision."

Chapter 32 7 YHWH spoke to Moses, "Hurry down, for your people, whom you brought out of the land of Egypt, have acted basely. 8 They have been quick to turn aside from the way that I enjoined upon them. They have made themselves a molten calf and bowed low to it and sacrificed to it, saying: 'This is your god, O Israel, who brought you out of the land of Egypt!'" 9 YHWH further said to Moses, "I see that this is a stiffnecked people. 10 Now, let Me be, that My anger may blaze forth against them and that I may destroy them, and make of you a great nation." 11 But Moses implored YHWH his God, saying, "Let not Your anger, O Lord, blaze forth against Your people, whom You delivered from the land of Egypt with great power and with a mighty hand. 12 Let not the Egyptians say, 'It was with evil intent that He delivered

אֶדְנִי לֹא אִישׁ דְּבָרִים אֲנֹכִי גַם מִתְמוּל
גַּם מִשְׁלֵשׁם גַּם מֵאֲזוּ דְּבָרְךָ אֶל עַבְדְּךָ
כִּי כְבֹד פָּה וְכַבֵּד לְשׁוֹן אֲנֹכִי: (יא)
וַיֹּאמֶר ה' אֵלָיו מִי שֵׁם פֶּה לְאָדָם אוֹ
מִי יָשׁוּם אֵלֶם אוֹ חֲרָשׁ אוֹ פֶקֶח אוֹ עֹר
הֲלֹא אֲנֹכִי ה': (יב) וַעֲתָה לֵךְ וְאֲנֹכִי
אֶהְיֶה עִם פִּיד וְהוֹרִיתִיךָ אֲשֶׁר תִּדְבֹּר:
(יג) וַיֹּאמֶר בִּי אֶדְנִי שְׁלַח נָא בְּיָד
תְּשֻׁלַּח: (יד) וַיַּחֲר אֵף ה' בְּמֹשֶׁה וַיֹּאמֶר
הֲלֹא אֶהְרֹן אֲחִיךָ הַלֵּוִי יִדְעָתִי כִּי דְבַר
יִדְבֹּר הוּא וְגַם הִנֵּה הוּא יֵצֵא לִקְרֹאתְךָ
וְרֹאֶךָ וְשִׁמַּח בְּלִבּוֹ: (טו) וְדִבַּרְתָּ אֵלָיו
וְשִׁמַּתָּ אֶת הַדְּבָרִים בְּפִיו וְאֲנֹכִי אֶהְיֶה
עִם פִּיד וְעִם פִּיהוּ וְהוֹרִיתִי אֶתְכֶם אֶת
אֲשֶׁר תַּעֲשׂוּן: (טז) וְדִבַּר הוּא לֵךְ אֶל
הָעָם וְהִנֵּה הוּא יִהְיֶה לְךָ לִפָּה וְאַתָּה
תִּהְיֶה לוֹ לְאֱלֹהִים: (יז) וְאַתָּה הַמִּטָּה
הַזֶּה תִּקַּח בְּיָדְךָ אֲשֶׁר תַּעֲשֶׂה בּוֹ אֶת
הָאֵתָת: פ (יח) וַיֵּלֶךְ מֹשֶׁה וַיָּשָׁב אֶל
יֶתֶר חֹתָנוֹ וַיֹּאמֶר לוֹ אֲלֶכָה נָא וְאֲשׁוּבָה
אֶל אַחִי אֲשֶׁר בְּמִצְרַיִם וְאֶרְאֶה הַעוֹדֵם
חַיִּים וַיֹּאמֶר יֶתֶר לְמֹשֶׁה לֵךְ לְשָׁלוֹם:
(יט) וַיֹּאמֶר ה' אֶל מֹשֶׁה בְּמִדְיָן לֵךְ שָׁב
מִצְרַיִם כִּי מִתּוֹ כָּל הָעֹנְשִׁים
הַמְּבַקְשִׁים אֶת נַפְשִׁי: (כ) וַיִּקַּח מֹשֶׁה
אֶת אִשְׁתּוֹ וְאֶת בְּנָיו וַיִּרְכְּבֵם עַל הַחֲמֹר
וַיָּשָׁב אֶרְצָה מִצְרַיִם וַיִּקַּח מֹשֶׁה אֶת
מִטַּה הָאֱלֹהִים בְּיָדוֹ: (כא) וַיֹּאמֶר ה'
אֶל מֹשֶׁה בְּלִקְתָּךְ לָשׁוּב מִצְרַיִם רְאֵה
כָּל הַמִּפְתִּי אֲשֶׁר שְׁמַתִּי בְּיָדְךָ
וַעֲשִׂיתָם לִפְנֵי פְרַעֲה וְאֲנִי אַחֲזֹק אֶת
לִבּוֹ וְלֹא יִשְׁלַח אֶת הָעָם: (כב) וַאֲמַרְתָּ
אֶל פְּרַעֲה כֹה אָמַר ה' בְּנִי בְּכָרִי
יִשְׂרָאֵל: (כג) וַאֲמַר אֵלָיְךָ שְׁלַח אֶת בְּנִי
וַיַּעֲבֹדֵנִי וְתִמְאַן לְשַׁלְּחוֹ הִנֵּה אֲנֹכִי הֵרָג
אֶת בְּנֶךָ בְּכָרְךָ: (כד) וַיְהִי בְּדָרְךָ בְּמִלּוֹן
וַיִּפְגְּשׁוּהוּ ה' וַיִּבְקֶשׁ הַמִּיתּוֹ: (כה)
וַתִּקַּח צִפּוֹרָה צֹר וַתִּכְרֹת אֶת עֶרְלַת בְּנֶהָ
וַתַּגַּע לְרַגְלָיו וַתֹּאמֶר כִּי חֲתָן דְּמַיִם
אַתָּה לִּי: (כו) וַיִּרַף מִמֶּנּוּ אִזּוֹ אֲמָרָה
חֲתָן דְּמַיִם לְמוֹלֶת: פ

פרק לב (ז) וַיִּדְבֹּר ה' אֶל מֹשֶׁה לֵךְ רֹד
כִּי שַׁחַת עָמָד אֲשֶׁר הָעֲלִיתָ מֵאֶרֶץ
מִצְרַיִם: (ח) סֵרוּ מִהֵרָ מִן הַדֶּרֶךְ אֲשֶׁר
צִוִּיתָם עָשׂוּ לָהֶם עֵגֶל מִסִּכָּה וַיִּשְׁתַּחֲווּ
לוֹ וַיִּזְבְּחוּ לוֹ וַיֹּאמְרוּ אֵלֶּה אֱלֹהֵיךָ

them, only to kill them off in the mountains and annihilate them from the face of the earth.' Turn from Your blazing anger, and renounce the plan to punish Your people. 13 Remember Your servants, Abraham, Isaac, and Israel, how You swore to them by Your Self and said to them: I will make your offspring as numerous as the stars of heaven, and I will give to your offspring this whole land of which I spoke, to possess forever." 14 And YHWH renounced the punishment He had planned to bring upon His people. 15 Thereupon Moses turned and went down from the mountain bearing the two tablets of the Pact, tablets inscribed on both their surfaces: they were inscribed on the one side and on the other. 16 The tablets were God's work, and the writing was God's writing, incised upon the tablets. 17 When Joshua heard the sound of the people in its boisterousness, he said to Moses, "There is a cry of war in the camp." 18 But he answered, "It is not the sound of the tune of triumph, Or the sound of the tune of defeat; It is the sound of song that I hear!" 19 As soon as Moses came near the camp and saw the calf and the dancing, he became enraged; and he hurled the tablets from his hands and shattered them at the foot of the mountain. 20 He took the calf that they had made and burned it; he ground it to powder and strewn it upon the water and so made the Israelites drink it. 21 Moses said to Aaron, "What did this people do to you that you have brought such great sin upon them?" 22 Aaron said, "Let not my lord be enraged. You know that this people is bent on evil. 23 They said to me, 'Make us a god to lead us; for that man Moses, who brought us from the land of Egypt—we do not know what has happened to him.' 24 So I said to them, 'Whoever has gold, take it off!' They gave it to me and I hurled it into the fire and out came this calf!" 25 Moses saw that the people were out of control—since Aaron had let them get out of control—so that they were a menace to any who might oppose them. 26 Moses stood up in the gate of the camp and said, "Whoever is for YHWH, come here!" And all the Levites rallied to him. 27 He said to them, "Thus says YHWH, the God of Israel: Each of you put sword on thigh, go back and forth from gate to gate throughout the camp, and slay brother, neighbor, and kin." 28 The Levites did as Moses had bidden; and some three thousand of the people fell that day. 29 And Moses said, "Dedicate yourselves to YHWH this day—for each of you has been against son and brother—that He may bestow a blessing upon you today." 30 The next day Moses said to the

יִשְׂרָאֵל אֲשֶׁר הֶעֱלִידָהּ מֵאֶרֶץ מִצְרַיִם: (ט) וַיֹּאמֶר ה' אֶל מֹשֶׁה רְאִיתִי אֶת הָעָם הַזֶּה וְהִנֵּה עִם קֶשֶׁה עֶרְף הוּא: (י) וְעַתָּה הִנֵּיחָה לִּי וַיַּחַר אַפִּי בָהֶם וְאֶכְלֶם וְאֶעֱשֶׂה אוֹתָךְ לְגוֹי גָּדוֹל: (יא) וַיַּחַל מֹשֶׁה אֶת פָּנָיו ה' אֱלֹהָיו וַיֹּאמֶר לָמָּה ה' יַחַר אַפְּךָ בְּעַמְּךָ אֲשֶׁר הוֹצֵאתָ מֵאֶרֶץ מִצְרַיִם בְּכֶם גָּדוֹל וּבִיד חֲזָקָה: (יב) לָמָּה יֹאמְרוּ מִצְרַיִם לֵאמֹר בְּרָעָה הוֹצִיאָם לָהֶרֶץ אַתֶּם בְּהָרִים וּלְכַלְתֶּם מֵעַל פְּנֵי הָאֲדָמָה שׁוֹב מִחֶרֶן אַפְּךָ וְהִנָּחֵם עַל הָרָעָה לַעֲמָד: (יג) זָכַר לְאַבְרָהָם לְיִצְחָק וּלְיִשְׂרָאֵל עֲבָדֶיךָ אֲשֶׁר נִשְׁבַּעְתָּ לָהֶם בְּךָ וּבְדָבָר אֱלֹהִים אֲרָבָה אֶת זֶרְעֶכֶם כְּכּוֹכְבֵי הַשָּׁמַיִם וְכָל הָאֶרֶץ הַזֹּאת אֲשֶׁר אָמַרְתִּי אֲתָן לְזֶרְעֶכֶם וְנָחֳלוּ לָעַלְם: (יד) וַיִּנָּחֵם ה' עַל הָרָעָה אֲשֶׁר דִּבֶּר לַעֲשׂוֹת לָעָמוֹ: פ (טו) וַיָּפֶן וַיֵּרֶד מֹשֶׁה מִן הָהָר וּשְׁנֵי לַחַת הַעֲדֹת בְּיָדוֹ לַחַת כְּתָבִים מִשְׁנֵי עֲבָרֵיהֶם מִזֶּה וּמִזֶּה הֵם כְּתָבִים: (טז) וְהַלַּחַת מַעֲשֶׂה אֱלֹהִים הֵמָּה וְהַמְכָּתֵב מְכָתֵב אֱלֹהִים הוּא חֲרוֹת עַל הַלַּחַת: (יז) וַיִּשְׁמַע וַיִּחַשְׁעַ אֶת קוֹל הָעָם בְּרָעָה וַיֹּאמֶר אֶל מֹשֶׁה קוֹל מִלְחָמָה בְּמַחֲנֶה: (יח) וַיֹּאמֶר אֵין קוֹל עֲנוֹת גְּבוּרָה וְאֵין קוֹל עֲנוֹת חֲלוּשָׁה קוֹל עֲנוֹת אֲנָכִי שָׁמַע: (יט) וַיְהִי כַּאֲשֶׁר קָרַב אֶל הַמַּחֲנֶה וַיֵּרָא אֶת הָעֵגֶל וּמַחֲלֹת וַיַּחַר אֵף מֹשֶׁה וַיִּשְׁלַךְ מִיָּדוֹ מִיָּדוֹ אֶת הַלַּחַת וַיִּשְׁבֵּר אֶתָּם תַּחַת הָהָר: (כ) וַיִּקַּח אֶת הָעֵגֶל אֲשֶׁר עָשׂוּ וַיִּשְׂרֹף בָּאֵשׁ וַיִּטְחֵן עַד אֲשֶׁר דָּק וַיִּזֹּר עַל פְּנֵי הַמַּיִם וַיִּשְׁק אֶת בְּנֵי יִשְׂרָאֵל: (כא) וַיֹּאמֶר מֹשֶׁה אֶל אֶהְרֹן מַה עָשִׂה לָּךְ הָעָם הַזֶּה כִּי הִבֵּאתָ עָלָיו חֲטָאָה גְדֹלָה: (כב) וַיֹּאמֶר אֶהְרֹן אֵל יַחַר אֵף אֲדַנִּי אַתָּה יָדַעְתָּ אֶת הָעָם כִּי בָרַע הוּא: (כג) וַיֹּאמְרוּ לִי עֲשֵׂה לָנוּ אֱלֹהִים אֲשֶׁר יִלְכּוּ לִפְנֵינוּ כִּי זֶה מֹשֶׁה הָאִישׁ אֲשֶׁר הֶעֱלֵנוּ מֵאֶרֶץ מִצְרַיִם לֹא יָדַעְנוּ מָה הִיָּה לוֹ: (כד) וַיֹּאמֶר לָהֶם לָמִי זֶה־בְּתִפְרָקוֹ וַיִּתְּנוּ לִי וְאֶשְׁלַכְהוּ בָּאֵשׁ וַיֵּצֵא הָעֵגֶל הַזֶּה: (כה) וַיֵּרָא מֹשֶׁה אֶת הָעָם כִּי פָרַע הוּא כִּי פָרַעָה אֶהְרֹן לְשִׁמְצָה בְּקִמְיָהֶם: (כו) וַיַּעֲמֵד מֹשֶׁה בְּשַׁעַר הַמַּחֲנֶה וַיֹּאמֶר מִי לָהּ אֵלִי וַיִּאָּסְפוּ אֵלָיו כָּל בְּנֵי לֵוִי: (כז) וַיֹּאמֶר לָהֶם כֹּה אָמַר ה' אֱלֹהֵי יִשְׂרָאֵל שִׁימוּ אִישׁ חֶרְבּוֹ עַל יָרֵכּוֹ עֲבְרוּ וְשׁוּבוּ מִשְׁעַר לְשַׁעַר בְּמַחֲנֶה וְהָרְגוּ אִישׁ אֶת אָחִיו וְאִישׁ אֶת רֵעֵהוּ וְאִישׁ אֶת קָרְבּוֹ: (כח) וַיַּעֲשׂוּ בְנֵי לֵוִי כְּדָבָר מֹשֶׁה וַיִּפֹּל מִן הָעָם בַּיּוֹם הַהוּא כִּשְׁלֹשֶׁת אֲלָפֵי אִישׁ: (כט)

people, "You have been guilty of a great sin. Yet I will now go up to YHWH; perhaps I may win forgiveness for your sin." 31 Moses went back to YHWH and said, "Alas, this people is guilty of a great sin in making for themselves a god of gold. 32 Now, if You will forgive their sin [well and good]; but if not, erase me from the record which You have written!" 33 But YHWH said to Moses, "He who has sinned against Me, him only will I erase from My record. 34 Go now, lead the people where I told you. See, My angel shall go before you. But when I make an accounting, I will bring them to account for their sins." 25 Then YHWH sent a plague upon the people, for what they did with the calf that Aaron made.

