

Shemos

Shemos

Exodus 1:1;1-2

And these are the names of the sons of Israel who came to Egypt with Jacob, each man and his household came.

א. וְאֵלֶּה שְׁמוֹת בְּנֵי יִשְׂרָאֵל הַבָּאִים
מִצְרָיִם אֶת יַעֲקֹב אִישׁ וּבֵיתוֹ בָּאוּ:

And these are the names of the children of Israel who came to Egypt.

The ‘vov’ indicates continuity between events and generations. Although Jacob’s sons came to a new environment, they did not permit Egyptian influences to affect their prior Jewish moral conduct. They maintained a continuity with their past.

This is signified by the ‘vov’.

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מִצְרָיִם אֶת יַעֲקֹב אִישׁ וּבֵיתוֹ בָּאוּ:

He counted them by their names, in their lifetime.
(see Gen 35:22-26, Gen 46: 8-27)

Rashi: He counted them again, after their death, to make known how precious they are to Him.

Shemos

Exodus 1:1:1-2

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א. וְאֵלֶּה שְׁמוֹת בְּנֵי יִשְׂרָאֵל הַבָּאִים
מִצְרָיִם אֶת יַעֲקֹב אִישׁ וּבֵיתוֹ בָּאוּ:

Moses was tending sheep.

God says that Moses had such a kind way with animals, He said, “Now you are ready to be shepherd of my people Israel”

Meam Loez 4:75

Shemos

Exodus 1:1:5-6

And these are the names of the sons of Israel who came to Egypt with Jacob, each man and his household came.

א. וְאֵלֶּה שְׁמוֹת בְּנֵי יִשְׂרָאֵל הַבָּאִים
מִצְרַיִם אֶת יַעֲקֹב אִישׁ וּבֵיתוֹ בָּאוּ:

Who came to Mitzrayim (Egypt).

Each ‘mem’ used in this word is open to indicate that Egyptian society was open. The Jews could come and go as they wished. When speaking of redemption from Egypt, the Torah uses the word “Mitzrayim” with one of the ‘mems’ closed (see Ex 6:6) indicating that now Mitzrayim was a slave state. People could enter, but could not leave. since the exit was closed.

Shemos

Exodus 1:1:7-11

And these are the names of the sons of Israel who came to Egypt with Jacob, each man and his household came.

א. וְאֵלֶּה שְׁמוֹת בְּנֵי יִשְׂרָאֵל הַבָּאִים
מִצְרָיִם אֶת יַעֲקֹב אִישׁ וּבֵיתוֹ בָּאוּ:

With Jacob, every man and his household came.

The word 'came' is repeated in this sentence.

- Only because Jacob went with them, did they agree to go down to Egypt.
- Only Jacob's presence would guarantee that they would not become assimilated and corrupted by Egypt's influence.

Shemos

Exodus 1:2-4

Reuben, Simeon, Levi, and Judah:

Issachar, Zebulun, and Benjamin:

Dan and Naphtali, Gad and Asher:

ב. רְאוּבֵן שִׁמְעוֹן לֵוִי וַיהוּדָה:

זְבוּלֹן וּבְנֵימִן: ג. יִשָּׂשכָר

ד. דָּן וְנַפְתָּלִי גָד וְאַשֵּׁר:

The names of Jacob's sons are listed in various order in, different parts of the Torah, to show that they were all equal.

The sons of:

Rachel - Joseph, Benjamin

Leah - Reuven, Simon, Levi, Judah, Issachar, Zebulun

were not more important than the sons of:

Bilhah - Dan, Naphtali

Zilpah - Gad, Asher-

who were at first slaves.

Meam Loez 4:4

Now all those descended from Jacob were seventy souls, and Joseph, [who] was in Egypt

ה. וַיְהִי כֹל נַפְשׁ יִצְאֵי יִרְךָ יַעֲקֹב שִׁבְעִים
נַפְשׁ וַיֹּסֶף הֵיּה בְּמִצְרַיִם:

Seventy souls

These seventy parallel the 70 angels who oversaw the 70 nations of the world at that time and each one was as significant as a complete nation.

In Gen 46:8-27, They are mentioned again to show how precious they were to God.

In Judaism, each individual is watched over by God. This is known as individual providence or ‘hashgachah pratis’. The Torah therefore, enumerates them here as individuals.

Now all those descended from Jacob were seventy souls, and Joseph, [who] was in Egypt.

ה. וַיְהִי כֹל נַפְשׁ יִצְאֵי יִרְךָ יַעֲקֹב שִׁבְעִים נַפְשׁ
וַיֹּסֶף הָיָה בְּמִצְרַיִם:

And Joseph (who) was in Egypt

Why is Joseph specially mentioned? Is he not included in the first phrase of the sentence? In the first phrase of the sentence, “and all the persons who emerged from Jacob were seventy souls”. Included in the 70 are Joseph and his sons.

Rashi says, “That there was such a radical change in his life from shepherd to Minister, that the Torah informs us he was the same Joseph, firm in his righteousness.

To complete the enumeration of the 12 sons, since the parsha starts with the phrase, “who came to Egypt”, the Torah explains why Joseph is not mentioned, since he was already in Egypt.

Shemos

Now Joseph died, as well as all his brothers and all that generation.

And Joseph died

Joseph was to have lived 120 years.

He lived only to age 110, because 1 year was taken from him for each time he heard the expression, “your servant, our father” and he did not object.
(Gen 44:24,27,30,31)

Gen 43:28

He heard the expression 5 times from his brothers and 5 times from the interpreter, totaling 10 times.

The reward for honoring one’s parents is long life (Exodus 20:12).
A person who is not careful to observe this commandment, can lose years from his or her life.

Meam Loez 4:6

Exodus 1:6:1-2

ה.ו. וַיָּמָת יוֹסֵף וְכָל אָחָיו וְכָל דֹּדָו הַהוּא:

The children of Israel were fruitful and swarmed and increased and became very, very strong, and the land became filled with them.

ז. וּבְנֵי יִשְׂרָאֵל פָּרוּ וַיִּשְׂרְצוּ וַיִּרְבוּ וַיַּעֲצְמוּ.
בְּמֵאד מְאֹד וַתִּמְלֵא הָאָרֶץ אֹתָם:

-
- From the word ‘sheretz’ meaning “crawling things”; like insects, they were so numerous.
 - This also suggests great increases in population due to the many synonyms used to indicate fertility, multiple births, and increases in numbers.
 - “Very, very numerous” also comes from the word ‘meodechah,’ “from your might” (Interpreted to mean your wealth (in Deut 6:5). ‘All your heart all your soul and all your wealth’, to show that the Israelites became great in numbers and in wealth and in power.

Shemos

Exodus 1:8:1-3

A new king arose over Egypt, who did not know **about** Joseph.

ח. וַיִּקַּם מֶלֶךְ חָדָשׁ עַל מִצְרַיִם אֲשֶׁר
לֹא יָדַע אֶת יוֹסֵף:

There arose up a new King

There arose: He arose against Israel and viewed Israel as an enemy.

Shemos

Exodus 1:8:1-3

A new king arose over Egypt,
who did not know **about** Joseph.

חִיָּקָם מֶלֶךְ חָדָשׁ עַל מִצְרַיִם אֲשֶׁר לֹא
יָדַע אֶת יוֹסֵף:

And a new King rose up

Rav - Literally a new King.

Shmuel - It was the old King, but he acted differently and did not recall how Joseph had saved Egypt from starvation. He conveniently chose to forget and issued new edicts.

Meam Loez 4:13

BT Sotah 11a

Shemos

Exodus 1:8:1-5

A new king arose over Egypt,
who did not know about Joseph.

ה. וַיָּקָם מֶלֶךְ חָדָשׁ עַל מִצְרַיִם אֲשֶׁר לֹא
יָדַע אֶת יוֹסֵף:

And a new King rose up over Egypt,

It seems redundant to state that the ‘new King rose up over Egypt’. This entire story is taking place in Egypt. The Torah only needs to say “a new King rose up, who did not know Joseph.” This is to stress that the king was King for the Egyptians, and not for the pseudo-assimilated Egyptians that some of the Israelites had tried to become. He excluded those by telling us that he was King over Egypt.

Meam Loez 4:149

Shemos

Exodus 1:8:6-10

A new king arose over Egypt,
who did not know about Joseph.

ה. וַיָּקָם מֶלֶךְ חָדָשׁ עַל מִצְרָיִם אֲשֶׁר לֹא
יָדַע אֶת יוֹסֵף:

Who knew not Joseph

The Pharaoh did not know about Joseph's life and how he had triumphed over so many diversities. Any seeming evil, his brothers envy and Potiphar's jealousy ultimately served for Joseph's benefit. Had Pharaoh known this, he would not have done evil to the Jewish people by enslaving them, because that resulted in their ultimate redemption.

- Imrei Ish
- Torah Gems 2:8

Shemos

Exodus 1:9:8-10

He said to his people, "Behold, the people of the children of Israel are more numerous and stronger than we are.

ט. וַיֹּאמֶר אֶל עַמּוֹ הֲנִיהָ עִם בְּנֵי
יִשְׂרָאֵל רַב וְעֲצוּמִים מִמֶּנּוּ:

More numerous and mightier than we

‘Mimeinu’ can also mean “from us”.

The Egyptians said, “The Israelites enriched themselves and became mighty by taking from us, the Egyptians” and that attitude produced jealousy and hatred against the Israelites.

Let us deal shrewdly with them, lest they increase, and a war befall us, and they join our enemies and depart from the land."

י. הָבָה נִתְחַכְמָה לוֹ פֶּן יִרְבֶּה וְהָיָה כִּי תִקְרָאנָה
מִלְחָמָה וְנוֹסַף גַּם הוּא עַל שְׂנְאֵינוּ וְנִלְחַם בָּנוּ
וְעָלָה מִן הָאָרֶץ:

Let us deal wisely with them

Wisely – We must make plans to destroy the Israelites in such a way that their God will not be able to do the same to us in revenge. If we burn them, he can burn us. If we kill them by the sword, he can do the same to us. What is the only way we can harm them and their God cannot harm us in a similar manner? We can use water and drown them. Their God promised he would never destroy the world with water (Gen 8:11).

‘Lo’, ‘if’, is singular and can refer “to Him” to God. The Egyptians said, “Let us deal wisely toward God”, whom they thought had barred himself from punishing sins with water.

Rashi

Meam Loez 4:14

So they appointed over them tax collectors, to afflict them with their burdens, and they built store cities for Pharaoh, namely Pithom and Ramses

and they built storage cities

יֵא. וַיִּשְׂמוּ עָלָיו שָׂרֵי מִסִּים לְמַעַן עֲנֹתוֹ
בְּסִבְלָתָם וַיִּבְנוּ עָרֵי מִסְכָּנוֹת לְפָרְעֹה אֵת
פִּתּוֹם וְאֵת רַעַמְסֵס:

‘Miskanos’, from the word ‘sakanah,’ “danger.”

It was very dangerous to built these cities. There was little regard for the safety of the slaves and many were injured and killed.

‘Miskanos’ could also come from the word ‘Miskane’ – “poor or unfortunate,” referring to the unfortunate people who were forced to build those storage cities.

But as much as they would afflict them, so did they multiply and so did they gain strength, and they were disgusted because of the children of Israel.

יב. וּכְאֲשֶׁר יַעֲנוּ אֹתוֹ כֵּן יִרְבֶּה וְכֵן יִפְרֹץ וַיִּקְצוּ
מִפְּנֵי בְנֵי יִשְׂרָאֵל:

The more they would afflict them,

The more they will multiply and will grow.

Kaasher - 1. Ye'Anu -all 3 are in future tense rather than Kaasher Inu
2. Yerbeh
3. Yiphrotz - Rashi

Implying that in the future also, as the children of Israel are afflicted through history, they will be strengthened rather than weakened by that experience. For example, the exile in Babylon produced the Babylonian Talmud.

Shemos

Exodus 1:12:8

But as much as they would afflict them, so did they multiply and so did they gain strength, and they were disgusted because of the children of Israel.

יב. וְכַאֲשֶׁר יַעֲנוּ אֹתוֹ כֵּן יִרְבֶּה וְכֵן יִפְרֹץ וַיִּקְצוּ
מִפְּנֵי בְנֵי יִשְׂרָאֵל:

and they dreaded

The word comes from the word (Kotzim) thorns.

The great increase in numbers of Israelites was like thorns in the eyes of the Egyptians.

Meam Loez 4:17

Rashi

Shemos

Ex1:13:6

So the Egyptians enslaved the children of Israel with backbreaking labor.

י.ג. וַיַּעֲבְדוּ מִצְרַיִם אֶת בְּנֵי יִשְׂרָאֵל בְּכָרֶךְ:

and the Egyptians made the children of Israel do backbreaking labor.

‘Beforech’ - “Crush/crumble”- hard work that crushes the body.

‘Beforech - Could also be interpreted as ‘Bpeh Rach’,
‘with a _soft mouth’.

The Egyptians gained power over the numerous Israelites by, at first, involving them in civil projects using patriotic speeches, by enlisting other Israelites to supervise and by trickery, using, at first, soft words. Then getting tougher and more strict as time went on.

Meam Loez

Crumble – The Israelites had to work with materials that crumble and crush the body and break the spirit.

Meam Loez 4:19

And they embittered their lives with hard labor, with clay and with bricks and with all kinds of labor in the fields, all their work that they worked with them with backbreaking labor.

יִד. וַיִּמְרְרוּ אֶת חַיֵּיהֶם בְּעִבְדָּה קָשָׁה בְּחֹמֶר
וּבְלִבְנִים וּבְכָל עֲבֹדָה בְּשָׂדֵה אֵת כָּל עֲבֹדָתָם
אֲשֶׁר עָבְדוּ בָהֶם בְּפָרָה:

They made their lives bitter.

The ‘trop’ on the two Hebrew words ‘Kadma Veazla’ means, “advance and come early”.

The numerical value of ‘kadma veasla’ is 190. The rigor of their servitude resulted in a decrease in length of their exile, from 400 years (as told to Abraham by God) to 210 years. The numerical value of the ‘trop’ on those words was deducted from the 400 years, thus causing the redemption to advance and come early.

Now the king of Egypt spoke to the Hebrew midwives, one who was named Shifrah, and the second, who was named Puah.

טו. וַיֹּאמֶר מֶלֶךְ מִצְרַיִם לְמִילְדוֹת הָעִבְרִית
 אֲשֶׁר שֵׁם הָאֶחָת שִׁפְרָה וְשֵׁם הַשֵּׁנִית
 פּוּעָה:

The Hebrew midwives.

These words are each spelled deficiently with a missing ‘vov’ indicating:

1. These midwives were deficient – not representing themselves honestly, because they had no intention of serving Pharaoh in the manner he requested.
2. The absent ‘vov’ makes the plural deficient, indicating that the two midwives were closely related and/or that one of them was very young. This resulted in there really being only one midwife (not plural), with the second being very secondary to her.

Shemos

Ex1:15:1

Now the king of Egypt spoke to the Hebrew midwives, one who was named Shifrah, and the second, who was named Puah.

טו. וַיֹּאמֶר מֶלֶךְ מִצְרַיִם לְמִילְדוֹת הָעִבְרִית
אֲשֶׁר שֵׁם הָאֶחָת שִׁפְרָה וְשֵׁם הַשֵּׁנִית
פּוּעָה:

and the King of Egypt spoke to the Hebrew midwives.....,
and he said (Ex 1:16)

Why does it say “and he spoke” (in Ex:15) and then, “and he said” (in Ex 1:16), twice?

The answer is: Once to appoint the midwives, and secondly, to give them their orders to kill all the male children.

Shifrah – was Yocheved, Moses’ mother, an expert in beautifying newborn infants.

Puah – was Miriam, Moses’ sister an expert in cooing to calm down newborn infants.

Miriam – from ‘Moror’, bitterness. Born in 2361 = (1400 B.C.E). At that time, the Israelites were already feeling the bitterness of Egyptian oppression.

Now the king of Egypt spoke to the Hebrew midwives, one who was named Shifrah, and the second, who was named Puah.

טו. וַיֹּאמֶר מֶלֶךְ מִצְרַיִם לְמִילְדוֹת הָעִבְרִית
אֲשֶׁר שֵׁם הָאֶחָת שִׁפְרָה וְשֵׁם הַשֵּׁנִית
פּוּעָה:

The following may be reasons for punishment in Egypt:

- It was an opportunity to see the greatness of God.
- The brothers had sold Joseph into slavery and therefore, their children were made slaves.
- The brothers had thrown Joseph into a pit and therefore, their children were thrown into the Nile.

The tribe of Joseph was included in the enslavement since with his 'loshan hara', Joseph had maligned his brothers and helped to cause their hatred, which began the cascade of events leading to the suffering in Egypt.

The midwives, however, feared God; so they did not do as the king of Egypt had spoken to them, but they enabled the male children to live.

יִזְ. וַתִּירָאן הַמִּילָדוֹת אֶת הָאֱלֹהִים וְלֹא עָשׂוּ
 כַּאֲשֶׁר דִּבֶּר אֱלֹהֵן מֶלֶךְ מִצְרַיִם וַתַּחֲיֶין אֶת
 הַיְלָדִים:

but they enabled the male children to live.

If they did not follow Pharaoh's instructions to kill the male infants, then the phrase is redundant. It is written to show that not only did the Israelites allow the infants to live, but they kept the children alive by actively helping them.

the Israelites did this by giving them food and water and even raising money for the infants if their parents were poor, so they could live a good life. (Rashi)

- Current American law permits doctors to withdraw food and water from terminally ill patients and “permit” them to die. We see from this pasuk that preventing a person from continuing to live is akin to murder.
- The preposition ‘et,’ is not translated . This teaches us that the midwives helped the mother to live, as well as their infant sons.
- This sentence is used to show that we are not permitted to take away food and water from fellow human beings.

- Meam Loez

Shemos

Ex1:18:9-10

So the king of Egypt summoned the midwives and said to them, "Why have you done this thing, that you have enabled the boys to live?"

י.ח. וַיִּקְרָא מֶלֶךְ מִצְרַיִם לַמִּיֻּלְדוֹת וַיֹּאמֶר
לָהֶן מִדּוּעַ עָשִׂיתֶן הַדָּבָר הַזֶּה וַתַּחַיֶּינָן
אֶת הַיְלָדִים:

this thing

Euthanasia- It is not permitted to withhold food and water.

They “did this thing”, meaning that they did something – actively. Had they not followed his order to kill, the wording would have been, “Pharaoh called the midwives, because they did not do this thing”.

What they did do, was to actively keep the children alive, i.e., gave them food, water, etc.

We never ever should remove these items from the care of any living person, even if no other medical care is appropriate.

And the midwives said to Pharaoh, "Because the Hebrew women are not like the Egyptian women, for they are skilled as midwives; when the midwife has not yet come to them, they have [already] given birth."

יט. וַתֹּאמְרוּן הַמֵּילָדוֹת אֶל פַּרְעֹה כִּי לֹא
 כְּנָשִׁים הַמִּצְרִית הָעֵבְרִית כִּי חֵיוֹת הֵנָּה
 בְּטָרָם תָּבוֹא אֲלֵהֶן הַמֵּילָדוֹת וַיִּלְדוּ:

And the midwives said to him

They must have known that Pharaoh would summon them for not killing the male children. Why did they not tell him when he ordered them, that they would not do it?

If they told Pharaoh that they would not do it, he would kill the midwives and he would find another way to kill the male infants.

And they had this explanation, “Pharaoh, the Jewish women knew we are midwives and you summoned us to you. They understood what you wished us to do. By our “doing this” i.e., giving food and water, we tried to show special kindness to them, so that they would trust us in the future and we could carry out Pharaoh’s instructions”. Pharaoh could find no fault with this explanation.

God benefited the midwives,
and the people multiplied and
became very strong.

כ. וַיֵּטֵב אֱלֹהִים לְמִילֵדוֹת וַיַּרְבּ הָעָם
וַיַּעֲצְמוּ מְאֹד:

God was good to the midwives,

-Not, “He was good”, but the causative ‘Hifil’; He caused a benefit for them for ignoring Pharaoh’s decree to kill every newborn, Jewish, baby boy.

God rewarded the midwives generously, by causing royalty and priesthood to come from them.

- The extra ‘yud’ in ‘Vayataiv’, indicates that He rewarded the midwives in this world, but also rewarded them in the world to come.

Shemos

Ex1:20:1-3

God benefited the midwives,
and the people multiplied and
became very strong.

כ. וַיֵּטֵב אֱלֹהִים לְמִילְדוֹת וַיִּרְבּוּ הָעָם
וַיַּעֲצְמוּ מְאֹד:

and God was good to the midwives and the Nation grew in number, wealth and power.

-That was one of the good things that God did for the midwives, permitting the Nation to grow.

-He also gave them great children and grand children, because by their fear of God, they had permitted children to remain alive amongst the rest of the Nation of Israel.

- Meam Loez 4:29

Shemos

Ex1:21:7-9

Now it took place, when the midwives feared God, that He made houses for them.

כֹּא. וַיְהִי כִּי יִרְאוּ הַמִּיֻּלְדוֹת אֶת הָאֱלֹהִים
וַיַּעַשׂ לָהֶם בָּתִּים:

and God built houses for them

(Shifrah) – Yocheved – Houses of Kohanim and Levites.

(Puah) Miriam - House of David

Grandmother of Betzalel – builder of the Tabernacle.

Because the midwives feared God, He made them Houses (Batim-dynasties) (Exodus 1:21), houses of priests and of Kings. -Meam Loez 4:29

‘Lahem’, masculine word for ‘them’, God made houses (great dynasties) (i.e., descendants) from the midwives’ male children, (referring to the male children they had permitted and aided to live).

Shemos

Ex1:22:6-8

And Pharaoh commanded all his people, saying,
"Every son who is born, you shall cast into the Nile,
and every daughter, you shall allow to live."

כב. וַיֵּצֵא פַרְעֹה לְכָל עַמּוֹ לְאמֹר כָּל הַבֵּן
הַיְלֹד הַיְאָרָה תִשְׁלִיכֶהוּ וְכָל הַבֵּת תַּחְיִין:

Missing word, 'Ivri' - Hebrew boy children.

And Pharaoh commanded his people saying, "Every male child who is born, you shall throw into the Nile."

- So Pharaoh ordered all the newborn sons to be drowned-Rashi.
- Every son, whether Hebrew or Egyptian,

The astrologers of Egypt were not sure if the redeemer of Israel would be a Hebrew or an Egyptian child. Moses was born of a Hebrew mother but was than adopted by an Egyptian, Pharaoh's daughter, who became his adoptive mother. This confused the astrologers.

The astrologers had learned that the redeemer Moses would die because of water and he did, after he struck the rocks to draw water from it (Numbers 20:12). That's why they advised Pharaoh to throw them into the Nile.

Meam Loez 4:32

Shemos

Ex2:1:2

A man of the house of Levi went and married a daughter of Levi.

א. וַיֵּלֶךְ אִישׁ מִבֵּית לֵוִי וַיִּקַּח אֶת בַּת לֵוִי:

And there went a man of the house of Levi and took to wife a daughter of Levi.

- The Torah emphasizes that the parents of Moses were normal individuals, not supernatural beings, so no one could later claim that Moses was a god.
- It also teaches us that every Jewish home has the potential of giving birth to a son or daughter who is as great a leader and teacher, as was Moses.

Shemos

Ex2:1

א. וַיֵּלֶךְ אִישׁ מִבֵּית לְוִי וַיִּקַּח אֶת בַּת לְוִי:

A man of the house of Levi went and married a daughter of Levi.

The man was Amram and the woman was Yochebed. When Amram learned that the Egyptians planned to drown and kill all the male children, he told his wife, “Let us have no more children, so we don’t suffer the sorrow of having them taken away from us and killed.”

When their daughter Miriam heard this, she said, “Father, that is even worse than what Pharaoh plans to do. He would deny the Jewish people male children. Your plan denies the Jewish people both male and female children.”

“Also, Pharaoh denied the male children life in this world, but if you never let them be born, you would deny the life in the next world also.’

Amram changed his mind.

Rashi 4:36 Meam Loez

The woman conceived and bore a son, and [when] she saw him, that he was good, she hid him for three months.

ב. וַתֵּהָרֵהּ הָאִשָּׁה וַתֵּלֶד בֶּן וַתֵּרָא אֹתוֹ כִּי טוֹב הוּא וַתִּצְפְּנֵהוּ שְׁלֹשָׁה יָרְחִים:

And the woman became pregnant and gave birth to a son and she saw that he was good.

- She gave birth to a son, Moses, on Shabbos, Adar 2367 (Jan 31, 1393 BCE).
- The child was a good child.
- Though born prematurely, after only 6 months, he was well formed and healthy.
- She named him ‘Tuviah,’ “God is good.” God was good to her, to give her such a son. He would be God’s good messenger
- By being born prematurely, Yochebed’s delivery was not painful.
- He was born already circumcised and would, therefore, have no reason to cry and alert the Egyptians that a new baby was present in the house.

Shemos

Ex2:2:3-4

The woman conceived and bore a son, and [when] she saw him that he was good, she hid him for three months.

ב. וַתֵּהָרֵה אִשָּׁה וַתֵּלֶד בֶּן וַתֵּרָא אֹתוֹ כִּי טוֹב הוּא וַתְּצַפְּנֵהוּ שְׁלֹשָׁה יָרְחִים:

Gave birth to a son,

Moshe was born in the year 2368, corresponding to the year 1393 B.C.E, at 9am, on Wednesday, the 7th of Adar.

Meam Loez 4:50

Shemos

Ex2:2:7-9

The woman conceived and bore a son, and [when] she saw him that he was good, she hid him for three months.

ב. וַתֵּהָרֵהּ הָאִשָּׁה וַתֵּלֶד בֶּן וַתֵּרָא אֹתוֹ כִּי
טוֹב הוּא וַתִּצְפְּנֵהוּ שְׁלֹשָׁה יָרְחִים:

That he was good.

Even though Moses was only a six month old, premature infant, he was complete and well formed and his mother, Yochebed, found him to be “good”.

His sister Miriam named him “Toviah” and he grew up to be a saint.

Meam Loez 4:38

“Toviah” translates as ‘God’s good’.

Shemos

Ex2:2:5-9

The woman conceived and bore a son, and
[when] she saw him that he was good, she hid
him for three months.

ב. וַתֵּהָרֵהּ הָאִשָּׁה וַתֵּלֶד בֵּן וַתֵּרָא אֹתוֹ כִּי
טוֹב הוּא וַתְּצַפְּנֵהוּ שְׁלֹשָׁה יָרְחִים:

When she (Moses' mother) saw that he was good.

The word 'Tov', is crowned with five 'taagim', 'crowns', symbolizing that the infant Moses was destined to transmit the 5 books of the Torah to Israel.

Baal HaTurim

Munk p122

Shemos

Ex2:3:9-11

[When] she could no longer hide him, she took [for] him a reed basket, smearred it with clay and pitch, placed the child into it, and put [it] into the marsh at the Nile's edge.

ג. וְלֹא יִכְלֶה עוֹד הַצְּפִינוּ וַתִּקַּח לוֹ תֵבַת
גִּמָּא וַתַּחְמְרָה בַּחֲמֶר וּבִזְפֹת וַתִּשֶׂם בָּהּ
אֶת הַיֶּלֶד וַתִּשֶׂם בַּסּוּף עַל שְׂפַת הַיָּאָר:

caulked it with clay and pitch.

This was like Noah's Ark, except that Noah's Ark was caulked inside and outside with pitch.

(Gen 6:14).

Is this out of order??

Shemos

Ex2:2:10-12

The woman conceived and bore a son, and [when] she saw him that he was good, she hid him for three months.

ב. וַתֵּהָרֵהּ הָאִשָּׁה וַתֵּלֶד בֶּן וַתֵּרָא אֹתוֹ כִּי טוֹב הוּא וַתְּצַפְּנֵהוּ שְׁלֹשָׁה יָרְחִים:

And she hid him for 3 months.

Since Moses was born 3 months premature, the Egyptians would not be looking for a baby to be born to Yocheved until 3 months later; so Yochebed could feed baby Moses and make him strong during that period. After 3 months, however, she expected the Egyptians to come looking for the new baby, to see if it was a girl or a boy.

The word ‘yerachim’, rather than the word, ‘chadashim’, for ‘months’, indicates that they were lunar months, a total of 88 days = 6 sivan 2368 (May 27 1393 BCE) which was Shavuot, the day the Torah would be given to the Bnei Israel.

Meam Loez 4:39

[When] she could no longer hide him, she took [for] him a reed basket, smeared it with clay and pitch, placed the child into it, and put [it] into the marsh at the Nile's edge.

ג. וְלֹא יִכְלֶה עוֹד הַצְּפִינוּ וַתִּקַּח לוֹ תֵבַת
 גִּמָּא וַתַּחְמְרָה בַּחֲמֶר וּבַזָּפֹת וַתִּשֶׂם בָּהּ
 אֶת הַיֶּלֶד וַתִּשֶׂם בַּסּוּף עַל שְׂפַת הַיָּאֵר:

On the banks of the Nile

‘Suf’ – Yam suf - Sea of Reeds.

Yochebed knew that the astrologers thought that Moses would meet his end through water. By putting Moses into the Nile, she hoped to confuse them and make the Egyptians think that Moses had already been put (thrown) into water and drowned. She hoped that this would, therefore, cause the Egyptians to stop looking for Moses.

His sister stood from afar, to know what would be done to him.

ד. וַתִּתְצַב אַחֲתוֹ מֵרֶחֶק לִדְעָה מֶה יַעֲשֶׂה לּוֹ:

His sister

When her brother Moses' life was endangered, his sister Miriam, put him into the water near to where Pharaoh's daughter bathed.

When Moses became hungry or thirsty, Miriam brought her mother, Yochebed to give him food and drink.

- In her honor, the children of Israel had water doing their travels in the desert. When she died, the water stopped.
- In order to get water in the desert, Moses hit the rock. Because of this sin, Moses was not allowed to enter the land of Israel.
- Because of the bad effect water had on Moses, on the second day, when water was created, it does not say, 'Viyehi Tov' in the Torah. Also, HaShem used water to punish mankind. Therefore, the Torah does not say, 'Viyehi Tov'.

Shemos

Ex2:5:19

Pharaoh's daughter went down to bathe, to the Nile, and her maidens were walking along the Nile, and she saw the basket in the midst of the marsh, and she sent her maidservant, and she took it.

ה. וַיֵּרַד בַּת פַּרְעֹה לְרַחֵץ עַל הַיָּאֵר
וַנְּעַרְתִּיהָ הַלְכַת עַל יַד הַיָּאֵר וַיִּרְא אֶת
הַתֵּבָה בְּתוֹךְ הַסּוּף וַתִּשְׁלַח אֶת אֲמָתָהּ
וַתִּקְחָהּ:

She sent her maid to fetch it.

‘Amasa’, ‘her maid’, this could also be translated as ‘her arm’. As she stretched out her arm, it miraculously extended to actually reach where Moses was (Rashi).

It was obvious that Moses was too far for her to reach and only by a miracle could she reach him. Why did Pharaoh’s daughter stretch out her arm?

The answer is, we must try our best to put forth our desires and perform our human actions and where appropriate, the miracle will then follow.

“Praise the Lord, but pass the ammunition.”

Shemos

Ex2:6:2-4

She opened [it], and she saw him, the child,
and behold, he was a weeping lad, and she
had compassion on him, and she said, "This
is [one] of the children of the Hebrews."

ו. וַתִּפְתַּח וַתִּרְאֶהוּ אֶת הַיֶּלֶד וְהִנֵּה
נֶעַר בֶּכָה וַתַּחֲמַל עָלָיו וַתֹּאמֶר מִיֶּלְדֵי
הָעִבְרִים זֶה:

and she saw the child

The expression , “she saw”, usually appears as in our verse it contains an extraneous ‘hu’ meaning “him,” which can be an allusion to the Divine presence (Shechinah).

This suggests that Basya, daughter of Pharaoh, saw the baby Moses with God accompanying him.

Basya was so impressed, that she later converted to Judaism.

Sotah 12B

Shemos

Ex2:6:5-7

She opened [it], and she saw him the child,
and behold, he was a weeping lad, and she
had compassion on him, and she said, "This
is [one] of the children of the Hebrews."

ו. וַתִּפְתַּח וַתִּרְאֶהוּ אֶת הַיֶּלֶד וְהִנֵּה
נֶעַר בֹּכֶה וַתַּחֲמַל עָלָיו וַתֹּאמֶר מִיֶּלְדֵי
הָעִבְרִים זֶה:

and the young lad wept

Use of the word ‘naar’, “young lad”, instead of ‘yeled’, “child”, is further proof that Moses was better developed than the usual newborn child, reflecting the benefit of the nourishment during the 3 months that his mother had been able to hide him.