Chapter 33 1 Then YHWH said to Moses, "Set out from here, you and the people that you have brought up from the land of Egypt, to the land of which I swore to Abraham, Isaac, and Jacob, saying, 'To your offspring will I give it'— 2 I will send an angel before you, and I will drive out the Canaanites, the Amorites, the Hittites, the Perizzites, the Hivites, and the Jebusites— 3 a land flowing with milk and honey. But I will not go in your midst, since you are a stiff-necked people, lest I destroy you on the way." 4 When the people heard this harsh word, they went into mourning, and none put on his finery. 5 YHWH said to Moses, "Say to the Israelite people, 'You are a stiff-necked people. If I were to go in your midst for one moment, I would destroy you. Now, then, leave off your finery, and I will consider what to do to you.'" 6 So the Israelites remained stripped of the finery from Mount Horeb on. 7 Now Moses would take the Tent and pitch it outside the camp, at some distance from the camp. It was called the Tent of Meeting, and whoever sought YHWH would go out to the Tent of Meeting that was outside the camp. 8 Whenever Moses went out to the Tent, all the people would rise and stand, each at the entrance of his tent, and gaze after Moses until he had entered the Tent. 9 And when Moses entered the Tent, the pillar of cloud would descend and stand at the entrance of the Tent, while He spoke with Moses. 10 When all the people saw the pillar of cloud poised at the entrance of the Tent, all the people would rise and bow low, each at the entrance of his tent. 11 YHWH would speak to Moses face to face, as one man speaks to another. And he would then return to the camp; but his attendant, Joshua son of Nun, a youth, would not stir out of the Tent.

וַיֹּאמֶר מֹשֶׁה מֵלֶאֱלוֹ יְדָכֶם הַיּוֹם לֹא־כִי אִישׁ בָּבְנוּ וּבִאֲחֵיו וּלְתַת עֲלֵיכֶם הַיּוֹם בְּרָכָה: (א) וַיְהִי מִמִּחְרַת וַיֹּאמֶר מֹשֶׁה אֶל הָעָם אַתֶּם חָטֵאתֶם חֲטָאָה גְדֹלָה וְעַתָּה אֶעֱלֶה אֶל ה' אוֹלִי אֲכַפְּרָה בְּעַד חֲטֹאתֵיכֶם: (ב) וַיֵּשֶׁב מֹשֶׁה אֶל ה' וַיֹּאמֶר אֲנִי חָטָא הָעָם הַזֶּה חֲטָאָה גְדֹלָה וַיַּעֲשׂוּ לָהֶם אֱלֹהִי זָהָב: (ג) וְעַתָּה אִם תִּשָּׂא חֲטֹאתֵיכֶם וְאִם אֵין מַחְנִי נָא מִסַּפְרְךָ אֲשֶׁר כָּתַבְתָּ: (ד) וַיֹּאמֶר ה' אֶל מֹשֶׁה מִי אֲשֶׁר חָטָא לִי אֲמַחֲנוּ מִסַּפְרִי: (ה) וְעַתָּה לֵךְ נַחֵם אֶת הָעָם אֶל אֲשֶׁר דִּבַּרְתִּי לֵךְ הִנֵּה מִלְאָכִי יֵלְךָ לְפָנֶיךָ וּבַיּוֹם פִּקְדִי וּפְקֻדֹתַי עֲלֵהֶם חֲטֹאתֵיכֶם: (ו) וַיִּגַּף ה' אֶת הָעָם עַל אֲשֶׁר עָשׂוּ אֶת הָעֵגֶל אֲשֶׁר עָשָׂה אֶהְרֹן:

פרק לג (א) וַיְדַבֵּר ה' אֶל מֹשֶׁה לֵךְ עֲלֶה מִזֶּה אֶתְּה וְהָעָם אֲשֶׁר הֵעֲלִיתָ מִמִּצְרַיִם מִצְרַיִם אֶל הָאָרֶץ אֲשֶׁר נִשְׁבַּעְתִּי לְאַבְרָהָם לְיִצְחָק וְלַיַּעֲקֹב לֵאמֹר לְזֶרַעְךָ אֶתְנַנֶּנָּה: (ב) וְשָׁלַחְתִּי לְפָנֶיךָ מִלְאָכִי וְגִרְשָׁתִי אֶת הַכְּנַעֲנִי הָאֹמֶרִי וְהַחִתִּי וְהַפְּרִזִּי הַחִוִּי וְהַיְבוּסִי: (ג) אֶל אֶרֶץ זָבַת חֶלֶב וְדָבָשׁ כִּי לֹא אֶעֱלֶה בְּקִרְבְּךָ כִּי עִם קֶשֶׁה עָרַף אֶתְּה פֶן אֲכַלְּךָ בְּדֶרֶךְ: (ד) וַיִּשְׁמַע הָעָם אֶת הַדְּבָר הַרָע הַזֶּה וַיִּתְאַבְּלוּ וְלֹא שָׁתוּ אִישׁ עֲדִיו עָלָיו: (ה) וַיֹּאמֶר ה' אֶל מֹשֶׁה אֲמֹר אֶל בְּנֵי יִשְׂרָאֵל אַתֶּם עִם קֶשֶׁה עָרַף רָגַע אֶחָד אֶעֱלֶה בְּקִרְבְּךָ וּכְלִיתִיךָ וְעַתָּה הוֹרֵד עֲדִיךָ מֵעֲלִיךָ וְאִדְעָה מֶה אֶעֱשֶׂה לָּךְ: (ו) וַיִּתְנַצְּלוּ בְּנֵי יִשְׂרָאֵל אֶת עֲדִיכֶם מִהֵר חֹרֵב: (ז) וּמֹשֶׁה יָקַח אֶת הָאֶהָל וְנִטָּה לוֹ מִחוּץ לַמַּחֲנֶה הַרְחֵק מִן הַמַּחֲנֶה וְקָרָא לוֹ אֶהָל מוֹעֵד וְהָיָה כָּל מִבְקֶשׁ ה' יֵצֵא אֶל אֶהָל מוֹעֵד אֲשֶׁר מִחוּץ לַמַּחֲנֶה: (ח) וְהָיָה כִּצְאָת מֹשֶׁה אֶל הָאֶהָל יְקוֹמוּ כָּל הָעָם וְנִצְבּוּ אִישׁ פֶּתַח אֶהָלוֹ וְהִבִּיטוּ אַחֲרֵי מֹשֶׁה עַד בָּאוּ הָאֶהָלָה: (ט) וְהָיָה כְּבָא מֹשֶׁה הָאֶהָלָה יָרַד עֲמוּד הָעָן וְעָמַד פֶּתַח הָאֶהָל וַדַּבֵּר עִם מֹשֶׁה: (י) וְרָאָה כָּל הָעָם אֶת עָמוּד הָעָן עֹמֵד פֶּתַח הָאֶהָל וְקָם כָּל הָעָם וְהִשְׁתַּחֲוּוּ אִישׁ פֶּתַח אֶהָלוֹ: (יא) וַדַּבֵּר ה' אֶל מֹשֶׁה פָּנִים אֶל פָּנִים כַּאֲשֶׁר יְדַבֵּר אִישׁ אֶל רֵעֵהוּ וְשָׁב אֶל הַמַּחֲנֶה

Chapter 34 28 And he was there with the LORD forty days and forty nights; he ate no bread and drank no water; and he wrote down on the tablets the terms of the covenant, the Ten Commandments. 29 So Moses came down from Mount Sinai. And as Moses came down from the mountain bearing the two tablets of the Pact, Moses was not aware that the skin of his face was radiant, since he had spoken with Him. 30 Aaron and all the Israelites saw that the skin of Moses' face was radiant; and they shrank from coming near him. 31 But Moses called to them, and Aaron and all the chieftains in the assembly returned to him, and Moses spoke to them. 32 Afterward all the Israelites came near, and he instructed them concerning all that the LORD had imparted to him on Mount Sinai. 33 And when Moses had finished speaking with them, he put a veil over his face. 34 Whenever Moses went in before the LORD to speak with Him, he would leave the veil off until he came out; and when he came out and told the Israelites what he had been commanded, 35 the Israelites would see how radiant the skin of Moses' face was. Moses would then put the veil back over his face until he went in to speak with Him.

Numbers

Chapter 11 10 Moses heard the people weeping, every clan apart, each person at the entrance of his tent. The LORD was very angry, and Moses was distressed. 11 And Moses said to the LORD, "Why have You dealt ill with Your servant, and why have I not enjoyed Your favor, that You have laid the burden of all this people upon me? 12 Did I conceive all this people, did I bear them, that You should say to me, 'Carry them in your bosom as a nurse carries an infant,' to the land that You have promised on oath to their fathers? 13 Where am I to get meat to give to all this people, when they whine before me and say, 'Give us meat to eat!' 14 I cannot carry all this people by myself, for it is too much for me. 15 If You would deal thus with me, kill me rather, I beg You, and let me see no more of my wretchedness!" 16 Then the LORD said to Moses, "Gather for Me seventy of Israel's elders of whom you have experience as elders and officers of the people, and bring them to the Tent of Meeting and let them take their place there with you. 17 I will come down and speak with you there, and I will draw upon the spirit that is on you and put it upon them; they shall share the burden of the people with you, and you shall not bear it alone.....

וּמִשְׁרָתוֹ יְהוֹשֻׁעַ בֶּן נּוּן נָעַר לֹא יָמִישׁ
מִתּוֹךְ הָאֵהָל:

פרק לד (כח) וַיְהִי שָׁם עִם ה' אַרְבָּעִים
יּוֹם וְאַרְבָּעִים לַיְלָה לֶחֶם לֹא אָכַל
וּמַיִם לֹא שָׁתָה וַיִּכְתֹּב עַל הַלְחָת אֶת
דְּבָרֵי הַבְּרִית עֲשֶׂרֶת הַדְּבָרִים: (כט)
וַיְהִי בִרְדַּת מֹשֶׁה מִהָרָר סִינִי וְשָׁנִי לַחַת
הַעֲדַת בֵּיד מֹשֶׁה בִּרְדּוֹתָיו מִן הָהָר וּמֹשֶׁה
לֹא יָדַע כִּי קָרוֹן עוֹר פָּנָיו בִּדְבָרוֹ אֹתוֹ:
(ל) וַיֵּרָא אֶהָרֹן וְכָל בְּנֵי יִשְׂרָאֵל אֶת
מֹשֶׁה וְהִנֵּה קָרוֹן עוֹר פָּנָיו וַיִּירָאוּ מִגִּשְׁתֹּת
אֵלָיו: (לא) וַיִּקְרָא אֲלֵהֶם מֹשֶׁה וַיֵּשְׁבוּ
אֵלָיו אֶהָרֹן וְכָל הַנְּשָׂאִים בַּעֲדָה וַיְדַבֵּר
מֹשֶׁה אֲלֵהֶם: (לב) וְאַחֲרֵי כֵן נִגְשׂוּ כָל
בְּנֵי יִשְׂרָאֵל וַיִּצְּחוּ אֶת כָּל אֲשֶׁר דִּבֶּר ה'
אֹתוֹ בְּהָרָר סִינִי: (לג) וַיְכַל מֹשֶׁה מִדְּבַר
אֲתָם וַיִּתֵּן עַל פָּנָיו מַסְסָה: (לד) וּבָבֹא
מֹשֶׁה לִפְנֵי ה' לְדַבֵּר אֹתוֹ יָסִיר אֶת
הַמַּסְסָה עַד צֵאתוֹ וַיֵּצֵא וְדַבֵּר אֶל בְּנֵי
יִשְׂרָאֵל אֶת אֲשֶׁר יִצְּחוּ: (לה) וַיֵּרָאוּ בְּנֵי
יִשְׂרָאֵל אֶת פָּנֵי מֹשֶׁה כִּי קָרוֹן עוֹר פָּנָיו
מֹשֶׁה וְהִשִּׁיב מֹשֶׁה אֶת הַמַּסְסָה עַל פָּנָיו
עַד בֹּאוֹ לְדַבֵּר אֹתוֹ:

במדבר

פרק יא (י) וַיִּשְׁמַע מֹשֶׁה אֶת הָעָם בֹּכֶה
לְמִשְׁפַּחְתּוֹ אִישׁ לִפְתָּח אֹהֶלוֹ וַיַּחֲרֹ אָף
ה' מְאֹד וַיַּעֲרֵנִי מֹשֶׁה רָע: (יא) וַיֹּאמֶר
מֹשֶׁה אֶל ה': לָמָּה הִרְעַתָּ לַעֲבָדְךָ וְלָמָּה
לֹא מִצֵּיתִי חֹן בְּעֵינֶיךָ לָשׂוּם אֶת מִשְׁאֵל
כָּל הָעָם הַזֶּה עָלַי: (יב) הֲאֵנֹכִי הָרִיתִי
אֶת כָּל הָעָם הַזֶּה אִם אֲנֹכִי יִלְדֵיתִיהוּ כִּי
תֹאמַר אֵלַי שְׂאֵהוּ בְּחִיקְךָ כַּאֲשֶׁר יִשְׂאֵל
הָאָמִן אֶת הַיֹּנֵק עַל הָאֵדָמָה אֲשֶׁר
נִשְׁפַּעְתָּ לְאַבְתָּיו: (יג) מֵאִין לִי בָשָׂר
לִתֵּת לְכָל הָעָם הַזֶּה כִּי יִבְכוּ עָלַי לֵאמֹר
תִּנֵּה לָנוּ בָשָׂר וְנֹאכֵלָה: (יד) לֹא אוּכַל
אֲנֹכִי לִבְדִּי לָשׂוּאת אֶת כָּל הָעָם הַזֶּה כִּי
כִבֹּד מִמֶּנִּי: (טו) וְאִם כָּכָה אֵת עֹשֶׂה לִּי
הָרֹגִנִי נָא הֲרֹג אִם מִצֵּאתִי חֹן בְּעֵינֶיךָ
וְאֵל אֶרְאֶה בְּרַעְתִּי: פ (טז) וַיֹּאמֶר ה'
אֶל מֹשֶׁה אֶסְפָּה לִּי שִׁבְעִים אִישׁ מִזִּקְנֵי
יִשְׂרָאֵל אֲשֶׁר יִדְעָתָּ כִּי הֵם זִקְנֵי הָעָם
וְשִׁטְרֵיו וְלִקְחָתָּ אֹתָם אֶל אֹהֶל מוֹעֵד
וְהִתְיַצְּבוּ שָׁם עִמָּךְ: (יז) וַיִּרְדֵּיתִי

<p>him, "This is the land of which I swore to Abraham, Isaac, and Jacob, 'I will assign it to your offspring.' I have let you see it with your own eyes, but you shall not cross there." 5 So Moses the servant of the LORD died there, in the land of Moab, at the command of the LORD.</p>	<p>הַגִּלְעָד עַד דָּן : (ב) וְאֵת כָּל נַפְתָּלִי וְאֵת אֶרֶץ אֶפְרַיִם וּמְנַשֶּׁה וְאֵת כָּל אֶרֶץ יְהוּדָה עַד הַיָּם הָאֲחֵרִים : (ג) וְאֵת הַנֶּגֶב וְאֵת הַכֶּכֶר בְּקֶעֶת יְרֵחוֹ עִיר הַתְּמָרִים עַד צֹעַר : (ד) וַיֹּאמֶר ה' אֵלָיו זֹאת הָאֶרֶץ אֲשֶׁר נִשְׁבַּעְתִּי לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב לֵאמֹר לְזֶרְעֲךָ אֶתְנֶנָּה הָרְאִיתִיךָ בְּעֵינֶיךָ וְשָׁמָּה לֹא תַעֲבֹר : (ה) וַיָּמָת שָׁם מֹשֶׁה עֶבֶד ה' בְּאֶרֶץ מוֹאָב עַל פִּי ה'</p>
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<p>4) Babylonian Talmud – Tractate Sotah 14a And Rabbi Hama, son of Rabbi Hanina, says: What is the meaning of that which is written: "After YHWH your God shall you walk, and Him shall you fear, and His commandments shall you keep, and unto His voice shall you hearken, and Him shall you serve, and unto Him shall you cleave" (Deuteronomy 13:5)? But is it possible for a person to follow the Divine Presence? But hasn't it already been stated: "For YHWH your God is a devouring fire, a jealous God" (Deuteronomy 4:24)?! Rather, the meaning is that one should follow the attributes of the Holy One, Blessed be He. Just as He clothes the naked, as it is written: "And YHWH God made for Adam and for his wife garments of skin, and clothed them" (Genesis 3:21), so too, should you clothe the naked. Just as the Holy One, Blessed be He, visits the sick, as it is written: "And YHWH appeared unto him by the terebinths of Mamre" (Genesis 18:1), so too, should you visit the sick. Just as the Holy One, Blessed be He, consoles mourners, as it is written: "And it came to pass after the death of Abraham, that God blessed Isaac his son" (Genesis 25:11), so too, should you console mourners. Just as the Holy One, Blessed be He, buried the dead, as it is written: "And he was buried in the valley in the land of Moab" (Deuteronomy 34:6), so too, should you bury the dead.</p>	<p>(4) תלמוד בבלי מסכת סוטה (יד.) ואמר רבי חמא ברבי חנינא, מאי דכתיב: אחרי ה' אלהיכם תלכו? וכי אפשר לו לאדם להלך אחר שכינה? והלא כבר נאמר: כי ה' אלהיך אש אוכלה הוא! אלא להלך אחר מדותיו של הקדוש ברוך הוא, מה הוא מלביש ערומים, דכתיב: ויעש ה' אלהים לאדם ולאשתו כתנות עור וילבישם, אף אתה הלבש ערומים; הקדוש ברוך הוא ביקר חולים, דכתיב: וירא אליו ה' באלוני ממרא, אף אתה בקר חולים; הקדוש ברוך הוא נחם אבלים, דכתיב: ויהי אחרי מות אברהם ויברך אלהים את יצחק בנו, אף אתה נחם אבלים; הקדוש ברוך הוא קבר מתים, דכתיב: ויקבר אותו בגיא, אף אתה קבור מתים... דרש ר' שמלאי: תורה - תחלתה גמילות חסדים וסופה גמילות חסדים; תחילתה גמילות חסדים, דכתיב: ויעש ה' אלהים לאדם ולאשתו כתנות עור וילבישם; וסופה גמילות חסדים, דכתיב: ויקבר אותו בגיא.</p>
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ר' עובדיה יוסף