Shemos

Ex2:10:1-2

The child grew up, and she brought him to Pharaoh's daughter, and he became like her son. She named him Moses, and she said, "For I drew him from the water."

י. וַיִּגְדַּל הַיֶּלֶד וַתְּבִאֵהוּ לְבֵת פַּרְעֹה וַיְהִי
לָהּ לְבֵן וַתִּקְרָא שְׁמוֹ מֹשֶׁה וַתֹּאמֶר כִּי מִן
הַמַּיִם מָשִׁיתֵהוּ:

Pharaoh's daughter gave Moshe to his mother, Yocheved, to nurse. He matured faster than the average child. She nursed him for 25 months and by then, he was like a mature young man.

The daughter of Pharaoh was shown the power of HaShem; that He could arrange that Pharaoh's nemesis (his enemy) actually would grow up in Pharaoh's own house.

It was valuable for Moses to grow up in Pharaoh's house, so he could learn the secrets and details of Egyptian habits and customs, to learn qualities of leadership and how to lead a large nation.

Meam Loez 4:46

Shemos

Ex2:11:14-16

Now it came to pass in those days, that Moses grew up and went out to his brothers and looked at their burdens, and he saw an Egyptian man striking a Hebrew man of his brothers.

יֵא. וַיְהִי בַיָּמִים הֵהֵם וַיִּגְדֹּל מֹשֶׁה וַיֵּצֵא
אֶל אָחָיו וַיֵּרָא בְּסֹבְלָתָם וַיֵּרָא אִישׁ
מִצְרִי מַכֵּה אִישׁ עִבְרִי מֵאָחָיו:

and he spied an Egyptian man smiting a Hebrew man

3 times Moses helped weaker persons:

- Hebrew vs. Egyptian non-Jew (VII)
- Hebrew vs. Hebrew (V13)
- Non-Jew vs. Non-Jew (V17)

These 3 cases show us the unblemished moral character of Moses; helping all who are in need, irrespective of race, creed or color.

OUT OF ORDER!!! After p.46

Shemos

Ex2:10:6-8

The child grew up, and she brought him to Pharaoh's daughter, and he became like her son. She named him Moses, and she said, "For I drew him from the water."

י . וַיִּגְדַּל הַיֶּלֶד וַתְּבִאֵהוּ לְבֵת פַּרְעֹה וַיְהִי
לָהּ לְבֵן וַתִּקְרָא שְׁמוֹ מֹשֶׁה וַתֹּאמֶר כִּי מִן
הַמַּיִם מָשִׁיתֵהוּ:

and he became like her son.

This is why the astrologers were confused and recommended that both Hebrew and Egyptian boys be drowned. They could not be certain if the redeemer of the Israelites would be Hebrew or Egyptian. Actually, he was both, in that he was born of a Hebrew mother and raised by an Egyptian mother who adopted him as her own son.

As a baby aged 3, Moshe snatched the crown off of Pharaoh's head and put it on his own. The advisors of Pharaoh explained that this meant that the child intended to take Pharaoh's Kingdom away from him. But Yisro, Moses' future father-in-law, who was one of Pharaoh's wise men, said, "That is silly, the child reached for the crown only because it was shiny". The advisors decided to test Moses and they put gold coins and shinier hot burning coals in front of him. He chose the hot coals because God directed his hand and then Moses put his hot hand into his mouth to cool it and burnt his lip and tongue, causing him his speech defect.

Meam Loez 4:47

Shemos

Ex2:10:9-11

The child grew up, and she brought him to Pharaoh's daughter, and he became like her son. She named him Moses, and she said, "For I drew him from the water."

י. וַיִּגְדַּל הַיֶּלֶד וַתְּבֵאֵהוּ לְבֵת פַּרְעֹה וַיְהִי
לָהּ לְבֵן וַתִּקְרָא שְׁמוֹ מֹשֶׁה וַתֹּאמֶר כִּי מִן
הַמַּיִם מָשִׁיתֵהוּ:

And she called his name Moses,

She could have call him ‘mashu’, meaning ‘drawn forth’.

She could have called him ‘masiti’, meaning ‘I drew forth’.

She called him ‘Moses’, meaning, ‘he draws forth’.

She was, unknowingly, prophesying that Moses, would be the rescuer who would draw forth the children of Israel from Egypt.

Sforno

Kestenbaum p125

The child grew up, and she brought him to Pharaoh's daughter, and he became like her son. She named him Moses, and she said, "For I drew him from the water."

י. וַיִּגְדֵּל הַיֶּלֶד וַתְּבִאֶהוּ לְבַת פַּרְעֹה וַיְהִי
 לָהּ לְבֵן וַתִּקְרָא שְׁמוֹ מֹשֶׁה וַתֹּאמֶר כִּי מִן
 הַמַּיִם מָשִׁיתֵהוּ:

and she called his name Moses, and she said, “It is because I drew him from the water.”

- I removed him (Rashi).
- ‘I drew him’ would be passive tense, ‘masuee Moses’ is in the active voice, meaning ‘drawer’, suggesting that Moses would be the one who draws the Israelites out of Egypt.
- He was also called Yered by his sister Miriam, because she went down to the Nile with him and the Torah would come down from heaven and be given to him for the Israelites.
- In the Torah, Moses is only called by the name that Pharaoh’s daughter, Batya, gave him. This teaches us that raising an orphan in one’s home, is like giving birth to him and we honor the adopting parents.

Shemos

Ex2:11:4-5

Now it came to pass in those days that Moses grew up and went out to his brothers and looked at their burdens, and he saw an Egyptian man striking a Hebrew man of his brothers.

יֵא. וַיְהִי בַיָּמִים הָהֵם וַיִּגְדַּל מֹשֶׁה וַיֵּצֵא
אֶל אֶחָיו וַיֵּרָא בְּסִבְלָתָם וַיֵּרָא אִישׁ
מִצְרִי מַכֶּה אִישׁ עִבְרִי מֵאֶחָיו:

and Moses grew up

When Moses was grown, he went out to his brothers.

It already stated in 2:10, “the child grew”, why say it again here? The first refers to physical stature and the second to moral and ethical development.

Usually when people grow in influence and stature and become famous, they forget or pretend to forget their brothers. It is warranted to stress, that “he grew” because he did so in an unusual way. He did not forget his brothers, but took an interest in their fate and sought ways to save them from their burdens.

Shemos

Ex2:12:5-6

He turned this way and that way, and he saw that there was no man; so he struck the Egyptian and hid him in the sand.

יב. וַיִּפֶן כֹּה וְכֹה וַיֵּרָא כִּי אֵין אִישׁ וַיִּךְ
אֶת הַמִּצְרִי וַיִּטְמְנֵהוּ בַחֹל:

There was no man

The word, ‘eish’, “an upright person”. One who is willing to stand up for the weak and disadvantaged in an Egyptian culture, which was based on enslaving others.

Moses killed the Egyptian within himself, divorcing himself entirely from the Egyptian culture.

R Meir Shapiro of Lublin
Torah Gems 2:19

He turned this way and that way, and he saw
that there was no man; so he struck the
 Egyptian and hid him in the sand.

י.ב. וַיִּפֹּן כֹּה וְכֹה וַיֵּרָא כִּי אֵין אִישׁ וַיִּךְ אֶת
הַמִּצְרִי וַיִּטְמְנֵהוּ בַחֹל:

He looked back and forth and saw that no one was there.

All the potential descendants of this Egyptian, who might deserve to live or deserve to be born, they would all be as wicked as he. “There was no one there”, and so Moses killed him.

Another interpretation of “No one there”: None of the Israelites were around who would report Moses to Pharaoh’s authorities and accuse him of killing the Egyptian.

Shemos

Ex2:13:10-13

He went out on the second day, and behold,
two Hebrew men were quarreling, and he
said to the wicked one, "Why are you
going to strike your friend?"

י.ג. וַיֵּצֵא בַּיּוֹם הַשֵּׁנִי וְהִנֵּה שְׁנַי
אֲנָשִׁים עֹבְרִים נֹצִים וַיֹּאמֶר לְרֵשֶׁע
לָמָּה תִּכֶּה יָרֵעִי:

Wicked one, “Why are you about to hit your fellow man?”

This teaches us that if a person so much as lifts his hand to strike another, he is considered wicked, even if he has not yet hit the other.

Mean Loez 4:55

Shemos

Ex2:14:18-20

And he retorted, "Who made you a man, a prince, and a judge over us? Do you plan to slay me as you have slain the Egyptian?"
Moses became frightened and said, "Indeed, the matter has become known!"

יֵד. וַיֹּאמֶר מִי שְׂמֶךָ לְאִישׁ שׂוֹר וְשׂוֹפֵט
עָלֵינוּ הֲלֹהֵרִגְנִי אַתָּה אֹמֵר כְּאִשׁוֹ הֲרָגְתָּ
אֶת הַמִּצְרִי וַיִּירָא מֹשֶׁה וַיֹּאמֶר אָכֵן נֹדַע
הַדְּבָר:

The matter has become known.

What matter?

Until now, Moses wondered what sin Israel might have committed to be so severely treated as slaves. Now the matter become known to him: When one person would inform, or would tattle on another, they deserved to be punished.

Meam Loez 4:56

Shemos

Ex2:15:6-9

Pharaoh heard of this incident, and he sought to slay Moses; so Moses fled from before Pharaoh. He stayed in the land of Midian, and he sat down by a well.

טו. וַיִּשְׁמַע פַּרְעֹה אֶת הַדְּבָר הַזֶּה
וַיִּבְקֹשׁ לְהַרְגֵּם אֶת מֹשֶׁה וַיִּבְרַח מִצִּיפְרַיִם
מִפְּנֵי פַרְעֹה וַיֵּשֶׁב בְּאֶרֶץ מִדְיָן וַיֵּשֶׁב עַל
הַבְּאֵר:

And Pharaoh sought to kill Moses.

It does not say that Pharaoh sought Moses to kill him.

Pharaoh already had Moses in his power, but he did not have a method to kill him.

Pharaoh had tried to cut Moses' head off with a sword, but Moses' neck became very hard and the sword bounced off Moses' neck, hit the executioner and killed him.

Shemos

Ex2:17:9

But the shepherds came and drove them away; so Moses arose and rescued them and watered their flocks.

י.ז. וַיָּבֹאוּ הַרְעִים וַיִּגְרְשׁוּם וַיִּקָּם מֹשֶׁה
וַיִּוֹשָׁעַן וַיִּשְׂקֶה אֶת צֹאֲנָם:

and he watered their sheep

‘Tzonom’, their sheep, – in the masculine form, i.e., sheep of the male shepherds who drove the girls away. Even though Moshe rescued the girls from the male shepherds, he watered their sheep to show there was no deep hatred between them. He only wanted to protect the girls.

He didn’t want the animals to suffer because of the mean behavior of their owners.

Meam Loez 4:64

They replied, "An Egyptian man rescued us from the hand[s] of the shepherds, and he also drew [water] for us and watered the flocks."

יֵט. וַתֹּאמְרוּן אִישׁ מִצְרֵי הַצִּילֵנוּ מִיַּד
הָרֹעִים וְגַם דָּלָה דָּלָה לָנוּ וַיִּשְׁקֵךְ אֶת
הַצֹּאן:

An Egyptian man saved us

Yisro's daughters thought Moses was an Egyptian and he did not correct their mistake. When Joseph was in an Egyptian prison, he told all, "I was kidnapped from the land of the Hebrews" (Gen 40:15), even though it was not to his advantage to admit his religion.

Some say this is the sin, not taking pride in his land and his people, that prompted God to deny Moshe the right to enter or even be buried in Israel.

Devorim Rabbah 2:8

Kestenbaum p128

Shemos

Ex2:19:2-3

They replied, "An Egyptian man rescued us from the hand[s] of the shepherds, and he also drew [water] for us and watered the flocks."

יֵט. וְתֹאמְרוּן אִישׁ מִצְרִי הִצִּילֵנוּ מִיַּד
הָרְעִים וְגַם דָּלָה דָּלָה לָנוּ וַיִּשְׁקֵן אֶת
הַצֹּאן:

And the girls said, “An Egyptian man rescued us from the hands of the shepherds”

They gave credit to the Egyptian man whom Moses had killed back in Egypt, because it was the Egyptian’s behavior that caused Moses to kill him, then flee Pharaoh and end up in Midian, in a position where he could help the girls.

Meam Loez 4:65

- If not for him, Moses would not be here to save us. (If not for the wasp stinging the man who ran to the water to escape it, the drowning child would not have been saved).
- Others say Moses was referred to as an Egyptian man, since he still wore Egyptian clothing.

Shemos

Ex2:22:6

She bore a son, and he named him
Gershom, for he said, "I was a stranger in a
foreign land."

כב. וַיִּתֵּלֵד בֶּן וַיִּקְרָא אֶת שְׁמוֹ גֶרְשֹׁם
כִּי אָמַר גֵּר הָיִיתִי בְּאֶרֶץ נְכַרְיָה:

And Moses' wife gave birth to a son and he named him Gershom.

- Because I have been a 'Ger' in a strange land.
- Because I have been a stranger there, 'Ger Shom'.
- Later, Moses had another son, Eliezer - 'God was my help'.

Meam Loez 4:69

Shemos Ex2:23:8-13

Meam Loez

Haggadah 52

Now it came to pass in those many days, that the king of Egypt died, and the children of Israel sighed from the labor, and they cried out, and their cry ascended to God, from the labor.

כג. וַיְהִי בַיָּמִים הָרַבִּים הָהֵם וַיָּמָת מֶלֶךְ
מִצְרַיִם וַיֵּאָנְחוּ בְנֵי יִשְׂרָאֵל מִן הָעֲבֹדָה
וַיִּזְעָקוּ וַתַּעַל שׁוֹעַתָם אֶל הָאֱלֹהִים מִן
הָעֲבֹדָה:

The Bnei Yisroel groaned because of the work.

Amongst these phrases of suffering, moaning and crying, why does the Torah mention that Pharaoh died?

It's important because only with the death of Pharaoh could the people voice their cries. Mingled with the cries of the whole Nation, lamenting Pharaoh's death, the Jews could camouflage their crying out to God. Otherwise, they were forbidden to complain.

Why sigh and cry now that the cruel King is dead? The bondage was as severe for years. They did not cry because the King died, but because the new King, instead of offering any relief, was going to be just as bad. They realized only God could save them. So they cried up to God.

Goan of Vilna

Torah Gems 2:22

Shemos

Ex 3:1:1-5

Moses was pasturing the flocks of Yisro, his father in law, the chief of Midian, and he led the flocks after the free pastureland, and he came to the mountain of God, to Horeb.

א. וּמֹשֶׁה הָיָה רֹעֵה אֶת צֹאן יִתְרוֹ חֹתֵנוּ כֹּהֵן
מִדְיָן וַיִּנְהַג אֶת הַצֹּאן אַחֲרֵי הַמִּדְבָּר וַיָּבֵא אֶל הַר
הָאֱלֹהִים חֹרֵב:

Moses was tending sheep.

God noticed that Moses had a kind way with animals, so He said, “Now you are ready to be the shepherd of my people Israel.”

Meam Loez 4:75

Shemos

Ex 3:1:13-14

Moses was pasturing the flocks of Yisro, his father in law, the chief of Midian, and he led the flocks after the free pastureland, and he came to the mountain of God, to Horeb.

א. וּמֹשֶׁה הָיָה רֹעֵה אֶת צֹאן יִתְרוֹ חֹתָנוֹ כִּהֵן
מִדְיָן וַיְנַהֵג אֶת הַצֹּאן אַחֲרֵי הַמִּדְבָּר וַיָּבֵא אֶל הַר
הָאֱלֹהִים חֹרֵב:

And he led the flock to the desert.

This is specified to serve as an example of Moses' honesty. The areas nearby belong to people and to have sheep graze on other people's land, is theft. It was worth the extra effort to Moses, to go all the way to the desert, so as not to have the sheep take anything dishonestly. Moses showed his worthiness to be the leader of the Jewish people.

Torah Gem 2:24

Shemos

Ex 3:1:5-6

Moses was pasturing the flocks of Yisro, his father in law, the chief of Midian, and he led the flocks after the free pastureland, and he came to the mountain of God, to Horeb.

א. וּמֹשֶׁה הָיָה רֹעֵה אֶת צֹאן יִתְרוֹ חֹתָנוּ כִּהְיוֹן
מִדְיָן וַיִּנְהַג אֶת הַצֹּאן אַחֲרֵי הַמִּדְבָּר וַיָּבֵא אֶל הַר
הָאֱלֹהִים חֹרֵב:

The sheep of Yisro, his father in law.

The Torah wants us to know that Moses took excellent care of the sheep, even though he had no personal financial interest in them. They belonged to his father in law. This tells us how honest and sincere Moses was.

Meam Loez 4:76

Shemos

Ex 3:1:19

Moses was pasturing the flocks of Yisro, his father in law, the chief of Midian, and he led the flocks after the free pastureland, and he came to the mountain of God, to Horeb.

א. וּמֹשֶׁה הָיָה רֹעֵה אֶת צֹאן יִתְרוֹ חֹתָנוֹ כִּהֵן
מִדְיָן וַיִּנְהַג אֶת הַצֹּאן אַחֲרֵי הַמִּדְבָּר וַיָּבֵא אֶל הַר
הָאֱלֹהִים חֹרֵב:

To God's mountain.

The mountain Horeb is called God's mountain, because he would later reveal himself there. It is also called Mount Sinai.

Meam Loez 4:76

Shemos

Ex 3:3:3-5

So Moses said, "Let me turn now and see this great spectacle. Why does the thorn bush not burn up?"

ג. וַיֹּאמֶר מֹשֶׁה אֶסְרֶה נָא וְאֶרְאֶה אֶת
הַמִּרְאָה הַגָּדֹל הַזֶּה מִדּוּעַ לֹא יִבְעַר
הַסִּינָה:

Scientific experimentation:

Moses said, "I will turn aside now and look at this great sight."

HaShem saw that he turned aside.

Moses turned aside to investigate this unusual physical phenomenon. This is further support for our right in making observations, scientific discoveries from nature. The Torah states that HaShem saw that Moses had turned aside and was making these observations. God may have said to Himself, 'There is an observant Jew, I'll give him the Torah'.

Rav Moshe Tendler 1995

The Lord saw that he had turned to see, and God called to him from within the thorn bush, and He said, "Moses, Moses!" And he said, "Here I am!"

ד. וַיִּרְא יְהוָה כִּי סָר לִרְאוֹת וַיִּקְרָא אֵלָיו
אֱלֹהִים מִתּוֹךְ הַסִּנֵּה וַיֹּאמֶר מֹשֶׁה מֹשֶׁה
וַיֹּאמֶר הֲנִי:

Moshe - Moshe

Note there is no separation between the two calls that God calls out to Moshe. This is different from God's call to:

Abraham	Gen 22:11
Jacob	Gen 46:2
and Samuel	Sam I 3:10

This indicates that from this time on there would be no interruption in Moses' prophecy. It would not be intermittent but Moshe could speak to God directly whenever necessary.

Shemos

Ex 3:8:20

I have descended to rescue them from the hand[s] of the Egyptians and to bring them up from that land, to a good and spacious land, to a land flowing with milk and honey, to the place of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivvites, and the Jebusites.

ח. וְאֵרַד לְהַצִּילוֹ מִיַּד מִצְרַיִם
וּלְהַעֲלֵתוֹ מִן הָאָרֶץ הַהִוא אֶל אֶרֶץ
טוֹבָה וְרַחֲבָה אֶל אֶרֶץ זָבַת חֶלֶב
וְדָבַשׁ אֶל מְקוֹם הַכְּנַעֲנִי וְהַחִתִּי
וְהָאֱמֹרִי וְהַפְּרִזִּי וְהַחִיִּי וְהִיבּוֹסִי:

The land of Canaan was inhabited by 7 Nations the six mentioned here and the Gargashites (see Deut 7:1).

However, the Israelites would have to conquer only the 6 mentioned in this sentence. The 7th, the Gargashites, would hear that the Israelites were approaching and were so frightened they abandoned the land without a fight.

Rashi Ex 33:2

Kestenbaum p127

Shemos

Ex 3:9:6-7

And now, behold, the cry of the children of Israel has come to Me, and I have also seen the oppression that the Egyptians are oppressing them.

ט. וְעַתָּה הִנֵּה צַעֲקַת בְּנֵי יִשְׂרָאֵל בָּאָה
אֵלַי וְגַם רָאִיתִי אֶת הַלַּחֲץ אֲשֶׁר מִצְרַיִם
לֹחֲצִים אֹתָם:

Come to me

The cries of the Israelites until now were to their overseers for mercy. Now they are wise enough to realize that I am God, the only one who can help them. Now that their cries come to me I will respond.

Meam Loez 4:75

Shemos

Ex 3:9:12-15

And now, behold, the cry of the children of Israel has come to Me, and I have also seen the oppression that the Egyptians are oppressing them.

ט. וְעַתָּה הִנֵּה צַעֲקַת בְּנֵי יִשְׂרָאֵל בָּאָה
אֵלַי וְגַם רָאִיתִי אֶת הַלְחָץ אֲשֶׁר מִצְרַיִם
לְחֹצִים אֹתָם:

The pressure that the Egyptians are pressuring them with.

When Jacob first came to Egypt with 70 descendants he was permitted to settle in Goshen but now even with many thousands of Israelites they were not permitted to settle elsewhere. Therefore they were terribly pressed together in a relatively small area.

Meam Loez 4:85

Shemos

Ex 3:11:5-6

But Moses said to God, "Who am I that I should go to Pharaoh, and that I should take the children of Israel out of Egypt?"

יֵא. וַיֹּאמֶר מֹשֶׁה אֶל הָאֱלֹהִים מִי אֲנֹכִי כִי
אֵלֶיךָ אֶל פְּרַעֲהַ וְכִי אֹוצִיא אֶת בְּנֵי יִשְׂרָאֵל
מִמִּצְרַיִם:

Who am I that I should go to Pharaoh and that I should bring the children of Israel
out of Egypt?

Note these are really three questions increasing in strength of argument.

Meam Loez 4:75

But Moses said to God, "Who am I that I should go to Pharaoh, and that I should take the children of Israel out of Egypt?"

יֵא. וַיֹּאמֶר מֹשֶׁה אֶל הָאֱלֹהִים מִי אֲנֹכִי כִי
אֵלֶיךָ אֶל פַּרְעֹה וְכִי אוֹצִיא אֶת בְּנֵי יִשְׂרָאֵל
מִמִּצְרָיִם:

Who am I that I should go to Pharaoh and that I should bring forth the children of Israel from Egypt.

Why does Moshe object so much?

Moses is asking God if he, Moses, is sent how will that fulfill the promise that God made to Abraham Gen 15:14 that “I (God) will judge the nation that enslaves them”.

That is why he seems to object so much. He does so out of regard for God’s honor.

And He said, "For I will be with you, and this is the sign for you that it was I Who sent you. When you take the people out of Egypt, you will worship God on this mountain."

יב. וַיֹּאמֶר כִּי אֶהְיֶה עִמָּךְ וְזֶה לְךָ הָאוֹת כִּי
אֲנֹכִי שְׁלַחְתִּיךָ בְּהוֹצִיאֲךָ אֶת הָעָם מִמִּצְרַיִם
תַּעֲבֹדוּן אֶת הָאֱלֹהִים עַל הַהָר הַזֶּה:

This shall be your sign.

What will be the sign?

The sign is that just as the bush was surrounded by fire but was not harmed so you, Moshe, will be surrounded by danger but you will not be harmed.

And Moses said to God, "Behold I come to the children of Israel, and I say to them, 'The God of your fathers has sent me to you,' and they say to me, 'What is His name?' what shall I say to them?"

יג. וַיֹּאמֶר מֹשֶׁה אֶל הָאֱלֹהִים הֲנִי אֹנֲכִי בָא
אֶל בְּנֵי יִשְׂרָאֵל וְאָמַרְתִּי לָהֶם אֱלֹהֵי
אֲבוֹתֵיכֶם שְׁלַחְנִי אֵלֵיכֶם וְאָמְרוּ לִי מִה שְׁמוֹ
מָה אֹמַר אֲלֵהֶם:

What is his name?

What shall I say to them?

Moses is actually asking which of God's name should he tell them. He cannot pronounce any of them properly. They each have a difficult letter for him. The 'daled' in Adon, the 'lamed' in Elokim, and the 'shin' in Shaddai.

God said, "tell them 'Ehyeh' sent me".

This is a Divine name Moses could articulate.

Shemos

Ex 3:14:5-6

God said to Moses, "Ehyeh asher ehyeh (I will be what I will be)," and He said, "So shall you say to the children of Israel, 'Ehyeh (I will be) has sent me to you.'"

י.ד. וַיֹּאמֶר אֱלֹהִים אֶל מֹשֶׁה אֲהִיָּה אֲשֶׁר
אֲהִיָּה וַיֹּאמֶר כֹּה תֹאמַר לְבָנֵי יִשְׂרָאֵל
אֲהִיָּה שְׁלַחְנִי אֵלֵיכֶם:

I shall be what I shall be

And what is that? - Truth

The gematria for 'Ehyeh' is 21

$$21 \times 21 = 441$$

The gematria for Emet = 441.

And God said further to Moses, "So shall you say to the children of Israel, 'The Lord God of your forefathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you.' This is My name forever, and this is how I should be mentioned in every generation.

טו. וַיֹּאמֶר עוֹד אֱלֹהִים אֶל מֹשֶׁה כֹּה תֹאמַר
אֶל בְּנֵי יִשְׂרָאֵל יְהוָה אֱלֹהֵי אֲבוֹתֵיכֶם אֱלֹהֵי
אַבְרָהָם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב שְׁלַחְנִי
אֵלֵיכֶם זֶה שְׁמִי לְעֹלָם וְזֶה זְכוֹרִי לְדֹר דֹּר:

That is my name forever

The word 'leolam' is spelled without a 'vov' could be pronounced 'lealaim', to hide, to conceal.

This could instruct us that God's main name, the Tetragrammaton, must remain hidden and never pronounced as it is spelled but should be pronounced as 'adoshem'.

Pesachim 50a

Rashi

Kestenbaum p127

Go and assemble the elders of Israel, and say to them, 'The Lord God of your forefathers has appeared to me, the God of Abraham, Isaac, and Jacob, saying, "I have surely remembered you and what is being done to you in Egypt."'

טז. לך ואספת את זקני ישראל
ואמרת אליהם יהוה אלהי אבותיכם
נראה אלי אלהי אברהם יצחק ויעקב
לאמר פקד פקדתי אתכם ואת העשוי
לכם במצרים:

I definitely had you in mind

Moses was commanded to mention the words ‘pakod pakaditi’. These were the code words by which the Israelite leaders would recognize the person who would redeem them and they would believe him.

- These are also the words said by Joseph G50:25 using the words by which God had promised to free the Israelites.

Meam Loez 4:75

Moses' difficulty with pronunciation due to injury to his lips, ‘ol sifatayim’ Ex 6:12, his teeth, ‘kaved peh’ and tongue, ‘v’kaved lashon’ Ex 4:10, made his ability to pronounce these code words a miracle and Moses would all the more be believed by the elders of Israel.

Meam Loez 4:97

Moses' mouth was injured as a child when he chose the burning coal instead of the gold coin, which saved his life when Pharaoh tested him.

Each woman shall borrow from her neighbor and from the dweller in her house silver and gold objects and garments, and you shall put [them] on your sons and on your daughters, and you shall empty out Egypt."

כב. וְשָׂאָהּ אִשָּׁה מִשְׁכֵּנֶתָהּ וּמִגֵּרַת בֵּיתָהּ כְּלֵי
 קֶסֶף וְכֵלֵי זָהָב וְשִׂמְלֹת וְשִׂמְתֶם עַל בְּנֵיכֶם וְעַל
 בָּנֹתֵיכֶם וְנִצַּלְתֶּם אֶת מִצְרָיִם:

and their clothing.

To take their utensils of silver and gold is worth mentioning but what is so special about the Egyptian clothing?

Even though the Exodus from Egypt would occur during a terrible plague, the killing of the first born, the Israelites would not have to fear catching the plague from them. Not even from their clothing. That's why clothing is mentioned.

And He said, "Cast it to the ground," and he cast it to the ground, and it became a serpent, and Moses fled from before it.

ג. וַיֹּאמֶר הַשְּׁלִיכֵהוּ אֶרְצָה וַיִּשְׁלִיכֵהוּ אֶרְצָה
וַיְהִי לְנָחָשׁ וַיִּנָּס מֹשֶׁה מִפְּנָיו:

and Moses ran from before it (the snake)

A person who worshipped snakes challenged a great Rabbi and said, “see this sentence proves that my God is greater than yours. When Moshe saw your God in the burning bush he merely hid his face, but when he saw my god, the serpent, he ran away. Hiding his face was not enough.”

The Rabbi answered, “Our God fills all the universe there is no place Moshe could run to escape him. But in the case of the snake merely stepping back a few steps is sufficient to escape him”.

And the Lord's wrath was kindled against Moses, and He said, "Is there not Aaron your brother, the Levite? I know that he will surely speak, and behold, he is coming forth toward you, and when he sees you, he will rejoice in his heart.

יֵד. וַיִּחַר אֶף יְהוָה בְּמֹשֶׁה וַיֹּאמֶר
הֲלֹא אֶהְרֵן אָחִיךָ הַלֵּוִי יִדְעֵנִי כִּי יִדְבֹר
יִדְבֹר הוּא וְגַם הִנֵּה הוּא יֵצֵא
לִקְרֹאתְךָ וְרָאֶךָ וְשִׂמַּח בְּלִבּוֹ:

He (Aaron) is coming to meet you and when he sees you he will be very happy.

This is reciprocated in kind when in Ex 28:1 Moses is told ‘and you must bring forth to your Aaron, your brother’. The ‘vov’, “and,” suggests a continuation of the kindness of Aaron in the act of Moshe handing over the high priest’s obligations to him.

And the Lord's wrath was kindled against Moses, and He said, "Is this not Aaron your brother, the Levite? I know that he will surely speak, and behold, he is coming forth toward you, and when he sees you, he will rejoice in his heart.

יֵד. וַיִּחַר אֶף יְהוָה בְּמֹשֶׁה וַיֹּאמֶר
הֲלֹא אֶהְרֵן אֶחִיךָ הַלֵּוִי יָדַעְתִּי כִּי דֹבֵר
יְדַבֵּר הוּא וְגַם הֵנָּה הוּא יֵצֵא
לִקְרֹאתְךָ וְרָאָךְ וְשִׂמַּח בְּלִבּוֹ:

Is this not Aaron your brother the Levite?

This is the first mention of Aaron in the Torah so it is reasonable to introduce him as Moses brother, but the word Halevi could be viewed as redundant. We know Moses was a Levite and so must be his brother.

In reality it comes to tell us that Moshe had angered God so much that he gave the priesthood to Aaron who at this time was just a Levite.

Rashi

Kestenbaum p129

Shemos

Ex 4:18:22-23

Moses went and returned to Yisro, his father in law, and he said to him, "Let me go now and return to my brothers who are in Egypt, and let me see whether they are still alive." So Yisro said to Moses, "Go in peace."

י.ח. וַיֵּלֶךְ מֹשֶׁה וַיָּשָׁב אֶל יִתְרֵי חַתָּנוֹ וַיֹּאמֶר
לוֹ אֵלֶיךָ נָא וְאָשׁוּבָה אֶל אֶחָי אֲשֶׁר
בְּמִצְרַיִם וְאֶרְאֶה הָעוֹדִים חַיִּים וַיֹּאמֶר
יֵתְרוֹ לְמֹשֶׁה יֵלֶךְ לְשָׁלוֹם:

Go toward peace

That blessing by Yisro to Moses resulted in Moses growing increasingly successful.

Munk p140

Shemos

Ex4:18:9-10

Moses went and returned to Yisro, his father in law, and he said to him, "Let me go now and return to my brothers who are in Egypt, and let me see whether they are still alive." So Yisro said to Moses, "Go in peace."

י.ח. וַיֵּלֶךְ מֹשֶׁה וַיָּשׁוּב אֶל יִתְרֵי חַתָּנוֹ וַיֹּאמֶר
לוֹ אֵלֶיךָ נָא וְאֲשׁוּבָה אֶל אַחֵי אֲשֶׁר
בְּמִצְרַיִם וְאֶרְאֶה הָעוֹדִים חַיִּים וַיֹּאמֶר
יִתְרוֹ לְמֹשֶׁה יְךָ לְשָׁלוֹם:

Yisro told Moshe, “I know the story of your great grandfather Jacob. He married two of Laban’s daughters and then suddenly left without even saying goodbye. Promise me, if I agree to your marrying my daughter Tzipporah, that you will at least say good bye to me when you leave.” Rashi Ex 2:21.