י"ב תשרי תרפ"א 1920 – ג' חשוון תשע"ד 2013

שר'ת יחזה דעת, חלק ג, ירושלים תש"מ, סימן ו

שאלה: בטבריה עילית הוקם בית כנסת חדש לתושבי השכונה, כל המתפללים הם יוצאי צפון אפריקה, ורוב הצבור דורש להתפלל בנוסח הספרדי המקובל עלינו מדור דור, אלא שקבוצת צעירים רוצים להתפלל בנוסח אחד הנהוג בצה"ל, הקרוב לנוסח אשכנז, ורוב הצבור מתנגד לכך. נא להורות לנו הלכה למעשה בנידון זה. [...]

שר'ת יביע אומר, חלק ו, ירושלים תשל"ו, אורח חיים, סימן י

ב"ה ר"ח חשוון וקראתם דרור לארץ לכל יושביה. תשל"א לפ"ק. לכבוד המורה הותיק ר' יוסף ג' הי"ו עפולה. שלום וברכה. אודות שאלתו בדבר מה שהונהג בבית הספר התיכון הדתי בעפולה להתפלל בסידור של אחינו האשכנזים החסידים שנקרא נוסח ספרד, למרות שלמעלה מתשעים אחוז של תלמידי ביה"ס הנה הנם מבני הספרדים ועדות המזרח, איזה דרך ישכון אור לפי ההלכה, האם אפשר להם להמשיך במנהג זה, שהוא הכנה לנוסח התפלה האחד שהונהג בצה"ל וישיבות בני עקיבא, כפי שטוענים חלק מהמורים, או עליהם לשנות מנהגם זה, מכיון שלמעשה אין זה הנוסח המקובל של הספרדים, ועליהם איפוא להתפלל כמנהג אבותיהם בנוסח התפלה. יורנו ושכמ"ה. והנני מתכבד להשיב בס"ד. [...]

[...]

ומדי דברי זכור אזכור את אשר נשאלתי מכבר מאיש ירא שמים, ספרדי, שהיה רגיל לעבור לפני התיבה ולהיות שליח צבור בתוך י"ב חדש של אביו נ"ע, אלא שלפעמים היה מתפלל בבהכ"נ הסמוכה לביתו שמתפללים בה בנוסח אשכנז, ושאל אם רשאי להיות שם ש"צ בנוסח אשכנז או ספרד. [...]

שר'ת יחזה דעת, חלק ז, ירושלים תש"פ, סימן צה

שאלה: בחורי ישיבה ספרדים שלומדים בישיבה אשכנזית ועליהם להתפלל בישיבה בימים הנוראים, הם יצטרפו עם חבריהם יוצאי אשכנז להתפלל עמהם, או יתפללו במנין מיוחד בנוסח הספרדים? [...]

הרב פרופ' נחום אליעזר רבינוביץ

י' אייר תרפ"ח 1928 – י"ב אייר תש"פ 2020

שר'ת שיח נחום, מעלה אדומים תשס"ח, סימן פז – קביעת נוסח תפילה אחד בקהילה

שאלה: זוכר אני בגעגועים את ימי שבתנו בין כתלי הישיבה. בישיבתנו יכול כל אחד להתפלל כמנהג אבותיו גם כאשר הוא עובר לפני התיבה, ואף אם הנוסח של עדתו אינו הנוסח של רוב בני הישיבה. אף בימים נוראים נוהגים בישיבה להתפלל כולם יחד באופן שמביא לידי ביטוי גם את הנוסחים האשכנזיים וגם את נוסחי בני עדות המזרח. כך חשנו כולנו היטב את המשמעות של שבת אחים גם יחד וקיבוץ נידחי ישראל, כיון שכל אחד מביא עמו את הטוב ואת המבורך ומקרבים לציבור.



בעצה אחת עם המרא דאתרא ברצוננו להשפיע על מתפללי בית הכנסת שלנו ביישוב בו אני גר לעשות כן, ולפיכך אבקש לשלוח לי דברי חיזוק בעניין. [...]

תשובה: [...]

שר"ת שיח נחום, מעלה אדומים תשס"ח, סימן פח – האם אשה צריכה לקבל את מנהגי בעלה?

שאלה: האם אשה מעדה אחת הנשואה לגבר מעדה אחרת צריכה לנהוג בכל דבר כבעלה, בדינים ובמנהגים, בדינים – כגון הלכות נידה, ובמנהגים – כגון בנוסח התפילה?

תשובה: יש להיזהר מאוד לא לזלזל במנהגים, אפילו מנהגים של מה בכך, כי להרבה אנשים זהו הקשר היחידי שיש להם עם המסורת.

אבל בציבור של קיבוץ גלויות, וכל שכן באיש ואשתו, אם כל אחד יקפיד על המנהג שלו דווקא – אין לך גורם פירוד יותר מזה. נמצא שכל התועלת של המנהגים מתבטלת והנזק מרובה, כי המחלוקת הורסת כל חלקה טובה. לפיכך צריך לנהוג בחכמה יתרה להבטיח שלא יבואו לזלזל במנהג הקודם, ומצד שני להתאימו בצורה נוחה ומועילה לתנאים המשתנים.

בעניין המנהגים, יש להבחין בין המנהגים המיוסדים בהלכה או בפסיקה שונה בהלכה, לבין מנהגים שאין להם מקור ברור אלא שנהגו כך בקהילות שונות, משום סייג או משום דבר טוב וכיוצא בזה. ברור שגם מנהגים מן הסוג השני – אין לזלזל בהם, אולם לפענ"ד [=לפי עניות דעתי] במנהגים מסוג זה, שהם עניינם של האשה בלבד, כגון נוסח התפילה – אין לבעל לכפות עליה לשנות את מנהגה, שהרי מעיקר הדין יוצאים ידי חובה בכל הנוסחים וההבדלים ביניהם אינם מעכבים.

ואף במנהגים שיש להם השלכה גם לבעל, יכולים שניהם להסכים על מנהגי אחד, כפי שירצו.

[...]

אין צריך לומר שמנהג המתנגד להלכה אין לו שום מעמד, וצריך לבטלו.

במנהגים הנובעים מפסיקה שונה, מי שהוא תלמיד חכם היכול להכריע בין החולקים יפסוק כפי שנראה לו וינהיג כך בביתו, ואם הוא לא מסוגל להכריע אבל יש לו רב מובהק – יעשה כפי הוראתו.

אמנם יש רבנים המקפידים ביותר על שמירת המנהגים העדתיים, והם בדרך כלל עומדים על כך שמנהג הבעל יקבע בכל דבר.

לפענ"ד [=לפי עניות דעתי], יש מקום להקל בדבר זה, כיון שאנו חיים בתקופה של קיבוץ גלויות ויצירת קהילות חדשות, ועדיין לא גובשו מנהגי המקום, ולפיכך ניתן לקבוע מנהגים מחדש.

וכל מנהגי ישראל מכל העדות – יש להם על מה שיסמוכו.

הרב אליהו בקשי דורון

תש"א 1941 – י"ט ניסן תש"פ 2020

בנין אב: תשובות ומחקרים, ירושלים תשס"ב, חלק ראשון, סימן ז

שאלה

כחבר מועצה דתית ביכולתי להשפיע על צביון הקהלה ואבקש תשובה לשאלה עקרונית. ישנה דרישה בזמן האחרון להקמת בתי כנסת שונים בנוסחאות שונות. כמו כן יש מגמה במסגרת הווי



דתי ופעילות תורנית, לשחזר מנהגים ומסורות שונות של עדות מסוימות, ויש התעוררות לנושא. מאידך יש הטוענים שרצוי לכוון את הקהלה והמתפללים, למסגרת אחת ולא להנציח את המסורות והמנהגים השונים, רצינו לדעת מה עמדתו בנדון, ואם אפשר לא רק לקבוע לנו פסק הלכה, אלא להסביר את הדברים בהרחבה כדי שאוכל להשפיע בהם על חברי.

תשובה

[...]

עדים אנו לאחרונה לתופעה מרנינה של החייאת מסורת העדות. מסורות מנהגים ונגונים, שנדמה היה שיעלמו עם העבר, חוזרים ומכים שורשים בצבור, וכל עדה משחזרת ומתהדרת במנהגיה ומסורתה. אנשי חנוך שזלזלו בעבר במסורות ומנהגים מעודדים כיום את מסורת העדות. גורמים צבוריים פועלים לשם כך ואף מקצים משאבים לשמור את המורשות השונות. אין ספק שבכך רבה בעצם שמור המסורות והמנהגים לא רק כנכס היסטורי, נכון להנציח ולשלב את היפה והטוב, שבמגוון המסורות והמנהגים ולהופכו לנחלת הכלל.

השאלה היא אם יש לעודד כל עדה בנפרד להמשיך במנהגיה ומסורתה. האם אין בזה כדי להנציח את המסגרות העדתיות, האם אין בזה כדי לעכב את מזג הגלויות הנכסף.

[...]

א. המקור לשמירת המנהגים כתורת אמך

ידוע הכלל השגור, "מנהג ישראל דין". כל מנהג שהונהג בעם מחייב כהלכה למשה מסיני. [...] את ההגדרה וההבחנה שבין הדין למנהג מוצאים אנו בפסוק שממנו נלמד החיוב לשמירת המנהגים שָׁמַע בְּנֵי מוֹסֵר אָבִיךָ וְאַל תִּטֹּשׁ תּוֹרַת אֲמִיךָ [משלי א, ח] בפסוק הבחנה בין תורת אב לתורת אם. תורת אב הם הדינים והמצוות. ואילו המנהגים והמסורות הוגדרו כתורת אם. [...] כשם שהליכות האם חינוכה המעשי קובעים את דמותו של הבן, לא פחות מצווי האב, כך גם הנוהג המעשי שבחיי האומה, קובע את דמותה של האומה ומחייב כהליכות עולם, כשם שעבודת האם המעשית יוצרת את התא המשפחתי, דרכו מוסר האב את תורתו לבניו, כך גם המנהגים והמסורות שהתפתחו בעם כתורת אם, הם המהווים את המסגרת השומרת את יחודו של עם ישראל ותורתו.

ב. חשיבותם של המנהגים לשמירת מסגרת

[...] מה שמר על יחודו של העם, מה מנע התבוללות ובזכות מה נגאלו, לא מוסר האב שלא נשמר, אלא תורת האם, הלבוש המיוחד שהונהג ללא כל צווי, שפת האם שדברו בה הבנים, המנהגים המיוחדים שנהגו בהם והבדילו אותם מן האומות. הזנח מוסר אב חוטא הוא, ואעפ"כ – ישראל שחטא ישראל, אבל הזנח תורת אם, המשנה שמו לשונו ומנהגו, מוציא עצמו מן הכלל ומאבד את המסגרת וההגדרה היהודית. [...]

תורת האם אינה רק כתוספת לתורת האב, המנהגים והמסורות אינם עוד נדבך נוסף מעל גבי ההלכה. הם למעשה התוכן הפנימי העמוק של קיום ההלכה. בהלכה למשה מסיני נקבעו גדרי המצוות. הבצוע המעשי, התוכן הפנימי והרגש העמוק שבמצוות נוצר על ידי המנהגים, וכיון שעיקר תכלית המצוה אינו בעצם קיומה, אלא ברגשות ובצורה של העושה המתפעל ממנה, כך המנהג והמסורות חשובים לא פחות מגדרי המצוה עצמה. [...]

ג. גדולתה של ההלכה שלא הגבילה צורת המעשה

ההלכה וגדריה שוים לכל [...] אולם בשפת המעשה, המנהגים והמסורות רבים ומגוונים. [...] לכל אדם הדרך משלו להפעיל רגשותיו ולהגיע לתכלית המצוה. רבוי המסורות והמנהגים מאפשר לאדם לקבוע לו את הצורה והדרך הנכונה המתאימה לו לקיום המצוה, כמובן שלא לכל אחד הרשות בידו, ולא כל אדם קובע את הדרך הנכונה לקיום המעשי של המצוה. אולם מנהגים ומסורות שהונהגו בכלל ישראל והוכיחו את עצמם כדרך הרבים הם הדרכים השונות.



נקח לדוגמא את המצוה המרכזית בעבודת ה' – את התפלה, במצוה זו רבו המנהגים, הנוסחאות והנגונים השונים, אותה תפלה שההלכה מחייבת את עם ישראל כולו, נאמרת בצורות רבות ושונות זו מזו. במבט ראשון נראה הדבר כחסרון, כנגע שהגלות והפלוג הנציחו בעם ישראל, אולם כשנתעמק בתופעה נראה שההיפך הוא הנכון. רבוי הצורות והמנהגים מעיד על ערכה וחשיבותה של התפלה, וזו גדולת ההלכה שלא הגבילה את הצורה, הנגון והסדר וקבעה מסמרות רק בעקרונות התפלה, משום שעיקר התפלה היא עבודה שבלב [...] ולבו של אדם מסור בידו. הוא הקובע לעצמו את האוירה המתאימה, את הצורה הנכונה בה יוכל לבטא את עצמו, ואת הנגון המרגש המוכר אל לבו. [...] כשם שיופי הבריאה במגוון צבעיה, כך יופיה והדרה של תפלת עם ישראל במגוון צורותיה ונגוניה, וכיון שהתפילה היא עבודת הרבים, לא כל אדם קובע לו דרכו, אבל המסורות והמנהגים השונים שהוכיחו עצמם כדרך הרבים הם שנקבעו כתורת האם.

[...] נוסח אחיד, בצורה אחידה ובנגון אחיד, תפלה היא, אולם מכהה היא אפשרות הבטוי האישי, ואת הרגשות הפנימיים העמוקים, שצורות רבות להם [...] היופי וההדר הוא דרכי הבצוע בשפת המעשה, מגוונים ומאפשרים את בטוי האישי של האדם, בית כנסת אחד בגנון אחד לכולם, אפשר לקיים בו את חובת התפלה בהלכה, אולם לא יהיה בו כדי לתת לכל אדם לבחור לו את הדרך הנכונה המתאימה לו.