Here in 4:18 Moshe keeps that promise.

Meam Loez 4:114

The Lord said to Moses in Midian, "Go, return to Egypt, for all the people who sought your life have died."

י.ט. וַיֹּאמֶר יְיָ הֵן אֶל מֹשֶׁה בְּמִדְיָן לֵךְ שָׁב
 מִצְרָיִם כִּי יָמְתוּ כָּל הָאֲנָשִׁים הַמְּבַקְשִׁים אֶת
 נַפְשְׁךָ:

Return to Egypt

- Only after 4:18 could 4:19 come.

Only after Moshe had fulfilled his oath to Yisro did God give him orders to leave. Moshe could not have annulled his vow to Yisro unilaterally or even with God's agreement since it was an agreement between two persons.

Shemos

Ex4:19:5-6

The Lord said to Moses in Midian, "Go, return to Egypt, for all the people who sought your life have died."

יֵט. וַיֹּאמֶר יְיָ הֵן אֶל מֹשֶׁה בְּמִדְיָן לֵךְ שָׁב
מִצְרָיִם כִּי מָתוּ כָּל הָאֲנָשִׁים הַמְּבַקְשִׁים אֶת
נַפְשְׁךָ:

To Midian go

Seems redundant unless you read it, "God said to Moshe go to Midian (to fulfill your oath to Yisro) and (then) return to Egypt."

Meam Loez 4:114

So Moses took his wife and his sons, mounted them upon the donkey, and he returned to the land of Egypt, and Moses took the staff of God in his hand.

כ. וַיִּקַּח מֹשֶׁה אֶת אִשְׁתּוֹ וְאֶת בְּנָיו
וַיֵּרָכְבּוּ עַל הַחֲמֹר וַיָּשֻׁב אֶרְצָה מִצְרָיִם
וַיִּקַּח מֹשֶׁה אֶת מִטֵּה הָאֱלֹהִים בְּיָדוֹ:

And Moshe took

He himself. He made all the preparations, Knowing this was a special journey he wanted to participate in it fully.

His wife and his sons. Usually patriarchs mention their children first but here Moshe had to place his wife on the donkey first, since the sons were infants, and they had to be handed to her.

And afterwards, Moses and Aaron came and said to Pharaoh, "So said the Lord God of Israel, 'Send out My people, and let them sacrifice to Me in the desert.' "

א. וְאַחַר בָּאוּ מֹשֶׁה וְאַהֲרֹן וַיֹּאמְרוּ אֶל
פַּרְעֹה כֹּה אָמַר יְיָ הֵוֹדָה אֱלֹהֵי יִשְׂרָאֵל שְׁלַח
אֶת עַמִּי וַיַּחֲגֹּוּ לִי בַמִּדְבָּר:

3:18 you and the elders of Israel shall come to the King of Egypt

4:29 Moses gathered the elders

5:1 yet this sentence mentions only Moses and Aaron! This is because the elders who had been born and raised in slavery were too afraid to face Pharaoh and they one by one slipped away as they came closer to the palace, and therefore, the elders were not allowed to accompany Moshe when he approached God at Mount Sinai.

Rashi

Kestenbaum p131

Shemos

Ex 5:3:1-3

And they said, "The God of the Hebrews has happened upon us. Now let us go on a three day journey in the desert and sacrifice to the Lord our God, lest He strike us with a plague or with the sword."

ג. וַיֹּאמְרוּ אֱלֹהֵי הָעִבְרִים נִקְרָא עָלֵינוּ
נִלְכָה נָא דֶרֶךְ שְׁלֹשֶׁת יָמִים בַּמִּדְבָּר
וְנִזְבְּחָה לַיהוָה אֱלֹהֵינוּ כִּן יִפְגְּעֵנוּ בַדָּבָר
אוּ בַחֶרֶב:

and they said the God of the Hebrews.

Pharaoh was familiar with this designation for God but was argumentative regarding the name YKVK. We recall that in Gen 41:39 Pharaoh said to Joseph, “Since Elokim informed you about all this there is no one with as much insight and wisdom as you.”

Meam Loez 4:131

Shemos

Ex 5:3:16-17

And they said, "The God of the Hebrews has happened upon us. Now let us go on a three day journey in the desert and sacrifice to the Lord our God, lest He strike us with a plague or with the sword."

וַיֹּאמְרוּ אֱלֹהֵי הָעִבְרִים נִקְרָא ע
נִלְכָּה נָא דֶרֶךְ שְׁלֹשֶׁת יָמִים בַּמִּדְבָּר
וְנִזְבְּחָה לַיהוָה אֱלֹהֵינוּ כִּן יִפְגְּעֵנוּ בַדֶּבֶר
אוּ בַחֶרֶב:

lest he strike us

Moses and Aaron did not threaten Pharaoh. They did not say lest he strike you dead,” “but lest he strike us dead”. One must show honor to a King even when disagreeing with him.

Rashi to Gen 48:2

Kestenbaum 131

Shemos

Ex 5:23:5-6

Since I have come to Pharaoh to speak in Your name, he has harmed this people, and You have not saved Your people."

כג. וּמָאֵז בְּאֵתִי אֶל פַּרְעֹה לְדַבֵּר
בְּשֵׁמֶךָ הִרַע לָעָם הַזֶּה וְהִצִּיל לֹא
הִצַּלְתָּ אֶת עַמְּךָ:

For since I came to Pharaoh to speak in your name he has done evil to this people neither have you delivered your people at all.

- It is because the Jewish people speak to the other nations in God's name informing them by word and example of the correct way to conduct themselves that the nations of the world hate us.

And since we are suffering for doing God's work we expect God to protect us.

Torah Gems 2:438

Vaera(14)
Exodus 6:1

Vaera

Shemos

Ex6:2:2

God spoke to Moses, and He said to him, "I am the Lord."

ב. וַיְדַבֵּר אֱלֹהִים אֶל מֹשֶׁה וַיֹּאמֶר אֵלָיו
אֲנִי יְהוָה:

and God spoke to Moshe

- Everywhere else in the Torah when God speaks to Moshe it is with the expression ‘Yud hay vov kay’ This is the only place where it says, ‘Elokim’.

The first denotes God’s attribute of mercy.

The second denotes God’s attribute of justice.

Here God was going to punish Moshe for speaking so harshly and complaining so bitterly in Ex5:22+23 and God decreed that Moshe would not enter the promise land. So the term denoting justice is used.

Meam Loez 4:157

Vaera

Shemos

Ex6:2:7-8

God spoke to Moses, and He said to him, "I am
the Lord.

ב. וַיִּדְבֶּר אֱלֹהִים אֶל מֹשֶׁה וַיֹּאמֶר אֵלָיו
אֲנִי יְהוָה:

and said to him "I am, I was and I will be."

- Seems redundant Moshe knew God's name was 'ykvk'.
- I am about to prove this to you.
- The promise I made to the patriarchs I am now going to fulfill and prove my name.
- The promise I made in the past to perform in the future has now come to the present and my name of 'ykvk' will be substantiated.

Meam Loez 4:157

Vaera

Shemos

Ex6:3:1-7

I appeared to Abraham, to Isaac, and to Jacob
with [the name] Almighty God, but [with] My
name YHWH, I did not become known to
them.

ג. וַאֲרָא אֶל אַבְרָהָם אֶל יִצְחָק וְאֶל יַעֲקֹב
בְּאֵל שַׁדַּי וּשְׁמִי יְהוָה לֹא נִודַעְתִּי לָהֶם:

and I appeared to Abraham to Isaac and to Jacob.

- Why does it not say I appeared to Abraham, Isaac and Jacob and avoid the extra 'el'?
- To indicate to us that each person may have an individual unique view of God and that this is fostered and approved of in Judaism.
- This concept is also seen in the first of the 18 (19) prayers of the Amidah.

Vaera

Shemos

Ex6:4:5-7

And also, I established My covenant with them to give them the land of Canaan, the land of their sojournings in which they sojourned.

ד. וְגַם הִקְמַתִּי אֶת בְּרִיתִי אִתְּם לְתֵת לָהֶם
אֶת אֶרֶץ כְּנָעַן אֶת אֶרֶץ מִגְרֵיהֶם אֲשֶׁר גָּרוּ
בָּהּ:

and I will keep my covenant with them to give to them the land.

Suggests “only to them,” the patriarchs, who are dead. This implies they will be alive to receive the land.

Therefore, this sentence is used as a proof that the Torah teaches us resurrection of the dead.

Sanhedrin 90b2

Vaera

Shemos

Ex6:5:1-7

And also, I heard the moans of the children of Israel, whom the Egyptians are holding in bondage, and I remembered My covenant.

ה. וְגַם אָנִי שָׁמַעְתִּי אֶת נַאֲקַת בְּנֵי יִשְׂרָאֵל
אֲשֶׁר מִצְרַיִם מַעֲבֹדִים אֹתָם וְאָזְכֵר אֶת
בְּרִיתִי:

and I also heard their groans etc
and I remembered my covenant

This first phrase seems redundant. Would God not have remembered His covenant had he not heard the groans? Surely He would have remembered his covenant and freed them but He took the time also to listen to their cries which shows how highly he esteems them. His act of redemption was not merely a mechanical keeping of a promise it was done with feeling.

Meam Loez 4:159-60

Vaera

Ex6:5:5,10,12

And also, I heard the moans of the children of Israel, whom the Egyptians are holding in bondage, and I remembered My covenant.

ה. וְגַם אָנִי שָׁמַעְתִּי אֶת נַאֲקַת בְּנֵי יִשְׂרָאֵל
אֲשֶׁר מִצְרַיִם מַעֲבִדִים אֹתָם וְאָזְכֹר אֶת
בְּרִיתִי:

‘Naakas’, the groans - unnecessary useless and impossible tasks required of them only to degrade them.

‘Maavidim’. - Holding them as slaves in gross ingratitude to Joseph who saved Egypt from extinction through famine and was invited to bring his family to Egypt and then they were treated in this way.

‘Veezkor’. - The Egyptians forgot the good Joseph did for them but I will remember my covenant with Israel.

Vaera

Shemos

Ex6:5:10-14

And also, I heard the moans of the children of Israel, whom the Egyptians are holding in bondage, and I remembered My covenant.

ה. וְגַם אָנִי שָׁמַעְתִּי אֶת נַאֲקַת בְּנֵי יִשְׂרָאֵל
אֲשֶׁר מִצְרַיִם מַעֲבֹדִים אֹתָם וְאָזְכֹר אֶת
בְּרִיתִי:

and I have also heard the groaning of the children of Israel whom the Egyptians keep in bondage and I have remembered my covenant.

Do these two phrases deserve to be in proximity? Why?

Because God's covenant with Israel is to free them from bondage and it is Israel's covenant with God that caused them to be in bondage. The Israelites separate themselves by food, drink, style of life, morals and ethics and that is why they are hated caused to suffer, and in Egypt, were enslaved.

Vaera

Ex6:6:7,12,15

Therefore, say to the children of Israel, 'I am the Lord, and I will take you out from under the burdens of the Egyptians, and I will save you from their labor, and I will redeem you with an outstretched arm and with great judgments.

ו. לְכֵן אָמַר לְבְנֵי יִשְׂרָאֵל אֲנִי יְהוָה וְהוֹצֵאתִי
אֶתְכֶם מִתַּחַת סְבִלַת מִצְרַיִם וְהִצַּלְתִּי אֶתְכֶם
מִעַבְדֹתָם וְגִאֲלֵתִי אֶתְכֶם בְּזְרוּעַ נְטוּיָה
וּבְשִׁפְטִים גְּדֹלִים:

Therefore say to the children of Israel
I am the Lord and I will remove you
from under the burdens of Egypt
and I will save you from their bondage,
and I will redeem you with an
outstretched arm and with great judgments.

Redemption occurred in stages

1. relieve you from the tasks
2. save you from being slaves
3. redeem you from Egypt
4. take you to me
5. cup of Elijah poured but not drunk
bring you to Eretz Yisroel

6:7 and I will take you to me for a people
and you will know that I am the Lord of
God who brings you out from under the
burden of Egypt.

6:8 and I will bring you in to the Land I
swore to Abraham, Isaac and Jacob and I
will give it to you as a heritage.

Vaera

Shemos

Ex6-8:17

I will bring you to the land, concerning which I raised My hand to give to Abraham, to Isaac, and to Jacob, and I will give it to you as a heritage; I am the Lord.' "

ח. וְהֵבִיאֲתִי אֶתְכֶם אֶל הָאָרֶץ אֲשֶׁר נִשְׁאַתִּי
אֶת יְדֵי לְתִת אֹתָהּ לְאַבְרָהָם לְיִצְחָק וְלִיעֲקֹב
וְנָתַתִּי אֹתָהּ לָכֶם מִוְרָשָׁה אֲנִי יְהוָה:

I shall give the land to you as a legacy

This means from your forefathers.

Meaning from those who left Egypt.

BT Bava Basra 117b2

I will bring you to the land, concerning which I raised My hand to give to Abraham, to Isaac, and to Jacob, and I will give it to you as a heritage; I am the Lord.' "

ח. וְהִבֵּאתִי אֶתְכֶם אֶל הָאָרֶץ אֲשֶׁר נִשְׁאַתִּי
אֶת יְדֵי לִיתֵת אֶתָּה לְאַבְרָהָם לְיִצְחָק וְלִיעֲקֹב
וְנָתַתִּי אֶתָּה לְכֶם מִוְרָשָׁה אֲנִי יְהוָה:

There is a dispute among the Rishonim whether one needs to drink a 5th cup or not BT Pesachim 118.

- on the 5th cup one recites the great Hallel – Rif.
- on the 4th cup one recites the great Hallel – Rashi, Rambam

We pour but do not drink the 5th cup because this last promise (I will bring you Ex6:8) was never fully fulfilled and a large part of the Jewish people are still in exile. We fill the cup to Eliyahu as a reminder that we await his coming to complete our redemption.

Vaera

Moses spoke thus to the children of Israel, but they did not hearken to Moses because of [their] shortness of breath and because of [their] hard labor.

ט. וַיְדַבֵּר מֹשֶׁה כֵּן אֶל בְּנֵי יִשְׂרָאֵל וְלֹא שָׁמְעוּ אֶל מֹשֶׁה מִקֶּצֶר רוּחַ וּמֵעֲבֹדָה קָשָׁה:

but they did not harken to Moses

God says to Moses Ex3:18 that the Jewish people “will harken to your voice”. Yet in this sentence we learn that they did not. Were God’s words not fulfilled?

No. There it says they will listen to your voice, ‘veshameu le’ kolecha’.

Here, it says, they did not obey what Moses told them to do ‘veshameu be’ kolecha’.

But Moses spoke before the Lord, saying,
"Behold, the children of Israel did not hearken to me. How then will Pharaoh hearken to me, seeing that I am of closed lips?"

יב. וַיְדַבֵּר מֹשֶׁה לְפָנָיו יְהוָה לֵאמֹר הֲאֵין בְּנֵי
 יִשְׂרָאֵל לֹא שָׁמְעוּ אֵלַי וְאֵיךְ יִשְׁמְעֵנִי
 פְּרַעֲהַ וְאֲנִי עֶרְל שְׁפָתַיִם:

If even the children of Israel will not listen to me

how then will Pharaoh listen to me my lips are disabled.

God had a reason for Moses to be a poor speaker with a stutter and poor pronunciation.

Otherwise people might say that he had been able to convince the Israelites and Pharaoh by the power of his oratory. Many common swindlers are able to convince people of almost anything through their powers of persuasion. This way everyone would know that Moses' success was due to God's power and only because Moshe was Hashem's emissary.

Vaera

Shemos

Ex6:12:12-13

But Moses spoke before the Lord, saying,
"Behold, the children of Israel did not hearken
to me. How then will Pharaoh hearken to me,
seeing that I am of closed lips?"

יב. וַיְדַבֵּר מֹשֶׁה לִפְנֵי יְהוָה לֵאמֹר הֲאֵין בְּנֵי
יִשְׂרָאֵל לֹא שָׁמְעוּ אֵלַי וְאִיךָ יִשְׁמְעֵנִי
פְּרַעֲהַ וְאֲנִי עֶרְל שִׁפְתַּיִם:

The Israelites have not listened to me how then will Pharaoh hear me.

This is one of the 10 Kal Vachomer arguments (arguments from a minor to a
major premise) in the Torah. Rashi

Torah Gems 2:49

But Moses spoke before the Lord, saying,
 "Behold, the children of Israel did not hearken
 to me. How then will Pharaoh hearken to me,
 seeing that I am of closed lips?"

יב. וַיְדַבֵּר מֹשֶׁה לִפְנֵי יְהוָה לֵאמֹר הֵן בְּנֵי
 יִשְׂרָאֵל לֹא שָׁמְעוּ אֵלַי וְאִיךָ יִשְׁמְעֵנִי
 פְּרַעֲוֹה וְאֲנִי עֶרְל שְׁפִתַּיִם:

- ‘Aral sefasiyim’ My lips are disabled -
- means he cannot pronounce the letters that require use of the lips the labial letters B,M,P.
- Moshe also said in Ex4:10 “I am heavy of mouth and heavy of tongue.”
 Being heavy of tongue means he cannot pronounce the lingual consonants
 and being heavy of mouth means he cannot pronounce the dental consonants.

It was a special miracle that a person so impaired in speech could pronounce the code words ‘pakad pakaditi’ and noting this the Israelite elders believed in Moses all the more.

Vaera

Shemos

Ex6:26:2-3

see Rashi and Torah Gems

That is Aaron and Moses, to whom the Lord said, "Take the children of Israel out of the land of Egypt with their legions."

כּוּ. הוּא אֶהְרֵן וּמֹשֶׁה אֲשֶׁר אָמַר יְהוָה
לָהֶם הוֹצִיאוּ אֶת בְּנֵי יִשְׂרָאֵל מֵאֶרֶץ מִצְרַיִם
עַל צְבָאוֹתָם:

Aaron and Moses

The Torah mentions Moses first at times and Aaron first at times to indicate that they were of equal importance and complemented each other by their specific character traits i.e., humility.

This does not contradict the Gemora BT Berakhot 58 where we are told that no two persons have the same identical features or opinions.

Torah Gems 1:61

Vaera

Shemos

Ex6:26:1

Ex6:27:12

That is Aaron and Moses, to whom the Lord said, "Take the children of Israel out of the land of Egypt with their legions."

כו. הוא אהרן ומשה אשר אמר יהוה
להם הוציאו את בני ישראל מארץ מצרים
על צבאתם:

They are the ones who spoke to Pharaoh, the king of Egypt, to let the children of Israel out of Egypt; they are Moses and Aaron.

כז. הם המדברים אל פרעה מלך מצרים
להוציא את בני ישראל ממצרים הוא משה
ואהרן:

-
- The text uses a singular form suggesting that Moshe and Aaron had no disagreements and spoke as one person.

Vaera

Shemos

Ex7:9:6-8

"When Pharaoh speaks to you, saying, 'Provide a sign for yourselves,' you shall say to Aaron, 'Take your staff, [and] cast [it] before Pharaoh; it will become a serpent.' "

ט. כִּי יִדְבַר אֲלֵכֶם פַּרְעֹה לֵאמֹר תִּנּוּ לָכֶם
מוֹפֵת וְאָמַרְתָּ אֶל אֲהֲרֹן קַח אֶת מִטְּךָ
וְהִשְׁלַךְ לִפְנֵי פַרְעֹה יְהִי לְתַנִּין

Show a miracle for you

- Pharaoh will ask Moses to show him a miracle that will seem miraculous even to Moses.

Usually the person who does the magic trick knows that the trick is just slight of hand but a sign performed by a prophet with the aid of God even the prophet is astonished. So that “you too,” will consider it a miracle.

Torah Gems

Vaera

Shemos

Ex7:10:1-3

[Thereupon,] Moses and Aaron came to Pharaoh, and they did so, as the Lord had commanded; Aaron cast his staff before Pharaoh and before his servants, and it became a serpent.

י. וַיָּבֹא מֹשֶׁה וְאַהֲרֹן אֶל פַּרְעֹה וַיַּעֲשׂוּ כֵן
כַּאֲשֶׁר צִוָּה יְהוָה וַיִּשְׁלַךְ אַהֲרֹן אֶת מִטְּהוֹ
לִפְנֵי פַרְעֹה וּלְפָנֵי עַבְדָּיו וַיְהִי לְתַנִּין:

Moses and Aaron came to Pharaoh

- ‘Vayavoh’ is in the singular to show Moses and Aaron were as one. They agreed with each other perfectly.
- Moshe is mentioned first – he was better known in Pharaoh’s court and Moshe had the pre-eminent position since he was the speaker and Aaron the interpreter.

Meam Loez

[Thereupon,] Moses and Aaron came to Pharaoh, and they did so, as the Lord had commanded; Aaron cast his staff before Pharaoh and before his servants, and it became a serpent.

י. וַיָּבֵא מֹשֶׁה וְאַהֲרֹן אֶל פַּרְעֹה וַיַּעֲשׂוּ כִן
כַּאֲשֶׁר צִוָּה יְהוָה וַיִּשְׁלֹךְ אֶהָרֹן אֶת מִטְהוֹ
לִפְנֵי פַרְעֹה וּלְפָנֵי עֲבָדָיו וַיְהִי לְתַנִּין:

And Aaron threw his staff down before Pharaoh and before his courtiers and it became a viper.

- Aaron threw his staff down, not Moshe, because this sign was apparently duplicated by the magicians of Pharaoh and it would have been a diminution of Moshe's status for his staffs sign to be duplicated.
- Why was a snake used as the first sign? It might be to suggest that even if Pharaoh were to appear to shed his very skin, like snakes do, he would be unchanged and still a snake at heart.

Vaera

Shemos

Ex8:3:5-10

And the necromancers did likewise with their secret rites, and they brought up the frogs on the land of Egypt.

ג. וַיַּעֲשׂוּ כֵן הַחֲרָטְמִים בְּלִטְיָהֶם וַיַּעֲלוּ אֶת
הַצְּפַרְדָּעִים עַל אֶרֶץ מִצְרָיִם:

brought up frogs upon the land of Egypt

The text tells us that the magicians could do bad things i.e., bring up frogs, but they are not mentioned when the frogs are removed. Their powers were limited.

Oznayim La Torah

The plagues fell only on the land of Egypt. The frogs stopped exactly at the border and did not extend into any other country.

Torah Gems 2:60

Vaera

Shemos

Ex8:8:6-9

And Moses and Aaron went away from Pharaoh, and Moses cried out to the Lord concerning the frogs that He had brought upon Pharaoh.

ח. וַיֵּצֵא מֹשֶׁה וְאַהֲרֹן מִמֶּעַם פְּרָעֹה וַיֵּצְעֻק
מֹשֶׁה אֶל יְהוָה עַל דְּבַר הַצְּפֹרְדִּים
אֲשֶׁר שָׁם לְפָרְעֹה

Moses cried unto the Lord

Why does the Torah tell us that Moses cried out to the Lord instead of the word entreated the Lord?

Because in V5 Moses told Pharaoh to “test me” as though it was in Moses’ power to bring or end the plagues. Therefore, God made it clear that Moses had to really cry out to God for support,

Torah Gems 2:61

So the necromancers said to Pharaoh, "It is the finger of God," but Pharaoh's heart remained steadfast, and he did not hearken to them, as the Lord had spoken.

טו. וַיֹּאמְרוּ הַחֲרָטְמִים אֶל פַּרְעֹה אֲצַבֵּעַ
 אֱלֹהִים הוּא וַיַּחֲזֵק לֵב פַּרְעֹה וְלֹא שָׁמַע
 אֲלֵהֶם כַּאֲשֶׁר דִּבֶּר יְהוָה:

This is the finger of God

This is the origin of the custom of removing a drop of wine from the cup with a finger or by tilting the cup when reciting each of the 10 plagues and when saying the mnemonic ‘desach, adash, be’achav’.

A sum total of 16 drops are spilled. With each plague the Egyptian opposition to freeing the Israelites lessened.

We should not celebrate whole heartedly since fellow human beings lost their lives even if they are enemies.

The mnemonic enumerates the plagues as they appear in Shemos Parshas Vaera and Parshas Bo not as in Psalms 78:44-51/105:28-36

Vaera

Shemos

Ex8:15:5-7

So the necromancers said to Pharaoh, "It is the finger of God," but Pharaoh's heart remained steadfast, and he did not hearken to them, as the Lord had spoken.

טו. וַיֹּאמְרוּ הַחֲרֻטְמִים אֶל פַּרְעֹה אֶצְבַּע
אֱלֹהִים הוּא וַיִּחַזַּק לֵב פַּרְעֹה וְלֹא שָׁמַע
אֲלֵהֶם כַּאֲשֶׁר דִּבֶּר יְהוָה:

And the hieroglyphists said to Pharaoh

“It is the finger of God.”

The wizards here give up. They recognize that the miracles and signs they saw could not be duplicated by humans even sorcerers and occultists such as they were. They exclaimed, “It is the finger of God.” The Hebrew word for finger ‘Etzba’ is an acoustic of the words, “There is no need for further examination.” ‘Ain Tzorech Bedikah Od’.

Meam Loez 4:204

And Pharaoh sent, and behold, not even one of the livestock of Israel died, but Pharaoh's heart became hardened, and he did not let the people out.

ז. וַיִּשְׁלַח פַּרְעֹה וְהִנֵּה לֹא מֵת מִמִּקְנֵה
 יִשְׂרָאֵל עַד אֶחָד וַיִּכְבַּד לֵב פַּרְעֹה וְלֹא
 שָׁלַח אֶת הָעָם:

and behold not one of the cattle of the Israelites died and the heart of Pharaoh was hardened.

From the construction of the sentence it appears as though the fact that no cattle of the Israelites died is the reason he hardened his heart. Yes, this is true. Even though Pharaoh had sustained great losses since the cattle of the Israelites were spared he could replenish his herds by seizing theirs. So he remained stubborn.

Vaera

Shemos

Ex9:12:1-5

But the Lord strengthened Pharaoh's heart,
and he did not hearken to them, as the Lord
spoke to Moses.

יב. וַיַּחֲזֶק יְהוָה אֶת לֵב פַּרְעֹה וְלֹא שָׁמַע
אֱלֹהִים כְּאֲשֶׁר דִּבֶּר יְהוָה אֶל מֹשֶׁה:

Pharaoh's heart is hardened Ex7:14 after the staff snake sign

1. Ex7:17 blood - Pharaoh's heart was strong Ex7:22
2. Ex:8:1 frogs - 8:11 Pharaoh kept making his heart stubborn
3. Ex8:22 lice - 8:15 but Pharaoh's heart was strong
4. Ex8:17 wild beasts - 8:28 but Pharaoh made his heart stubborn
5. Ex9:3 epidemic - 9:7 yet Pharaoh's heart became stubborn
6. Ex9:8 boils and blisters 9:12 God strengthened Pharaoh's heart
7. Ex9:17 hail - 9:34 Pharaoh made his heart stubborn
8. Ex10:4 locusts- 10:20 God strengthened Pharaoh's heart
9. Ex10:21 darkness -10:27 God strengthened Pharaoh's heart
10. Ex11:4 first born

Vaera

Shemos

Ex9:12:1-5

But the Lord strengthened Pharaoh's heart,
and he did not hearken to them, as the Lord
spoke to Moses.

יב. וַיַּחֲזִק יְהוָה אֶת לֵב פַּרְעֹה וְלֹא שָׁמַע
אֱלֹהִים כְּאֲשֶׁר דִּבֶּר יְהוָה אֶל מֹשֶׁה:

For the first 5 plagues the Torah states Pharaoh hardened his heart.
For the 8th plague, locusts, God says “I will harden his heart”.

I person can sin so many times by free will that he is not permitted “Tshuvah,”
and then God makes it even more difficult for him not to sin again and again.
So it was with the evil Pharaoh.

Vaera

Shemos

Ex9:14:9-10

Because this time, I am sending all My plagues into your heart and into your servants and into your people, in order that you know that there is none like Me in the entire earth.

יֵד. כִּי בַפְעַם הַזֹּאת אֲנִי שֹׁלַח אֶת כָּל מִגַּפְתֵּי
אֶל לְבָבְךָ וּבְעַבְדֶיךָ וּבְעַמֶּךָ בְּעִבּוּר יִתְדַע כִּי
אֵין כָּמוֹנִי בְּכָל הָאָרֶץ:

upon your heart

The plague of hail was the only one where this phrase is used because this is the only plague where Pharaoh could do anything to protect himself. He could bring his cattle indoors as God commanded him in V Ex9:19. But he stubbornly refused. The injury produced by the hail was caused by the hardened heart of Pharaoh, that is why the plague is listed as “upon your heart”.

Torah Gems 2:66

The Lord said to Moses, "Say to Aaron, 'Take your staff and stretch forth your hand over the waters of Egypt, over their rivers, over their canals, over their ponds, and over all their bodies of water, and they will become blood, and there will be blood throughout the entire land of Egypt, even in wood and in stone.' "

יִט. וַיֹּאמֶר יְהוָה אֶל מֹשֶׁה אָמַר אֶל אַהֲרֹן קַח
מִטָּף וַיִּנְטֵהוּ עַל יָדְךָ עַל מִימֵי מִצְרַיִם עַל נְהַרְתָּם |
עַל יְאֻרֵיהֶם וְעַל אֲגַמֵיהֶם וְעַל כָּל מְקוֹה
מִימֵיהֶם וַיְהִי דָם וְהָיָה דָם בְּכָל אֶרֶץ מִצְרַיִם
וּבְעֵצִים וּבְאֲבָנִים:

Stretch out your hand over the waters of Egypt.

First water turning into blood. This was an attack on the Egyptian God, the Nile River, showing the lack of importance of their god.

This can also be viewed as a measure for measure punishment, since the Egyptians drowned Jewish children shedding their blood in water, the water turned to blood.

The movement of the plagues is from external to internal:

First blood attacking water outside the house

Second frogs entering into the house

Third attacking the body itself- lice

Fourth external beasts injuring the body

Fifth in the home pestilence sickening the body

Sixth– boils – on the body

Seventh-hail destroying food

Eighth - locusts destroying all vegetation

Ninth - darkness

Tenth - death of the first born

Bo(15)
Exodus 10:1

The Lord said to Moses: "Come to Pharaoh, for I have hardened his heart and the heart of his servants, in order that I may place these signs of Mine in his midst,

א. וַיֹּאמֶר יְהוָה אֶל מֹשֶׁה בֹּא אֶל פַּרְעֹה כִּי
אֲנִי הִכְבַּדְתִּי אֶת לְבָבוֹ וְאֶת לֵב עַבְדָּיו לְמַעַן
שְׂתִי אֶתְתִּי אֵלָה בְּקִרְבּוֹ:

and God said, “Come to Pharaoh”

- It does not say go to Pharaoh but come to Pharaoh – come and negotiate – come together to resolve these problems.
- Also “Come with me” said God “to Pharaoh”. (Torah Gems 2:70 Mendel of Kotzk)
God uses a soft word ‘yayomer’, speak to Pharaoh
Rather than ‘l’daber’ or ‘l’hagid’
also using ‘yud kay vov kay’ is God’s designation as the God of mercy.

God was using mild rather than aggressive terms to help Pharaoh accept Moshe’s offer.

Some say these kind words were for Moshe to make it easier for him to present God’s demands to Pharaoh.

BO

Ex10:1:1:1-2

The Lord said to Moses: "Come to Pharaoh, for I have hardened his heart and the heart of his servants, in order that I may place these signs of Mine in his midst,

א. וַיֹּאמֶר יְהוָה אֶל מֹשֶׁה בֹּא אֶל פַּרְעֹה כִּי
אֲנִי הִכְבַּדְתִּי אֶת לְבָבוֹ וְאֶת לֵב עֲבָדָיו לְמַעַן
שְׂתִי אֶתְתִּי אֵלָה בְּקִרְבּוֹ:

-
- A soft way of expressing the word to speak
 - The merciful form of God's name

Why use such kind methods of expression to such an evil man as Pharaoh?

- These kind forms of the words are not meant for the receiver of these words but for the speaker – Moshe.
- In addition God warned Pharaoh before each plague 3 weeks of warning before 1 week of plague.

These demonstrate how merciful God was even to such an evil people as Pharaoh and the Egyptians.