[...] עם קבוצת הגלויות לארצנו נבדלו בתי הכנסת לפי מסורות ונוסחאות שונות של עדות. במבט חיצוני נראה הדבר כהכרח המציאות שהגלות מחייבת, מגוון בתי הכנסת וצורות התפלה היה לפי מנהגי המוצא והעדות. ונראו כהנצחה של עדתיות, כולם קיוו שעם מזוג הגלויות תהיה גם בתפלה שפה אחת ודברים אחדים, ויגיע היום שבכל שכונה וקהלה יהיה בית כנסת אחד השווה לכל נפש. המציאות הוכיחה שדוקא בקהלות שהגלויות נתמזגו והמזוג איפשר תפלה אחידה לכל העדות, בתי הכנסת התפצלו. ובכל קהלה תוססת וגדולה יש מספר רב של בתי כנסת, יש בתי כנסת של מבוגרים בנוסח ישן, ובתי כנסת צעירים בנוסח ישראלי, יש בתי כנסת למאריכים בתפלה ובכבודה, ויש בתי כנסת שבהם התפלה מהירה, יש בתי כנסת של חוגים שונים, וכל אדם מוצא לו את המקום המתאים לו לתפלה. בתי הכנסת אינם מוכיחים ח"ו על פירוד ופילוג, היפה שבהם שכל אדם מוצא לו את המקום המתאים לתפלתו, לא יעלה על הדעת לחייב צברים להתפלל דוקא בבית כנסת הגדול ולשמוע לרנת החזן המסורתי, וכן לא מסתבר לחייב את בני הדור הישן להשתלב במנין צעירים כשהתרגלו שנים לתפלה בדרך אחרת. ברכה רבה במנינים מצומצמים של חוגים שונים, השומרים על מסגרת חברתית ונעם תפלה המתאים להם וזו הדרה של התפלה [...] אחדות האמיתית היא במגוון הצורות והאפשרויות [...]

ד. האחדות באה מחזקו של הפרט ולא מבטולו והגבלתו

[...] היופי בציור הוא לא הצבע האחד, אלא מגוון הצבעים המשתלבים כל אחד בשעורו ובמקומו. היופי שבנגינה הוא לא בטון אחד וכלי אחד, אלא ביצירה המגוונת המתבטאת בכלים שונים ובטונים המשלימים זה את זה, [...] אחדות אין פרושה בטול הפרט, אלא יצירת כלל הבנוי מקבוצת הפרטים המשלימים זה את זה. כך גם חברה המבטלת את יחודו של היחיד והקבוצות שבתוכה, אינה חברה אחידה אלא מוגבלת, ועצם ההגבלה היא היוצרת את המחלוקת והפלוג.

אין חולק שהמטרה הנכספת היא מזוג הגלויות ושבירת המחיצות. אולם אין לזרז מזוג זה על ידי הגבלת המנהגים והמסורות, ובטול הפרטים היוצרים את הכלל. דוקא העמקת המנהגים והמקורות בסוס הפרטים וחזקתם הם חזקו ואחדותו של הכלל.

קהילות מושלמות המעריכות זה את זה ברבות הימים אף מתמזגות ומתאחדות, אולם כשיש הרגשה של בטול וקפוח התוצאה היא הפוכה, וכלל זה נבחן בראי המציאות. ככל שעדה או חוג מסויים, מרגישים יחודם וגאים בשלמותם, משתלבים הם ותורמים בצורה הנכונה לשלמות ולאחדות, וככל שעדה או חוג מסויים אינו שלם ביחודו ואינו גאה בלשמותו, אינו משתלב בחברה ואינו מתמזג בה.

על כן נראה לי שיש לעודד את בניית בתי הכנסת השונים וליחד את החוגים למיניהם לצורך הכלל, לאפשר לעם ישראל לשכן לשבטיו במנהגיו וגווניו השונים, תוך שמירה על הסדר הנכון ועל השלמות האמיתית הבנויה מאחדות שלמה.

From: **Songs of Zion the Beautiful -Yehuda Amichai**
מתוך שירי ארץ ציון וירושלים כא'

<p>Jerusalem - a place where everyone remembers that they have forgotten something there, but they don't remember what they forgot. And for the sake of this remembering I wear over my own face, the face of my father. This is my city where my dream-containers fill up like oxygen tanks of a deep sea diver. The holiness in her sometimes turns into love. And the questions that people ask in these hills are the same as always: "Have you seen my sheep?" "Have you seen my shepherd?" And the door of my house stands open like a tomb from which someone was resurrected.</p>	<p>ירושלים, מקום שהכל זוכרים ששכחו בו משהו אבל הם אינם זוכרים מה שכחו ולצורך זכירה זו אני חובש על פני את פני אבי. זוהי עירי שבה מתמלאים כלי חלומותיי כמו מכלי חמצן של צוללים לצלול הקדושה בה הופכת לפעמים לאהבה והשאלות ששואלים בהרים האלה נשארו כתמיד: ראית את הצאן שלי? ראית את הרועה שלי? ודלת ביתי פתוחה כמו קבר שמתוכו קמו לתחייה.</p>
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HATIKVA

The Israeli National Anthem is a shortened version of the poem HATIKVA, by Naftali Herz Imber (1856-1909). Imber moved to the Land of Israel in 1882 from Galicia. The melody was arranged by Shmuel Cohen, an immigrant from Moldavia

<p>As long as deep in the heart, The soul of a Jew yearns, And forward to the East To Zion, an eye looks. Our hope will not be lost, The hope of two thousand years, To be a free nation in our land, The land of Zion and Jerusalem.</p>	<p>כָּל עוֹד בְּלִבִּי פְּנִימָה נִפְשׁ יְהוּדִי הוֹמִיָּה וּלְפָאֲתַי מִזְרַח קְדִימָה עֵין לְצִיּוֹן צוֹפִיָּה עוֹד לֹא אֶבְדָּה תִּקְוַתִּנִּי הַתִּקְוָה בֶּת שְׁנוֹת אֲלָפִים לְהִיּוֹת עַם חִפְשֵׁי בְּאֶרֶצִּנוּ אֶרֶץ צִיּוֹן וִירוּשָׁלַיִם</p>
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For Reflection:

What does it mean to you to be a 'free nation' in our land? Free to do what?

Vastly different hopes of **national freedom** drove the ideas and actions of political thinkers and their colleagues: Theodore Herzl, Ahad Ha'am and Rav Kook. What are the strengths and weaknesses of each position?

Theodore Herzl (1860-1904) - Excerpts from **Der Judenstaat**, Vienna 1896
<https://www.gutenberg.org/files/25282/25282-h/25282-h.htm> - (Gutenberg ebook 2008)

...Everything depends on our propelling force. And what is that force? The misery of the Jews.

Who would venture to deny its existence? We shall discuss it fully in the chapter on the causes of Anti-Semitism.

Everybody is familiar with the phenomenon of steam-power, generated by boiling water, which lifts the kettle-lid. Such tea-kettle phenomena are the attempts of Zionist and kindred associations to check Anti-Semitism.

I believe that this power, if rightly employed, is powerful enough to propel a large engine and to move passengers and goods: the engine having whatever form men may choose to give it.

I am absolutely convinced that I am right, though I doubt whether I shall live to see myself proved to be so. Those who are the first to inaugurate this movement will scarcely live to see its glorious close. But the inauguration of it is enough to give them a feeling of pride and the joy of spiritual freedom.

THE JEWISH QUESTION

No one can deny the gravity of the situation of the Jews. Wherever they live in perceptible numbers, they are more or less persecuted. Their equality before the law, granted by statute, has become practically a dead letter. They are debarred from filling even moderately high positions, either in the army, or in any public or private capacity. And attempts are made to thrust them out of business also: "Don't buy from Jews!"

Attacks in Parliaments, in assemblies, in the press, in the pulpit, in the street, on journeys—for example, their exclusion from certain hotels—even in places of recreation, become daily more numerous. The forms of persecutions varying according to the countries and social circles in which they occur. In Russia, imposts are levied on Jewish villages; in Rumania, a few persons are put to death; in Germany, they get a good beating occasionally; in Austria, Anti-Semites exercise terrorism over all public life; in Algeria, there are travelling agitators; in Paris, the Jews are shut out of the so-called best social circles and excluded from clubs. Shades of anti-Jewish feeling are innumerable. But this is not to be an attempt to make out a doleful category of Jewish hardships.

I do not intend to arouse sympathetic emotions on our behalf. That would be foolish, futile, and undignified proceeding. I shall content myself with putting the following questions to the Jews: Is it not true that, in countries where we live in perceptible numbers, the position of Jewish lawyers, doctors, technicians, teachers, and employees of all descriptions becomes daily more intolerable? Is it not true that the Jewish middle classes are seriously threatened? Is it not true, that the passions of the mob are incited against our wealthy people? Is it not true, that our poor endure greater sufferings than any other proletariat? I think that this external pressure makes itself felt everywhere. In our economically upper classes it causes discomfort, in our middle classes continual and grave anxieties, in our lower classes absolute despair.

Everything tends, in fact, to one and the same conclusion, which is clearly enunciated in that classic Berlin phrase: "Juden Raus!" (Out with the Jews!)

I shall now put the Question in the briefest possible form: Are we to "get out" now and where to? Or, may we yet remain? And, how long?

Let us first settle the point of staying where we are. Can we hope for better days, can we possess our souls in patience, can we wait in pious resignation till the princes and peoples of this earth are more mercifully disposed towards us? I say that we cannot hope for a change in the current of feeling. And why not? Even if we were as near to the hearts of princes as are their other subjects, they could not protect us. They would only feel popular hatred by showing us too much favor. By "too much," I really mean less than is claimed as a right by every ordinary citizen, or by every race. The nations in whose midst Jews live are all either covertly or openly Anti-Semitic.

LANGUAGE

It might be suggested that our want of a common current language would present difficulties. We cannot converse with one another in Hebrew. Who amongst us has a sufficient acquaintance with Hebrew to ask for a railway ticket in that language? Such a thing cannot be done. Yet the difficulty is very easily circumvented. Every man can preserve the language in which his thoughts are at home. Switzerland affords a conclusive proof of the possibility of a federation of tongues. We shall remain in the new country what we now are here, and we shall never cease to cherish with sadness the memory of the native land out of which we have been driven.

We shall give up using those miserable stunted jargons, those Ghetto languages which we still employ, for these were the stealthy tongues of prisoners. Our national teachers will give due attention to this matter; and the language which proves itself to be of greatest utility for general intercourse will be adopted without compulsion as our national tongue. Our community of race is peculiar and unique, for we are bound together only by the faith of our fathers.

THE FLAG

We have no flag, and we need one. If we desire to lead many men, we must raise a symbol above their heads. I would suggest a white flag, with seven golden stars. The white field symbolizes our pure new life; the stars are the seven golden hours of our working day. For we shall march into the Promised Land carrying the badge of honor.

THEOCRACY

Shall we end by having a theocracy? No, indeed. Faith unites us, knowledge gives us freedom. We shall therefore prevent any theocratic tendencies from coming to the fore on the part of our priesthood. We shall keep our priests within the confines of their temples in the same way as we shall keep our professional army within the confines of their barracks. Army and priesthood shall receive honors high as their valuable functions deserve. But they must not interfere in the administration of the State which confers distinction upon them, else they will conjure up difficulties without and within.

Every man will be as free and undisturbed in his faith or his disbelief as he is in his nationality. And if it should occur that men of other creeds and different nationalities come to live amongst us, we should accord them honorable protection and equality before the law. We have learnt toleration in Europe. This is not sarcastically said; for the Anti-Semitism of today could only in a very few places be taken for old religious intolerance. It is for the most part a movement among civilized nations by which they try to chase away the specters of their own past.

CONCLUSION

...I believe that a wondrous generation of Jews will spring into existence. The Maccabeans will rise again. Let me repeat once more my opening words: The Jews who wish for a State will have it. We shall live at last as free men on our own soil, and die peacefully in our own homes. The world will be freed by our liberty, enriched by our wealth, magnified by our greatness. And whatever we attempt there to accomplish for our own welfare, will react powerfully and beneficially for the good of humanity.

Theodor Herzl (center) with a Zionist delegation in Jerusalem, 1898



Ahad Ha'am - Asher Zvi Hirsch Ginsberg (1856 -1927)

The Jewish State and the Jewish Problem

Those very speeches that we heard at Basle about the economic condition of the Jews in various countries showed beyond a doubt that our national wealth is very small, and most of our people are below the poverty-line. From this any man of sense, though he be no great mathematician, can readily calculate that ten million pounds are a mere nothing compared with the sum necessary for the emigration of the Jews and their settlement in Palestine on an agricultural basis. Even if all the rich Jews suddenly became ardent "Zionists", and every one of them gave half his wealth to the cause, the whole would still not make up the thousands of millions that would be needed for the purpose.

There is no doubt, then, that even when the Jewish State is established, the Jews will be able to settle in it only little by little, the determining factors being the resources of the people themselves and the degree of economic development reached by the country. Meanwhile the natural increase of population will continue, both among those who settle in the country and among those who remain outside it, with the inevitable result that on the one hand Palestine will have less and less room for new immigrants, and on the other hand the number of those remaining outside Palestine will not diminish very much, in spite of the continual emigration.

In his opening speech at the Congress, Dr. Herzl, wishing to demonstrate the superiority of his State idea over the method of Palestinian colonization adopted hitherto, calculated that by the latter method it would take **nine hundred years** before all the Jews could be settled in their land. The members of the Congress applauded this as a conclusive argument. But it was a cheap victory. The Jewish State itself, do what it will, cannot make a more favorable calculation.

Truth is bitter, but with all its bitterness it is better than illusion. We must confess to ourselves that the **"ingathering of the exiles"** is unattainable by natural means. We may, by natural means, establish a Jewish State one day, and the Jews may increase and multiply in it until the country will hold no more: but even then the greater part of the people will remain scattered in strange lands. **"To gather our scattered ones from the four corners of the earth" (in the words of the Prayer Book) is impossible.** Only religion, with its belief in a miraculous redemption, can promise that consummation.

But if this is so, if the Jewish State too means not an "ingathering of the exiles," but the settlement of a small part of our people in Palestine, then how will it solve the material problem of the Jewish masses in the lands of the Diaspora?

Or do the champions of the State idea think, perhaps, that, being masters in our own country, we shall be able by diplomatic means to get the various governments to relieve the material sufferings of our scattered fellow-Jews! That is, it seems to me, Dr. Herzl's latest theory. In his new pamphlet (Der Baseler Kongress) we no longer find any calculation of the number of years that it will take for the Jews to enter their country. Instead, he tells us in so many words (p. 9) that if the land becomes the national property of the Jewish people, even though no individual Jew owns privately a single square yard of it, then the Jewish problem will be solved forever.

These words (unless we exclude the material aspect of the Jewish problem) can be understood only in the way suggested above. But this hope seems to me so fantastic that I see no need to waste words in demolishing it. We have seen often enough, even in the case of nations more in favor than Jews are with powerful Governments, how little diplomacy can do in matters of this kind, if it is not backed by a large armed force. Nay, it is conceivable that in the days of the Jewish State, when economic conditions in this or that country are such as to induce a Government to protect its people against Jewish competition by restrictive legislation, that Government will find it easier than it is now to find an excuse for such action, for it will be able to plead that if the Jews are not happy where they are, they can go to their own State.

The material problem, then, will not be ended by the foundation of a Jewish State, nor, generally speaking, does it lie in our power to end it (though it could be eased more or less even now by various means, such as the encouragement of agriculture and handicrafts among Jews in all countries); and whether we found a State or not, this particular problem will always turn at bottom on the economic condition of each country and the degree of civilization attained by each people.

Thus we are driven to the conclusion that the only true basis of Zionism is to be found in the other problem, the moral one.

It is not only Jews who have come out of the Ghetto: Judaism has come out, too. For Jews the exodus is confined to certain countries, and is due to toleration; but Judaism has come out (or is coming out) of its own accord wherever it has come into contact with modern culture. This contact with modern culture overturns the defenses of Judaism from within, so that Judaism can no longer remain isolated and live a life apart. The spirit of our people strives for development: it wants to absorb those elements of general culture which reach it from outside, to digest them and to make them a part of itself, as it has done before at

different periods of its history. But the conditions of its life in exile are not suitable. In our time culture wears in each country the garb of the national spirit, and the stranger who would woo her must sink his individuality and become absorbed in the dominant spirit. For this reason Judaism in exile cannot develop its individuality in its own way. When it leaves the Ghetto walls it is in danger of losing its essential being or -- at best -- its national unity: it is in danger of being split up into as many kinds of Judaism, each with a different character and life, as there are countries of the Jewish dispersion.

The secret of our people's persistence is -- as I have tried to show elsewhere--that at a very early period the Prophets taught it to respect only spiritual power, and not to worship material power. For this reason the clash with enemies stronger than itself never brought the Jewish nation, as it did the other nations of antiquity, to the point of self-effacement.

So long as we are faithful to this principle, our existence has a secure basis: for in spiritual power we are not inferior to other nations, and we have no reason to efface ourselves. But a political ideal which does not rest on the national culture is apt to seduce us from our loyalty to spiritual greatness, and to beget in us a tendency to find the path of glory in the attainment of material power and political dominion, thus breaking the thread that unites us with the past, and undermining our historical basis.

Needless to say, if the political ideal is not attained, it will have disastrous consequences, because we shall have lost the old basis without finding a new one. But even if it is attained under present conditions, when we are a scattered people not only in the physical but also in the spiritual sense -- even then Judaism will be in great danger. Almost all our great men, those, that is, whose education and social position fit them to be at the head of a Jewish State, are spiritually far removed from Judaism, and have no true conception of its nature and its value. Such men, however loyal to their State and devoted to its interests, will necessarily regard those interests as bound up with the foreign culture which they themselves have imbibed and they will endeavor, by moral persuasion or even by force, to implant that culture in the Jewish State, so that in the end the Jewish State will be a State of Germans or Frenchmen of the Jewish race. We have even now a small example of this process in Palestine.

And history teaches us that in the days of the Herodian house Palestine was indeed a Jewish State, but the national culture was despised and persecuted, and the ruling house did everything in its power to implant Roman culture in the country, and frittered away the national resources in the building of heathen temples and amphitheatres and so forth.

Such a Jewish State would spell death and utter degradation for our people. We should never achieve sufficient political power to deserve respect, while we should miss the living moral force within.

The puny State, being "tossed about like a ball between its powerful neighbors, and maintaining its existence only by diplomatic shifts and continual truckling to the favored of fortune", would not be able to give us a feeling of national glory; and the national culture, in which we might have sought and found our glory, would not have been implanted in our State and would not be the principle of its life. So we should really be then -- much more than we are now -- "a small and insignificant nation," enslaved in spirit to "the favored of fortune," turning an envious and covetous eye on the armed force of our "powerful neighbors" and our existence as a sovereign State would not add a glorious chapter to our national history.

Were it not better for "an ancient people which was once a beacon to the world" to disappear than to end by reaching such a goal as this?

The 7th request in the Daily Amida Prayer: Ingathering of the Dispersed

תִּקַּע בְּשׁוֹפָר גָּדוֹל לְחִרְיָתָנוּ.
וְשָׂא נֶס לְקִבְּץ גְּלִיּוֹתֵינוּ.
וְקִבְּצֵנוּ יַחַד
מֵאַרְבַּע כְּנָפֹת הָאָרֶץ.
בָּרוּךְ אַתָּה ה'
מִקְבֵּץ נִדְחֵי עַמּוֹ יִשְׂרָאֵל

Biblical Source: Isaiah 27:12-13.

The Prophet Isaiah lived in the 8th century BCE. He prophesied a severe downfall for the nation state of Judah and for all the nations of the world that oppose God. These events ultimately came to fruition when the first Temple was destroyed and the Jews were banished into exile. He also prophesied the eventual restoration of the nation of Israel to the Land of Israel.

And it will come to pass on that day, a great shofar will be blown, and those lost in the land of Assyria will come, and those cast out in the land of Egypt. Then they will bow to God on the holy mountain in Jerusalem.

וְהָיָה בַּיּוֹם הַהוּא יִתְקַע בְּשׁוֹפָר
גָּדוֹל וּבָאוּ הָאוֹבְדִים בְּאֶרֶץ אֲשׁוּר
וְהַנִּדְחִים בְּאֶרֶץ מִצְרַיִם וְהִשְׁתַּחֲוּ
לֵה' בְּהַר הַקֹּדֶשׁ בִּירוּשָׁלַיִם.

According to Rav Kook - who will blow this 'great' shofar? How will the dispersed people hear it?

Rav Kook - Celebration of the Soul – Collected Essays

From a sermon given by Rav Kook in the Hurva synagogue in the Old City, a week before Rosh Hashana, toward the end of the summer of 1933, as reports from Germany of Hitler's first months in power were growing more disconcerting from day to day.

There are three kinds of shofarot which may be used on Rosh Hashana. Preferably, one should blow a ram's horn. If this is impossible, one may use a shofar made from the horn of any kosher animal other than a cow. But if neither is available, we blow the horn of an animal which is ritually impure and we do so without reciting a blessing. (**Mishna Rosh Hashana**)

These three classes of shofar parallel the three shofars of redemption: **the great shofar**, the medium shofar, and the small shofar.

The awakening of the nation's desire to be redeemed and to redeem its land is a holy awakening growing out the faith in God and in the sanctity of the Jewish people. It is a response to the **great shofar**. The great and venerable of the nation heard its call and were roused to a love of Zion and a desire to rebuild it. The spiritual insight of these pious ones envisioned the heavenly Jerusalem united with the earthly Jerusalem. They longed to breathe the air of Israel, and for them every particle of dust in the Holy Land contained supreme sanctity. The sound of the great shofar brought the Ramban, Rabbi Yehuda HaLevi, the disciples of the Vilna Gaon, and the hasidim of the Ba'al Shem Tov to Israel.

But there is another shofar that also calls Jews to ascend to Israel. This is the call to the land of our ancestors where our forefathers, our prophets, and our kings lived. Here we can live as an independent nation in our homeland; we can raise our children in a Jewish

environment. This shofar, though smaller than the first one, is also fit for blowing. We recite a blessing when sounding this medium shofar.

But (and here the Rav burst into tears) there is also a shofar taken from an unclean animal. Our enemies blow this shofar to warn the Jews to flee while they can and to go to Israel. The enemy sounds sirens of war and persecutes them without respite, compelling them to redeem themselves. Thus, even the shofar of the unclean animal becomes the shofar of the Messiah. Those who are deaf to the call of the first and second shofars are forced to listen to the sound of this small shofar. No blessing is recited when blowing this shofar since “We do not recite a blessing over a cup of affliction” (**Talmud Berachot 51b**).

We pray, ‘Sound a great shofar for our liberation,’ asking that God liberate us not by means of the calamitous sounds of the small shofar. Even the medium shofar is inappropriate for God’s people. Rather, we pray for the great shofar, the shofar of true freedom, of the complete redemption originating in holiness.

Why does Rav Kook create a hierarchy of motives for returning to the Land?

Do you / how do you see this beginning to play out in modern day Israel?

1) Babylonian Talmud - Tractate Yevamot 47a

Our Rabbis taught: If at the present time a man desires to become a proselyte, he is to be addressed as follows: What reason have you for desiring to become a proselyte; do you not know that Israel at the present time are persecuted and oppressed, despised, harassed and overcome by afflictions? If he replies, I know and yet am unworthy he is accepted forthwith, and is given instruction in some of the minor and some of the major commandments. He is informed of the sin [of the neglect of the commandments of] Gleanings, the Forgotten Sheaf, the Corner and the Poor Man's Tithe. He is also told of the punishment for the transgression of the commandments. Furthermore, he is addressed thus: Be it known to you that before you came to this condition, if you had eaten suet you would not have been punishable with kareth, if you had profaned the Sabbath you would not have been punishable with stoning; but now were you to eat suet you would be punished with kareth; were you to profane the Sabbath you would be punished with stoning. And as he is informed of the punishment for the transgression of the commandments, so is he informed of the reward granted for their fulfilment. He is told, Be it known to you that the world to come was made only for the righteous, and that Israel at the present time are unable to bear either too much prosperity. or too much suffering. He is not, however, to be persuaded or dissuaded too much. If he accepted, he is circumcised forthwith. Should any shreds which render the circumcision invalid remain, he is to be circumcised a second time. As soon as he is healed arrangements are made for his immediate ablution, when two learned men must stand by his side and acquaint him with some of the minor commandments and with some of the major ones. When he comes up after his ablution he is deemed to be an Israelite in all respects. In the case of a woman proselyte, women make her sit in the water up to her neck, while two learned men stand outside and give her instruction in some of the minor commandments and some of the major ones.

(1) תלמוד בבלי – מסכת יבמות (מז.)

תנו רבנן: גר שבא להתגייר בזמן הזה, אומרים לו: מה ראית שבאת להתגייר? אי אתה יודע שישאל בזה הזמן דוויים, דחופים, סחופים ומטורפין, ויסורין באין עליהם? אם אומר: יודע אני ואיני כדאי, מקבלין אותו מיד. ומודיעין אותו מקצת מצות קלות ומקצת מצות חמורות, ומודיעין אותו עון לקט שכחה ופאה ומעשר עני. ומודיעין אותו עונש של מצות, אומרים לו: הוי יודע, שעד שלא באת למדה זו, אכלת חלב אי אתה ענוש כרת, חללת שבת אי אתה ענוש סקילה, ועכשיו, אכלת חלב ענוש כרת, חללת שבת ענוש סקילה. וכשם שמודיעין אותו עונש של מצות, כך מודיעין אותו מתן שכר, אומרים לו: הוי יודע, שהעולם הבא אינו עשוי אלא לצדיקים, וישאל בזמן הזה - אינם יכולים לקבל - לא רוב טובה ולא רוב פורענות. ואין מרבין עליו, ואין מדקדקין עליו. קיבל, מלין אותו מיד. נשתיירו בו ציצין המעכבין את המילה, חוזרים ומלין אותו שניה. נתרפא, מטבילין אותו מיד ושני ת"ח עומדים על גביו, ומודיעין אותו מקצת מצות קלות ומקצת מצות חמורות.

2) Ibid - Tractate Sanhedrin 44a

Israel hath sinned. R. Abba b. Zabda said: Even though [the people] have sinned, they are still [called] Israel. R. Abba said: Thus people say, A myrtle, though it stands among reeds, is still a myrtle, and it is so called.

(2) שם – מסכת סנהדרין (מד:)

חטא ישראל. אמר רבי אבא בר זבדא: אף על פי שחטא - ישראל הוא. אמר רבי אבא: היינו דאמר אינשי אסא דקאי ביני חילפי אסא שמיה, ואסא קרו ליה.

3) Maimonides (Mishneh Torah) –

Laws of Prohibited Sexual Relationships – Chapter 13

1 Israel entered the covenant [with God] with three acts: circumcision, immersion, and offering a sacrifice.

2 Circumcision took place in Egypt, [before the Paschal sacrifice, of which Exodus 12:48] says: "No uncircumcised person shall partake of it." Moses our teacher circumcised [the people]. For with the exception of the tribe of Levi, the entire [people] neglected the covenant of circumcision in Egypt. Regarding this, [Deuteronomy 33:9, praises the Levites] it is said: "They upheld your covenant."

3 Immersion was performed in the desert before the Giving of the Torah, as [Exodus 19:10] states: "Sanctify them today and tomorrow, and have them wash their garments." Sacrifices [were also offered then], as [*ibid.* 24:5] states: "And he sent out the youth of the children of Israel and they brought burnt offerings." They offered them as agents of the entire Jewish people.

4 Similarly, for [all] future generations, when a gentile desires to enter into the covenant, take shelter under the wings of the Divine presence, and accept the yoke of the Torah, he must undergo circumcision, immersion, and the offering of a sacrifice. A woman [who converts] must undergo immersion and bring a sacrifice, as [Numbers 15:15] states: "As it is for you, so shall it be for the convert." Just as you [entered the covenant] with circumcision, immersion, and the offering of a sacrifice; so, too, for future generations, a convert must undergo circumcision, immersion, and must bring a sacrifice.

(3) רמב"ם –

הלכות איסורי ביאה, פרק יג
א בשלושה דברים נכנסו ישראל לבְּרִית--בְּמִילָה, וּטְבִילָה, וְקֶרֶבֶן.
ב מִילָה--הִיתָה בְּמִצְרַיִם, כְּשֶׁנֶּאֱמַר "כָּל-עֶרֶל, לֹא-יֹאכֵל בּוֹ" (שמות יב, מח). מִלְּאוֹתֵם מִשֶּׁה רַבֵּנוּ, שֶׁכָּלֵם בְּטֹלוֹ בְּרִית מִילָה בְּמִצְרַיִם, חוּץ מִשְׁבֹּט לֵוִי; וְעַל זֶה נֶאֱמַר "וּבְרִיתְךָ יִנְצְרוּ" (דברים לג, ט).

ג טְבִילָה--הִיתָה בַּמִּדְבָּר, קֹדֶם מִתֵּן תּוֹרָה: כְּשֶׁנֶּאֱמַר "וְקִדְשְׁתֶּם הַיּוֹם וּמָחָר; וּכְבַּסוּ, שְׂמֹלֵתְם" (שמות יט, י). וְקֶרֶבֶן--כְּשֶׁנֶּאֱמַר "וַיִּשְׁלַח, אֶת-נְעָרָיו בְּנֵי יִשְׂרָאֵל, וַיַּעֲלוּ, עֹלֹת" (שמות כד, ה), עַל יְדֵי כָל יִשְׂרָאֵל הַקְּרִיבוּם.

ד וְכֵן לְדוֹרוֹת, כְּשִׁירְצָה הַגּוֹי לְהִכָּנֵס לְבְּרִית, וּלְהִסְתַּוֵּף תַּחַת כְּנָפֵי הַשְּׂכִינָה, וּיְקַבֵּל עָלָיו עַל תּוֹרָה--צָרִיד מִילָה, וּטְבִילָה, וְהִרְצָאת קֶרֶבֶן; וְאִם נִקְבָּה הִיא, טְבִילָה וְקֶרֶבֶן: שֶׁנֶּאֱמַר "כִּכְסִּי פֶגֶר" (במדבר טו, טו)--מֵה אֲתִים בְּמִילָה וּטְבִילָה וְהִרְצָאת קֶרֶבֶן, אִם הִגֵּר לְדוֹרוֹת בְּמִילָה וּטְבִילָה וְהִרְצָאת קֶרֶבֶן. [ה] וּמֵה הוּא קֶרֶבֶן הִגֵּר--עוֹלֹת בְּהֶמָּה, אוֹ שִׁתֵּי תוֹרִים אוֹ שְׁנֵי בְּנֵי יוֹנָה, וּשְׁנֵיהֶם עוֹלָה. וּבִזְמַן הַזֶּה שְׂאִין שָׁם קֶרֶבֶן, צָרִיד מִילָה וּטְבִילָה; וְכַשִּׁיבָנָה הַמִּקְדָּשׁ, יִבְיֵא קֶרֶבֶנוּ.

4) Law of Return, 1950

Every Jew has the right to come to his country as an *oleh* (immigrant).

5) Excerpts from Brother Daniel Summation, 1962

Judge Silberg

Quoting extensively from concepts in Jewish law, his main arguments nevertheless centered on the secular and original nature of the Law of Return, the general understanding of the term Jewish and the conclusion that an apostate is not Jewish. He also said that the modern Zionist in Zion does not deny the heritage of his forefathers.

Judge Landau

An apostate has created a barrier between himself and the national life of the people; the Law of Return is part of the link between Diaspora Jewry and Israel and the unity of the Jewish people.

Judge Cohen

History is one thing: continuity is another since it implies evolution. The latest and greatest historic change for the Jewish people - the creation of the State - implies an evolution of the people's values and definitions. The Law of Return itself includes not objective criteria for deciding whom to register as Jewish with all the accompanying rights, so we must assume it intended the criteria to be subjective, namely a declaration in good faith, such as presented by Rufeisen. This is the limit of its mandate; no exclusions can be accepted for they do not exist within the Law itself; religious considerations or affiliations are irrelevant.