The Lord said to Moses: "Come to Pharaoh, for I have hardened his heart and the heart of his servants, in order that I may place these signs of Mine in his midst,

א. וַיֹּאמֶר יְהוָה אֶל מֹשֶׁה בֹּא אֶל פַּרְעֹה כִּי
אֲנִי הִכְבַּדְתִּי אֶת לְבָבוֹ וְאֶת לֵב עֲבָדָיו לְמַעַן
שְׁתִּי אֶתְתִּי אֱלֹהִים בְּקִרְבּוֹ:

for I have hardened his heart

- If God hardened his heart – made him stubborn – why is it proper that Pharaoh be punished? He really had no choice?

No so. The trait of stubbornness is in itself not necessarily bad. The Jewish people are described as an ‘Am Kische Oref’, a stiff necked people. However, one can use one’s stubbornness to persist in pursuing noble goals, not bad ones, and to accomplish super human tasks to withstanding torture, degradation and bigotry as the Jewish people were forced to do through the years of exile. Pharaoh was punished not because he was stubborn but because he used that trait in its bad connotation.

BO

Ex10:1:13-15

The Lord said to Moses: "Come to Pharaoh, for I have hardened his heart and the heart of his servants, in order that I may place these signs of Mine in his midst,

א. וַיֹּאמֶר יְהוָה אֶל מֹשֶׁה בֹּא אֶל פַּרְעֹה כִּי
אֲנִי הִכְבַּדְתִּי אֶת לְבָבוֹ וְאֶת לֵב עֲבָדָיו לְמַעַן
שְׂתִי אֹתְתִי אֵלָה בְּקִרְבּוֹ:

And the heart of his servants

Why mention Pharaoh's servants?

Because even when Pharaoh was ready to yield his servants and advisors convinced him not to do so.

BO

Ex10:2:2-6

and in order that you tell into the ears of your son and your son's son how I made a mockery of the Egyptians, and [that you tell of] My signs that I placed in them, and you will know that I am the Lord."

ב. וְלִמְעַן תִּסְפֹּר בְּאָזְנֵי בִנְךָ וּבֶן בִּנְךָ אֵת
אֲשֶׁר הִתְעַלְלֹתִי בְּמִצְרַיִם וְאֵת אֹתוֹתַי אֲשֶׁר
שָׁמַתִּי בָּם וַיִּדְעֻתֶם כִּי אֲנִי יְהוָה

Tell it into the ears of your sons and your son's son.

If you tell it is of course into the ears. That word is a redundancy. Why should it say “into their ears”

- No
1. Even in times of danger you must whisper.
 2. Even in times of noisy distractions you must tell.
 3. If that's what it takes to get his attention speak directly into his ear.

Or HaChayim

BO

Ex10:2:2,16

and in order that you tell into the ears of your son and your son's son how I made a mockery of the Egyptians, and [that you tell of] My signs that I placed in them, and you will know that I am the Lord."

ב. וְלִמְעַן תִּסְפָּר בְּאָזְנֵי בְנֶךָ וּבֶן בְּנֶךָ אֵת
אֲשֶׁר הִתְעַלְלֵתִי בְּמִצְרַיִם וְאֵת אֶתְנִי אֲשֶׁר
שָׁמַתִּי בָּם וְיִדְעֶתֶם כִּי אֲנִי יְהוָה

And that you may tell it to the ears of your sons and of your son... and you will know that I am the Lord.

Implies three generations by then faith will be part of the family's heritage.

Bava Kama 85

Also, 'Chut Hamesholosh Leolom Lo Minatec' a three stranded braid cannot be broken-Koheles.

- - This is reversed usually you must know and then you teach... It means to imply that by teaching you yourself will gain greater understanding and faith.

Torah Gems 2:72

BO

Ex10:4:11

For if you refuse to let [them] go, behold,
tomorrow I am going to bring locusts into your
borders.

ד. כִּי אִם מָאֵן אֶתָּה לְשַׁלַּח אֶת עַמִּי הַנְּנִי
מִבְּיַא מִחֶר אַרְבֶּה בְּגִבְעֹתֶיךָ:

Locusts

seven types of locusts – therefore, the word, ‘arbeh’, locusts, is mentioned 7 times.

10:4

10:12

10:13

10:14

10:14

10:19

10:19

BO

Ex10:6:22-25

And your houses and the houses of all your servants and the houses of all the Egyptians will be filled, which your fathers and your fathers' fathers did not see since the day they were on the earth until this day.' "

[Therewith,] he turned and left Pharaoh.

ו. וּמְלֵאוּ בְּתֵיךָ וּבְתֵי כָל עַבְדֶיךָ וּבְתֵי כָל
מִצְרַיִם אֲשֶׁר לֹא רָאוּ אֲבוֹתֶיךָ וְאֲבוֹת אֲבוֹתֶיךָ
מִיּוֹם הַיּוֹתָם עַל הָאָדָמָה עַד הַיּוֹם הַזֶּה
וַיִּפֶן וַיֵּצֵא מֵעַם פְּרָעֹה:

And he then turned and went out from Pharaoh

Moses finished his statement then turned and left. He did not back out in obeisance as people usually do in leaving a King. This was to demonstrate that as God's ambassador Moses did not have to show reverence to Pharaoh.

Meam Loez 5:6

Pharaoh's servants said to him, "How long will this one be a stumbling block to us? Let the people go and they will worship their God. Don't you yet know that Egypt is lost?"

ז. וַיֹּאמְרוּ עֲבָדֵי פַרְעֹה אֵלָיו עַד מַתִּי יִהְיֶה
זֶה לָנוּ לְמוֹקֵשׁ שִׁלַּח אֶת הָאֲנָשִׁים וַיַּעֲבֹדוּ
אֶת יְהוָה אֱלֹהֵיהֶם הַטָּרֵם תִּדַע כִּי אֲבָדָה
מִצְרַיִם:

- This man

- The advisors of Pharaoh refer to the menace being Moses. This man. They still do not acknowledge that they are being singled out by God Himself for punishment. Their hearts stubbornly cling to that misconception,

Meam Loez 5:7

Pharaoh's servants said to him, "How long will this one be a stumbling block to us? Let the people go and they will worship their God. Don't you yet know that Egypt is lost?"

ז. וַיֹּאמְרוּ עֲבָדֵי פַרְעֹה אֵלָיו עַד מָתִי יִהְיֶה זֶה לָנוּ לְמוֹקֵשׁ שְׁלַח אֶת הָאֲנָשִׁים וַיַּעֲבֹדוּ אֶת יְהוָה אֱלֹהֵיהֶם הֲטָרַם יִדְעַע כִּי אֲבָדָה מִצְרַיִם:

Send out the men

God had just told Moses he will harden the hearts of Pharaoh and his advisors yet here we see the advisors urging Pharaoh to send the people out is this not a contradiction?

Not really. Notice the advisors are really not willing to do as Moses requests. Let my people go. Meaning all of the people. They are advising Pharaoh to only let out the men folk. They are still stubborn.

Meam Loez 5:7

Moses said, "With our youth and with our elders we will go, with our sons and with our daughters, with our flocks and with our cattle we will go, for it is a festival of the Lord to us."

ט. וַיֹּאמֶר מֹשֶׁה בְּנִעְרֵינוּ וּבְזָקְנֵינוּ נֵלֵךְ
 בְּבָנֵינוּ וּבְבָנוֹתֵינוּ בְּצֹאֵנוּ וּבְבָקָרֵנוּ נֵלֵךְ כִּי
 חַג יְהוָה לָנוּ:

With our sons and our daughters – we will go out because it is a holy holiday to Hashem for us.

- When do we have a joyous holiday? When we are with our sons and daughters. They are the next generation and we must pass on the heritage to them.
- The Shechinia of God rests over Israel and over Jerusalem when the young people study Torah (BT Shabbat 119)
- Moses wished to bring the people out to celebrate Shavuot, ‘chag LaShem’
 the giving
 of the Torah.

BO

Ex10:10:12-16

So he [Pharaoh] said to them, "So may the Lord be with you, just as I will let you and your young children out. See that evil is before your faces.

י. וַיֹּאמֶר אֲלֵהֶם יְהִי כֵן יְהוָה עִמָּכֶם כַּאֲשֶׁר
אֲשַׁלַּח אֶתְכֶם וְאֶת טַפְּכֶם רְאוּ כִּי רָעָה נֹגֵד
פְּנֵיכֶם:

Beware evil confronts you.

“Or you are confronting me with evil,” says Pharaoh.

“Your desire to take men women and children shows me you wish to flee.

If this were only a religious ceremony you would be content with men alone. Therefore, you plan evil and I won't let you go.”

Meam Loez 5:9

BO

Ex10:10:12-16

So he [Pharaoh] said to them, "So may the Lord be with you, just as I will let you and your young children out. See that evil is before your faces.

י. וַיֹּאמֶר אֲלֵהֶם יְהִי כֵן יְהוָה עִמָּכֶם כַּאֲשֶׁר
אֲשַׁלַּח אֶתְכֶם וְאֶת טַפְּכֶם רְאוּ כִּי רָעָה נֹגֵד
פְּנֵיכֶם:

The evil intent is opposite your faces.

Your evil intent – i.e., not to return, is clear

- Another interpretation. There is a star called literally “Evil.” Associated with the red planet Mars related to red and blood. Pharaoh said, “I see by my astrologers that the star Ra’ah is rising to meet you to cause death and blood in the wilderness.” Hashem reconsidered the significance of the star Ra’ah and changed the blood of death to the blood of circumcision. The star forecast not the blood of death but the blood of circumcision.

Rashi
Kestenbaum 145

BO

Ex10:12:21-24

The Lord said to Moses, "Stretch forth your hand over the land of Egypt for the locusts, and they will ascend over the land of Egypt, and they will eat all the vegetation of the earth, all that the hail has left over."

יב. וַיֹּאמֶר יְהוָה אֶל מֹשֶׁה נִטְהַר יָדְךָ עַל אֶרֶץ
מִצְרַיִם בְּאַרְבֶּה וַיַּעַל עַל אֶרֶץ מִצְרַיִם וַיֹּאכְל
אֶת כָּל עֵשֶׂב הָאָרֶץ אֵת כָּל אֲשֶׁר הִשְׁאִיר
הַבָּרָד:

All that the hail had spared

The hail had deliberately spared some of the plants

and it was these plants that the locusts were to eat.

Meam Loez 5:10

BO

Ex10:13:13-17

So Moses stretched forth his staff over the land of Egypt, and the Lord led an east wind in the land all that day and all the night. [By the time] it was morning, the east wind had borne the locusts.

יג. וַיִּט מֹשֶׁה אֶת מִטְהוֹ עַל אֶרֶץ מִצְרַיִם
וַיְהִי כִּי נָהַג רוּחַ קְדָיִם בְּאֶרֶץ כָּל הַיּוֹם הַהוּא
וְכָל הַלַּיְלָה הַבֹּקֶר הָיָה וְרוּחַ הַקְּדָיִם נָשָׂא
אֶת הָאַרְבֶּה:

all that day and all that night

- Shows God's mercy. He did not bring his punishment suddenly but permitted the plague of locusts to develop over an entire day and night to permit the Egyptians to repent and relent. Whereas He took away the plague in an instant Ex10:19, 'a mighty west wind took away the plague'.

Torah Gems I2:77

BO

Ex10:11:3-5

Not so; let the men go now and worship the Lord, for that is what you request." And he chased them out from before Pharaoh.

יֹא. לֹא כֵן לָכוּ נָא הַגְּבֵרִים וְעַבְדוּ אֶת יְהוָה
כִּי אַתֶּה אַתָּם מְבַקְשִׁים וַיִּגְרַשׁ אֶתְּם מֵאֶת
פְּנֵי פַרְעֹה:

Send out the men

God had just told Moses he will harden the hearts of Pharaoh and his advisors yet here we see the advisors urging Pharaoh to send the people out. Is this not a contradiction?

Not really. Notice the advisors are really not willing to do as Moses requests. Let my people go, means all of the people. They are advising Pharaoh to only let out the men folk. They are still stubborn.

Meam Loez 5:7

BO

Ex10:19:1-6

and the Lord reversed a very strong west wind,
and it picked up the locusts and thrust them
into the Red Sea. Not one locust remained
within all the border[s] of Egypt.

יט. וַיִּהְפֹּךְ יְהוָה רוּחַ יָם חָזָק מֵמֶדַד וַיִּשָּׂא
אֶת הָאַרְבֶּה וַיִּתְקַעֶהּוּ יָמָה סוּף לֹא נִשְׁאַר
אַרְבֶּה אֶחָד בְּכָל גְּבוּל מִצְרַיִם:

A mighty west wind took away the plague.

God used the power of the wind to demonstrate that He was the God of creation and that
all the powers of nature were under His control.

BO

Ex10:21:14-15

The Lord said to Moses, "Stretch forth your hand toward the heavens, and there will be darkness over the land of Egypt, and the darkness will become darker."

כא. וַיֹּאמֶר יְהוָה אֶל מֹשֶׁה נְטֵה יָדְךָ עַל
הַשָּׁמַיִם וְיְהִי חֹשֶׁךְ עַל אֶרֶץ מִצְרַיִם וַיְמַשְׁ
חֹשֶׁךְ:

In general darkness is not an entity in itself. It is merely the absence of light. However, this verse tells us that in Egypt the darkness was an entity, it was dense, palpable and could be felt. It was much more severe than the usual sense of darkness.

Torah Gems 2:78

BO

Ex10:21:14-15

The Lord said to Moses, "Stretch forth your hand toward the heavens, and there will be darkness over the land of Egypt, and the darkness will become darker."

כא. וַיֹּאמֶר יְהוָה אֶל מֹשֶׁה נְטֵה יָדְךָ עַל
הַשָּׁמַיִם וְיְהִי חֹשֶׁךְ עַל אֶרֶץ מִצְרָיִם וַיַּמַּשׁ
חֹשֶׁךְ:

And the darkness will be tangible

- It can be felt, it has substance, weight, pressure. It trapped each Egyptian in whatever position he was in.
- One who was sitting could not stand. One who was standing could not sit.

Rashi

Kestenbarm 145

BO

Ex10:23:13-17

They did not see each other, and no one rose from his place for three days, but for all the children of Israel there was light in their dwellings.

כג. לֹא רָאוּ אִישׁ אֶת אָחִיו וְלֹא קָמוּ אִישׁ מִמְּקוֹמוֹ שְׁלֹשֶׁת יָמִים וְלְכָל בְּנֵי יִשְׂרָאֵל הָיָה אֹר בְּמוֹשְׁבֹתָם:

but all the children of Israel had light in their dwellings.

- The way Jews live in their homes permits the spark of heavenly light that is in them to illuminate their lives.

Torah Gems 2:79

Please, speak into the ears of the people, and let them borrow, each man from his friend and each woman from her friend, silver vessels and golden vessels.

ב. דָּבַר נָא בְּאָזְנֵי הָעָם וַיִּשְׁאַלוּ אִישׁ מֵאֵת יָרֵעָהוּ וְאִשָּׁה מֵאֵת רְעוּתָהּ כְּלֵי כֶסֶף וְכְלֵי זָהָב:

Please speak into the ears of the people.

Or, speak please into the ears of people.

1. God says please to Moshe.

2. Why would Moshe have to beg the people to take the Egyptian gold and silver?

1. He is asking them to use a ruse to get the Egyptians to “lend” to them and the Israelites would not want to mislead the Egyptians even though they owed them for the value of their work as slaves for years of toil.
2. To help fulfill God’s promise that he made, “They will enslave them and will afflict them but afterwards they will depart with great possessions.”
3. The Jews were in a hurry and would not want to delay their dash to freedom to gather mere gold and silver.
4. They expected the Egyptians to pursue them and the weight of the gold and silver might slow them down.

Therefore, they were reluctant to take the gold and silver and that’s why they had to be asked kindly ‘please take these items with you’, by God and Moshe, ‘when you leave Egypt’.

BO

Ex11:2:1-5

Please, speak into the ears of the people, and let them borrow, each man from his friend and each woman from her friend, silver vessels and golden vessels."

ב. דָּבַר נָא בְּאָזְנֵי הָעָם וַיִּשְׁאַלוּ אִישׁ
מֵאֵת רֵעֵהוּ וּמֵאִשָּׁה מֵאֵת רֵעוּתָהּ כָּלִי כֶסֶף
וְכָלִי זָהָב:

Please speak to the ears of the people that they request...

Let them ask every man and woman of their neighbor jewels of gold jewels of silver.

God ordered the Israelites to do this so that Abraham would not complain that the Israelites did not go out with great wealth as God had promised would occur.

It is likely the Israelites would have been willing to forgo the added benefit of the wealth of Egypt just to get out of bondage. So we know it had to be forced upon them since we see the word 'Na', "please."

Also See Gen 49:Cazzan Pinchas Rabinovicz

BO

Ex11:9:10-13

The Lord said to Moses, "Pharaoh will not heed you, in order to increase My miracles in the land of Egypt."

ט. וַיֹּאמֶר יְהוָה אֶל מֹשֶׁה לֹא יִשְׁמַע אֵלֶיכֶם
פְּרֹעֶה לְמַעַן רַבּוֹת מוֹפְתֵי בְּאֶרֶץ מִצְרָיִם:

That my wonders be multiplied in the Land of Egypt

In this sentence there is the hint that God will provide a great wonder in Egypt the first letter of each word spells out the name Rambam who lived in Egypt in the 12th century.

Rabos Mofsai beEretz Mitzrayim – R M B M- Rambam

Torah Gems 2:84

BO

Ex11:10:1-3

Moses and Aaron had performed all these miracles before Pharaoh, but the Lord strengthened Pharaoh's heart, and he did not let the children of Israel out of his land.

י. וּמֹשֶׁה וְאַהֲרֹן עָשׂוּ אֶת כָּל הַמִּפְתִּים
הָאֵלֶּה לְפָנָי פַּרְעֹה וַיַּחֲזִק יְהוָה אֶת לֵב
פַּרְעֹה וְלֹא שָׁלַח אֶת בְּנֵי יִשְׂרָאֵל מֵאֶרֶצוֹ:

And Moses and Aaron did

In Pharaoh's view it was only the two men Moses and Aaron, who did the wonders. He did not appreciate that God was performing them.

Torah Gems 2:84

BO

Ex12:1:3-6

The Lord spoke to Moses and to Aaron in the land of Egypt, saying,

א. וַיֹּאמֶר יְהוָה אֶל מֹשֶׁה וְאֶל אַהֲרֹן
בְּאֶרֶץ מִצְרַיִם לֵאמֹר:

Why does this statement by God need to be given to both Moshe and Aaron?

According to the Midrash “This month will be for you” is the source for the commandment to add an extra leap month when necessary. A King (like Moshe) and a Kohen Gadol (like Aaron) cannot be on the Bet Din that makes that decision (Sanhedrin 18) since the King is biased for the extra month since he will not have to pay his troops more since they work by the year and the Kohen Gadol is biased to not have the extra month since Yom Kippur will be later and it will be colder for him to immerse himself. By having both they cancel each other out.

Torah Gems 2:85

BO

Ex12:2:1-2

This month shall be to you the head of the months; to you it shall be the first of the months of the year.

ב. הַחֹדֶשׁ הַזֶּה לָכֶם רֵאשׁ חֳדָשִׁים
רֵאשׁוֹן הוּא לָכֶם לְחֹדְשֵׁי הַשָּׁנָה

This month shall be unto you the beginning of months it shall be the first month of the year to you.

If Nisan is the first month of the year, the first commandment of the year is “Take a lamb and put its blood on your lentils”... Ex12:7.

We can understand why ‘peru urvu’ – be fruitful and multiply, is important enough to be the first commandment of the Torah. Without it the Jewish people would not perpetuate themselves physically. And without the open declaration of faith in God, represented by the blood on the doorposts demonstrating to the Egyptians and to all the world the Jewish peoples rejection of idolatry, they would not perpetuate themselves spiritually.

BO

Ex12:2:1-2

This month shall be to you the head of the months; to you it shall be the first of the months of the year.

ב. הַחֹדֶשׁ הַזֶּה לָכֶם רֵאשׁ חֳדָשִׁים
רֵאשׁוֹן הוּא לָכֶם לְחֹדְשֵׁי הַשָּׁנָה

This month will be the head of the month for you.

The gematria of 'hazeh' is 12.

This will be the beginning of the 12 months for you.

BO

Ex12:2:1-2

This month shall be to you the head of the months; to you it shall be the first of the months of the year.

ב. הַחֹדֶשׁ הַזֶּה לָכֶם רֵאשׁ חֳדָשִׁים
רֵאשׁוֹן הוּא לָכֶם לְחֹדְשֵׁי הַשָּׁנָה

Why not ‘chodesh zeh’ rather than ‘hachodesh hazeh’?

‘Heh Hayeduah’ - what or who is the ‘zeh’?

On this month Nisson the ‘zeh’ i.e., God, will appear to you.

God will reveal Himself to you.

Moshiach will come in this month of Nisson and this month the Bnei Yisroel will be the leader of nations.

BO

Ex12:2:1-2

This month shall be to you
the head of the months;

HEBREW!!!!

This month shall be unto you the beginning of months, it shall be the first month of the year to you.

If Nisnon is the first month of the year, the first commandment of the year is, “Take a lamb and put its blood on your lintels...” Ex12:7

We cannot understand why ‘Peru urvu’ - “Be fruitful and multiply,” - is important enough to be the first commandment of the Torah. Without it, the Jewish people would not perpetuate themselves physically. And without the open declaration of faith in God, represented by the blood on the doorposts demonstrating to the Egyptians and to all the world, the Jewish people’s rejection of idolatry, they would not perpetuate themselves spiritually.

BO

Ex12:3 7-9

Speak to the entire community of Israel, saying, "On the tenth of this month, let each one take a lamb for each parental home, a lamb for each household.

ג. דַּבְּרוּ אֶל כָּל עֵדֻת יִשְׂרָאֵל לֵאמֹר
בַּעֲשֹׂר לַחֹדֶשׁ הַזֶּה וְיִקְחוּ לָהֶם אִישׁ שֶׁה
לְבַיִת אָבֹת שֶׁה לְבַיִת:

On the tenth of this month

Why did God order the Israelites to take the sheep on the 10th day and keep it in their houses till the 14th? Why?

So the Egyptians will see and question and the Jews will tell them that they are going. To further show how all powerful God is and that the Egyptians are powerless to stop them.

BO

Ex12:15:19-20

For seven days you shall eat unleavened cakes, but on the preceding day you shall clear away all leaven from your houses, for whoever eats leaven from the first day until the seventh day that soul shall be cut off from Israel.

טו. שִׁבְעַת יָמִים מִצּוֹת תֹּאכְלוּ אֶת־
בַּיּוֹם הָרִאשׁוֹן תִּשְׁבִּיתוּ שָׂאֵר
מִבֵּיתְכֶם כִּי כָל אֲכֹל חֵמֶץ וְנִקְרְתָה
הַנֶּפֶשׁ הַהוּא מִיִּשְׂרָאֵל מִיּוֹם
הָרִאשׁוֹן עַד יוֹם הַשְּׁבִיעִי:

on the (first) previous day

The word ‘Rishon’ usually means first but here it cannot because Chometz must be removed on the day before the festival so here it has its other meaning i.e., “previous” or “earlier day”. Further the word ‘Rishon’ is mentioned 90 times in Tanach. Here and in V18 are the only times it is spelled without a vov. Chametz may be eaten only up to the 6th hour of Erev Pesach and the absent vov – 6, hints at these 6 hrs.

Baal HaTurim
Kestenbaum 149

BO

Ex12:16:16-24

And on the first day there shall be a holy convocation, and on the seventh day you shall have a holy convocation; no work may be performed on them, but what is eaten by any soul that alone may be performed for you.

טז. וּבַיּוֹם הָרִאשׁוֹן מִקְרָא קֹדֶשׁ
וּבַיּוֹם הַשְּׁבִיעִי מִקְרָא קֹדֶשׁ יִהְיֶה
לָכֶם כָּל מְלָאכָה לֹא יַעֲשֶׂה בָהֶם
אֶךְ אֲשֶׁר יֵאָכֵל לְכֹל נֶפֶשׁ הוּא לַבְּדוֹ
יַעֲשֶׂה לָכֶם:

Except for what must be eaten by a person only that may be done for you.

This verse defines the difference between Shabbos and Yom Tov the prohibition against working on both days is lifted on Yom Tov in regards to certain labors involved in the preparation of food for people.

Megillah 7b

Kestenbaum 149

BO

Ex12:17:3

And you shall watch over the unleavened cakes, for on this very day I have taken your legions out of the land of Egypt, and you shall observe this day throughout your generations, [as] an everlasting statute.

י.ז. וּשְׁמַרְתֶּם אֶת הַמִּצּוֹת כִּי בְּעֶצְם הַיּוֹם
הַזֶּה הוֹצֵאתִי אֶת צְבָאוֹתֵיכֶם מֵאֶרֶץ
מִצְרַיִם וּשְׁמַרְתֶּם אֶת הַיּוֹם הַזֶּה
לְדֹרֹתֵיכֶם חֻקַּת עוֹלָם:

Note that Matzot and Mitzvot are spelled with the same Hebrew letters.

Just as Matzot may not ferment – be made late, so also, Mitzvot may not be performed late.

Torah Gems 2:90

BO

Ex12:17:3

And you shall watch over the unleavened cakes, for on this very day I have taken your legions out of the land of Egypt, and you shall observe this day throughout your generations, [as] an everlasting statute.

י.ז. וּשְׁמַרְתֶּם אֶת הַמַּצּוֹת כִּי בְּעֶצְמָם הַיּוֹם
הַזֶּה הוּצְאֹתִי אֶת צְבָאוֹתֵיכֶם מֵאֶרֶץ
מִצְרָיִם וּשְׁמַרְתֶּם אֶת הַיּוֹם הַזֶּה
לְדֹרֹתֵיכֶם חֻקַּת עוֹלָם:

You shall watch the Maztos.

Read with different vowels it can say watch the Matzos so that they do not become leavened or observe the mitzvot.

Just as one must not permit the Matzot to go stale and leavened so too must one not allow the Mitzvah to be spoiled by postponement.

In the first [month], on the fourteenth day of the month in the evening, you shall eat unleavened cakes, until the twenty first day of the month in the evening.

י.ח. בְּרֵאשִׁי בְּאַרְבָּעָה עָשָׂר יוֹם
לַחֹדֶשׁ בֶּעָרֵב תֹּאכְלוּ מִצַּת עַד יוֹם
הָאֶחָד וְעֶשְׂרִים לַחֹדֶשׁ בֶּעָרֵב:

Matzos

Missing the usual ‘vov’.

This hints at a rule regarding eating Matzah on Pesach.

The Talmud states there is an obligation to eat Matzo on the first day of Pesach but no obligation to eat it on the remaining 6 days. We are only prohibited from eating chametz.

The missing ‘vov’ hints that Matzah need not be eaten during those 6 days.

BO

Ex12:23:18-24

The Lord will pass to smite the Egyptians, and He will see the blood on the lintel and on the two doorposts, and the Lord will pass over the entrance, and He will not permit the destroyer to enter your houses to smite [you].

כג. וְעָבַר יְהוָה לְנִגְףֵךְ אֶת מִצְרַיִם וְרָאָה
אֶת הַדָּם עַל הַמַּשְׁקוּף וְעַל שְׁתֵּי הַמְּזוּזוֹת
וּפָסַח יְהוָה עַל הַפֶּתַח וְלֹא יִתֵּן הַמַּשְׁחִית
לְבַא אֶל בְּתִיכֶם לְנִגְףֵךְ:

And will not suffer the destroyer to come into your houses to smite you.

It seems redundant the Lord will pass over and do not permit the destroyer wasn't that also God himself?

Not only will God know to pass over the door so marked.

So that God, not an angel, not a seraph will kill the Egyptians, but also He will not allow the destroyer the usual malach hamoves, to do his usual work. The Egyptian should not think that even a few Jews had been smitten by the plague of the first born.

Vilna Gaon

Torah Gems 2:91

BO

Ex12:26:3

And it will come to pass if your children say to you, What is this service to you?

כּוּ. וְהָיָה כִּי יֹאמְרוּ אֵלֵיכֶם בְּנֵיכֶם מָה
הָעֲבֹדָה הַזֹּאת לָכֶם:

The four sons

The good ones ask their parents for enlightenment.

The evil sons tell their parents, “when your sons say to you.”

Demonstrating their disbelief and unwillingness to participate in the Pesach commandments.

Munk 200

Torah Gems 2:92

BO

Ex12:29:3

It came to pass at midnight, and the Lord smote every firstborn in the land of Egypt, from the firstborn of Pharaoh who sits on his throne to the firstborn of the captive who is in the dungeon, and every firstborn animal.

כט. וַיְהִי | בַּחֲצֵי הַלַּיְלָה וַיְהוֹה הַכָּה כָּל
בְּכוֹר בְּאֶרֶץ מִצְרַיִם מִבְּכוֹר פְּרֹעֹה הַיֹּשֵׁב עַל
כִּסֵּאוֹ עַד בְּכוֹר הַשְּׂבִי אֲשֶׁר בְּבַיִת הַבּוֹר וְכָל
בְּכוֹר בְּהֵמָה:

Who did the killing in Egypt on the night of killing the first born?

Pharaoh

Pharaoh rose up as a force of night

He killed his advisors who had supported and, who had urged him not to free the Jews.

That's why 'night'- 'lilah'- is mentioned twice-

“And it was at the middle of the night.” Ex12:28:3

“...and Pharaoh rose up at night.” Ex12:30:3

The Bechorim the first born, killed their parents and the authorities who would not yield to Moshe's demands.

BO

Ex12:30:4

And Pharaoh arose at night, he and all his servants and all the Egyptians, and there was a great outcry in Egypt, for there was no house in which no one was dead.

ל. וַיִּקְרָא פַרְעֹה לַיְלָה הוּא וְכָל עַבְדָּיו וְכָל
מִצְרַיִם וַתְּהִי צָעֶקָה גְדֹלָה בְּמִצְרַיִם כִּי אֵין
בַּיִת אֲשֶׁר אֵין שָׁם מֵת:

Why does it say Pharaoh and then “hoo,” he? It is to imply that he himself dealt with his servants. He:

Woke his servants

Killed them in their sleep

Just as no one woke Pharaoh, he woke up himself. And alternatively; no one woke them up at all. They did not wake. They died in their sleep.

In that sense Pharaoh did send the Israelites out since he killed the Bechorim to defend himself and killed his advisors he speeded up the carnage and therefore the imperative that the Israelites leave from there.

Zohar Tape

BO

Ex12:31:4

So he called for Moses and Aaron at night, and he said, "Get up and get out from among my people, both you, as well as the children of Israel, and go, worship the Lord as you have spoken.

לא. וַיִּקְרָא לְמֹשֶׁה וּלְאַהֲרֹן לַיְלָה וַיֹּאמֶר
קוּמוּ צֵאוּ מִתּוֹךְ עַמִּי גַם אַתֶּם גַּם בְּנֵי
יִשְׂרָאֵל וּלְכוּ עֲבַדוּ אֶת יְהוָה כַּדְּבַרְכֶם:

And he called for Moses and Aaron by night

-
- why does it emphasize by night?
 - since Pharaoh had threatened Moses and Aaron saying, “on the day that I see you,” he needed to stress this was not day but night and they need not fear that Pharaoh’s call to them was a trick.

It was night for Egyptians but day light for the Israelites Zohar

Or HaChayim

BO

Ex13:31:4

:

Pharaoh called Moses and Aaron at night

Pharaoh blamed them for the deaths that occurred during the night.

Hashem took away the light of their lives and made it night.

And you must tell your children what occurred on that day to show that there was day by the Israelites and only night by the Egyptians.

BO

Ex12:37:6-9

The children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot, the men, besides the young children.

לז. וַיִּסְעוּ בְנֵי יִשְׂרָאֵל מִרַעַמְסֵס
סִכְתָּה כְּשֵׁשׁ מֵאוֹת אֶלֶף רַגְלֵי
הַגְּבָרִים לְבַד מִטָּף:

600,000 men on foot

and each of these had at least 5 children. Add their wives and we have about 4 million - Targum Yonasan

Ex 12:38

Mixed multitude also traveled from Egypt. How many people in total?

Midrash has 3 views

1. 200,000
2. 400,000 - Mechilta
3. 600,000

Therefore 5-8 million people left Egypt.

Kestenbaum p151

BO

Ex12:41:1

It came to pass at the end of four hundred and thirty years, and it came to pass in that very day, that all the legions of the Lord went out of the land of Egypt.