6) Law of Return – Amendment 2 (1970)

4A. (a) The rights of a Jew under this law and the rights of an *oleh* under the Nationality Law, 5712-1952, as well as the rights of an *oleh* under any other enactment, are also vested in a child and a grandchild of a Jew, the spouse of a Jew, the spouse of a child of a Jew and the spouse of a grandchild of a Jew, except for a person who has been a Jew and has voluntarily changed his religion.

7) Isaiah Berlin's response to David Ben Gurion (excerpted)

If Israel is to be in the full sense a modern liberal State, the question of religious affiliation should make no difference to its laws of citizenship, or the civil and political rights enjoyed by its inhabitants. On the other hand, it is clear that there would have come into being no State of Israel if Judaism were merely a religion, and not, in some sense, a nationality as well. I assume that, for reasons of security, if none other, the inhabitants of Israel may at any rate for some time be required to register as either Jews or non-Jews of various categories. Should persons who are recognized (by members of their society, Jewish or non-Jewish) as Jews in the common sense of the word, but are not recognized as Jews by the rabbis interpreting the Halakha in the traditionally accepted manner, be regarded as politically and legally Jews or not?

There can be no clear cut or ready-made solution to this problem. If we are to rule out religious coercion even of the mildest kind—by the pressure of custom and public opinion—as being incompatible with the minimum of requirements of individual liberty (and I cannot see how Israel can morally fail to do so—it was not denial of religious liberties that created Zionism) then there must exist a category of persons who will be entitled to register themselves as Jews by nationality, but not by religion. What criterion can be used in determining who these persons are?

I must admit that the common sense criterion, according to which anyone is a Jew who is taken to be a Jew, particularly by his Gentile neighbors in the countries of the Dispersion, seems to be near the mark but somewhat fluid and vague. We can invent one, e.g., the criterion already proposed by some in Israel, including, I believe, yourself, of a declaration that one belongs to no other religion and therefore desires to be a Jew. Against that, some may argue that this definition is too wide—it could include persons not normally thought of as Jews by anyone (say an ex-Nazi pagan)—and too narrow, for it should in principle be possible—however few persons will follow this in practice or however anomalous this may seem—, for a man to be nationally a Jew and by religion a Christian, a Moslem or whatever he pleases. To say that the national categories of Jew, Arab, Armenian, etc., may be retained, but that if a man is a Christian, he is automatically deprived of some political rights does seem to me—even if it is politically unavoidable and demanded by Jewish public opinion—a form of religious discrimination.

You may call this academic, since it is not, at present, an important practical issue, since the number of eccentrics who desire to live as Jews in Israel and yet practice some non-Jewish religion, does not at present seem likely to become at all significant. Nevertheless, the issue of principle is there, and might one day (if, for example, Christian missions succeed in making converts) become important. Perhaps therefore the best solution to this problem, so long as the Law of Return operates, is to determine the nationality of such queer borderline cases (and it is only about them that this issue revolves) by means of *ad hoc* machinery: to establish a Commission, whether as part of an existing Ministry, or as a special institution consisting of qualified experts, to determine with regard to potential immigrants, and to those already resident in Israel, both children and adults, who should and who should not be qualified to register as (politically) a Jew.

I should have thought that (a) someone who has lived the life of a Jew outside Israel, e.g., by being identified with the Jewish community in some clear sense, even though his mother may be a non-Jewess, would be cruelly punished if he were excluded from Jewish nationality—and not only from the Jewish religious community—on religious grounds. Such persons may of course choose to go through the rite of formal conversion (as, for example, I am told that the late Lord Melchett in England did), but even if they do not, to exclude them from the (politically) Jewish community unless they do so seems to me gratuitous and harsh; (b) similarly, children of mixed marriages whose Jewish fathers desire them to be brought up as Jews should in my view be allowed to be registered as Jews, in the expectation that the mere process of being brought up with other Jews in Israel will surely do its work of adequate assimilation.

8) Solomon B. Freehof's response to David Ben Gurion (excerpted)

But what is to be done under the present circumstances? The State can do no other than to make religion a matter of choice, and Orthodoxy can do no other than express its mood of suspicion in the matter and demand the full ceremonial of bathing and circumcision as an indispensable preliminary. In fact, it may even demand the formal conversion of the mother, on the ground that the child, even if converted, yet being raised by a Christian mother, would not be truly a Jew. All this constitutes a sharp conflict in which a solution must be found.

May I suggest that a solution is possible? The State can make clear that it is not deciding for the Jewish religion what is a Jew. It is making only a civic or political decision as to which of the three communities, Christian, Mohammedan, or Jewish the citizen belongs. The religious tests remain. When this child grows up and is about to marry, it will be the duty of the religious authority to inquire whether this child is born of a Jewish or a Gentile mother. It should have such a questionnaire for all who come to be married. If the religious authorities find that the person was born of a Christian mother, then they may demand that certain ceremonials be observed before the marriage is permitted. All that the State now says is that this child is politically or civically Jewish. Whether or not it is religiously Jewish is left to the religious authorities to decide whenever the matter will come before them, in such individual cases as in marriage or divorce.

Of course, this involves, in effect, the creation of a group of what may be called half-proselytes to Judaism. They will be people who have full Jewish rights civically, but only tentative Jewish rights religiously. Is this possible? Is there a precedent for it? There is, indeed! Besides the full proselytes [ger zedek] which Orthodoxy now demands, there was, also, during the time of the Jewish State, a status of halfproselytes [ger toshav]. This is based upon the Talmud (Abodah Zarah 64b) and codified by Maimonides (Issurei Bi'ah XV, 7–8). But such half-proselytes could only be

accepted while the Jewish State existed. The technical phrase for that being, “while the Jubilees were being observed.” But after the Jewish State ceased to exist, it was not safe or permitted to welcome such half-proselytes (cf. Maimonides, *ibid.*, 8). However, now there is a Jewish State. Without going into the complex question of the State's status in Jewish religion, the human fact is clear, as you indicate in your letter, that whatever assimilation there is, it will be towards Judaism and not away from it. Therefore, it is again possible to have “gere toshav,” half-proselytes. Actually, this is all that the government of the State of Israel wants. The present difficulty with the religious groups has arisen chiefly because of a confusion between “ger zedek,” the full proselyte, and “ger toshav,” the half or tentative proselyte. If the State will now declare that it does not proclaim these children “gere zedek” (This gerut—type of convert—will be a matter for religion to decide, when the problem of the status of the child will come before the religious authorities at marriage, etc.) the State is only making a “ger toshav” decision affirming the civic right to choose to belong to the Jewish community rather than to the Christian or Mohammedan. It is with this clear distinction that I believe a solution can be arrived at.

9) Abraham Joshua Heschel's response to David Ben Gurion (excerpted)

It is generally accepted in our life that the Jewish people and the Torah (I shall use the word “religion”) are inseparable. The Government decision separates the inseparable and creates two authorities: the nation, on the one hand, and religion, on the other. This approach, which determines that there is a Jewish people without religion, also implies that there is a Jewish religion without a people. Such a distinction is liable to cause a rift between the sectors of the nation, as well as a fundamental change in the nature of the essence of the nation and of the Torah. The nation will be like any other, and the Torah like any other religion. The first change will lead to denial of the existence of a Jewish people, and the second will turn the Jewish religion into a denomination or sect. Such a rift would also open the door to the possibility that even a Jew who converted to Christianity could remain a Jew.

It is a fact that many Jews no longer believe in the God of **Abraham** and His Torah. But it is also a fact that many have ceased to believe in the existence of the nation, just as the belief in the return to Zion has disappeared in the modern age. Many were convinced that the end was near. Without faith, there could be no visionaries. Just as there is a bad angel who releases a single drop that leads to destruction, so there is a good angel who releases a single drop of faith. It is on this drop that we live. The last word has not yet been written in the chapter of faith. Our children are drawing closer to us every day. I do not believe in the decline of faith, but in its reawakening. Reason and daily experience both demonstrate that there is no possibility of establishing Jewish existence in the Diaspora on a secular Jewish culture. All the aspirations of writers in the Diaspora to create a secular culture have been trodden under and ridiculed. Nothing remains save the Torah and soulful yearning for a way of life given meaning by eternal life. You are of the opinion that in the State of Israel “there is no fear that the Jews will become assimilated among the non-Jews.” I believe that the danger of spiritual assimilation can be expected anywhere, and not even the holiness of the Land of Israel and the endeavor to rebuild it can obviate this danger.

I am not ignoring the difficulties. I understand the distress of those who claim that the world of halakha is too narrow for them. The problem is that some see all of Judaism through the mirror of the finest point of religious law and disregard the Jewish spark. They make the fence more important than what it contains. Extremism and punctiliousness are not to our advantage. Even

the Lord, who wished at first to create the world by the quality of justice, saw that it could not exist thus and added to it the quality of mercy. Flexibility is a virtue, not fanaticism.

Faith cannot be imposed. Coerced faith is worse than heresy. But deference can be planted in the heart of the generation. Like the wicks of a candle waiting to be lit, many wait to hear the tidings that the spirit of God is hovering over the face of the deep, to see the beauty of that spirit. The trouble is that they do not know of the light that is in Judaism. Many of us who recoil from the shadows have never seen the light. Some of those who deny God in public believe in secret. But as we have yet to find a way to express ourselves to those who reject the faith they have learned by rote, they wander confusedly in alien worlds.

May I be allowed to remark that now that the State of Israel is firmly established, the time has come to examine the national movement carefully and to ask whether there is justification in viewing religion as merely a means to an end or a device for ensuring the survival of the nation. This approach rests on ignorant assumptions. The nation is eternal. And the end itself is basically a religious one. Moreover, the mission of the Torah is to seek answers for problems of paramount importance in private and public life.

Every definition distorts. "Jew" is both a religious and a national concept. As a religious concept, it has an immutable definition. As a national term, it is vague. In such a situation, it is advisable to say: better not to define than to define and thereby uproot what has been planted. If for reasons of national security there is a need for legal residents of Israel to identify themselves by means of some document, those who cannot call themselves "Jews" might be registered as "Hebrews." As for the Law of Return, "do not ask questions."

10) Yekhiel Weinberg's response to David Ben Gurion (excerpted)

A Jew is a person who believes in the God of Israel and keeps his Torah in his heart and soul and observes it in his daily life. We have no other Judaism than that of the observance of the Torah and commandments. This is the legitimate, historical Judaism. It is this Judaism that shaped the character of the Jewish people and made it a unique national entity with a specific spiritual essence. The gentile world recognizes a Jew as a member of the Jewish faith. This is his hallmark in the eyes of the enlightened non-Jewish world...

Had we been willing to forego the sacred principle of observance of the Torah and commandments, we could have provided a simple solution to the "Jewish problem." But because of the awareness and conviction that Judaism is the root of our soul and without it our life is not life at all, we were not willing to waive the right to live as Jews. We have no other Judaism, and we have no wish to reshape or alter the form of our Judaism. Traditional Judaism is our national culture, and the name "Jew" is a title of honor for all who bear this culture. This precious name cannot tolerate a different meaning. It has received religious consecration, and nothing is greater than that. We all know how many sacrifices in body, soul and property it has cost us to defend and preserve this hallowed name. We must therefore not dishonor it by offering it to anyone who wishes to gain temporary or permanent residence in our blessed land.

“And there they became a nation” – this teaches that the Israelites were distinct there, in that their clothing, food, and language was different from the Egyptians’.
(Minor Pesikta, Devarim (Ki Tavo) 41a)

The clothing that we wear says much about our cultural identity, our values and our beliefs. As such, clothing can be unifying - connecting us to those who dress like us, or divisive - separating us from others who don't. Jewish tradition preserves a lively discussion about the place of clothing in articulating who we are and what we stand for, both as individuals as well as a people. Our studies will focus on a number of celebrated Biblical contexts and their later elaboration in Rabbinic and Halakhic literature.

Some Primary Texts:

- 1 The Torah’s “Clothing Origin Story” – Genesis 2:4 – 3:21**
- 2 Clothing as Personal Meaning and Communal Responsibility –
Exodus 28:1 – 43**
- 3 Clothing and Identity: Separation vs. Engagement – Leviticus
20:22 – 27**

The Torah’s “Clothing Origin Story” – Genesis 2:4 – 3:21

(1) תלמוד בבלי מסכת סוטה יד

ואמר רבי חמא ברבי חנינא: מאי דכתיב (דברים יג) אחרי ה' אלהיכם תלכו? וכי אפשר לו לאדם להלך אחר שכינה? והלא כבר נאמר (דברים ד) כי ה' אלהיך אש אוכלה הוא. אלא להלך אחר מדותיו של הקב"ה. מה הוא מלביש ערומים דכתיב (בראשית ג) ויעש ה' אלהים לאדם ולאשתו כתנות עור וילבישם, אף אתה הלבש ערומים. הקב"ה ביקר חולים דכתיב (בראשית יח) וירא אליו ה' באלוני ממרא, אף אתה בקר חולים. הקב"ה ניחם אבלים דכתיב (בראשית כה) ויהי אחרי מות אברהם ויברך אלהים את יצחק בנו, אף אתה נחם אבלים. הקב"ה קבר מתים דכתיב (דברים לד) ויקבר אותו בגיא, אף אתה קבור מתים. כתנות עור - רב ושמואל חד אמר דבר הבא מן העור וחד אמר דבר שהעור נהנה ממנו. דרש ר' שמלאי: תורה תחלתה גמילות חסדים וסופה גמילות חסדים. תחילתה גמילות חסדים דכתיב ויעש ה' אלהים לאדם ולאשתו כתנות עור וילבישם, וסופה גמילות חסדים דכתיב ויקבר אותו בגיא.

1) Babylonian Talmud - Tractate Sotah 14a

R. Hama son of R. Hanina further said: What does the text mean when it states: You shall walk after the Lord your God (Deut.13)? **Is it, then, possible for a human being to walk after the Shechinah; for has it not been said: For the Lord thy God is a devouring fire (Deut.4)? But [the meaning is] to walk after the attributes of the Holy One, blessed be He. As He**

clothes the naked, for it is written: And the Lord God made for Adam and for his wife coats of skin and clothed them (Gen. 3), so you also clothe the naked. The Holy One, blessed be He, visited the sick, for it is written: And the Lord appeared unto him by the oaks of Mamre (Gen. 18), so you also visit the sick. The Holy One, blessed be He, comforted mourners, for it is written: And it came to pass after the death of Abraham, that God blessed Isaac his son (Gen. 25), so you also comfort mourners. The Holy one, blessed be He, buried the dead, for it is written: And He buried him in the valley (Deut. 34), so you also bury the dead. 'Coats of skin' — Rab and Samuel [differ in their interpretation]; one said that it means a material that grows from the skin, and the other a material from which the [human] skin derives pleasure. **R. Simlai expounded: Torah begins with an act of benevolence and ends with an act of benevolence. It begins with an act of benevolence, for it is written: And the Lord God made for Adam and for his wife coats of skin, and clothed them; and it ends with an act of benevolence, for it is written: 'And He buried him in the valley'.**

(2) מדרש בראשית רבה כ:יב
וַיַּעַשׂ ה' אֱלֹהִים לְאַדָּם וּלְאִשְׁתּוֹ כְּתָנוֹת עוֹר וַיַּלְבִּשֵׁם בְּרֵאשִׁית ג', כֹּא בְּתוֹרָתוֹ שֶׁל רַבִּי מֵאִיר מִצָּאֵו כְּתוּב בְּתָנוֹת אֹר, אֱלוֹ בְּגָדֵי אָדָם הָרִאשׁוֹן שֶׁהֵן דּוֹמִים לְפִיגָם, רַחְבִּים מִלְמָטָה וְצָרִין מִלְמַעְלָה, רַבִּי יִצְחָק רַבִּיָּא אֹמְרִי חֲלָקִים הָיוּ כְּצִפְרֹן וְנֶאֱמָר כְּמִרְגְּלִיּוֹת. אָמַר רַבִּי יִצְחָק כִּכְלִי פִשְׁתָּן הַדִּקָּקִים הַבָּאִים מִבֵּית שָׁאֵן. כְּתָנוֹת עוֹר, שֶׁהֵן דְּבוּקִים לְעוֹר...