מֵא. וַיְהִי מִקֵּץ שְׁלֹשִׁים שָׁנָה וְאַרְבַּע
מֵאוֹת שָׁנָה וַיְהִי בְּעֶצֶם הַיּוֹם הַזֶּה יֵצְאוּ
כָּל צְבָאוֹת יְהוָה מֵאֶרֶץ מִצְרָיִם:

And it was

And all the host of the Lord went out of Egypt.
When? A date suggested is 1312 B.C.E

BO

Ex12:43:10-11

The Lord said to Moses and Aaron, "This is the statute of the Passover sacrifice: No estranged one may partake of it.

מג. וַיֹּאמֶר יְהוָה אֶל מֹשֶׁה וְאַהֲרֹן זֹאת חֻקַּת הַפֶּסַח כֹּל בֶּן נֹכַר לֹא יֹאכַל בוֹ:

No stranger shall eat of it

Who is considered a stranger?

A transgressor - who prays with us on Yom Kippur- No.

A convert - No

Non Jews - Yes

Apostate Jews - Yes

}

These are not to be included in those who partake.

Torah Gems 2:96

BO

Ex13:6-7

For seven days you shall eat unleavened cakes, and on the seventh day, there is a festival for the Lord.

ו. שְׁבַעַת יָמִים תֹּאכַל מַצֹּת וּבִיּוֹם
הַשְּׁבִיעִי חַג לַיהוָה:

Seven days you shall eat Matzos. Matzos shall be eaten seven days.

The first passage is spelled in a shortened form suggesting that for yourself you may limit the amount of unleavened bread you eat to a minimum required by Halachah. However, the second passage expresses the command with a full spelling of with a vov. Shall be eaten by others teaches that the needy must be provided with a full and generous supply.

Munk 101

BO

Ex13:6:1-4

Ex 13-7:1-2

For seven days you shall eat unleavened cakes, and on the seventh day, there is a festival for the Lord.

Unleavened cakes shall be eaten during the seven days, and no leaven shall be seen of yours [in your possession], and no leavening shall be seen of yours throughout all of your borders.

Seven days you shall eat Matzos

Matzos shall be eaten seven days

The Vilna Gaon says:

The first phrase refers to the individual, he shall eat. You may limit how much you choose to eat to the minimum allowed by law. However, the Matzos spelled with the extra vov teaches us that we must provide for the needy, ‘maos chitim’, with a full and generous measure. See, ‘they shall eat within your gates and be satisfied’ (Deut 26:12).

ו. שְׁבַעַת יָמִים תֹּאכַל מַצֹּת וּבִיּוֹם
הַשְּׁבִיעִי חַג לַיהוָה:

ז. מַצֹּת יֹאכַל אֶת שְׁבַעַת הַיָּמִים
וְלֹא יֵרָאֶה לְךָ חֶמֶץ וְלֹא יֵרָאֶה לְךָ
שָׂאֵר בְּכָל גְּבוּלְךָ:

And you shall tell your son on that day, saying,
 "Because of this, the Lord did [this] for me
 when I went out of Egypt."

ח. וְהַגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר
 בְּעֵבוּר זֶה עָשָׂה יְהוָה לִי בְצֵאתִי
 מִמִּצְרָיִם:

And you shall tell your child on that day because of this that God did for me when I
 went out of Egypt.

This is one of the 248 positive commandments.

What if you don't have children? Then you must tell the story to others at the table, and to his wife, or even to himself. It must be stated verbally out loud, not sufficient to just read it or think about it when something is said out loud it makes a strong impression on the mind.

And it shall be to you as a sign upon your hand and as a remembrance between your eyes, in order that the law of the Lord shall be in your mouth, for with a mighty hand the Lord took you out of Egypt.

ט. וְהָיָה לָךְ לְאוֹת עַל יָדְךָ וּלְזִכְרוֹן
 בֵּין עֵינֶיךָ לְמַעַן תִּהְיֶה תּוֹרַת יְהוָה
 בְּפִיךָ כִּי בְיַד חֲזָקָה הוֹצֵאךָ יְהוָה
 מִמִּצְרַיִם

and it should be a sign on your hand and a remembrance between your eyes.

Tefillin also a means to remind man of the miracles and wonders of the liberation from Egypt. It says in Deut 6:8, that the head Tefillin should go between your eyes. Yet the Rabbis teach us that they should go above the optic tracts and part way along the optic radiation toward the occipital or visual cortex of he brain.

And it shall be to you as a sign upon your hand and as a remembrance between your eyes, in order that the law of the Lord shall be in your mouth, for with a mighty hand the Lord took you out of Egypt.

ט. וְהָיָה לְךָ לְאוֹת עַל יָדְךָ וּלְזִכְרוֹן
 בֵּין עֵינֶיךָ לְמַעַן תִּתְּהֶיָה תּוֹרַת יְהוָה
 בְּפִיךָ כִּי בְיַד חֲזָקָה הוֹצֵאתָ יְהוָה
 מִמִּצְרַיִם

It will be a sign upon your hand and for frontlets between your eyes.

Hand is singular – suggesting that the Tefillin of the hand contains a single piece of parchment with all four passages of the Torah written on it.

Eyes is plural – four separate pieces of parchment each in its own container.

Thoughts and ideas can be multiple each person can think as he sees fit. But, when it comes to action, as symbolized by the Tefillin of the hand, it must be unified and united.

BO

Ex13:16:2-4

And it shall be for a sign upon your hand and for ornaments between your eyes, for with a mighty hand did the Lord take us out of Egypt.

טז. וְהָיָה לְאוֹת עַל יַדְכָּה וּלְטוֹטְפֹת
בֵּין עֵינֶיךָ כִּי בְחֹזֶק יָד הוֹצִיאָנוּ יְהוָה
מִמִּצְרָיִם:

A sign upon your hand

‘Yadechah’ is spelled with an extra ‘heh’ the word is usually spelled, ‘Yadecha’ . The feminine ‘heh’ suggests gentleness.

The ‘heh’ indicates you should put the Tefillin on your weaker arm i.e., left arm for right handed persons and right arm for left handed person.

It may also indicate that actions with the arm, might, brute strength is a weaker form of activity than action with the intellect.

Beshalach(16)

Exodus 13:17

Beshalach

Ex13:17:2-5

It came to pass when Pharaoh let the people go, that God did not lead them [by] way of the land of the Philistines for it was near, because God said, Lest the people reconsider when they see war and return to Egypt

י.ז. וַיְהִי בְשַׁלַּח פְּרַעֲהַ אֶת הָעָם וְלֹא נָחַם
אֱלֹהִים דֶּרֶךְ אֶרֶץ פְּלִשְׁתִּים כִּי קָרוֹב הוּא
כִּי | אָמַר אֱלֹהִים פֶּן יִנָּחֵם הָעָם בְּרֹאֲתָם
מִלְחָמָה וְשָׁבוּ מִצְרָיִם:

And Pharaoh had sent forth the people

The Torah gives Pharaoh credit because he escorted the Israelites.

Even though in Numbers 23:22 Balam says “God brought them out of Egypt.”

Pharaoh did escort them out hoping the people would pray for him and indeed God repays Pharaoh for this by commanding that the Israelites, “do not abhor an Egyptian for you were a guest in his land” Deut 23:8.

Meam Loez

Beshalach

It came to pass when Pharaoh let the people go, that God did not lead them [by] way of the land of the Philistines for it was near, because God said, Lest the people reconsider when they see war and return to Egypt

Ex13:17:2-5

י.ז. וַיְהִי בְשַׁלַּח פְּרַעֲהַ אֶת הָעָם וְלֹא נָחַם
אֱלֹהִים דֶּרֶךְ אֶרֶץ פְּלִשְׁתִּים כִּי קָרוֹב הוּא
כִּי | אָמַר אֱלֹהִים פֶּן יִנָּחֵם הָעָם בְּרֹאֲתָם
מִלְחָמָה וְשָׁבוּ מִצְרָיִם:

When Pharaoh sent the people out

But Pharaoh did not send the people out he was forced.

These words match poetically Moses' order to Pharaoh - “ send out my people so they may serve me.”

Beshalach

It came to pass when Pharaoh let the people go, that God did not lead them [by] way of the land of the Philistines for it was near, because God said, Lest the people reconsider when they see war and return to Egypt

Ex13:17:6-7

יז. וַיְהִי בְשַׁלַּח פְּרָעָה אֶת הָעָם וְלֹא נָחַם
אֱלֹהִים דֶּרֶךְ אֶרֶץ פְּלִשְׁתִּים כִּי קָרוֹב הוּא
כִּי | אָמַר אֱלֹהִים פֶּן יִנָּחֵם הָעָם בְּרֹאֲתָם
מִלְחָמָה וְשָׁבוּ מִצְרָיִם:

Why tell us the route they did not take?

It casts an aspersion on the people.

God tells us that he took them by a route other than the shortest way because He did not trust them. They might be easily discouraged by the first threat of war.

Beshalach

Ex13:17

It came to pass when Pharaoh let the people go, that God did not lead them [by] way of the land of the Philistines for it was near, because God said, Lest the people reconsider when they see war and return to Egypt

יז. וַיְהִי בְשַׁלַּח פְּרַעֲהַ אֶת הָעָם וְלֹא נָחַם
אֱלֹהִים דֶּרֶךְ אֶרֶץ פְּלִשְׁתִּים כִּי קָרוֹב הוּא
כִּי | אָמַר אֱלֹהִים פֶּן יִנָּחֵם הָעָם בְּרֹאֲתָם
מִלְחָמָה וְשָׁבוּ מִצְרָיִם:

And it happened (with anguish) when Pharaoh sent the people out.

The use of ‘vayeh’: signifies it happened with anguish is surprising since this was the beginning of the freedom of Israel from slavery.

But in fact there was great anxiety for all concerned:

Pharaoh - regretted the loss of his slaves.

Moses - feared his task ahead - of educating and leading the people.

The people - had to face independence and responsibility for their future.

The Canaanites - feared the loss of their land.

Even God - worried how the people would make the transition from slaves to be free people.

Beshalach

Ex13:17:1

It came to pass when Pharaoh let the people go, that God did not lead them [by] way of the land of the Philistines for it was near, because God said, Lest the people reconsider when they see war and return to Egypt

יז. וַיְהִי בְשַׁלַּח פְּרָעָה אֶת הָעָם וְלֹא נָחָם
אֱלֹהִים דֶּרֶךְ אֶרֶץ פְּלִשְׁתִּים כִּי קָרוֹב הוּא
כִּי | אָמַר אֱלֹהִים כֹּן יִנָּחֵם הָעָם בְּרֹאֲתָם
מִלְחָמָה וְשָׁבוּ מִצְרָיִם:

And it was when Pharaoh sent out the people

The word Va-yehi contains as its first syllable the expression, ‘vay’. The Hebrew word for “woe.”

“Woe is me - what have I done?” said Pharaoh,

“We have lost our slaves - our workers.

The other nations that are subjugated to Egypt will now know that they too can rise up and throw off the yoke of our power over them.”

The people of Canaan also said woe for they could enjoy the land only while the Israelites were away in Egypt.

Beshalach

Ex13:18:1

So God led the people around [by] way of the desert [to] the Red Sea, and the children of Israel were armed when they went up out of Egypt.

יח. ויִסַּב אֱלֹהִים | אֶת הָעַם דֶּרֶךְ הַמִּדְבָּר
יִם סוּף וְחַמְשִׁים עָלוּ בְנֵי יִשְׂרָאֵל מֵאֶרֶץ
מִצְרַיִם:

Around about way through the desert toward the Reed Sea.

Round about so as to lead the Egyptians toward the Sea to drown them. A fitting punishment for their having drowned the Israelite infants.

Meam Loez

Beshalach

Ex13:18:5

So God led the people around [by] way of the desert [to] the Red Sea, and the children of Israel were armed when they went up out of Egypt.

י.ח. וַיִּסֹּב אֱלֹהִים | אֶת הָעָם דֶּרֶךְ הַמִּדְבָּר
יָם סוּף וְחַמְשִׁים עָלוּ בְנֵי יִשְׂרָאֵל מֵאֶרֶץ
מִצְרַיִם:

were armed

- A fifth – only 1 fifth left Egypt.
- Written without a vov could be read ‘chamishim’, fifty - suggesting that in exactly 50 days from leaving Egypt, the Israelites would be given the Torah.

Meam Loez

Beshalach

Ex13:19:14-15

Moses took Joseph's bones with him, for he [Joseph] had adjured the sons of Israel, saying, God will surely remember you, and you shall bring up my bones from here with you

יִט. וַיִּקַּח מֹשֶׁה אֶת עַצְמוֹת יוֹסֵף עִמּוֹ כִּי
הַשְּׂבִיעַ הַשְּׂבִיעַ אֶת בְּנֵי יִשְׂרָאֵל לֵאמֹר
פְּקֹד יִפְקֹד אֱלֹהִים אֶתְכֶם וְהֶעֱלִיתֶם אֶת
עַצְמוֹתַי מִזֶּה אִתְּכֶם:

Will surely remember

We are reminded of our promise to Joseph. Joseph said, “Just as God will surely remember you, you must bring my bones out from here with you.”

- The numerical value of = 190 ‘pawkod’ peh-80, kuf-100, vov-6, daled-4=190
- The number of years reduced from the decree of 400 years.
- Joseph said “190 years early, He (God) will remember you.” G50:25

That is why here ‘pawkod’, is written with a vov to (=) 190 where as in Gen 50:25 it is written without a vov.

Beshalach

It came to pass when Pharaoh let the people go, that God did not lead them [by] way of the land of the Philistines for it was near, because God said, Lest the people reconsider when they see war and return to Egypt

Ex13:17:2-3

י.ז. וַיְהִי בְשַׁלַּח פְּרַעֲהַ אֶת הָעָם וְלֹא נָחַם
אֱלֹהִים דֶּרֶךְ אֶרֶץ פְּלִשְׁתִּים כִּי קָרוֹב הוּא
כִּי | אָמַר אֱלֹהִים פֶּן יִנָּחֵם הָעָם בְּרֹאֲתָם
מִלְחָמָה וְשָׁבוּ מִצְרָיִם:

Did Pharaoh actually send the Bnei Yisroel out of Egypt?

- No God did it
- Yes he chased them out fearful that further plagues would be visited upon him and upon the Egyptians.
- And he contributed to those plagues by killing the first born (in defense) and killing his advisors.

Zohar Tape

Beshalach

Ex13:21:1-3

And the Lord went before them by day in a pillar of cloud to cause it to lead them on the way and at night in a pillar of fire to give them light, [they thus could] travel day and night.

כא. וַיְהִי הַלֵּךְ לִפְנֵיהֶם יוֹמָם
בְּעַמּוּד עָנָן לְנַחֲתָם הַדֶּרֶךְ וְלַיְלָה
בְּעַמּוּד אֵשׁ לְהָאִיר לָהֶם לְלַכֵּת יוֹמָם
וְלַיְלָה:

and Hashem went before them

Suggests that the pillar of cloud was in the shape of the letter ‘heh’.

Beshalach

Ex13:21:1-3

And the Lord went before them by day in a pillar of cloud to cause it to lead them on the way and at night in a pillar of fire to give them light, [they thus could] travel day and night.

כא. וַיְהִי הַלֵּךְ לִפְנֵיהֶם יוֹמָם
בְּעַמּוּד עָנָן לְנַחֲתָם הַדֶּרֶךְ וְלַיְלָה
בְּעַמּוּד אֵשׁ לְהָאִיר לָהֶם לְלַכֵּת יוֹמָם
וְלַיְלָה:

And God went before them

It was in the merit of Abraham who escorted the angels when they were leaving his house (Gen 18:16) that God escorted the Israelites in the desert with the pillar of fire and the pillar of clouds.

Meam Loez Book 5 p 159

Beshalach

Ex13:21:7

And the Lord went before them by day in a pillar of cloud to cause it to lead them on the way and at night in a pillar of fire to give them light, [they thus could] travel day and night.

כא. וַיְהִי הַיּוֹם הַלַּיְלָה לְפָנֵיהֶם יוֹמָם
בְּעַמּוּד עָנָן לְנַחֲתָם הַדֶּרֶךְ וְלַיְלָה
בְּעַמּוּד אֵשׁ לְהָאִיר לָהֶם לְלַכֵּת יוֹמָם
וְלַיְלָה:

“and Hashem would go before them by day in a pillar of cloud to lead them on the way ...

“To lead them” could be written ‘lahanchosom’ not ‘lanchosom’.
Where is the missing ‘heh’? It is there but in the form of a cloud actually leading the people.

He did not move away the pillar of cloud by day or the pillar of fire at night [from] before the people.

כב. לא יִמִּישׁ עַמּוּד הָעָנָן יוֹמָם וְעַמּוּד
הָאֵשׁ לַיְלָה לְפָנֵי הָעָם:

The pillar of cloud did not depart by day or the pillar of fire by night from before the people.

To explain that either one pillar disappeared and the other appeared when night changed to day or they changed places. The cloud behind the people at night making it hard for the enemy to see their movements and the fire behind them during the day so the enemy could not get close.

Beshalach

Ex14:5:5

It was reported to Pharaoh that the people had fled; and Pharaoh and his servants had a change of heart toward the people, and they said, What is this that we have done, that we have released Israel from serving us?

ה. וַיִּגְדֹּל מֶלֶךְ מִצְרַיִם כִּי בָרַח הָעָם
וַיִּהְיֶה לְלִבּוֹ פָּרַעַה וְעַבְדָּיו אֶל הָעָם
וַיֹּאמְרוּ מַה זֶּאת עָשִׂינוּ כִּי שִׁלַּחְנוּ אֶת
יִשְׂרָאֵל מֵעַבְדֵינוּ:

The King of Egypt was told that the people had fled

the numerical value of 'Barach', fled, is = 210. These were the number of years the Israelites had been in Egypt. Pharaoh knew through his advisors that they were supposed to be in Egypt 400 years. He assumed they had left prematurely and that God intended them to stay in Egypt for the full 400 years therefore he changed his mind. Thinking God was not on the side of the Israelites he decided to try to recapture them to complete their time in Egypt. God hardened his heart, gave him them this logical explanation and led him astray.

Beshalach

Ex14:7:9-11

He took six hundred select chariots and all the chariots of Egypt, with officers over them all.

ז. וַיִּקַּח שֵׁשׁ מֵאוֹת רֶכֶב בְּחֹר וְכָל
רֶכֶב מִצְרַיִם וְשָׁלְשִׁם עַל כָּלֹ:

‘Shaloshim’ officers, captains or in three’s.

The chariots advanced in groups of three as a triangle formation with captains over all of them.

Moses said to the people, Don't be afraid! Stand firm and see the Lord's salvation that He will wreak for you today, for the way you have seen the Egyptians is [only] today, [but] you shall no longer continue to see them for eternity.

יג. וַיֹּאמֶר מֹשֶׁה אֶל הָעָם אַל תִּירְאוּ
הַתִּיצְבוּ וּרְאוּ אֶת יְשׁוּעַת יְהוָה אֲשֶׁר
יַעֲשֶׂה לָכֶם הַיּוֹם כִּי אֲשֶׁר רָאִיתֶם אֶת
מִצְרַיִם הַיּוֹם לֹא תִסִּיפוּ לִרְאֹתָם עוֹד
עַד עוֹלָם:

As you see the Egyptians today you will never see them again forever

And the Jews saw the Egyptians on the seashore dead.

I man swore that because of a fight with his brother he would never see him again and would have nothing to do with him ever. “ I made a vow and I’m going to stick to it.” Soon his brother died of a broken heart and he wished to go to the grave and ask forgiveness but he felt he could not break his vow. These two sentences teach us that a vow not to see someone lasts only until that person dies. Here the vow was cancelled so he could go to the cemetery and ask forgiveness.

Noda B. Yehudah

Rab Yechezkel Landau

Beshalach

Ex14:21:20-21

And Moses stretched out his hand over the sea, and the Lord led the sea with the strong east wind all night, and He made the sea into dry land and the waters split.

כֹּא. וַיִּט מֹשֶׁה אֶת יָדוֹ עַל הַיָּם וַיּוֹלֶךְ
יְהוָה אֶת הַיָּם בְּרוּחַ קְדִים עֲזָה כָּל
הַלַּיְלָה וַיִּשָּׂם אֶת הַיָּם לְחַרְבָּה
וַיִּבְקְעוּ הַמַּיִם:

and the waters were divided

The sea split into 12 paths not 1 path suggests there was individuality even then. Different groups (tribes) went their own way through the Reed Sea.

Each tribe has its own prayer to heaven. Lack of conformity is to be accepted and expected and requires a lot of tolerance from all of us.

Pharaoh survived the splitting of the Reed Sea.

Beshalach

Ex14:22:1-6

Then the children of Israel came into the midst of the sea on dry land, and the waters were to them as a wall from their right and from their left.

כב. וַיָּבֹאוּ בְנֵי יִשְׂרָאֵל בְּתוֹךְ הַיָּם
בַּיַּבֶּשֶׁה וְהַיָּם לָהֶם חוֹמָה מִיְמִינָם
וּמִשְׂמָאלָם:

and the children of Israel went into the midst of the sea upon the day ground.

Note the sentence tells us first that the children of Israel went into the midst of the sea and then they were upon dry land. Their effort was first required. Their belief that God would protect them came first and then miracles happened.

Torah Gems 2:109

Beshalach

Ex14:22:4-6

Ex14:29:4-6

Then the children of Israel came into the midst of the sea on dry land, and the waters were to them as a wall from their right and from their left.

כב. וַיָּבֹאוּ בְנֵי יִשְׂרָאֵל בְּתוֹךְ הַיָּם בִּיבֹשֶׁה
וְהַמַּיִם לָהֶם חוֹמָה מִיְמִינָם וּמִשְׂמָאלָם:

came into the sea on dry land

Seven sentences apart the Torah uses the phrase:

“they enter the Yam Suf on dry land” 14:22:4-6

“they walked upon dry land in the midst of the sea” 14:29:4-6

Why is this mentioned twice? And in reverse order?

The phrases show that they people had to enter the waters before they divided. They had to show their faith. There were two types of person, those who entered the Yam Suf while there was water, those with trust in God, and those who only entered once they saw it was dry land. The second sentence.

It also suggests that near the end of the trip through the Yam Suf while the last groups of people were going on dry land in the midst of the sea, the dry land was becoming wet sea again, i.e., the walls of water were weak not a full solid wall but a missing letter and this water drowned the Egyptians.

Then the children of Israel came into the midst of the sea on dry land, and the waters were to them as a wall from their right and from their left.

כב. וַיָּבֹאוּ בְנֵי יִשְׂרָאֵל בְּתוֹךְ הַיָּם
בַּיַּבְשָׁה וְהַמַּיִם לָהֶם חוֹמָה מִיְמִינָם
וּמִשְׂמָאלָם:

and the children of Israel come into the sea on dry land

Seven sentences later Ex 14:29 the Torah uses the phrase, ‘They entered the Yam Suf on dry land. They entered on dry land in the Yam Suf.

Why is this mentioned twice? And in reverse order?

Why is the word ‘Chomah’ spelled Chimah’ when used the second time?

The phrase show that the Israelites had to enter the waters before they divided. They had to show their faith. There were two types of person. Those who entered the Yam Suf while there was water those with trust in God. And those who only entered once they saw it was dry land as mentioned in the second, later sentence.

It also suggests that near the end of the trip through the Yam Suf while the last group of people were going on dry land in the midst of the sea, the dry land was becoming a sea again. The walls of water were weak, not a full solid wall, but a ‘Chimah’, with a missing letter. These walls permitted the drowning of the Egyptians.

Beshalach

Ex14:31:14

And Israel saw the great hand, which the Lord had used upon the Egyptians, and the people feared the Lord, and they believed in the Lord and in Moses, His servant.

לֹא. וַיִּרְא יִשְׂרָאֵל אֶת הַיָּד הַגְּדֹלָה אֲשֶׁר
עָשָׂה יְהוָה בְּמִצְרַיִם וַיִּירְאוּ הָעָם אֶת
יְהוָה וַיֵּאֱמִינוּ בַיהוָה וּבְמֹשֶׁה עַבְדּוֹ:

14:31 The people feared the Lord
and believed in the Lord and in Moses his servant.

15:1 Then Moses and the children of Israel sang

- The words follow in uninterrupted sequence.
- When the people had perfect faith, fear and belief in God and in Moses his servant, it was cause for Moses and the children of Israel to sing.

Torah Gems 2:112

Beshalach

Ex15:2:9

The Eternal's strength and His vengeance were my salvation; this is my God, and I will make Him a habitation, the God of my father, and I will ascribe to Him exaltation.

ב. עָזִי וְזַמְרַת יְהוָה לִי לִישׁוּעָה זָה
אֱלֹהֵי וְאַנְוָהוּ אֱלֹהֵי אָבִי וְאַרְמְמָנָהוּ:

This is my God and I will glorify Him, ‘veanvehu’.

‘Ani Vhu’ - I and He – I will emulate him by my behavior.

How can we glorify Him?

By enhancing the Mitzvot such as tefillin, mezuzah, esrog and purchasing the best we can afford.

hu = Him

heh - 5 books of Moses

vov - 6 orders of the Mishneh

aleph - God Himself

Beshalach

Ex15-16:3-4

May dread and fright fall upon them; with the arm of Your greatness may they become as still as a stone, until Your people cross over, O Lord, until this nation that You have acquired crosses over.

טז. תִּפֹּל עֲלֵיהֶם אִימָתָה וּפְחַד
בְּגִדְלֵי זָרוּעֶךָ יִדְמוּ כְּאֶבֶן עַד יַעֲבֹר
עִמָּךָ יְהוָה עַד יַעֲבֹר עִם זֶה קְנִייתִי:

Fear and dread befell them

‘Emasah’, can be divided into ‘Emas Yah’.

The fear of God – came over them in the last moments of their lives and they recognized the hand of God in their punishment.

Munk p88

Beshalach

Ex15-20:1-3

Miriam, the prophetess, Aaron's sister, took a timbrel in her hand, and all the women came out after her with timbrels and with dances.

כ. וַתִּקַּח מִרְיָם הַנְּבִיאָה אֲחוֹת אַהֲרֹן
אֶת הַתֵּן בַּיָּדָה וַתִּצְאֶן כָּל הַנָּשִׁים
אַחֲרֶיהָ בְּתַפִּים וּבְמַחֲלֹת:

And Miriam the prophetess took

When Pharaoh gave the cruel order to kill all newborn boys Amram Miriam's father separated from his wife Yocheved for he did not want to bear sons who would be killed at birth. Miriam convinced him to go back to Yocheved by accusing him of causing an even worse decree than Pharaoh. "Pharaoh desires to do away only with Jewish boys and you are doing away with the girls as well."

Beshalach

Ex15:26:27

And He said, If you hearken to the voice of the Lord, your God, and you do what is proper in His eyes, and you listen closely to His commandments and observe all His statutes, all the sicknesses that I have visited upon Egypt I will not visit upon you, for I, the Lord, heal you

כו. וַיֹּאמֶר אֲנִי שְׁמוֹעַ תִּשְׁמַע לְקוֹל
יְהוָה אֱלֹהֶיךָ וְהֵיטֵב בְּעֵינָיו תַּעֲשֶׂה
וְהֶאֱזַנְתָּ לְמִצְוֹתָיו וְשָׁמַרְתָּ כָּל חֻקָּיו
כָּל הַמַּחֲלָה אֲשֶׁר שָׁמַתִּי בְּמִצְרַיִם
לֹא אֲשִׁים עָלֶיךָ כִּי אֲנִי יְהוָה רֹפֵאֲךָ

all the diseases which I brought upon Egypt I will not bring on you for I am the Lord that heals you

We learn from this verse that preventing or avoiding a disease – is also considered healing.

And He said, If you hearken to the voice of the Lord, your God, and you do what is proper in His eyes, and you listen closely to His commandments and observe all His statutes, all the sicknesses that I have visited upon Egypt I will not visit upon you, for I, the Lord, heal you

כו. וַיֹּאמֶר אֲנִי שְׁמוֹעַ תִּשְׁמַע לְקוֹל יְהוָה
אֲלֶיךָ וְהִיָּשֵׁר בְּעֵינָיו תַּעֲשֶׂה וְהֶאֱזַנְתָּ
לְמִצְוֹתָיו וְשָׁמַרְתָּ כָּל חֻקָּיו כָּל הַמִּחְלָה
אֲשֶׁר שָׁמַתִּי בְּמִצְרַיִם לֹא אֲשִׁים עֲלֶיךָ כִּי
אֲנִי יְהוָה רֹפֵאֲךָ

If you will listen to the voice of God do what is right give ear to his commandments keep all his statues.

Preventative medicine

I (God) will not put any of the diseases upon you which I have put upon the Egyptians. For I am the Lord that health you.

Torah emphasizes prevention over treatment of disease.

Rashi uses the analogy of a physician who tells his patient not to eat certain foods lest it bring him danger from disease, to God telling us behavior that prevents disease..

Rambam - MT Hilchot Deat Ch4 - hygienic prescriptions for healthy living

Beshalach

Ex15:26:27

Sanhedrin 101A

And He said, If you hearken to the voice of the Lord, your God, and you do what is proper in His eyes, and you listen closely to His commandments and observe all His statutes, all the sicknesses that I have visited upon Egypt I will not visit upon you, for I, the Lord, heal you

כו. וַיֹּאמֶר אִם שָׁמוֹעַ תִּשְׁמַע לְקוֹל
יְהוָה אֱלֹהֶיךָ וְהִיָּשֵׁר בְּעֵינָיו תַּעֲשֶׂה
וְהֶאֱזַנְתָּ לְמִצְוֹתָיו וְשָׁמַרְתָּ כָּל חֻקָּיו
כָּל הַמַּחֲלָה אֲשֶׁר שִׁמַּתִּי בְּמִצְרַיִם
לֹא אֲשִׁים עָלֶיךָ כִּי אֲנִי יְהוָה רֹפֵאֲךָ

Preventative medicine

a person shall not live in a city that does not have a physician.

Rosner 1994 p24

Beshalach

Ex15:26:25-27

And He said, If you hearken to the voice of the Lord, your God, and you do what is proper in His eyes, and you listen closely to His commandments and observe all His statutes, all the sicknesses that I have visited upon Egypt I will not visit upon you, for I, the Lord, heal you

כו. וַיֹּאמֶר אֱלֹהִים שְׁמוֹעַ תִּשְׁמָע לְקוֹל
יְהוָה אֱלֹהֶיךָ וְהֵיטֵב בְּעֵינָיו תַּעֲשֶׂה
וְהֶאֱזַנְתָּ לְמִצְוֹתָיו וְשָׁמַרְתָּ כָּל חֻקָּיו
כָּל הַמִּחְלָה אֲשֶׁר שָׁמַתִּי בְּמִצְרַיִם
לֹא אֲשִׁים עָלֶיךָ כִּי אֲנִי יְהוָה רֹפֵאֲךָ

I am the Lord your healer

Foundation of the Healing Arts Profession

- If God is our healer what right do we have to become doctors? If God decreed that a person should be sick what right do we have to work in direct opposition to God?

Eisenberg 1995 p3

And He said, If you hearken to the voice of the Lord, your God, and you do what is proper in His eyes, and you listen closely to His commandments and observe all His statutes, all the sicknesses that I have visited upon Egypt I will not visit upon you, for I, the Lord, heal you

כו. וַיֹּאמֶר אִם שְׁמוּעַ תִּשְׁמַע לְקוֹל
יְהוָה אֱלֹהֶיךָ וְהִיָּשֵׁר בְּעֵינָיו תַּעֲשֶׂה
וְהֶאֱזַנְתָּ לְמִצְוֹתָיו וְשָׁמַרְתָּ כָּל חֻקָּיו
כָּל הַמַּחֲלָה אֲשֶׁר שָׁמַתִּי בְּמִצְרַיִם
לֹא אֲשִׁים עֲלֶיךָ כִּי אֲנִי יְהוָה רֹפֵאֲךָ

I am Hashem your healer

The word ‘rofeh’ to heal, is soft without a dagesh when referring to God as above.

It is spelled with a dagesh – a hard sound – when it refers to a human physician.

He shall cause (the patient) to be healed Ex21:10, “Yerapoh yerapeh”.

This teaches that the physician’s healing may be harsh and painful but God’s healing is always gentle and natural.

Beshalach

Ex 16:5:1

And it shall be on the sixth day that when they prepare what they will bring, it will be double of what they gather every day

ה. וְהָיָה בַּיּוֹם הַשְּׁשִׁי וְהִכִּינוּ אֶת
אֲשֶׁר יָבִיאוּ וְהָיָה מִשְׁנֵה עַל אֲשֶׁר
יִלְקְטוּ יוֹם יוֹם:

and it will come to pass (joyfully) on the 6th day

The use of the word ‘Vehayah’, means it will happen (joyfully), it will happen in a joyful sense.

The joy a person feels while preparing for the Sabbath is in-itself the most important part of his preparations (Chiddushei Harim)

Beshalach

Ex 16:16:6-7

This is the thing that the Lord has commanded, Gather of it each one according to his eating capacity, an omer for each person, according to the number of persons, each one for those in his tent you shall take.

טז. זֶה הַדְּבָר אֲשֶׁר צִוָּה יְהוָה לְקַטֹּוּ
מִמָּנוּ אִישׁ לְפִי אֲכָלוּ עֹמֶר לַגִּלְגָּלֶת
מִסֹּפֶר נַפְשֵׁיכֶם אִישׁ לְאִשֶׁר בְּאֹהֶלוֹ
תִּקְחוּ:

God commanded every person to gather an omer of manna according to the number of persons any man for the members of his tent shall you take.

This sentence uses and includes all the letters of the alphabet. It emphasizes the relationship of the sustenance provided by the alphabet and the lessons it can teach by the words and ideas it allows us to express.

Munk p37

Beshalach

Ex16:22:5-6

Berachos 39b3

It came to pass on the sixth day that they gathered a double portion of bread, two omers for [each] one, and all the princes of the community came and reported [it] to Moses.

כב. וַיְהִי בַיּוֹם הַשְּׁשִׁי לָקְטוּ לֶחֶם
מִמֶּנּוּ שְׁנֵי הָעֹמֶר לְאֶחָד וַיָּבֹאוּ כָּל
נְשֵׂאֵי הָעֵדָה וַיְגִידוּ לְמֹשֶׁה

We therefore recite the Hamotzi on 2 loaves of bread on Shabbat to commemorate the double portion of manna provided on Friday, one for Friday, and one for Shabbat, given to the Israelites on Friday.

Beshalach

Ex 16:28:5-7

The Lord said to Moses, How long will you refuse to observe My commandments and My teachings?

כח. וַיֹּאמֶר יְהוָה אֶל מֹשֶׁה עַד אַנְּה
יִמְאַנְתֶּם לְשָׁמֹר מִצְוֹתַי וְתוֹרֹתַי:

Until when shall you refuse to follow my commandments?

God ordered Israel not to gather manna on Sabbath. All the people followed this order except two, Dasan and Avirom. Here we see God chastising all the people rather than to point out and embarrass the two individuals.

BT Sanhedrin 11a3

Beshalach

Ex17:1:13

The entire community of the children of Israel journeyed from the desert of Sin to their travels by the mandate of the Lord. They encamped in Rephidim, and there was no water for the people to drink.

א. וַיִּסְעוּ כָּל עֵדֶת בְּנֵי יִשְׂרָאֵל
מִמִּדְבַּר סִין לְמִסְעֵיהֶם עַל פִּי יְהוָה
וַיַּחֲנוּ בְּרִפְדִּים וְאֵין מַיִם לְשָׁתוֹת
הָעָם:

They camped at Rephidim and there was no water.

The name Rephidrin is an allusion to ‘reviyon yadiyim min haTorah’, a slackening of adherence to Torah. Torah is compared to water. The peoples neglect of Torah warranted a neglect by God to provide them with water.

BT Bechorot 5

Or Hachayim p620

Beshalach

Ex17:2:6

So the people quarreled with Moses, and they said, Give us water that we may drink Moses said to them, Why do you quarrel with me? Why do you test the Lord?

ב. וַיִּרְבּוּ הָעָם עִם מֹשֶׁה וַיֹּאמְרוּ תִּנּוּ לָנוּ מַיִם וְנִשְׁתֶּה וַיֹּאמֶר לָהֶם מֹשֶׁה מַה תִּרְיִבוּן עִמָּדִי מַה תִּנְסוּן אֶת יְהוָה:

You (plural) give

It is strange that they used the plural when speaking only to Moses. We can assume that they disrespectfully included God in their demand.

But they did not pray to God.

Or Hachayim p620

Beshalach

Ex17:3:1-4

The people thirsted there for water, and the people complained against Moses, and they said, Why have you brought us up from Egypt to make me and my children and my livestock die of thirst?

ג. וַיִּצְמָא שָׁם הָעָם לַמַּיִם וַיִּלְן הָעָם
עַל מֹשֶׁה וַיֹּאמֶר לָמָּה זֶה הָעֲלִיתָנוּ
מִמִּצְרַיִם לְהָמִית אֹתִי וְאֶת בְּנֵי וְאֶת
מִקְנֵי בְּצָמָא:

The people thirsted for water

Why did God subject the people to such a trial that they became close to dying of thirst?

Why did Moses not take the intuitive and offer prayers on behalf of the people and their suffering instead of only complaining to God that the people wanted to stone him?

- It appears that it was God's purpose to force the people to raise their eyes heavenward to pray to God in times of need. This is the same reason given for not providing them with a week or months supply of manna but daily so that the people would look heavenward. God tested them because they did not request help from him.

Beshalach

Ex17:5:5-7

And the Lord said to Moses, Pass before the people and take with you [some] of the elders of Israel, and take into your hand your staff, with which you struck the Nile, and go.

ה. וַיֹּאמֶר יְהוָה אֶל מֹשֶׁה עֲבֵר לִפְנֵי
הָעָם וְקַח אִתְּךָ מִזְקְנֵי יִשְׂרָאֵל וּמִטֶּבֶר
אֲשֶׁר הִכִּיתָ בוֹ אֶת הַיָּאֵר קַח בְּיָדְךָ
וְהִלַּכְתָּ:

pass before the people

God rebukes Moshe and tells him pass before the people and you will see they have no intention of stoning you. That is an exaggerated reaction by you.

And you speak disparaging about my people you say, “this people”, not saying “my people”.

- God tells Moshe to pass before the people with the elders so they can see you and see that you are on a path that suggests you are going to find water.

Or Hachayim 222

Amalek came and fought with Israel in
Rephidim.

ח. וַיִּבֹא עַמְלֵק וַיִּלָּחֶם עִם יִשְׂרָאֵל
בְּרֶפְיִידִם:

Amalek came and attacked Israel.

What brought Amalek's attack?

The complaints of the people mentioned in the previous verses. When they were thirsty they protested to Moses rather than show gratitude for God's miracles. Amalek was aware of this internal dissention and thought it indicated weakness and vulnerability.

The Amalakites themselves, also ignored God's kindness. Amalek descended from Abraham and should have suffered the Divine decree of Gen 15:13 "You shall be afflicted for 400 years". Yet Israel bore the burden alone.

Beshalach

Ex17:9:1-4

So Moses said to Joshua, Pick men for us, and go out and fight against Amalek. Tomorrow I will stand on top of the hill with the staff of God in my hand

ט. וַיֹּאמֶר מֹשֶׁה אֶל יְהוֹשֻׁעַ בְּחַר לָנוּ
אֲנָשִׁים וְיֵצֵא הַלָּחִם בְּעַמְלֵק מִחֶר
אֲנֹכִי נֹצֵב עַל רֹאשׁ הַגְּבֵעָה וַיְמַטֵּה
הָאֱלֹהִים בְּיָדִי

Moses said to Joshua

As soon as Moshe realized that the sin for which the Israelites were being punished was neglect of Torah, he chose the most suitable person to confront Amalek, Joshua who would not leave the tent of learning Ex33:11

Or Hachayim 623

Beshalach

Ex17:14:12-19

The Lord said to Moses, Inscribe this [as] a memorial in the book, and recite it into Joshua's ears, that I will surely obliterate the remembrance of Amalek from beneath the heavens

יִד. וַיֹּאמֶר יְהוָה אֶל מֹשֶׁה כְּתֹב זֹאת
זְכוֹרֹן בַּסֵּפֶר וְשִׂים בְּאָזְנֵי יְהוֹשֻׁעַ כִּי
מַחֵה אֶמְחָה אֶת זֵכֶר עַמְלֵק מִתַּחַת
הַשָּׁמַיִם:

For I will totally erase the memory of Amalek from under the heavens.

“For erase I will erase”. The word erase is doubled to indicate that Amalek’s name will be obliterated in both worlds, this world and in the world to come.

Meam Loez 6:4

Yisro(17)
Exodus 18:1

Now Moses' father in law, Yisro, the chieftain of Midian, heard all that God had done for Moses and for Israel, His people that the Lord had taken Israel out of Egypt.

א. וַיִּשְׁמַע יִתְרוֹ כֹּהֵן מִדְיָן חֵתֵן מֹשֶׁה
אֶת כָּל אֲשֶׁר עָשָׂה אֱלֹהִים לְמֹשֶׁה
וּלְיִשְׂרָאֵל עַמּוֹ כִּי הוֹצִיא יְהוָה אֶת
יִשְׂרָאֵל מִמִּצְרַיִם:

That God had done for the Israelites.

If he heard everything why does the Posuk have to especially state “that God took the Israelites out of Egypt”? That is part of hearing everything. Or Hachayim.

Because Yisro knew the severity of imprisonment in Egypt the impossibility of escape, the psychology of slaves and the power of Egypt. That is why he stresses this fact. He only believed it because he heard about all the other miracles that led up to and following the fact of taking the Bnei Yisroel out of Egypt. After he learned of all the facts then he accepted that God had really taken the Jews out of Egypt.

Now Moses' father in law, Yisro, the chieftain of Midian, heard all that God had done for Moses and for Israel, His people that the Lord had taken Israel out of Egypt.

א. וַיִּשְׁמַע יִתְרוֹ כֹּהֵן מִדְיָן חֵתֵן מֹשֶׁה
אֶת כָּל אֲשֶׁר עָשָׂה אֱלֹהִים לְמֹשֶׁה
וּלְיִשְׂרָאֵל עַמּוֹ כִּי הוֹצִיא יְהוָה אֶת
יִשְׂרָאֵל מִמִּצְרָיִם:

Why did Yisro need two miracles to convince him to join the Jewish people, was not the splitting of the Red Sea enough, did he also need the win over Amalek?

No that was merely a miracle and we are not to rely on miracles Pesachim 64b. Miracles are unreliable. Unaided human effort is not enough to preserve us, Deut 8:17, “by my strength and my hand I have made me all this wealth” with no need for God’s help. But when Yisro heard that the Israelites did battle with Amalek putting forth their own effort, this combination with Divine intervention would give the people of Israel endurance...therefore he was convinced to join us.

Now Moses' father in law, Yisro, the chieftain of Midian, heard all that God had done for Moses and for Israel, His people that the Lord had taken Israel out of Egypt.

א. וַיִּשְׁמַע יִתְרוֹ כֹּהֵן מִדְיָן חֵתֵן מֹשֶׁה
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וּלְיִשְׂרָאֵל עַמּוֹ כִּי הוֹצִיא יְהוָה אֶת
יִשְׂרָאֵל מִמִּצְרָיִם:

and Yisro heard

Is that enough? Many people hear but don't listen don't incorporate the new information into themselves. Hearing should lead to learning and understanding and then to a change if what you heard warrants that change. It is hard to change yet we have here a great example. Yisro heard, learned and was strong enough to change on that basis. For that he is to be praised and held up as an example.

Yisro

Ex18:1:2

Now Moses' father in law, Yisro, the chieftain of Midian, heard all that God had done for Moses and for Israel, His people that the Lord had taken Israel out of Egypt.

א. וַיִּשְׁמַע יִתְרוֹ כֹּהֵן מִדְיָן חֵתֵן מֹשֶׁה
אֶת כָּל אֲשֶׁר עָשָׂה אֱלֹהִים לְמֹשֶׁה
וּלְיִשְׂרָאֵל עַמּוֹ כִּי הוֹצִיא יְהוָה אֶת
יִשְׂרָאֵל מִמִּצְרָיִם:

His name was 'Yeser'.

When he embraced Judaism the letter vov was added to his name denoting completeness.

The letter vov - denotes completeness, self contained.

Now Moses' father in law, Yisro, the chieftain of Midian, heard all that God had done for Moses and for Israel, His people that the Lord had taken Israel out of Egypt.

א. וַיִּשְׁמַע יִתְרוֹ כֹּהֵן מִדְיָן חֵתֵן מֹשֶׁה
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וּלְיִשְׂרָאֵל עַמּוֹ כִּי הוֹצִיא יְהוָה אֶת
יִשְׂרָאֵל מִמִּצְרָיִם:

Why do we mention that Yisro was a priest of Midian? You should not remind a person who converted of his past. He may not be proud to have the world told that he was an idol worshipper.

No, we are told he was a priest of Midian to make it clear that he was a person knowledgeable in religious details. He was a professional. He would be best able to evaluate the legitimacy of any spiritual activities and he was thoroughly convinced that God was the true God. That is why it is mentioned. The testimony of an expert in religious affairs

Or Hachayim
Rabbi Hecht

Now Moses' father in law, Yisro, the chieftain of Midian, heard all that God had done for Moses and for Israel, His people that the Lord had taken Israel out of Egypt.

א. וַיִּשְׁמַע יִתְרוֹ כֹּהֵן מִדְיָן חֵתֵן מֹשֶׁה
אֵת כָּל אֲשֶׁר עָשָׂה אֱלֹהִים לְמֹשֶׁה
וּלְיִשְׂרָאֵל עַמּוֹ כִּי הוֹצִיא יְהוָה אֶת
יִשְׂרָאֵל מִמִּצְרָיִם:

And Yisro heard.... All

This also goes to the credit of Yisro because Yisro wanted to hear and made certain that he did hear all that God did – all the details.

This showed that he loves the children of Israel because someone who hates another does not wish to hear anything good about him. Here it was just the opposite. Yisro wanted to hear all the good things that happened to Bnei Yisroel.

Yisro

Ex18:1:2

Now Moses' father in law, Yisro, the chieftain of Midian, heard all that God had done for Moses and for Israel, His people that the Lord had taken Israel out of Egypt.

א. וַיִּשְׁמַע יִתְרוֹ כֹּהֵן מִדְיָן חֵתֵן מֹשֶׁה
אֶת כָּל אֲשֶׁר עָשָׂה אֱלֹהִים לְמֹשֶׁה
וּלְיִשְׂרָאֵל עַמּוֹ כִּי הוֹצִיא יְהוָה אֶת
יִשְׂרָאֵל מִמִּצְרָיִם:

= Chobab - another name for Moses's father in law

Now Moses' father in law, Yisro, the chieftain of Midian, heard all that God had done for Moses and for Israel, His people that the Lord had taken Israel out of Egypt.

א. וַיִּשְׁמַע יִתְרוֹ כֹּהֵן מִדְיָן חֹתֵן מֹשֶׁה
אֶת כָּל אֲשֶׁר עָשָׂה אֱלֹהִים לְמֹשֶׁה
וּלְיִשְׂרָאֵל עַמּוֹ כִּי הוֹצִיא יְהוָה אֶת
יִשְׂרָאֵל מִמִּצְרָיִם:

- and Yisro heard.
- He heard what could have been a rumor. He did not wait till he saw with his own eyes but was willing to believe what he heard.
- He was important and had a high position and wealth. It was difficult to leave yet he did so.
- he was Moses' father in law he could have waited as was due his honor, until his son in law came or sent a messenger to him, but he did not stand on ceremony

Now Moses' father in law, Yisro, the chieftain of Midian, heard all that God had done for Moses and for Israel, His people that the Lord had taken Israel out of Egypt.

א. וַיִּשְׁמַע יִתְרוֹ כֹּהֵן מִדְיָן חֹתֵן מֹשֶׁה
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וּלְיִשְׂרָאֵל עַמּוֹ כִּי הוֹצִיא יְהוָה אֶת
יִשְׂרָאֵל מִמִּצְרַיִם:

What was the deciding factor in Yisro deciding to change his religion?

- splitting of the Red sea
- war with Amalek - this had nothing to do with Moshe
- freedom from Egypt

Tells us that the determining miracle that caused him to change his religion was the fact that God freed the Bnei Israel from Egypt. Not because Pharaoh had acted badly but that Hashem did it because Bnei Yisroel were worthy.

Yisro

Ex18:1:7-14

Now Moses' father in law, Yisro, the chieftain of Midian, heard all that God had done for Moses and for Israel, His people that the Lord had taken Israel out of Egypt.

א. וַיִּשְׁמַע יִתְרוֹ כֹּהֵן מִדְיָן חֵתֵן מֹשֶׁה
אֵת כָּל אֲשֶׁר עָשָׂה אֱלֹהִים לְמֹשֶׁה
וּלְיִשְׂרָאֵל עַמּוֹ כִּי הוֹצִיא יְהוָה אֶת
יִשְׂרָאֵל מִמִּצְרָיִם:

All that God did for Moshe.

See I have made you like a God to Pharaoh Ex7:1. God demonstrated Moses' greatness giving him power to judge and prosecute Pharaoh.

- and Israel His people – designating Israel as God's people. God's own special nation. Every time Moshe went to Pharaoh Moses said to him Ex7:16, "Let my people go to serve me".

Meam Loez 6:6

Now Moses' father in law, Yisro, the chieftain of Midian, heard all that God had done for Moses and for Israel, His people that the Lord had taken Israel out of Egypt.

א. וַיִּשְׁמַע יִתְרוֹ כֹּהֵן מִדְיָן חַתָּן מֹשֶׁה
אֶת כָּל אֲשֶׁר עָשָׂה אֱלֹהִים לְמֹשֶׁה
וּלְיִשְׂרָאֵל עַמּוֹ כִּי הוֹצִיא יְהוָה אֶת
יִשְׂרָאֵל מִמִּצְרַיִם:

Priest of Midian Father in law of Moshe

Why is Yisro described with these two phrases?

They do not seem to be complimentary

- To be a priest of Midian means he was an idol worshipper and was in fact one of the chief idol worshippers of his country
- To be the father in law of Moshe, a penniless refugee, a fugitive from the justice of Egypt, the murderer of an Egyptian overseer, a person fit to tend his sheep is not complimentary.
- Yisro was not likely proud of this relationship. The Torah describes him in this way to teach us that even steeped as he was, in a different religion, he was convinced by what he heard to change his mind and recognize God's supremacy and as negative as his impression of Moshe was initially he was able, after hearing what he accomplished, to use the title of father in law of Moshe with great pride.

Or Hachayim

Yisro

Ex18:12:8-17

Then Moses' father in law, Yisro, sacrificed burnt offering[s] and [peace] offerings to God, and Aaron and all the elders of Israel came to dine with Moses' father in law before God.

יב. וַיִּקַּח יִתְרוֹ חֵתֵן מֹשֶׁה עֲלֵה וּזְבָחִים
לְאֱלֹהִים וַיָּבֵא אֹהֶרֶן וְכָל זִקְנֵי יִשְׂרָאֵל
לְאָכַל לֶחֶם עִם חֵתֵן מֹשֶׁה לְפָנֵי הָאֱלֹהִים:

Aaron and all the elders of Israel came to eat bread with the father in law of Moses before God.

Where was Moses at this time? He is not even mentioned.

Rashi explains that Moshe rose to serve his elder brother and the elders of Israel.

Rashi

Kestenbaum p 167

Yisro

Ex18:2:3-4

So Moses' father in law, Yisro, took Zipporah,
Moses' wife, after she had been sent away,

ב. וַיִּקַּח יִתְרוֹ חֹתֵן מֹשֶׁה אֶת צִפּוֹרָה
אִשְׁתּוֹ מִשָּׂה אַחֲרֵי שְׁלוּחֶיהָ:

And Yisro the father in law of Moshe took

Yisro previously introduced as Kohen Midian and father in law of Moshe discarded his first title and chose to take only the title of being the father in law of Moshe.

Or Hachayim

He stopped being a priest of Midian i.e., he converted to Judaism based on the power of God in that he took the Israelites out of Egypt.

Yisro

Ex18:2:1-2

So Moses' father in law, Yisro, took Zipporah,
Moses' wife, after she had been sent away,

ב. וַיִּקַּח יִתְרוֹ חֵתֵן מֹשֶׁה אֶת צִפּוֹרָה
אֵשֶׁת מֹשֶׁה אַחֲרַי שְׁלוּחִיהָ:

And Yisro the father in law of Moshe took

Why mention this again it was just said. Because this time it is not a statement it is an explanation.

Why was Yisro able to take the family of Moshe to Mt. Sinai? Because he was known to be the father in law of Moshe and everyone knew not to interfere with anyone representing Moshe. This Moshe was powerful enough to defeat Pharaoh.

Or Hachayim
Rabbi Hecht

Yisro

Ex18:11:1-2

Now I know that the Lord is greater than all the deities, for with the thing that they plotted, [He came] upon them."

יֵא. עֵתָה יִדְעֵתִי כִּי גָדוֹל יְהוָה מִכָּל
הָאֱלֹהִים כִּי בַדְבָר אֲשֶׁר זָדוּ עֲלֵיהֶם:

What does it matter to us what Yisro thought?

Its important what the Bnei Yisroel thought.

This is to show us that God's supremacy was obvious to anyone who would think through what the world had just witnessed. To tell us it was so clear not just to the Bnei Yisroel, but to the whole world if they would only have been willing to look.

Or Hachayim
Rabbi Hecht

Yisro was happy about all the good that the Lord had done for Israel, that He had rescued them from the hands of the Egyptians.

ט. וַיִּחַד יִתְרוֹ עַל כָּל הַטּוֹבָה אֲשֶׁר
עָשָׂה יְהוָה לְיִשְׂרָאֵל אֲשֶׁר הִצִּילוּ מִיַּד
מִצְרַיִם:

Yisro was happy

‘Va Yihad’, and he rejoiced. The word could also derive from ‘chadah’, sharp.

“and Yisro used a sharp object” to circumcise himself. A clear indication of his sincere devotion to Judaism.

Yisro

Ex18:10:3-4

[Thereupon,] Yisro said, "Blessed is the Lord,
Who has rescued you from the hands of the
Egyptians and from the hand of Pharaoh, Who
has rescued the people from beneath the hand
of the Egyptians.

י. וַיֹּאמֶר יִתְרוֹ בְּרוּךְ יְהוָה אֱשֶׁר
הִצִּיל אֶתְכֶם מִיַּד מִצְרַיִם וּמִיַּד
פַּרְעֹה אֱשֶׁר הִצִּיל אֶת הָעָם מִתַּחַת
יַד מִצְרַיִם:

Blessed be the Lord

Yisro initiated this phrase according to Sanhedrin 94 and not Moses or one of the 600,000 who were freed from bondage.

However, please see Gen 26 where Abimelech uses this phrase also.

Yisro

Ex18:11:1-7

Now I know that the Lord is greater than all the deities, for with the thing that they plotted, [He came] upon them."

יֵא. עֵתָה יִדְעֵתִי כִּי גְדוֹל יְהוָה מִכָּל
הָאֱלֹהִים כִּי בִדְבַר אֲשֶׁר זָדוּ עֲלֵיהֶם:

Now I know that God is greater than all the gods.

Rashi says Yisro knew all the other religions and had tried them all and he came to the realization that the God of the Israelites was the only God.

Many young people search out other faiths i.e., oriental faiths, searching for Nirvana, only to return after that effort to Judaism. They could save themselves the trip. Just listen to Yisro.

And you shall admonish them concerning the statutes and the teachings, and you shall make known to them the way they shall go and the deed[s] they shall do.

כ. וְהִזְהַרְתָּה אֹתָהֶם אֶת הַחֻקִּים וְאֶת הַתּוֹרָה וְהוֹדַעְתָּ לָהֶם אֶת הַדֶּרֶךְ יֵלְכוּ בָּהּ וְאֶת הַמַּעֲשֵׂה אֲשֶׁר יַעֲשׂוּן:

The deeds that they shall perform.

The ‘vov’ is added to a verb.

Here God exhorts the people regarding the performance of the commandments to perform them beyond the strict limit of the law. (TB Bava Kamma 100a).

This is derived out from the extra ‘vov’ added to ‘Yaasun’, indicating an extension of the minimum absolute requirement.

Yisro

Ex18:20:1-2

And you shall admonish them concerning the statutes and the teachings, and you shall make known to them the way they shall go and the deed[s] they shall do.

כ. וְהִזְהַרְתָּה אֹתָהֶם אֶת הַחֻקִּים וְאֶת
הַתּוֹרָה וְהוֹדַעְתָּ לָהֶם אֶת הַדֶּרֶךְ יֵלְכוּ
בָּהּ וְאֶת הַמַּעֲשֵׂה אֲשֶׁר יַעֲשׂוּ:

and you shall caution them.

- Each word has a superfluous ‘heh’. ‘Vehizhara’ and ‘osam’ would suffice.

You shall caution them about the decrees and teachings. What decrees and teachings? They are hinted at by the two extra letters ‘heh’ = 10 suggesting the 10 commandments,

Midrash Lekach Tov
Kestenbaum p167

Yisro

Ex18:21:1-4

But you shall choose out of the entire nation men of substance, God fearers, men of truth, who hate monetary gain, and you shall appoint over them [Israel] leaders over thousands, leaders over hundreds, leaders over fifties, and leaders over tens.

כא. ואתה תחזה מכל העם אנשי חיל
יראי אלהים אנשי אמת שנאי בצע
ושמת עליהם שרי אלפים שרי מאות
שרי חמשים ושרי עשרות:

You shall identify among the people men of accomplishment who fear God and appoint them as leaders.

Was Yisro so much more intelligent than Moses that he saw a need that Moses did not see? Could not God have advised Moses to do this? Why wait for Yisro?

We see in Gen 1:26. Let us make man. God took counsel from the angels. Not because God needs their advice but to teach us, no matter how learned and capable we maybe we should always be willing to take advice and learn from others. Psalms 119:98 'Mekal Milandi Hiskalti'.

Twerski 146

Avot 4:1 Who is a wise man? He who learns from every person.

And they shall judge the people at all times, and it shall be that any major matter they shall bring to you, and they themselves shall judge every minor matter, thereby making it easier for you, and they shall bear [the burden] with you.

כב. וְשִׁפְטוּ אֶת הָעָם בְּכָל עֵת וְהָיָה
כָּל הַדָּבָר הַגָּדוֹל יָבִיאוּ אֵלֶיךָ וְכָל
 הַדָּבָר הַקָּטָן יִשְׁפְטוּ הֵם וְהָקֵל
 מֵעֲלֶיךָ וְנִשְׂאוּ אֹתָךְ:

All important matters

All problems involving “The words of a Gadol.”

This also suggests that if a problem develops concerning the Kohen Gadol it is in the category of problem that is to be referred to the highest form of judge, Moshe, or in later times, the Sanhedrin of 71.

And they shall judge the people at all times, and it shall be that any major matter they shall bring to you, and they themselves shall judge every minor matter, thereby making it easier for you, and they shall bear [the burden] with you.

כב. וְשִׁפְטוּ אֶת הָעָם בְּכֹל יַעַת וְהָיָה
 כָּל הַדָּבָר הַגָּדוֹל יָבִיאוּ אֵלֶיךָ וְכֹל
 הַדָּבָר הַקָּטָן יִשְׁפְטוּ הֵם וְהָקֵל
 מֵעַלְיָךְ וְנָשְׂאוּ אֶתְךָ:

Every great matter they should bring to you

“Every difficult case they brought to Moses” Ex18:26

Yisro knew that in courts of other nations a higher judge was assigned cases of large sums of money. In Judaism the big case requiring a higher level judge is the case in which the law involved was complicated irrespective of the monetary value of the claim. The Torah therefore, changes Yisro's instruction of ‘gadol’ big case, to the word ‘kasheh’ difficult case.

And they shall judge the people at all times, and it shall be that any major matter they shall bring to you, and they themselves shall judge every minor matter, thereby making it easier for you, and they shall bear [the burden] with you.

כב. וְשָׁפְטוּ אֶת הָעָם בְּכָל עֵת וְהָיָה
כָּל הַדָּבָר הַגָּדוֹל יָבִיאוּ אֵלַיךָ וְכָל
הַדָּבָר הַקָּטָן יִשְׁפְּטוּ הֵם וְהָקֵל
מֵעֲלֶיךָ וּנְשֵׂאוּ אֶתְךָ:

and let them judge the people at all seasons.

Judges are instructed that circumstances of time and place can properly be taken into account when they deliberate.

The Chozeh of Lublin

Yisro

Ex18:26:6-11

And they would judge the people at all times;
the difficult case they would bring to Moses,
but any minor case they themselves would
judge.

כּוּ. וְשִׁפְטוּ אֶת הָעָם בְּכָל עֵת אֶת
הַדָּבָר הַקָּשֶׁה יְבִיאוּן אֶל מֹשֶׁה
וְכָל הַדָּבָר הַקָּטָן יִשְׁפּוּטוּ הֵם:

Moshe said any hard case you will bring to me to judge.

He was punished for arrogating to himself the most important cases.

In the matter of the daughters of Zelofchad Moshe had to take the case to God to judge it.

Moses was punished by not being taught the laws of inheritance until he was confronted with an actual case.

BT Sanhedrin 8A

Yisro

Ex18:27:5-8

Moses saw his father in law off, and he went away to his land.

כז. וַיִּשְׁלַח מֹשֶׁה אֶת חִתְּנוֹ וַיֵּלֶךְ לוֹ
אֶל אֶרְצוֹ:

Moses sent off his father in law and he went to his land.

Why would Moshe send Yisro away and why would Yisro go back to an idol worshipping land?

Rashi explains, Yisro wanted to return home now that he had found the true God to teach his family and his people what he had learned.

Rashi

Kestenbaum p167

In the third month of the children of Israel's departure from Egypt, on this day they arrived in the desert of Sinai.

א. בַּחֹדֶשׁ הַשְּׁלִישִׁי לְיֵצֵאת בְּנֵי יִשְׂרָאֵל
מֵאֶרֶץ מִצְרַיִם בְּיוֹם הַזֶּה בָּאוּ מִדְּבַר
סִינַי

on the third month on that day they arrived in the desert of Sinai.

The exact day the Torah was given is not clearly stated.

Rashi says this is to teach us that no day is more important than another when it comes to studying the Torah.

Rashi
Kestenbaum 167

Moses ascended to God, and the Lord called to him from the mountain, saying, "So shall you say to the house of Jacob and tell the sons of Israel,

ג. וּמֹשֶׁה עָלָה אֶל הָאֱלֹהִים וַיִּקְרָא
אֵלָיו יְהוָה מִן הַהָר לֵאמֹר כֹּה
תֹאמַר לְבֵית יַעֲקֹב וְתִגִּיד לְבָנֵי
יִשְׂרָאֵל:

so shall you say to the House of Jacob and relate to the children of Israel.

The Jewish nation is called, Bnei Yisroel, the latter prophets used the term Bais Yaakov.

Only here are both terms used in one verse ‘Bais Yaakov’ refers to women, and ‘Bnei Yisroel’ refers to the men. Teaching us, says Rashi that each group must be taught separately because of their different natures and temperaments and the lessons must be appropriate to the student.

Rashi

Kestenbaum p167

Yisro

Ex19:3:14

Moses ascended to God, and the Lord called to him from the mountain, saying, "So shall you say to the house of Jacob and tell the sons of Israel,

ג. וּמֹשֶׁה עָלָה אֶל הָאֱלֹהִים וַיִּקְרָא
אֵלָיו יְהוָה מִן הַהָר לֵאמֹר כֹּה
תֹּאמַר לְבֵית יַעֲקֹב וְתִגִּיד לְבָנֵי
יִשְׂרָאֵל:

The word Yaakov symbolizes the 10 commandments. ‘Yud’ is 10, eiyin, kuf and

Bais are $70 + 100 + 2 = 172$ which is the number of words inscribed on the tablets.

Baal Haturim
Kestenbaum 167

Yisro
Shavuos
First day

Ex19:1-020

Moses ascended to God, and the Lord called to him from the mountain, saying, "So shall you say to the house of Jacob and tell the sons of Israel,

ג. וּמֹשֶׁה עָלָה אֶל הָאֱלֹהִים וַיִּקְרָא
אֵלָיו יְהוָה מִן הַהָר לֵאמֹר כֹּה
תֹּאמַר לְבֵית יַעֲקֹב וְתִגִּיד לְבָנֵי
יִשְׂרָאֵל:

Maftir Num 28:26-31

Haftorah Ezekiel 1:1-28
3:-12

Yisro

Ex19:2:8,11-12

They journeyed from Rephidim, and they arrived in the desert of Sinai, and they encamped in the desert, and Israel encamped there opposite the mountain.