2) Midrash Genesis Rabbah 20:12

"And the Lord God made for the earthling and for his wife clothing of skin, and dressed them" (Gen 3:21). **In the Torah of Rabbi Meir they found written "clothing of light" - these refer to the garments of the primordial human that resembled a torch: wide and the bottom and narrow at the top.** Rabbi Yitzchak the great says: This clothing was smooth like fingernails and radiant like pearl. Rabbi Yitzchak says: Like garments of the finest linen that come from Beit Sh'an. "Garments of skin" - because they clung to the skin...

Clothing as Personal Meaning and Communal Responsibility Exodus 28:1 – 43

(1) פירוש הרמב"ן על התורה - שמות כח
לכבוד ולתפארת – שיהיה נכבד ומפואר במלבושים נכבדים ומפוארים, כמו שאמר הכתוב: כחתן יכהן פאר ישעיהו ס"א:י', **כי אלה הבגדים לבושי מלכות הן, כדמותן ילבושו המלכים בזמן התורה**, כמו שמצינו בכתנת: ועשה לו כתנת פסים בראשית ל"ז:ג' – שפירושו מרוקמת כדמות פסים, והיא כתנת תשבץ כמו שפירשתי, והלבישו כבן מלכי קדם. וכן הדרך במעיל וכתנת, וכתוב: ועליה כתנת פסים כי כן תלבשנה בנות המלך הבתולות מעילים שמואל ב י"ג:י"ח – ופירושו כי עליה כתנת פסים נראית ונגלית, **כי המנהג ללבוש בנות המלך הבתולות מעילים שתתעלפנה בהן**, ונמצא שכתנת הפסים עליה מלבוש עליון, ולכן אמר: וכתנת הפסים אשר עליה קרעה שמואל ב י"ג:י"ט.
והמצנפת ידועה גם היום למלכים ולשרים הגדולים, ולכן אמר הכתוב בנפול המלכות: הסר המצנפת והרם העטרה יחזקאל כ"א:ל"א, וכן כתוב: וצניף מלוכה ישעיהו ס"ב:ג'. וכך יקראם הכתוב: פארי המגבעות שמות ל"ט:כ"ח, וכתוב: פארי פשתים יהיו על ראשם יחזקאל מ"ד:י"ח – שהם פאר ושבח למכתירים בהם.
והאפוד והחשן לבוש מלכות, כענין שכתוב: והמניכא די דהבא על צוארך דניאל ה' ט"ז.
והציץ נזר המלכים הוא, וכתוב: יציץ נזר תהלים קל"ב:י"ח. והם זהב וארגמן ותכלת, וכתוב: כל כבודה בת מלך פנימה ממשבצות זהב לבושה תהלים מ"ה:י"ד, וכתוב: ארגונוא תלבש והמניכא די דהבא על צוארך דניאל ה' ט"ז.

והתכלת גם היום לא ירים איש את ידו ללבוש חוץ ממלך גוים, וכתוב: ומרדכי יצא מלפני המלך בלבוש מלכות תכלת וחור ועטרת זהב גדולה ותכריך בוץ וארגמן אסתר ח':ט"ו, והתכריך הוא המעיל שיעטף בו...

(2) פירוש הטור הארוך - לכבוד ולתפארת. פי' הרמב"ן שיהיה נכבד ומפואר בלבושים נכבדים ומפוארים כי כל אלו הבגדים הם לבוש מלכות כי כן ילבשו המלכים בזמן התורה כתנת כמו שמצינו בכתנות הפסים שעשה יעקב ליוסף והלבישו כעין מלכי קדם ומעיל כי כן תלבשנה בנות המלכים מעילים ומצנפת ידועה גם היום לשרים ולמלכים ולכן אמר הכתוב בנפול המלכות הסר המצנפת והרם העטרה וכן יקראם הכתוב פארי מגבעות שהם פאר ושבח למכתירים בהם וכן האפוד והחשן לבוש מלכות כענין שנאמר והמניכא די דהבא על צואריו והציץ נזר המלכים הוא והם מזהב ותכלת וארגמן כענין שנאמר כל כבודה בת מלך פנימה ממשבצות זהב לבושה ותכלת גם הוא לא ילבשוהו רק המלכים. אי נמי לכבוד ולתפארת שיעשו בגד כהונה לאהרן אחיך לשרת בהם לכבוד השם השוכן בתוכם לתפארת עוזם כדכתיב כי תפארת עוזמו אתה:

2) Commentary of the Tur, R. Ya'acov ben Asher (14th century)

"for glory and splendor." Nachmanides writes that by wearing these garments, the wearer would enjoy glory and splendor. **The reason was that these garments were worn by royalty.** Kings at the time of the Torah would don tunics, just as Yaakov made a tunic, כתנת, for Joseph to distinguish him like a king of old. The מעיל, robe, was similarly a garment worn only by royalty, just like the virgin princesses would wear (Sam. 2:13:18). The miter is worn to this day by high officials and kings...The apron and its breastplate are garments worn by royalty. Daniel 5:7 states that he wore "a golden chain around his neck." The ציץ, the golden headband, corresponds to the crown worn by kings. These garments were made of a combination of gold, blue and purple.

3) פירוש המלבי"ם - שם

ועשית בגדי קדש – הנה הבגדים שצוה לעשות היה כפי הגלוי בגדים חיצוניים, שיספר ענינם איך עשו אותם האומנים במלאכה, אבל באמת היו מורים על בגדים פנימיים שיעשו כהני ה' להלביש בם את נפשותיהם בדעות ובמדות ובתכונות טובות שהם מלבושי הנפש, ומלבושים אלה לא עשו האומנים, וצוה ה' אל משה שהוא יעשה בגדי קדש אלה, היינו ללמדם תקון נפשותיהם ומדותיהם באופן שילבישו הוד והדר את נפשם הפנימית.

ופי' **ועשית בגדי קדש לכבוד**, כי התבאר אצלנו בכ"מ שנפש האדם נקראת בשם כבוד בכתבי הקדש [כמ"ש למען יזמרך כבוד וכדומה] תעשה בגדי קדש שבם יתלבש הכבוד שהיא הנפש, וכבר בארתי בפי' ישעיה (סימן ה') שיש הבדל בין כבוד ובין תפארת, שיכבוד האדם גם במעלה טבעית אבל לא יתפאר רק במעלה בחירית, ומצד הרוחנית שיש לנפש בטבעה מצד מקור מחצבתה נקראת כבוד, ומצד האור וההדר שתזכה ע"י עבודתה וקדושתה נקראת תפארת, ושתי מדרגות אלה יתלבשו בבגדי קדש שיעשה להם משה, ר"ל שילמדם ויסייע אותם בזכותו להתלבש בלבושי יקר והדר וזה יעשה בגדי קדש לנפש הנקראת כבוד ולנפש הנקראת תפארת:

3) Commentary of Malbim (19th century)

You shall make holy garments – The garments that God commanded to make were of course external ones; the Torah details them so that the craftspeople could prepare them (for the bodies of the priests). **In truth, however, these external garments point to internal ones – the priests of God must also clothe their souls with refined ideas, character traits and attributes that are the "clothing of the soul".** These kinds of garments were not prepared by the craftspeople! Rather, God commanded Moshe to prepare these inner garments, which is to say to teach the priests concerning the repair of their souls and their character traits, in order that their inner souls be clothed with glory and beauty...

4) פירוש ר' עובדיה ספורנו

לכבוד – לכבוד האל יתברך בהיותם "בגדי קדש" לעבודתו. **ולתפארת** – שיהיה "כהן מורה", נורא על כל סביביו, שהם תלמידי החקוקים על לבו וכתפיו.

4) Commentary of R. Ovadia Seforno (15th century)

The garments were to render honor to the Almighty, being “holy garments” for His service. Also the priest should be an “instructing priest”, inspiring awe among the Israelites who are all considered his disciples. Therefore, he had the names of all the tribes engraved upon his heart and upon his shoulders.



The High Priest's Golden Garments

Shemot/Exodus 28



The Garments of the High Priest By Rav Michael Hattin

Parashat Tetzaveh continues the description of the building of the *Mishkan*. In exhaustive detail, the Torah spells out the garments of the *Kohanim* or priests. The typical priest wears four garments during the course of performing his service: breeches, a tunic, a belt and a turban. The *Kohen Gadol*, or High Priest, wears these four basic garments (with some variation in form) and four others in addition: a robe, an ephod, a breastplate, and a headband. Although we shall spend some time describing the form of these garments, we shall concentrate to a greater degree on their larger significance, and on the *Kohen Gadol* as an archetype.

"Separate your brother Aharon and his sons from among Bnei Yisrael and bring them close to serve as my Kohanim: Aharon, Nadav, Avihu, Elazar and Itamar. Make sacred vestments for Aharon your brother for honor and for glory." Commenting on these verses, the Ramban (13th century, Spain) explains: "Aharon ought to be honored and glorified by wearing garments of honor and glory...for these garments resemble garments of royalty in form. At the time of the Torah, the monarchy would have worn such clothing. The tunic signifies leadership just as Yosef was presented by his father with a 'tunic of many stripes'...thus, Aharon was to be clothed as a king of ancient times...the miter is still worn by royalty and nobility to this day...the breastplate and ephod are regal attire...and the headband is a type of crown. The materials used to make these garments, namely gold, sky-blue, purple and

crimson, are precious and rare." Thus, the Ramban understands that the *Kohen Gadol* represented a kind of sovereign, for his garments of office were fashioned out of unique and expensive materials and in their appearance they resembled the vestments of a king. As we investigate the matter further, we shall discover that the garments of the *Kohen Gadol* may have been royal and regal in form, but in substance were something else altogether.

The Special Four Garments: 'Me'il' or Robe

Four out of the eight garments of the *Kohen Gadol* were worn by the regular Kohen as well. The breeches, tunic, and belt of the *Kohen Gadol* were not substantially different from those of the regular Kohen. (There are, however, traditions maintaining that generally speaking, the tunic and belt of the *Kohen Gadol* were prepared from more precious textiles or were woven with a finer and more beautiful design). The turban or miter of the *Kohen Gadol* was either of an entirely different type from that of the regular Kohen, or else was worn in a different manner. In any case, the more significant differences obviously concern the additional four garments that the *Kohen Gadol* donned as an expression of his special office.

The *me'il* or robe was worn on top of the tunic and was woven entirely out of precious sky-blue wool. Upon its bottom hem were woven 'pomegranates' made out of sky-blue, purple and crimson wool. Either alternating between or else within the hollow pomegranates were small bells of pure gold all around. "Aharon shall wear this robe when he performs the Divine service. The sound of the bells shall be heard when he enters the Sanctuary before God and when he goes out, so that he shall not die."

What could be the purpose of this garment? When wearing it, Aharon's every step was announced by the serene and harmonious chiming of the bells. It was not possible for him to walk in this garment without being gently but constantly reminded of the gravity of his service. Although the outer trappings may resemble the precious and golden vestments of monarchy, the primary message of this robe is not one of power, wealth, authority or control. The *Kohen Gadol* is a 'king' of a different sort. His steps are taken before God and he is always aware of His overarching presence. The *Kohen Gadol* stands before God and ministers before Him. The aim of his activities is to establish a cohesive connection between himself and the Deity. His clothing thus represents the essential dignity of the human being, the 'regal' bearing of a human being which is here expressed by the unique potential to be aware and conscious of God.

Clothing is the outer expression of our special stature in the world as human beings. No other creature has the need or the desire to fashion a covering for its naked and exposed body. No other creature can understand the profound concepts of modesty, humility or restraint that clothing fundamentally represents. These ideas are uniquely human, and in the Torah, they indicate the recognition of a transcendent God in whose constant presence we live. To don the garments of the *Kohen Gadol* is to take on the mantle of living life as a sanctified person, whose every footstep bespeaks godliness. As we shall see, the other garments of the *Kohen Gadol* amplify this theme.

The 'Ephod' or Vest, and the Breastplate

The *ephod* was a vest or cape-like garment woven out of threads spun from gold, sky-blue, purple, and crimson wool and twined linen. Worn on top of the robe, it had two shoulder straps upon each of which was placed a precious onyx stone set in gold. Upon these two

stones were engraved the names of the twelve tribes of Israel: "Place the two stones upon the shoulders of the *ephod* as remembrance stones for Bnei Yisrael. Aharon shall carry their names on his shoulders before God as a remembrance." It is clear from this description that the *ephod* was not simply a garment of royalty that glorified Aharon. An integral aspect of its construction was the placement of the two stones on Aharon's shoulders as 'remembrance.' Thus, as Aharon ministered before God, he carried upon his shoulders the symbolic burden of his office, for he represented the entire people of Israel. Though he alone was selected to minister before God in the inner chambers of the Sanctuary, he stood there not as a remote priest of the deity detached from his people, and not as an individual human being in ecstatic connection, but rather as the embodiment of the entire people of Israel. They too stood before God, for their names were clearly inscribed on his shoulders! Aharon's activities as Kohen Gadol, the deeds associated with his hands and arms, were carried out while bearing the insignia of the people.

Extending from the shoulder straps of the *ephod* were two cables of gold from which was suspended the breastplate, or *choshen*. This ornament was fashioned out of a piece of material woven after the manner of the *ephod*. It was doubled over, and on its surface twelve gold settings were placed. In each of the settings was a precious stone associated with one of the tribes. Within the doubled fold of the breastplate were placed the mysterious '*Urim veTumim*,' understood by some as mystical names of God. Significantly, the theme of remembrance was also associated with this ornament: "Aharon will carry the names of Bnei Yisrael in the *choshen* of judgement upon his heart when he enters the holy place, as a constant remembrance before God. You shall place the *Urim veTumim* in the breastplate and they shall be upon Aharon's heart when he enters to minister before God. Aharon will carry the judgement of Israel upon his heart before God always."

Once again, we have a precious, ornamental article of clothing that indicates not glorious authority but rather the awesome responsibility of representing the people. The judgement of the people, their standing before God, was symbolized by the placement of their names upon Aharon's heart. His very life force, the sincerity and integrity of his being, the proverbial 'heart' that the Torah associates with one's essential and true character, was here linked with the names of the tribes. This breastplate, composed of the twin elements of the tribal names and the divine appellations, was worn upon the heart, for the possibility of a connection between God and a human being is a direct function of sensitivity and receptivity at one's elemental core.

The Headband

Finally, we have the *tzitz* or headband that the Ramban understands as a type of crown. Made out of pure gold, it was inscribed with two short words: "*Kodesh Ladonai*" or "Holy to God." "This plate shall be worn on Aharon's forehead. Aharon shall thus carry the expiation for the sacred offerings of Bnei Yisrael...It shall be upon his forehead at all times to make the offerings of Bnei Yisrael acceptable before God." The headband, like the other 'royal' clothing of the High Priest, was prepared out of precious and valuable material. But like those other vestments, it carried with it a text, a statement of its purpose and meaning. Engraved on its surface were but two words, but they are the two words that best capture the essential mission of the *Kohen Gadol*. He is holy and consecrated to God, for the purpose of his service is to establish a connection with God and to stand before His presence as a representative of the people. The sky-blue robe rings with awareness, the epaulettes of the *ephod* speak of deeds, the placement of the breastplate suggests 'heart'

or spirit, and the golden headband signifies thought. Worn upon the head, it consecrates the intellect to God's service. It is therefore acts, emotions, and understanding that make up the human personality.

The Explanation of Saadia Gaon

In his abridged interpretation to Sefer Shemot, Rabbi Avraham Ibn Ezra (12th century, Spain) quotes the words of Saadia Gaon (10th century, Babylon) to the effect that the *Mishkan* simultaneously represents a microcosm of the universe and a macrocosm of the human being. Saadia explains that the vessels of the *Mishkan* have parallels in the larger universe as well as in the small human being. Thus, for example, the *Mishkan* contained curtains to partition its spaces in a hierarchical way. In analogous fashion in the universe at large, the sky divides the earth from the heavens; in the miniature universe of the human being the diaphragm separates the 'higher' organs of respiration from the 'lower' organs of digestion. In the larger universe there are spiritual beings known as 'angels,' in the intermediate dimension of the *Mishkan* there are the cherubs which sit upon the ark of the covenant, and in the miniature world of the human personality there is the capacity for thought. Rav Saadia delineates eighteen principal features of the *Mishkan*, which link it to the universe at large as well as to the human being. Some of the links seem less convincing than others, but the general thrust of his interpretation is quite compelling.