ב. וַיִּסְעוּ מִרְפִּידִים וַיָּבֹאוּ מִדְּבַר
סִינַי וַיַּחֲנוּ בַּמִּדְבָּר וַיַּחֲנוּ שָׁם
יִשְׂרָאֵל נֶגֶד הָהָר:

and there Israel camped.

-The Torah uses the singular form ‘Vyichan’, to camp, to indicate that Israel acted as one unified people with one heart and inclination.

Rashi

before the mountain

- before the almost insurmountable evil inclination

Or Yesharim

Torah Gems 2:133

Yisro

Ex19:2:1-2

They journeyed from Rephidim, and they arrived in the desert of Sinai, and they encamped in the desert, and Israel encamped there opposite the mountain.

ב. וַיִּסְעוּ מֵרֶפְדִּים וַיָּבֹאוּ מִדְּבַר
סִינַי וַיַּחֲנוּ בְּמִדְבַּר וַיַּחֲן שָׁם
יִשְׂרָאֵל נֶגֶד הַהָר:

They traveled from Rephidim, from a status of not observing Torah where the Amalakites could attack them. They had improved a lot and were now ready to receive the torah.

Or Hachiyim

Yisro

Ex19:2:6,8

They journeyed from Rephidim, and they arrived in the desert of Sinai, and they encamped in the desert, and Israel encamped there opposite the mountain.

ב. וַיִּסְעוּ מִרְפִּידִים וַיָּבֹאוּ מִדְבָּר
סִינַי וַיַּחֲנוּ בַּמִּדְבָּר וַיַּחֲן שָׁם
יִשְׂרָאֵל נֶגְדַת הָהָר:

and they encamped in the wilderness
and Israel camped there opposite the mountain (Sinai)

‘Vyachanu’ is plural ‘Vyichan’ is singular. The singular form can be used because there was such unity among the people as though they were one person. The 10 commandments are also given in the singular ‘Adoni, Hashem Elokecha’ rather than Elokeichem.

The 613 Mitzvot cannot all be done by one person. We need people who are Kohanim, live in Israel whose first born is a male child, women, men etc. Just as when you put tefillin on your arm and head the entire body has a mitzvah so too when a mitzvah is done by one person it is shared by those with whom he is united. Therefore, Israel must avoid divisiveness and fragmentation.

Moses ascended to God, and the Lord called to him from the mountain, saying, "So shall you say to the house of Jacob and tell the sons of Israel,

ג. וּמֹשֶׁה עָלָה אֶל הָאֱלֹהִים וַיִּקְרָא
אֵלָיו יְהוָה מִן הַהָר לֵאמֹר כֹּה
תֹאמַר לְבֵית יַעֲקֹב וְתִגִּיד לְבָנֵי
יִשְׂרָאֵל:

Thus you shall say to the House of Jacob

This refers to the women of Israel.

The 10 commandments were to be explained and impressed upon the family and especially on the pillars of home life, the women, for it is their influence that shapes the Jewish home.

As it says in BT Yoma 36 ‘Bayso zu eishto’, - one’s house is his wife.

‘V’chaper baado uvad bayso’, He shall atone for himself and for his house
Leviticus 16:6. This refers to the high priests who on Yom Kippur must atone for himself and for his wife.

Yisro

Ex19:3:15

Moses ascended to God, and the Lord called to him from the mountain, saying, "So shall you say to the house of Jacob and tell the sons of Israel,

ג. וּמֹשֶׁה עָלָה אֶל הָאֱלֹהִים וַיִּקְרָא
אֵלָיו יְהוָה מִן הַהָר לֵאמֹר כֹּה
תֹּאמַר לְבֵית יַעֲקֹב וְתִגִּיד לְבָנֵי
יִשְׂרָאֵל:

and you shall speak strictly to the sons of Israel

The superfluous yud in ‘taagid’ alludes to the word ‘gid’ a kind of bitter vegetable.

After the women were spoken to gently about the Torah’s commandments. The men were given all the details including the punishments in strict words as harsh as the taste of ‘gid’.

Munk p130

Yisro

Ex19:4:10

You have seen what I did to the Egyptians, and [how] I bore you on eagles' wings, and I brought you to Me.

ד. אַתֶּם רְאִיתֶם אֲשֶׁר עָשִׂיתִי
לְמִצְרַיִם וְאֲשָׂא אֶתְכֶם עַל כְּנָפֵי
נְשָׁרִים וְאַבָּא אֶתְכֶם אֵלַי:

Eagles wings

The eagle (Nesher) in Hebrew gets its name from the fact that its feathers fall out (Nosherim). It is able to renew its old feathers by growing new ones to replace them. God gave Bnei Yisrael, this same capacity to renew itself. To repent to start fresh, to discard old ideas and habits and replace them with new ones.

Torah Gems 2:134

R Levi Yitzchak of Berditchev

Yisro

Ex19:5:9-11

And now, if you obey Me and keep My covenant, you shall be to Me a treasure out of all peoples, for Mine is the entire earth.

ה. וְעַתָּה אִם שָׁמוֹעַ תִּשְׁמָעוּ בְּקוֹלִי
וְשָׁמַרְתֶּם אֶת בְּרִיתִי וְהָיִיתֶם לִי סִגְלָה
מִכָּל הָעַמִּים כִּי לִי כָּל הָאָרֶץ:

You shall be to me a treasure

The tallest letter in the Alpha – Beis and the smallest are linked in this word.

The greatest power, God, is joined to the smallest of nations, Israel.

The name ‘Yisroel’ begins with the smallest letter, yud, and ends with the tallest – lamed. This is to indicate that the person has the potential to develop from a small child into a great person.

Munk p141

And you shall be to Me a kingdom of princes and a holy nation.' These are the words that you shall speak to the children of Israel."

ו. וְאַתֶּם תִּהְיוּ לִי מְמַלְכֹת כְּהֹנִים וְגוֹי
 קְדוֹשׁ אֱלֹהֵי הַדְּבָרִים אֲשֶׁר תִּדְבַּר אֶל
 בְּנֵי יִשְׂרָאֵל:

These are the words which you will speak to the children of Israel.

This implies that Moses said the exact same words to everyone. How does this reconcile with the words of our sages that the women had to be addressed gently and the men sternly?

The answer, is that the same words, ‘you will be a Kingdom of priests and a holy nation,’ can be understood as gentle by simple folk and as a great obligation and mission by the more learned. Thus, the very same words can be both gentle and stern at the same time.

Yisro

Ex19:6:3

And you shall be to Me a kingdom of princes and a holy nation.' These are the words that you shall speak to the children of Israel."

ו. וְאַתֶּם תִּהְיוּ לִי מְמַלְכֹת כְּהֹנִים וְגוֹי
קְדוֹשׁ אֱלֹהֵי הַדְּבָרִים אֲשֶׁר תִּדְבַּר אֶל
בְּנֵי יִשְׂרָאֵל:

And you will be to me a Kingdom of priests and a holy people.

The word 'li', to me, is superfluous it has a numerical value of 40.

This alludes to the fact that the Israelites would keep their promise to be a Kingdom of priests and a holy people only for 40 days then, they built the Golden Calf.

Munk 149

And you shall be to Me a kingdom of priests and a holy nation.' These are the words that you shall speak to the children of Israel."

ו. וְאַתֶּם תִּהְיוּ לִי מְמַלְכֵת כֹּהֲנִים וְגוֹי קְדוֹשׁ אֲלֵה הַדְּבָרִים אֲשֶׁר תִּדְבַּר אֶל בְּנֵי יִשְׂרָאֵל:

You shall be for me a Kingdom of priests and a holy people.

There are three crowns:

The crown of Torah	goy kadosh, keser Torah
priesthood	kohanim, keser kehuna
kingship	malchus, keser malchus

It was God's intention that the entire nation should wear all three crowns.

However, after the sin of the Golden Calf the crowns of Kahuna and Malchus were no longer accessible to each individual but they were not lost to the nation as a whole.

Moses came and summoned the elders of Israel and placed before them all these words that the Lord had commanded him.

ז. וַיָּבֹא מֹשֶׁה וַיִּקְרָא לְזִקְנֵי הָעָם
וַיֵּשֶׁם לִפְנֵיהֶם אֵת כָּל הַדְּבָרִים
הָאֵלֶּה אֲשֶׁר צִוָּהוּ יְהוָה:

And God told Moses to gather the people Ex19:3, ‘the house of Jacob and the sons of Israel’.

And Moses gathered the elders.

Why did Moses not do exactly as God has asked him to do?

He acted as a great leader should do. He was concerned that the general population might raise some objections to all the laws they were to receive. Why take on 613 Mitzvot when you can get to heaven with only the 7 Noahide laws? So he put the wiser elders up front expecting them to support him and then the people would follow.

Yisro

Ex19:7:3-5

Moses came and summoned the elders of Israel and placed before them all these words that the Lord had commanded him.

ז. וַיָּבֹא מֹשֶׁה וַיִּקְרָא לְזִקְנֵי הָעָם
וַיֵּשֶׁם לְפָנֵיהֶם אֵת כָּל הַדְּבָרִים
הָאֵלֶּה אֲשֶׁר צִוָּהוּ יְהוָה:

He honored the Elders by having them sit before him and directed his words to them. They would respond properly and talk to their families and convince them.

So Moshe followed what God asked him to do merely in this fashion.

The people saw what Moshe was doing out of concern for what their answer might be and did not wait for the elders to answer first or to convince them. The whole people rushed to affirm together ‘Naaseh Vnishma’, “we will do and we will listen”.

Or Hachayim

Yisro

Ex19:8:4

And all the people replied in unison and said,
"All that the Lord has spoken we shall do!" and
Moses took the words of the people back to
the Lord.

ח. וַיַּעֲנוּ כָּל הָעָם יַחְדָּו וַיֹּאמְרוּ כָּל
אֲשֶׁר דִּבֶּר יְהוָה נַעֲשֶׂה וַיָּשָׁב מֹשֶׁה
אֶת דְּבָרֵי הָעָם אֶל יְהוָה:

The Bnei Yisroel all showed their unity and in unison accepted entirely, not one before or one later. “everything that God said we will do”.

Why do we need the word ‘yachdov’ together it could merely say, “the people answered?”

Blessed is the world that such a nation can be in their midst.

The word ‘yachdov’ gives much more information it can have 2 meanings, all, or one voice’.

And all the people replied in unison and said,
 "All that the Lord has spoken we shall do!" and
Moses took the words of the people back to
the Lord.

ח. וַיַּעֲנוּ כָּל הָעָם יַחְדָּו וַיֹּאמְרוּ כָּל
 אֲשֶׁר דִּבֶּר יְהוָה נַעֲשֶׂה וְיִשָּׁב מֹשֶׁה
 אֶת דְּבַרֵי הָעָם אֶל יְהוָה:

Moshe brought back the words of the people to God.

Moshe repeated what the people had said.

Why? Couldn't God hear? He knew as soon as the people responded.

1. - God told Moses to return – ‘hasivani’.
2. - also to praise the people by their answer.
3. - to teach that we should actually address God with words even though we could say God already knows what we want to say to him in prayer.
4. - Moshe not only brought back the words the people said but the way they said it in unity ‘yachdov’, not merely to notify God but to uplift the Bnei Israel.

Yisro

Ex19:17:10

Moses brought the people out toward God from the camp, and they stood at the bottom of the mountain.

י.ז. וַיּוֹצֵא מֹשֶׁה אֶת הָעָם לְקִרְיַת
הָאֱלֹהִים מִן הַמַּחֲנֶה וַיִּתְּצֻבוּ
בְּתַחֲתֵית הַהָרִ: בְּתַחֲתֵית הַהָרִ:

And they stood under the mountain
underneath or at the foot of the mountain.

God took the mountain and held it over their heads as a threat to them. If they did not accept the Torah that would be their burial place: But they had been agreeable, they said “Naaseh Vnishmah”. The Midrash Tanchumah in Noah says “they were ready to accept the Torah ‘Sbichsav’, but not Torah SheBeal Peh”.

How do we know this? Why should the Bnei Yisroel be blamed as reluctant to accept the entire Torah?

Yisro

Ex20:1

God spoke all these words, saying:

א. וַיְדַבֵּר אֱלֹהִים אֵת כָּל הַדְּבָרִים
הָאֵלֶּה לְאִמֹּר:

Patients obligations

10 commandments

Notice this is a list of obligations. Not a list of rights.

Judaism requires everyone to do what is proper in order to be healthy.

One must accept proper medical advice.

One must not smoke, one must eat properly, exercise regularly, sleep adequately and lead an overall healthy life style.

Your body belongs to Hashem.

Dr. Fred Rosner 1995

God spoke all these words, saying:

א. וַיְדַבֵּר אֱלֹהִים אֶת כָּל הַדְּבָרִים
הָאֵלֶּה לְאַמֵּר:

And God spoke all these things saying

Tells us that only one person should read the Torah and everyone else must be quiet.

The person who reads the Torah must prepare himself and he is like God who read the Torah “who said all these things saying.”

First God said it over to himself and then he said it out loud. This suggests that He prepared!!! And so must we before we speak or read the Torah.

The person reading is an agent of Hashem! Reading the Torah to the people.

From the Zohar

Yisro

Ex20:2:1

"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:

God kept his promise to the letter aleph by starting the 10 commandments with the letter aleph which represents one, unique, indivisible, God, absolute monotheism.

The letter aleph is made up of two yuds and which equal 20
and 1 vov which equals 6

The name of Hashem is 26 also. Therefore aleph represents Hashem.

Munk 43

Yisro

Ex20:2-14

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

ב. אֲנֹכִי יְהוָה אֱלֹהֶיךָ אֲשֶׁר
הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית
עַבְדִּים

First 10 commandments – missing is the letter ‘tes’. Every other letter appears.

Second 10 commandments Deut 5:6-18 in the 5th commandment. “That it may go well with you” D5:16, ‘lemaan yitav lechah’.

God knew that the first set would be destroyed and if the letter ‘tes’ had been in it man might have thought that all good in the world ‘tov’ was destroyed with it also. Therefore, God omitted the tes to spare man that anxiety (Bava Kamma 55a).

- there are 17 more words in the second set of 10 commandments than in the first. The gematria of ‘tov’ is 17. $2 + 6 + 9$

Yisro

Ex20:4:1-4

You shall not make for yourself a graven image or any likeness which is in the heavens above, which is on the earth below, or which is in the water beneath the earth.

ד. לֹא תַעֲשֶׂה לְךָ פֶסֶל | וְכֹל תְּמוּנָה אֲשֶׁר
בַּשָּׁמַיִם | מִמֶּעַל וְאֲשֶׁר בְּאָרֶץ מִתַּחַת
וְאֲשֶׁר בַּמַּיִם | מִתַּחַת לָאָרֶץ:

Don't make yourself a carved image (idol)

People are not so foolish as to believe that what they made with their own hands could have independent power to influence their future. The God of the Torah is restrictive and prohibits many of our urges. Don't create a new authority a new God who will tell you what you want to hear and allow you to do whatever you wish rather than doing what God wants. The idolater does what he wishes. He constructs a God be designed to condone or even require that bad behavior. i.e., fertility rites, etc.

People change God's Torah commandments regularly. Abortion used to be equivalent to murder now it is supported by tax money. Euthanasia is now permitted as 'death with dignity'. Physician assisted suicide has been legitimized in several legislatures. Casino gambling is legal. There is pressure to legalize drugs.

The person's wish is what is followed. We are properly warned do not make yourself an idol.

Yisro

Ex20:5:12-16

Berachos 7a5

You shall neither prostrate yourself before them nor worship them, for I, the Lord, your God, am a zealous God, Who visits the iniquity of the fathers upon the sons, upon the third and the fourth generation of those who hate Me,

ה. לא תִשְׁתַּחֲוֶה לָהֶם וְלֹא תִעֲבֹדֵם כִּי
אֲנֹכִי יְהוָה אֱלֹהֶיךָ אֵל קַנָּא פִקֵּד עֵוֹן
אֲבֹת עַל בָּנִים עַל שְׁלִישִׁים וְעַל רְבִיעִים
לְשֹׂנְאָי:

Visits the sins of the fathers upon the sons. But in Deut 24:16 it is written,

“and the sons shall not be put to death because of their fathers.”

Are these verses in contradiction? No!

The sins of the father will be visited only on those sons who persist in their father’s sinful practices.

Yisro

Ex20:8:1

Remember the Sabbath day to sanctify it.

ח. זְכוֹר אֶת יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ:

Remember - The Sabbath day

Whenever a Mitzvah is prefaced with the word ‘zachor’ a specific verbal proclamation is required.

Thus, the Talmud Pesachim 106a, derives the Mitzvah of reciting Kiddush at the onset of Sabbath from this verse.

Munk p181

Remember the Sabbath day to sanctify
it.

ח. זְכוֹר אֶת יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ:

Ex20:8 = remember, 'zachor'.

Deut 5:12 = safeguard, 'shamor'.

Remember – refers to the positive commandments relating to Sabbath

- to sanctify the day spiritually
- to elevate oneself above the mundane concerns of the week
- to create physical enjoyment and spiritual uplift

Safeguard - watch over – refers to the negative laws

- i.e., prohibitions against creative work.

Yisro

Ex20:8:4

Remember the Sabbath day
to sanctify it.

ח. זְכוֹר אֶת יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ:

Remember the Sabbath day

The ‘heh’ is extra and alludes to the special Sabbath of the world to come.

Each Sabbath day is a semblance of the world to come, as referenced in the grace after each Sabbath meal, ‘maain olam habah’.

Yisro

Ex20:12:4

ADD EX20:12:4!!!!!!!!!!

Honor your father and your mother.

The 'vov' broadens the commandment. Not only must one honor father and mother but also elder sisters and brothers (Kesubos 103a), who represent the parents' tradition.

Yisro

Ex20:12:7

Honor your father and your mother, in order that your days be lengthened on the land that the Lord, your God, is giving you.

יב. כִּבֵּד אֶת אָבִיךָ וְאֶת אִמְךָ לְמַעַן
יֵאָרְכוּן יְמֵיךָ עַל הָאָדָמָה אֲשֶׁר יְהוָה
אֱלֹהֶיךָ נֹתֵן לָךְ:

may be lengthened

but in the second version of the 10 commandments it is written with an extra yud.

This extra yud alludes to the fact that the promise of long life does not apply to this world (Baal Haturim).

Munk p126

Yisro

Ex20:13:5-6

You shall not murder. You shall not commit adultery. You shall not steal. You shall not bear false witness against your neighbor.

י.ג. לא תרצח ס לא תנאף ס לא
תגנב ס לא תענה ברעך עד שקר:

Don't steal

The 10 commandments in Ex 20:12 where it states “you shall not steal” refers to kidnapping. It is in the midst of a series of sins for which the punishment is death and kidnapping is the only kind of stealing that warrants the death sentence.

You shall not covet your neighbor's house. You shall not covet your neighbor's wife, his manservant, his maidservant, his ox, his donkey, or whatever belongs to your neighbor."

יִד. לֹא תַחְמַד בֵּית רֵעֶךָ ס לֹא תַחְמַד
אִשְׁתֵּךָ רֵעֶךָ וְעַבְדוֹ וְאִמָּתוֹ וְשׁוֹרוֹ וְחֲמֹרוֹ
וְכֹל אֲשֶׁר לְרֵעֶךָ

And all that belongs to your fellow

You may covet individual items that belong to your neighbor but you don't know what goes along with it. You may think you would be better off if you had what he has but you may not know that he also has a stomach ulcer or arthritis pain. You surely do not want that. Consider that they all go together and you may not covet the superficial item.

Yisro

Ex20:14:1-2

You shall not covet your neighbor's house. You shall not covet your neighbor's wife, his manservant, his maidservant, his ox, his donkey, or whatever belongs to your neighbor."

יִד. לֹא תַחְמַד בֵּית רֵעֶךָ וְלֹא תַחְמַד
אִשְׁתֵּי רֵעֶךָ וְעַבְדוֹ וְאִמָּתוֹ וְשׁוֹרוֹ וְחֲמֹרוֹ וְכָל
אֲשֶׁר לְרֵעֶךָ:

You shall not covet

How can you be commanded not to do something that is beyond your power?
Even if a person tries not to covet his mind may do so nonetheless?

This statement is interpreted as a promise i.e., if you observe the other 9 commandments, you will certainly not covet.

Yisro

Ex20:15:1-5

And all the people saw the voices and the torches, the sound of the shofar, and the smoking mountain, and the people saw and trembled; so they stood from afar.

טו. וְכָל הָעַם רָאִים אֶת הַקּוֹלֹת וְאֶת הַלְפִידִם וְאֶת קוֹל הַשֹּׁפָר וְאֶת הַהָר עֹשֵׂן וַיֵּרָא הָעַם וַיִּנְעוּ וַיַּעֲמְדוּ מֵרַחֵק:

And all the people saw the voices

How can you see a sound?

The people saw the sound translated into actions in their homes, lives and behavior. In that sense they saw the effect of these sounds these words on their religious behavior and moral spirit.

They said to Moses, "You speak with us, and we will hear, but let God not speak with us lest we die."

טז. וַיֹּאמְרוּ אֶל מֹשֶׁה דַּבֵּר אִתָּהּ
עִמָּנוּ וְנִשְׁמָעָה וְאַל יְדַבֵּר עִמָּנוּ
אֱלֹהִים פֶּן נָמוּת:

Let us hear through you Moshe lest we die.

What would be wrong with that. It would be the best way for a person to die listening to the word of God. So why did the people complain?

Not because they were afraid to die but because if they did die they would not be able to fulfill the Mitzvot that were going to come from the 10 commandments and the Torah.

To be created and then to die would be for no purpose.

To be created-perform Mitzvot-and then to die is a much higher purpose to life so they prayed, "Please spare us from dying now."

It is good what the people said.

Yisro

Ex20:18:3

The people remained far off, but Moses drew near to the opaque darkness, where God was.

י.ח. וַיֵּעַמְד הָעָם מֵרָחֵק וּמֹשֶׁה נִגַּשׁ
אֶל-הָעֲרָפֶל אֲשֶׁר-שָׁם הָאֱלֹהִים:

and the children stood far off

It says, ‘Moshe Kibal Torah’ on Mt. Sinai in Pirkei Avot.

Moses transmitted the Torah from Sinai to the people. The gematria for Torah is 611. This indicates that two laws were given directly by God to the people. The first two of the 10 commandments.

Or Hachayim

An altar of earth you shall make for Me, and you shall slaughter beside it your burnt offerings and your peace offerings, your sheep and your cattle. Wherever I allow My name to be mentioned, I will come to you and bless you.

כא. מִזְבֵּחַ אֲדָמָה תַעֲשֶׂה-לִּי וְזָבַחְתָּ
עָלָיו אֶת-עֹלֹתֶיךָ וְאֶת-שְׁלָמֶיךָ אֶת-
צֹאֲנֶךָ וְאֶת-בְּקָרְךָ בְּכֹל-הַמָּקוֹם אֲשֶׁר
אֶזְכֵּיר אֶת-שְׁמִי אָבוֹא אֵלֶיךָ וּבֵרַכְתִּיךָ:

and you shall offer upon it your Olah and Shelomim offering

The word ‘alav’ on it, suggests that we must sacrifice on the altar. This is not literally so. We can translate ‘alav’, because of the altar. We rely on the valid offering being dependent on a proper altar complete and in good repair not deficient. If the altar is deficient the offering is not valid.

BT - Zevachim 59a3

We learn from this Posuk - you can't offer an offering on a broken altar.

Yisro

Ex20:21:21

An altar of earth you shall make for Me, and you shall slaughter beside it your burnt offerings and your peace offerings, your sheep and your cattle. Wherever I allow My name to be mentioned, I will come to you and bless you.

כא. מִזְבֵּחַ אֲדָמָה תַעֲשֶׂה-לִי וְזִבְחֹת
עָלְיוֹ אֶת-עֹלֹתֶיךָ וְאֶת-שְׁלָמֶיךָ אֶת-
צֹאנֶךָ וְאֶת-בְּקָרְךָ בְּכֹל-הַמָּקוֹם אֲשֶׁר
אֶזְכֵּר אֶת-שְׁמִי אָבוֹא אֵלֶיךָ וּבֵרַכְתִּיךָ:

In every place where my name is remembered I will come to you and will bless you.

The numerical value of ‘avo’ I will come is 10. This suggests the need for a minyon of 10 people for God to come and bless the gathered people.

Munk p129

Mishpatim(18)

Exodus 21:1

And these are the ordinances that you shall set
before them.

א. וְאֵלֶּה הַמִּשְׁפָּטִים אֲשֶׁר תִּשִּׂים לְפָנֶיהֶם:

Civil and criminal law

Bondsmen and slaves

Murder and kidnapping

Personal injury and damage to property

Injury inflicted by one's animal, pet or fire

Robbery or theft

Guardians and borrowers

Usury and interest

The judicial process and false oaths

Follows Yisro – setting up the tribunals – Yisro's advice

receiving the law – the 10 commandments

applying the law -

Especially the 10th commandment Thou Shalt not Covet. One can't fulfill this law unless he knows what is his and what belongs to another. What he is entitled to and what he is not.

And these are the ordinances that you shall set before them.

א. וְאֵלֶּה הַמִּשְׁפָּטִים אֲשֶׁר תִּשִּׂים לְפָנֶיהֶם:

Why is the subject of Civil laws placed next to the altar and the Temple offerings?

To teach us that the civil laws are also given by God and that following them carefully as carefully as when we offer sacrifices in the Temple, is also worship of God.

Even though civil laws may have no religious basis they ensure the welfare of the state which then permits us to worship God as we wish.

And these are the ordinances that you shall set
before them.

א. וְאֵלֶּה הַמִּשְׁפָּטִים אֲשֶׁר תִּשִּׂים לְפָנֵיהֶם:

These are the laws you should place

“Hear them both speaking”, ‘tishma shenechem yacad m’dabrim’.

These words form the acrostic, ‘tasym’.

A judge must not listen to one litigant when the other is not present.

Also referred to in Deut 1:16:7-9, ‘shemah bein achichem’,

“Listen to (every dispute) between your brothers.”

And these are the ordinances that you shall set before them.

א. וְאֵלֶּה הַמִּשְׁפָּטִים אֲשֶׁר תִּשִׁים לְפָנֶיךָ:

In the last Parsha God speaks about the Israelites building him an earthen altar, a stone altar (Ex20:24-25) and in the next Parsha it speaks of bringing an altar of gold and silver and copper Ex25:2. Why does this portion relating to laws and judgments interrupt these two aspects of creating the sanctuary and its vessels?

To teach us we must be careful to ensure that any wealth that a person earns must be earned correctly according to the law. (You can't buy kosher food with un-kosher money)-Rav Moshe Tendler.

But if the slave says, "I love my master, my wife, and my children. I will not go free,"

ה. וְאִם אָמַר יְאֹמֵר הָעֶבֶד אֶהְבֵּתִי אֶת אֲדֹנָי אֶת
אִשְׁתִּי וְאֶת בְּנֵי לֵא אֶצֵּא חִפְזִי:

If he says and he says

i.e., repeats it twice.

That emphasizes that the slave insists on staying.

Meam Loez 7:44

Mishpatim

Ex21:6:7-10

His master shall bring him to the judges, and he shall bring him to the door or to the doorpost, and his master shall bore his ear with an awl, and he shall serve him forever.

ו. וְהִגִּישׁוּ אֲדֹנָיו אֶל הַאֱלֹהִים וְהִגִּישׁוּ אֶל הַדָּלֶת
אוֹ אֶל הַמְּזוּזָה וְרָצַע אֲדֹנָיו אֶת אָזְנוֹ בַּמַּרְצֵעַ
וְעָבְדוּ לְעֹלָם:

He will bring him to the door or to the door post.

Why? Because the door is open for him to go free and he refused.

Alternately to the door post where there is a Mezuzah wherein it is written, ‘You shall love the Lord your God’, but instead the love of his master and his slave wife supersede the opportunity to be free and to more completely serve Hashem.

Torah Gems 1:148

his master shall bring him to the judges, and he shall bring him to the door or to the doorpost, and his master shall bore his ear with an awl, and he shall serve him forever.

וְהִגִּישׁוּ אֶדְנָיו אֶל הַאֲלֹהִים וְהִגִּישׁוּ אֶל הַדָּלֶת
 אוֹ אֶל הַמְּזוּזָה וְרָצַע אֶדְנָיו אֶת אָזְנוֹ בַּמַּרְצֵעַ
 וְעָבְדוֹ לְעֹלָם:

and his master shall pierce his ear

The ear was chosen since that was the organ that heard the words of God at Mt. Sinai. The words that said you shall not steal. This person disregarded that law and went out and stole and was therefore sold into slavery.

If the ear piercing is punishment for stealing it makes more sense for him to receive this punishment right after his trial not years later. No, slavery was sufficient punishment for the crime but if he does not want his freedom it shows he enjoyed being a slave and therefore he has not yet received punishment for stealing. Therefore, we punish him now with the awl and pierce his ear.

if he gets up and walks about outside on his support, the assailant shall be cleared; he shall give only [payment] for his [enforced] idleness, and he shall provide for his cure.

יט. אם יקום והתהלך בחוץ על משענתו ונקה
המכה רק שבתו יתן ורפא ורפא:

Heal you shall heal, 'yerapo yerapeh'.

Is the foundation of the healing arts profession
and provides payment for physician compensation
This is a negation of faith healing. Exodus 21:19

In a case where one person injures another he has to pay for his medical care.
This sentence is interpreted as the source giving us permission to serve as doctors.

This gives man permission to mix in God's affairs.

R' Moshe Tendler 1990

Dr. Fred Rosner 1995 p4

Mishpatim

Ex21:19:12-13

if he gets up and walks about outside on his support, the assailant shall be cleared; he shall give only [payment] for his [enforced] idleness, and he shall provide for his cure.

י.ט. אָם יָקוּם וְהִתְהַלֵּךְ בַּחוּץ עַל מְשֻׁעָנָתוֹ וְנִקְהָה
הַמֶּכֶה רַק שְׂבִיתוֹ יִתֵּן וְרִפְאָ וְרִפְאָ:

and cause him to be thoroughly healed

We are commanded to seek medical care and treatment, even though the ultimate cure is in the hands of the almighty.

Bava Kamma 85a

if he gets up and walks about outside on his support, the assailant shall be cleared; he shall give only [payment] for his [enforced] idleness, and he shall provide for his cure.

י.ט. אִם יָקוּם וְהִתְהַלֵּךְ בַּחוּץ עַל מְשַׁעֲנֵתוֹ וְנָקָה
הַמֶּכֶה רַק שְׂבִיתוֹ יִתֵּן וְרִפְאָ וְרִפְאָ:

and he will cause him to be thoroughly healed.

The sentence mentions healing twice. This suggests once from God and once from man as agent of God. This sentence give license to men to serve as doctors. It would not be considered an interference with God's will. (Baba Kamma 85)

How does this reconcile with the statement in Kiddushin 82 that “The best of doctors go to Gehenom? Why? Several answers come to mind:

1. Naturally, that is where all the sick people are located.
2. Any doctor who considers himself among the best doctors and is proud and arrogant and therefore may not call in consultations, he goes to Gehenom.

if he gets up and walks about outside on his support, the assailant shall be cleared; he shall give only [payment] for his [enforced] idleness, and he shall provide for his cure.

יֵט. אִם יָקוּם וְהִתְהַלֵּךְ בַּחוּץ עַל מְשַׁעֲנֵתוֹ וְנִקָּה
הַמֵּכָה רַק שְׂבִיתוֹ יִתֵּן וְרִפְאָ וְרִפְאָ:

Active Euthanasia A patient might ask to be put out of his/her misery

Perhaps the law is different in the case of a physician since he has the capacity to help the patient choose the manner and time of death. Is this permitted?

No.

The physician's authority does not derive from the patient but from the Torah Ex21:19, "he shall cause him to be thoroughly healed." The patient himself does not own his own body, the Almighty owns it.

When the doctor can no longer heal he has no further role. He must withdraw recognizing his limitations and not be involved in any active determination of the time of death.

And should a man strike his manservant or his maidservant with a rod, and [that one] die under his hand, he shall surely be avenged.

כ. וְכִי יִכֶּה אִישׁ אֶת עַבְדּוֹ אוֹ אֶת אֲמָתוֹ בַּשֵּׁבֶט
וּמַת תַּחַת יָדוֹ נָקָם וְנָקָם:

with a rod

A rod can kill.

If he used a lesser instrument, a hand, a lash, it is clear he did not mean to kill and he would not be liable if he died even within 1-2 days.

If he used a greater instrument, a knife, sword or stone. It is clear that he did mean to kill and if he dies even after a day or two the master is held liable for the death.

Only a rod which may or may not be a lethal is referred to by this designation.