Most significant for our purposes, Saadia asserts that the *Kohen Gadol* also has a counterpart in the larger universe as well as in the microcosm of the human being: "In the world is humanity, in the *Mishkan* is the *Kohen Gadol*, and in the human being is the heart." In other words, the *Kohen Gadol* is not to be misunderstood as an intermediary bridging the great divide between God and the people. **Rather, when clothed in his majestic attire he represents all of humanity, and in his capacity as High Priest proclaims the singular message that the greatest and most honored role of the human being is to live life in the constant embrace of God.** The chasm can indeed be spanned, for the innate qualities of the human being, the 'heart' of creation, are attuned to a connection with God.

The intrinsic dignity of the person, represented by the royal garments of the *Kohen Gadol*, is a direct function of having been created 'in the divine image.' That image, however, is only a potential, a latent state that must be nurtured and developed in order to be actualized. The message of the *Kohen Gadol* is that God has given us the opportunity to feel His presence, to sanctify our lives with His closeness, and to achieve our ultimate purpose as human beings through that connection. By donning the garments of the High Priest we embrace a way of life that is never far from the experience of God's presence. This presence is not an intellectual or conceptual construct but rather the most actual and concrete reality conceivable.

Clothing and Identity: Separation vs. Engagement

Leviticus 20:22 – 27

1) Rambam – Laws of Attributes, Chapter 5

1 Just as the wise man is recognized through his wisdom and his temperaments and in these, he stands apart from the rest of the people, so, too, he should be recognized through his actions - in his eating, drinking, intimate relations, in relieving himself, in his

speech, manner of walking and dress, in the management of his finances, and in his business dealings. All of these actions should be exceptionally becoming and befitting. What is implied? A Torah Sage should not be a glutton. Rather, he should eat food which will keep his body healthy, without overeating. He should not seek to fill his stomach, like those who stuff themselves with food and drink until their bellies burst. They are alluded to by [the statement of] the prophet [Malachi 2:3]: "I will spread dung on your faces, the dung of your feasts." Our Sages explain: These are the people who eat and drink and make all their days like feast days. They say, "Eat and drink, for tomorrow, we will die." This is the food of the wicked. It is these tables which the verse censures, saying: "For all tables are full of vomit and excrement; there is no room" (Isaiah 28:8). In contrast, a wise man eats only one dish or two, eating only enough to sustain him. That is sufficient for him. This is alluded to by Solomon's statement: "The righteous man eats to satisfy his soul" (Proverbs 13:25).

1) רמב"ם – הלכות דעות, פרק ה

א - כשם שהחכם ניכר בחכמתו ובדעותיו והוא מובדל בהם משאר העם כך צריך שיהיה ניכר במעשיו במאכלו ובמשקו ובבעילתו ובעשיית צרכיו ובדבורו ובהילוכו ובמלבושו ובכלכלו דבריו ובמשאו ובמתנו ויהיו כל המעשים האלו נאים ומתוקנים ביותר כיצד תלמיד חכם לא יהיה גרגרן אלא אוכל מאכל הראוי להברות גופו ולא יאכל ממנו אכילה גסה ולא יהא רודף למלאת בטנו כאלו שמתמלאין ממאכל ומשתה עד שתיפח כריסם ועליהם מפורש בקבלה וזריתי פרש על פניכם אמרו חכמים אלו בני אדם שאוכלין ושותין ועושין כל ימיהם כחגים והם האומרים אכול ושתה כי מחר נמות וזהו מאכל הרשעים ושלחנות אלו הם שגינה הכתוב ואמר כי כל שלחנות מלאו קיא צואה בלי מקום אבל החכם אינו אוכל אלא תבשיל אחד או שנים ואוכל ממנו כדי חייו ודיו הוא שאמר שלמה צדיק אוכל לשובע נפשו :

2 When the wise man eats the little which is fitting for him, he should eat it only in his own home, at his table. He should not eat in a store or in the marketplace, unless there is a very pressing need, lest he be viewed without respect by others. He should not eat together with the unlearned, nor at those tables that are "filled with vomit and excrement." He should not eat frequently in other places, even in the company of wise men, nor should he eat where there is a large gathering. It is not fitting for him to eat at another person's [table] except at a feast associated with a mitzvah, e.g., a betrothal or wedding feast - and then, [only] when a scholar is marrying the daughter of a scholar. The righteous and the pious of old never partook of a meal that was not their own

ב - כשהחכם אוכל מעט זה הראוי לו לא יאכלנו אלא בביתו על שולחנו ולא יאכל בחנות ולא בשוק אלא מפני צורך גדול כדי שלא יתגנה בפני הבריות ולא יאכל אצל עמי הארץ ולא על אותן השלחנות המלאים קיא צואה ולא ירבה סעודותיו בכל מקום ואפילו עם החכמים ולא יאכל בסעודות שיש בהן קיבוץ הרבה ואין ראוי לו לאכול אלא בסעודה של מצוה בלבד כגון סעודת אירוסין ונישואין והוא שיהיה תלמיד חכם שנשא בת תלמיד חכם והצדיקים והחסידים הראשונים לא אכלו מסעודה שאינה שלהן :

8 A Torah Sage should not walk erect, with his head held high, as [Isaiah 3:16] states: "And they walked with necks outstretched and flashing eyes." He should not walk with a [short-stepped,] toe-to-heel, stately [gait] like [that of] women and the proud, as [Isaiah, *ibid.*] states: "walking and mincing as they go, tinkling with their feet." Nor should he run in public like a madman, nor bend over like a hunchback. Rather, he should cast his eyes downward as he [does when he] stands during prayer. He

should walk in the market-place like a person preoccupied with his business affairs. From a man's carriage, too, one can recognize whether he is wise and a thoughtful person or mindless and a fool. Thus, Solomon said in his wisdom (Ecclesiastes 10:3): "On the road, too, when the fool walks, his mind is empty and he proclaims to all that he is a fool" - he informs everyone about himself, that he is a fool.

ח - לא ילך תלמיד חכם בקומה זקופה וגרון נטוי כענין שנאמר ותלכנה נטויות גרון ומשקרות עיניים ולא יהלך עקב בצד גודל בנחת כמו הנשים וגסי הרוח כענין שנאמר הלך וטפוף תלכנה וברגליהם תעכסנה ולא ירוץ ברשות הרבים כמנהג משוגעים ולא יכפוף קומתו כבעלי חסוּטרת אלא מסתכל למטה כמו שהוא עומד בתפלה ומהלך בשוק כאדם שהוא טרוד בעסקיו גם ממהלכו של אדם ניכר אם חכם ובעל דעה הוא או שוטה וסכל וכן אמר שלמה בחכמתו וגם בדרך כשהסכל הולך לבו חסר ואמר לכל סכל הוא הוא מודיע לכל על עצמו שהוא סכל :

9 A Torah Sage's clothing should be attractive and clean. It is forbidden that [a] blood or fat [stain] or the like be found on his garment. He should not wear regal garb, e.g., clothes of gold and purple, which draw everyone's attention, nor the dress of the poor which shames its wearers, but attractive garments of the middle range. His flesh should not be visible under his clothing as [is the case when one wears] the exceptionally sheer linen garments produced in Egypt. His clothes should not drag on the ground like the dress of the haughty, but [should extend] to the heel and his sleeves [should extend] to his fingers. He should not let his cloak hang down, for that creates an impression of haughtiness, except on the Sabbath if he has no change [of cloak]. In the summer, he should not wear shoes that have often been mended and have many patches. He may do so in the rainy season, if he is poor. He should not go out in the marketplace perfumed, or with perfumed clothes, nor should he put perfume on his hair. However, he is permitted to rub perfume on his body if he does so in order to remove filth. Similarly, he should not go out alone at night, unless he has a set time to go out for his studies. All of these [restrictions are instituted] because of [possible] suspicion [of immorality].

ט - מלבוש תלמיד חכם מלבוש נאה ונקי ואסור לו שימצא בבגדו כתם או שמנונית וכיוצא בהן ולא ילבש לא מלבוש מלכים כגון בגדי זהב וארגמן שהכל מסתכלין בהן ולא מלבוש עניים שהוא מבזה את לובשיו אלא בגדים בינוניים נאים ולא יהא בשרו נראה מתחת מדיו כמו בגדי הפשתן הקלים ביותר שעושים במצרים ולא יהיו בגדיו סחובין על הארץ כמו בגדי גסי הרוח אלא עד עקבו ובית יד שלו עד ראשי אצבעותיו ולא ישלשל טליתו מפני שנראה כגסות הרוח אלא בשבת בלבד אם אין לו להחליף ולא ינעל מנעלים מטולאים טלאי על גבי טלאי בימות החמה אבל בימות הגשמים מותר אם היה עני לא יצא מבושם לשוק ולא בבגדים מבושמים ולא ישים בושם בשערו אבל אם משח בשרו בבושם כדי להעביר את הזוהמא מותר וכן לא יצא יחידי בלילה אלא א"כ היה לו זמן קבוע לצאת בו לתלמודו כל אלו מפני החשד :

10 A Torah Sage manages his financial affairs judiciously. He eats, drinks, and provides for his household in accordance with his funds and [degree of] success without overtaxing himself. The Sages have directed [us] regarding the ways of the world: A person should eat meat only with appetite as [Deuteronomy 12:20] states: "If your soul should crave to eat meat..." It is sufficient for the healthy to eat meat [once weekly,] from Sabbath eve to Sabbath eve. If he is wealthy enough to eat meat every day, he may. The Sages have [also] directed us, saying: One should always eat less than befits his income, dress as befits [his income], and provide for his wife and children beyond what befits [his income].

י - תלמיד חכם מכלכל דבריו במשפט אוכל ושותה וזן את אנשי ביתו כפי ממונו והצלחתו ולא יטריח על עצמו יותר מדאי צו חכמים בדרך ארץ שלא יאכל אדם בשר אלא תיאבון שנאמר כי

תאווה נפשך לאכול בשר דיו לבריא לאכול בשר מערב שבת לערב שבת ואם היה עשיר כדי לאכול בשר בכל יום אוכל צו חכמים ואמרו לעולם יאכל אדם פחות מן הראוי לו לפי ממונו וילבש כראוי לו ויכבד אשתו ובניו יותר מן הראוי לו :

2) Maimonides – Laws of idolatry, Chapter 11

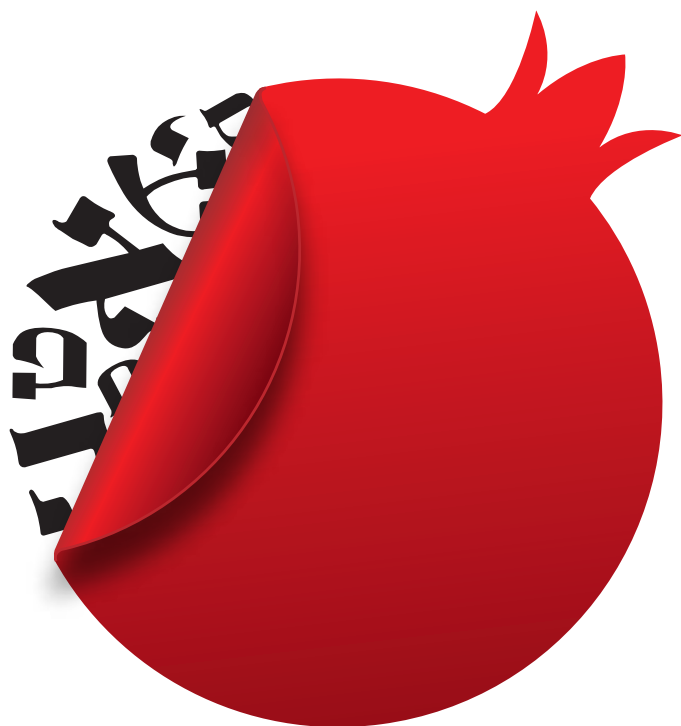
1 We may not follow the statutes of the idolaters or resemble them in their [style] of dress, coiffure, or the like, as [Leviticus 20:23] states: "Do not follow the statutes of the nation [that I am driving out before you]," as [Leviticus 18:3] states: "Do not follow their statutes," and as [Deuteronomy 12:30] states: "Be careful, lest you inquire after them." [All these verses] share a single theme: they warn us not to try to resemble [the gentiles]. Instead, the Jews should be separate from them and distinct in their dress and in their deeds, as they are in their ideals and character traits. In this context, [Leviticus 20:26] states: "I have separated you from the nations [to be Mine]." [Thus,] one may not wear a garment which is unique to them or grow the tresses of our hair as they do. We may not shave our heads from the sides and leave hair in the center as they do. This is called a *blorit*. We may not shave the hair on the front of our faces from ear to ear and leave a growth at the back of our heads as they do. We may not build Temples in order that many people may enter as they do. Whoever performs one of the above or a deed of this nature is [liable for] lashes.

א - אין הולכין בחקות העובדי כוכבים ולא מדמין להן לא במלבוש ולא בשער וכיוצא בהן שנאמר ולא תלכו בחקות הגוים ונאמר ובחקותיהם לא תלכו ונאמר השמר לך פן תנקש אחריהם הכל בענין אחד הוא מזהיר שלא ידמה להן אלא יהיה הישראל מובדל מהן וידוע במלבושו ובשאר מעשיו כמו שהוא מובדל מהן במדעו ובדעותיו וכן הוא אומר ואבדיל אתכם מן העמים לא ילבש במלבוש המיוחד להן ולא יגדל ציצית ראשו כמו ציצית ראשם ולא יגלח מן הצדדין ויניח השער באמצע כמו שהן עושין וזה הנקרא בלורית ולא יגלח השער מכנגד פניו מאזן לאזן ויניח הפרע מלאחריו כדרך שעושין הן ולא יבנה מקומות כבנין היכלות של עכו"ם כדי שיכנסו בהן רבים כמו שהן עושין וכל העושה אחת מאלו וכיוצא בהן לוקה :

3) Commentary of Kessef Mishneh (R. Yosef Karo, 16th century)

"One may not wear a garment which is unique to them" – Mahari Colon (R. Yosef Colon ben Solomon, 15th century, Italy) in response 88 relates the Sifra, which states: "Do not say that since they (the idolators) wear garments of purple, so too I will don garments of purple, etc." He explained that our master the Rambam only intended to forbid garments that are unique to them, concerning which the Jews have separated themselves due to the immodest or idolatrous nature of those garments. Since such garments were uniquely immodest or idolatrous and the Jews avoided them on account of their Jewishness, then when a Jew wears them it seems like a recognition and a following of their ways. **However, when it is not this type of a garment, then the garb of the Jew need not be different than the garb of an idolator at all!**

3) כסף משנה אין הולכין בחוקות וכו'. מ"כ דאיתא בספרא פרשת אחרי מות. ומשמע דרבינו כתב בתחלה דרך כלל אין הולכין בחוקות העובדי כוכבים וכו' עד ואבדיל אתכם מן העמים והדר מפרש. לא ילבש במלבוש המיוחד להם. לפרש מ"ש לא במלבוש. לא יגדל ציצית ראשו וכו'. לפרש מה שכתוב ולא בשער. ולא יבנה מקומות. לפרש מ"ש וכיוצא בהם: **ולא ילבש במלבושים וכו'.** 'כתב מהר"י קולון סימן פ"ח דאיתא בספרא שלא תאמר הואיל ויוצאין בארגמן אף אני יוצא בארגמן וכו' הואיל ויוצאין בקילוסין אף אני וכו'. וכתב הוא ז"ל שלא נתכוון רבינו לאסור אלא מלבוש המיוחד להם ופירשו הישראלים ממנו משום צניעות או מפני ד"א שכיון שנתייחד להם מפני פריצות ופירשו הישראלים ממנו מפני יהדותן אז כשלו בשם הישראלים נראה כמודה להם ונמשך אחריהם אבל כשאנו מלבוש המיוחד להם על דרך זו אין הישראל חייב להשתנות מן העובדי כוכבים כלל ועיקר :



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