Rambam

Meam Loez 7:75

an eye for an eye, a tooth for a tooth, a hand
for a hand, a foot for a foot,

כֹּד . עֵיִן תַּחַת עֵיִן שֵׁן תַּחַת שֵׁן יָד תַּחַת יָד
רֶגֶל תַּחַת רֶגֶל:

This Posuk, on the literal reading of it, gives us authority to establish medical and surgical specialties such as ophthalmology, dentistry, and orthopedic surgery. However, because of the unique methods of Biblical and Talmudic exegesis we must explain why the word ‘Tachas’ – under, is used and not an eye for an eye for example, etc. (Bava Kamma 84)

If we look at the letters that come just beneath or after those for ‘eyin’ we see, ‘peh,’ after ‘yud’ we have ‘kaf’ after ‘nun’ we have ‘somach’. Put them together and they spell ‘kesef’, money. So instead of authorizing medical specialties, we really have with this sentence authorized the legal profession and judiciary, who will determine the monetary value of the injuries.

But if there is a fatality, you shall give a life for a life,

כג. וְאִם אָסוֹן יִהְיֶה וְנִתְּתָה נֶפֶשׁ תַּחַת נֶפֶשׁ:

A life for a life

Joshua ben Levi wanted to meet Elijah and he asked to be shown what Elijah does in the world. That night they spent with a poor farmer who owned only one cow. The poor man and his wife welcomed them happily served them food and drink and honored them greatly. In the middle of the night Elijah woke up and with one blow to the head of the cow, killed it. The next night, the two spent with a wealthy man who treated them poorly. Elijah made him a huge palace. The next night they were with a town of haughty self important people who gave them no food. Elijah made them all leaders. The next night was spent in a town of poor people. Elijah made only one person a leader.

Rabbi Joshua ben Levi could not understand this and asked Elijah to explain and he did. He said:

1. The man's wife was ordained to die. So I exchanged the cow for her. One life for a life.
2. The rich, stingy man was soon to find a huge treasure I camouflaged it with this large building so he would never find it.
3. By making everyone a leader, I gave them a great evil. No one will listen to the others
4. and to make one of the poor a leader he will lead them to great success.

And if a person opens a pit, or if a person digs a pit and does not cover it, and a bull or a donkey falls into it,

לג. וְכִי יִפְתַּח אִישׁ בּוֹר אוֹ כִּי יַכְרֶה אִישׁ בּוֹר
וְלֹא יִכְסֶנּוּ וְנָפַל שָׁמָּה שׂוֹר אוֹ חֲמוֹר:

The word pit appears twice in this verse. It can teach us the two rules regarding pit.

‘Bor’, pit, spelled fully, refers to liability. If a person digs a pit 10 tefachim (T) deep, and an animal falls in and dies the person who dug it is liable to pay for the death of the animal. If the pit is only 9T deep and the animal dies he is not liable for his death.

‘Bor’ spelled in shorter form, without the middle letter ‘vov’, teaches us that if a hole is 9T deep and you dig even a little to make it ten Tefachim, you are responsible for the death of the animal that falls in.

If a man steals a bull or a lamb and slaughters it or sells it, he shall pay five cattle for the bull or four sheep for the lamb.

לז. כִּי יִגְנֹב אִישׁ שׁוֹר אוֹ שֶׁה וּטְבַחוּ אוֹ מָכְרוּ
חֲמִשָּׁה בְּקָר יִשְׁלַם תַּחַת הַשׁוֹר וְאַרְבַּע צֹאן
תַּחַת הַשֶּׁה:

The subject of the last verse of Chapter 21 and then the first three verses of Chapter 22 are the same. Regarding a thief who has been caught. In fact in the Torah these verses are in the same paragraph. It is surprising that they don't appear in the same chapter.

The commonly used system of Chapter numbers in Tanach is not of Jewish origin. It was invented by a British scholar in the 13th century who became the Archbishop of Canterbury, named Stephen Langton. He segmented it by chapter. The verses were credited to Robert Estienne, a French printer. The segmentation was done for convenience – to find the place. They have no halachic derivation.

an eye for an eye, a tooth for a tooth, a hand
for a hand, a foot for a foot,

כֹּד. עֵיִן תַּחַת עֵיִן שֵׁן תַּחַת שֵׁן יָד תַּחַת יָד רֶגֶל
תַּחַת רֶגֶל:

It should be abundantly clear that the Torah does not mean retribution against the perpetrator in the form of physically damaging his eye, for example if he had injured the victims eye. What if the offender had only one eye and punishment of an eye for an eye would take away his only eye and make him totally blind? This punishment far exceeds the damage done to the victim and is not the intent of the Torah. Paying the value of that damage is the proper way.

Meam Loez 7:80

an eye for an eye, a tooth for a tooth, a hand
for a hand, a foot for a foot,

כד. עֵין תַּחַת עֵין שֵׁן תַּחַת שֵׁן יָד תַּחַת יָד רֶגֶל
תַּחַת רֶגֶל:

An eye for an eye

- does not mean lex talionis but money
- how do we calculate the value of an eye or a tooth or a hand

It is determined by how much a person would be worth as a slave with normal structures i.e., 2 eyes, 2 hands, all his teeth, and how much less he would be worth injured as he is. The loss in value is how much should be paid by the offender in damages.

Meam Loez 7:79

Mishpatim

Ex21:26

Ex21:27

And if a man strikes the eye of his manservant or the eye of his maidservant and destroys it, he shall set him free in return for his eye,

כּוּ. וְכִי יִכֶּה אִישׁ אֶת עֵין עֶבְדוֹ אוֹ אֶת עֵין אֲמָתוֹ וְשִׁחַתָּהּ לְחַפְּשֵׁי יְשִׁלְחֶנּוּ תַּחַת עֵינוֹ:

ADD EX21:27!!!!!!!!!!!!

If a man strikes his slave in the eye and destroys it...

Or he strikes his slave in the tooth and it is knocked about.

The slave (a gentle slave) goes out free.

This rule applies if the master causes the loss of any of the 24 terminal parts of the body 10 toes, 10 fingers, 2 ears, nose or sexual organ.

Why the redundancy? If either the example of eye or tooth were taught would we not understand the other? Not so. If the Torah had only mentioned tooth we might think it applies even to a child's temporary tooth that will be eventually replaced. Therefore the Torah teaches us eye which can never be replaced to teach only non-replaceable parts are referred to here.

In addition, if the Torah mentioned only eye, I might think damage to organs present at birth is included and since a person is not born with teeth a loss of a tooth would not be sufficient to free a slave. The Torah therefore teaches us tooth to clarify this point.

And if a bull gores a man or a woman and [that one] dies, the bull shall surely be stoned, and its flesh shall not be eaten, and the owner of the bull is clean.

כח. וְכִי יִגַּח שׁוֹר אֶת אִישׁ אוֹ אֶת אִשָּׁה וּמָת
 סָקוּל יִסְקַל הַשׁוֹר וְלֹא יֵאָכַל אֶת בְּשָׂרוֹ וּבֵעַל
 הַשׁוֹר נָקִי:

If an ox gores a man or a woman and he dies “The ox shall surely be stoned and its flesh not be eaten, and the owner of the ox shall be clean.

Is it not redundant to tell us the meat of a stoned animal obviously not ritually slaughtered, is a Neveillah, and cannot be eaten?

What if instead of losing the value of his ox the owner after its sentence is final, rushes to slaughter his ox. Can he now sell it or eat it?

This seeming redundancy is needed to advise us in such a case. No benefit may come to him from this ox and is implied by the second ½ of the sentence. “The owner shall be clean,” suggests that the owner should do nothing that circumvents the judgment.

But if it is a [habitually] goring bull since yesterday and the day before yesterday, and its owner had been warned, but he did not guard it, and it puts to death a man or a woman, the bull shall be stoned, and also its owner shall be put to death,

כט. וְאִם שׁוֹר נִגַּח הוּא מִתְמַל שְׁלֹשִׁים וְהוֹעֵד
בְּבָעָלָיו וְלֹא יִשְׁמְרֵנוּ וְהִמִּית אִישׁ אִוְ אִשָּׁה
הַשׁוֹר יִסָּקֵל וְגַם בְּעָלָיו יוּמָת:

But if the bull was in the habit of goring. It not only gored today, but it also gored yesterday and the Third day previous, i.e., means on a total of three occasions, and the owner is warned, that is the situation in where the bull is stoned and the owner shall also die (but bidei Shamayim), God will punish him and cause him to die before his time.

Mishpatim

Ex22:3:12-13

If the stolen article is found in his possession whether a bull, a donkey, or a lamb live ones he shall pay twofold.

ג. אִם הַמָּצָא תִמָּצָא בְיָדוֹ הַגֵּנֵבָה מִשּׁוֹר עַד
חֲמֹר עַד שָׁה חַיִּים שְׁנַיִם יִשְׁלֵם:

If the theft is certainly found in his hand alive he will pay back double.

Why double? Why not just pay back what he stole and call it even. Each one has his correct amount?

No, we do to the thief what he wanted to do to the other fellow. The thief wanted the other fellow to lose for example 5 dollars and for himself to gain five dollars. By making the thief pay 10 dollars he causes the other fellow to gain 5 dollars and himself to lose 5 dollars.

Torah Gems 2:154

Rabbeinu Bahya

Mishpatim

Ex22:7:9

Ex 22:8:22,28

If the thief is not found, the homeowner shall approach the judges, [to swear] that he has not laid his hand upon his neighbor's property.

ז. אִם לֹא יִמָּצָא הַגָּנֵב וְנִקְרַב בְּעַל הַבַּיִת
אֶל הַאֲלֵהִים אִם לֹא שָׁלַח יָדוֹ בְּמִלְאֲכַת
רֵעֵהוּ:

For any sinful word, for a bull, for a donkey, for a lamb, for a garment, for any lost article, concerning which he will say that this is it, the plea[s] of both parties shall come to the judges, [and] whoever the judges declare guilty shall pay twofold to his neighbor.

ח. עַל כָּל דְּבַר פְּשַׁע עַל שׂוֹר עַל חֲמוֹר עַל
שֶׁה עַל שְׁלֵמָה עַל כָּל אֲבִדָּה אֲשֶׁר יֹאמֶר כִּי
הוּא זֶה עַד הַאֲלֵהִים יָבֹא דְבַר שְׁנֵיהֶם אֲשֶׁר
יִרְשִׁיעַן אֱלֹהִים יִשְׁלֹם שְׁנַיִם לְרֵעֵהוּ:

The master of the house shall approach the judge

The next verse mentions judge twice more

The three fold mention of “judge” indicates that three judges are required for this case which is a case of thefts.

BT Sanhedrin 26

Ex22:8 For every matter of trespass be it ox ass sheep clothing or any lost thing where one party says this is it both parties come before the judge and he whom the judge condemns shall pay 2 x to his neighbor.

Judges

Posuk 22:7 & 8 mention judges 3 x; therefore, we need three judges. In cases involving ‘gezelus’, theft, we need three judges in the Bais Din.

Mishpatim

Ex22:24:3-8

When you lend money to My people, to the poor person [who is] with you, you shall not behave toward him as a lender; you shall not impose interest upon him.

כד. אם כסף תלוּה את עמי את העני עמך
לא תהיה לו כנשה לא תשימון עליו נשך:

Value of charity

When you lend money to any of my people who is poor with you.

The poor man lives with you to help you. You can be kind to him in this world and he helps you in the world to come by your being rewarded for having helped him.

Munk p83

Mishpatim

Ex22:8:18-20

For any sinful word, for a bull, for a donkey, for a lamb, for a garment, for any lost article, concerning which he will say that this is it, the plea[s] of both parties shall come to the judges, [and] whoever the judges declare guilty shall pay twofold to his neighbor.

ח. על כָּל דְּבַר פְּשַׁע עַל שׁוֹר עַל חֲמוֹר עַל
שָׁה עַל שְׁלֵמָה עַל כָּל אֲבֵדָה אֲשֶׁר יֹאמַר כִּי
הוּא זֶה עַד הָאֱלֹהִים יָבֹא דְבַר שְׁנֵיהֶם אֲשֶׁר
יִרְשִׁיעַן אֱלֹהִים יִשְׁלַם שְׁנַיִם לְרֵעֵהוּ:

That he says, “this is it”.

A person who admits to part, has to swear.

A person who denies it all he is believed.

because a person would not have such chutzpah as to deny it all if he really owed him a part of it.

This is the principle of ‘Modeh beMiktzaz Kofer Hakol’

If it refers to a watchman, or if it refers to lender. He did him a favor (Bava Kamma 107) and he is less liable to have chutzpah to deny unless it is really true.

Sanhedrin 2b

Mishpatim

Ex22:30:1-2

And you shall be holy people to Me, and flesh torn in the field you shall not eat; you shall throw it to the dog[s].

ל. וְאַנְשֵׁי קֹדֶשׁ תִּהְיוּ לִי וּבֶשֶׂר בַּשָּׂדֶה
טִרְפָּה לֹא תֹאכְלוּ לְכָלֵב תִּשְׁלֹכוּ אֹתוֹ:

‘Anshe kodesh’, people of holiness.

Not ‘anashim kedoshim’, holy people innately holy, not so.

We must work at it and master all our instincts and inclinations to do improper acts and place our abilities at the disposal of God’s will.

Munk 195

You shall not follow the majority for evil, and you shall not respond concerning a lawsuit to follow many to pervert [justice].

ב. לא תהיה אַחֲרֵי רַבִּים לְרַעַת וְלֹא תַעֲנֶה
עַל רַב לְנִטַּת אַחֲרֵי רַבִּים לְהַטֹּת:

Don't respond to a grievance by following the majority for evil.

‘Rov’ means majority. ‘Rav’, means master. ‘Riv’, means grievance.

- You may not contradict a ‘Rav’, master
- You may not respond against a ‘Rav’, master

The word ‘riv’, grievance, can be pronounced ‘rav’, teach us. No member of Beis din has permission to contradict the words of a senior member of the court. Therefore, the lesser judges must give their opinions first.

Rashi

BT Sanhedrin 32a

Kestenbaum 177

Mishpatim

Ex23:2:1-5

You shall not follow the majority for evil, and you shall not respond concerning a lawsuit to follow many to pervert [justice].

ב. לֹא תִהְיֶה אַחֲרֵי רַבִּים לְרַעַת וְלֹא תִעָנֶה
עַל רַב לְנִטְת אַחֲרֵי רַבִּים לְהַטֹּת:

“Don’t follow the majority for evil”

Suggests that to follow the majority for good is proper.

It is from this phrase that we learn the halachic principle that we follow the opinion of the majority. This principle is exemplified by the following occurrence in our Gemorah Shabbos 13b1.

On a certain day a vote was taken on various issues and they were counted and Bais Shammai outnumbered Bais Hillel and therefore the law is like Beis Shammai.

Mishpatim

Ex23:2:6-13

You shall not follow the majority for evil, and you shall not respond concerning a lawsuit to follow many to pervert [justice].

ב. לֹא תִהְיֶה אַחֲרֵי רַבִּים לְרַעַת וְלֹא תַעֲנֶה
עַל רַב לְנִטְת אַחֲרֵי רַבִּים לְהַטֹּת:

Do not follow a majority to harm

Do not follow the majority to pervert justice

The second statement seems superfluous since if we are not to follow a majority to harm it must be that we follow a majority to acquit. Therefore, the second statement teaches us we do follow a majority to convict or to acquit if that perverts justice.

The majority is different, to acquit can be a one vote majority but to convict we need a two vote majority. Since we can't have an equal number of judges on a court we make the number 23 and that is why a lesser Sanhedrin has 23 judges.

Mishpatim

Ex23:4:1-2

Ex23:5:1-2

If you come upon your enemy's bull or his stray donkey, you shall surely return it to him.

ד. כִּי תִפְגַּע שׁוֹר אֵיבֶךָ אוֹ חֲמֹרוֹ תַעֲהוּ הַשֵּׁב
תְּשִׁיבֵנּוּ לוֹ:

If you see your enemy's donkey lying under its burden would you refrain from helping him?
You shall surely help along with him.

ה. כִּי תִרְאֶה חֲמֹר שִׁנְאָךָ רֹבֵץ תַּחַת
מִשָּׂאוֹ וְחִדַּלְתָּ מֵעֲזֹב לוֹ עֲזַב תַּעֲזֹב עִמּוֹ:

if you encounter – come upon

“If you encounter” – “if you see,” seems redundant.

If it only said ‘tifgah’ encounter, you might think it has to be just in front of you, but if it is some distance away you have no obligation to help.

Notso, therefore it also says ‘if you see’. Even if it is far away you should help.

It is estimated that approximately 1/10 of a mile from you is in your range of responsibility.

Mechilta

Kestenbaum p177

Mishpatim

Ex23:5:5

If you see your enemy's donkey lying under its burden would you refrain from helping him?
You shall surely help along with him.

ה. כִּי תִרְאֶה חֲמֹר שֶׁנֶּאֱקָר רֵיִךְ תַּחַת מְשָׂאוֹ
וְחָדַלְתָּ מֵעֲזֹב לוֹ עֲזֹב תֵּעֲזֹב עִמּוֹ:

Collapsed

Written ‘roveitz’, implying that the animal collapsed once due to overloading.

Not ‘ravtzan’, collapsing frequently from overloading.

If an animal is overburdened once we are obligated to help the owner unload it
but if the animal is overburdened regularly we are not obliged to help.

(Bava Metzia 33a)

Munk

Mishpatim

Ex23:7:1-3

Distance yourself from a false matter; and do not kill a truly innocent person or one who has been declared innocent, for I will not vindicate a guilty person.

ז. מְדַבֵּר שֶׁקֶר תִּרְחֹק וְנָקִי וְצַדִּיק אֵל
תִּהְרֹג כִּי לֹא אֶצְדִּיק רָשָׁע:

Go far away from falsehood

Instead of a simple expression i.e., ‘lo teshaker’ do not lie, the Torah uses this unusual expression to prohibit lying.

Read ‘devar’ matter, as ‘dibur’, speech. It is speech that brings one to a false matter. Be cautious in your speech.

Torah Gems 1:161

Mishpatim

Ex23:8:10

You shall not accept a bribe, for a bribe will blind the clear sighted and corrupt words that are right.

ח. וְשֹׁחַד לֹא תִקַּח כִּי הַשֹּׁחַד יְעוֹרֵר
פְּקוּחִים וַיְסַלֵּף דְּבָרֵי צְדִיקִים:

Don't accept a bribe for.... will corrupt the words that are just.

The word 'tzadikim', just, can be written with one 'yud' and be more grammatically correct. The 'yud' of the plural is dropped when the 'chirik gadol' appears twice in a row 'yud' and 'yud mem'. Ours is the only verse which spells 'tzadikim' in full! It can be used to imply that even if the judges are completely righteous and just, a bribe may corrupt their judgment.

Mischos Chai
Kestenbaum p177

Mishpatim

Concerning all that I have said to you you shall beware, and the name of the gods of others you shall not mention; it shall not be heard through your mouth.

Ex23:13:10:6-8

יג. וּבְכָל אֲשֶׁר אָמַרְתִּי אֵלֵיכֶם תִּשְׁמְרוּ וְשֵׁם
אֱלֹהִים אֲחֵרִים לֹא תִזְכְּרוּ לֹא יִשְׁמַע עַל פִּיךָ:

Make no mention of the names of other gods, they shall not be heard on your lips

This is a prohibition against a Jew causing a pagan to for example, “swear by the name of your god to repay this loan”. It is forbidden, to make any use of their god(s).

Meam Loez 17:15

A Jew should not say meet me at that religious statue or in front of the church.

You must not make use of items that pagans consider as their god’s. Except for natural objects i.e., sun, moon, stars.

Mishpatim

Ex23:19:10

The choicest of the first fruits of your soil you shall bring to the house of the Lord, your God. You shall not cook a kid in its mother's milk.

יִט. יִרְאֲשִׁית בְּפִרְיֵי אֲדָמָתְךָ תָּבִיא בֵּית
יְהוָה אֱלֹהֶיךָ לֹא תִבְשֵׁל גְּדִי בְחֵלֶב אִמּוֹ:

Bais Hashem

The dwelling place of the Shechinah, God's presence on earth is the Sanctuary, Bais Hashem.

Isaiah 56:7

Monk p67

Mishpatim

Ex23:21:12-14

Beware of him and obey him; do not rebel against him, for he will not forgive your transgression, for My Name is within him.

כא. הַשָּׁמַר מִפְּנֵי וְשָׁמַע בְּקִלּוֹ אֶל תִּמְר בּוֹ
כִּי לֹא יִשָּׂא לְפָשְׁעֵכֶם כִּי שְׁמִי בְּקִרְבּוֹ:

For My Name is within him

The Gemorah Sanhedrin 38b explains what this means. (and supports the use of Gematria as a legitimate method of Biblical exegesis).

The Gematria of the name of the angel referred to here ‘metatrin’ is the same as the Divine name Shaddai

Mem-40, Tes-90, Tes-90, Resh-200, Yud-10, Nun -50 = 314

Shin -300, Daled – 4, Yud – 10 = 314

In this way God’s name is within the angel metatron’s name.

Rashi

Kestenbaum p179

Mishpatim

Ex23:22:5,9

For if you hearken to his voice and do all that I say, I will hate your enemies and oppress your adversaries.

כב. כִּי אִם שָׁמַעַתְּ תִשְׁמַע בְּקוֹלִי וְעָשִׂיתָ כֹּל
אֲשֶׁר אֲדַבֵּר וְאִיבֹתִי אֶת אִיבֵיךָ וְצָרְתִי אֶת
צָרְךָ:

If you listen to his voice and do all that I will say

Change of person in this sentence. What does it imply? It seems to be a contradiction.

Just as if one says, “I can see by the light of the moon”, and his friend says, “it is really the light of the sun”, both are correct.

The words of the angel do not originate with him. They are words God ordered him to speak. So there is no contradiction in this sense.

Ibn Ezra

Kestenbaum p179

Mishpatim

Ex23:23

For My angel will go before you, and bring you to the Amorites, the Hittites, the Perizzites, the Canaanites, the Hivvites, and the Jebusites, and I will destroy them.

כג. כִּי יֵלֶךְ מַלְאָכִי לְפָנֶיךָ וְהֵבִיאָךְ אֶל הָאֲמֹרִי
וְהַחִתִּי וְהַפְּרִזִּי וְהַכְּנַעֲנִי הַחִוִּי וְהַיְבוּסִי
וְהַכְּחַדְתִּי:

The land of Israel was inhabited by 7 nations. Yet only six are mentioned here that the Israelites would have to confront and annihilate. Did the Torah forget one?

No, one nation the Girgashites Deut 7:1 when they heard that the Israelites were coming become frightened and abandoned the land of Canaan on their own.

Rashi to 33:2

Kestenbaum p179

Mishpatim

Ex23:25:1,7

And you shall worship the Lord, your God, and He will bless your food and your drink, and I will remove illness from your midst.

כה. וְעַבַדְתֶּם אֶת יְהוָה אֱלֹהֵיכֶם וּבִרְךְ אֶת לֶחֶמְךָ וְאֶת מִימֶיךָ וַהֲסֵרְתִי מִמְּחֹלָה מִקִּרְבְּךָ:

You (plural) shall serve Hashem your (plural) God

But the verse then continues in the singular.

He shall bless your (singular) bread and your (singular) waters.

The first part of the verse refers to communal prayer with is never rejected (see BT Berachos 8A) and the next section refers to God's response. He blesses each individual according to his needs.

Baal Haturim
Kestenbaum p179

Mishpatim

Ex23:25:10-12

And you shall worship the Lord, your God, and He will bless your food and your drink, and I will remove illness from your midst.

כה. וְעַבַדְתֶּם אֶת יְהוָה אֱלֹהֵיכֶם וּבִרְךְ.
אֶת לַחֲמֶךָ וְאֶת מִימֶיךָ וְהִסְרֹתִי מִמְּחֻלָּה
מִקִּרְבְּךָ:

Preventative medicine

If you will indeed... listen to my voice.

I will take sickness away from the midst of you.

Mishpatim

Ex23:28:3

And I will send the tzir'ah before you, and it will drive out the Hivvites, the Canaanites, and the Hittites from before you.

כח. וְשַׁלַּחְתִּי אֶת הַצְּרָעָה לְפָנֶיךָ וְגִרְשָׁה
אֶת הַחִיִּי אֶת הַכְּנַעֲנִי וְאֶת הַחִתִּי מִלְּפָנֶיךָ

and I will send the hornet swarm before you and I will drive away.

These are only three of the Nations why only them?

The Hivites and Canaanites lived east of the Jordan River and Hittites just on the west bank of the Jordan the Hornets did not penetrate deeper into Israel.

Rashi

Kestenbaum p179

Mishpatim

So Moses came and told the people all the words of the Lord and all the ordinances, and all the people answered in unison and said, "All the words that the Lord has spoken we will do."

And he took the Book of the Covenant and read it within the hearing of the people, and they said, "All that the Lord spoke we will do and we will hear."

The Israelites accepted the Torah three times.

Ex19:8 before they received the Torah they proclaimed we will do everything that God proclaims. Refers to the commandments received at Marah Ex15:25 'Naaseh', - we will do.

Ex24:3 refers to what they heard at Sinai i.e., the 10 commandments 'Naaseh', - we will do.

Ex24:7 Finally here they say 'Naaseh', we will do all that we have been told to do and 'nishamah', and we will listen and obey whatever we will be told in the future.

Ex24:3.7:23

Ex 24:7:

ג. וַיָּבֵא מֹשֶׁה וַיְסַפֵּר לָעָם אֶת כָּל דְּבָרֵי יְהוָה
וְאֵת כָּל הַמִּשְׁפָּטִים וַיַּעַן כָּל הָעָם קוֹל אֶחָד
וַיֹּאמְרוּ כָּל הַדְּבָרִים אֲשֶׁר דָּבַר יְהוָה נַעֲשֶׂה:

ז. וַיִּקַּח סֵפֶר הַבְּרִית וַיִּקְרָא בְּאָזְנֵי הָעָם
וַיֹּאמְרוּ כָּל אֲשֶׁר דָּבַר יְהוָה נַעֲשֶׂה
וְנִשְׁמָע:

Kol HaTorah

Kestenbaum 179

And he took the Book of the Covenant and read it within the hearing of the people, and they said, "All that the Lord spoke we will do and we will hear."

ז. וַיִּקַּח סֵפֶר הַבְּרִית וַיִּקְרָא בְּאָזְנֵי הָעָם
וַיֹּאמְרוּ כָּל אֲשֶׁר דִּבֶּר יְהוָה נַעֲשֶׂה וְנִשְׁמָע

We will do and we will listen

even before we understand it.

We shall do and then we will understand it.

Munk p90

- Indicates an acceptance of all that God commanded.
- This relates to the written law.
- They accepted the oral law when in Megillos Esther 9:27 it is written ‘kimu vekibad’ is written without the ‘vov’ of plurality, ‘vekiblu’. This indicates that now all the Jewish people were united as one and they accepted the entire Torah.

Munk 48

-As sincere as this pledge seems they soon worshipped the Golden Calf.

Munk 184

Mishpatim

Ex24:7:12

And he took the Book of the Covenant and read it within the hearing of the people, and they said, "All that the Lord spoke we will do and we will hear."

ז. וַיִּקַּח סֵפֶר הַבְּרִית וַיִּקְרָא בְּאָזְנֵי הָעָם
וַיֹּאמְרוּ כָּל אֲשֶׁר דִּבֶּר יְהוָה נַעֲשֶׂה וְנִשְׁמָע

We shall do it and then we shall understand it.

As symbolized by the tefillin. We first put it on the arm, signifying deed and then on the head signifying thought. We pledge to carry out the torah teachings even before we understand it.

Munk p90

Mishpatim

Ex24:14:13

And to the elders he said, "Wait for us here until we return to you, and here Aaron and Hur are with you; whoever has a case, let him go to them."

יֵד. וְאֵל הַזְקֵנִים אָמַר שְׁבוּ לָנוּ בְּזָה עַד אֲשֶׁר
נָשׁוּב אֵלֵיכֶם וְהִנֵּה אֶהְרֵן וְחֹר וְעִמָּכֶם מִי בְעַל
דְּבָרִים יִגֹּשׁ אֲלֵהֶם:

Behold Aaron and Hur are with you

Who was Hur?

He was the son of Miriam and her husband Caleb.

The spy from the tribe of Benjamin who disputed together with Joshua, the evil report of the other 10 spies. Hur tried to rebuke the people for wishing to build the golden calf and they killed him.

God chose Hur's grandchild, Bezalel, to construct the Mishkan Ex31:1-11

Mishpatim

Ex24:16:7

And the glory of the Lord rested on Mount Sinai, and the cloud covered it for six days, and He called to Moses on the seventh day from within the cloud.

טז. וַיִּשְׁכַּן כְּבוֹד יְהוָה עַל הַר סִינַי
וַיִּכְסֶהוּ הָעָנָן שֵׁשֶׁת יָמִים וַיִּקְרָא אֶל
מֹשֶׁה בַּיּוֹם הַשְּׁבִיעִי מִתּוֹךְ הָעָנָן:

and the glory of God rested upon Mt. Sinai and the cloud covered (him) (Moses) it for 6 days and God called to Moses on the 7th day.

The Gemora (Resh Lakish) learns the word ‘Vayichasehu’ and the cloud covered, to refer to Moshe. Not as it is usually translated the cloud covered it the mountain of Sinai.

This idea teaches that everyone who enters the presence of God required sequestration for six days beforehand.

We learn from this that the Kohen Gadol is to be sequestered for six days before entering the Holy of Holies.

Terumah(19)
Exodus 25:2

Terumah

Ex25:2:7

"Speak to the children of Israel, and have them take for Me an offering; from every person whose heart inspires him to generosity, you shall take My offering.

ב. דְּבַר אֶל בְּנֵי יִשְׂרָאֵל וְיִקְחוּ לִי תְרוּמָה
מֵאֵת כָּל אִישׁ אֲשֶׁר יִדְבְּנוּ לְבוֹתָקְחוּ אֶת
תְּרוּמָתִי:

And take for me an elevated offering

To me - for God

When you give charity you give it not only to help the poor but because you are obeying God's commandment. Do it for me 'l'sheim shamayim', for the sake of heaven.

God represents the 'yud'.

The hand represents the five fingers, 'heh'.

An arm that is outstretched to give is the 'vov'.

The hand of the poor receiving the charity is 'heh', five fingers.

Together they spell God's name in Hebrew 'yud, heh, vov, heh'.

Meam Loez 9:7

Terumah

Ex25:2:7

"Speak to the children of Israel, and have them take for Me an offering; from every person whose heart inspires him to generosity, you shall take My offering.

ב. דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל וְיִקְחוּ לִי תְרוּמָה
מֵאֵת כָּל אִישׁ אֲשֶׁר יִדְבְּנוּ לְבוֹתָקְחוּ אֶת
תְּרוּמָתִי:

The words ‘Terumah’ is used instead of ‘Nedavah’, which denotes a gift or a contribution urged by the collectors because he sees the troubles of the poor or the donor seeks merit by giving charity to help him in his situation.

Terumah is not so much a donation as it is money set aside.

Root word ‘rom’, to uplift. The effect of these contributions was to elevate the giver and to improve the life of the recipient.

Meam Loez 9:9

Terumah

Ex25:2:7

Speak to the children of Israel, and have them take for Me an offering; from every person whose heart inspires him to generosity, you shall take My offering.

ב. דְּבַר אֶל בְּנֵי יִשְׂרָאֵל וַיִּקְחוּ לִי תְרוּמָה
מֵאֵת כָּל אִישׁ אֲשֶׁר יִדְבְּנוּ לְבוֹתָקְחוּ אֶת
תְּרוּמָתִי:

There are five who do not give Terumah and if they do their Terumah is not valid. The Posuk delineates.

- Speak
- to the children of Israel
- from every man
- whose heart prompts
- and this is the Terumah you shall take from them. To exclude a person who gives Terumah that is not his.
- to exclude a deaf mute
- to exclude a gentile
- to exclude a minor
- to exclude an ignoramus

Torah Temimah Ex 2:43

Talmud Yerushalmi Terumoth 1:1

Terumah

Ex25:2:5

Speak to the children of Israel, and have them take for Me an offering; from every person whose heart inspires him to generosity, you shall take My offering.

ב. דְּבַר אֶל בְּנֵי יִשְׂרָאֵל וַיִּקְחוּ לִי תְרוּמָה
מֵאֵת כָּל אִישׁ אֲשֶׁר יִדְבְּנוּ לִבּוֹ תִקְחוּ אֶת
תְּרוּמָתִי:

That they take me an offering

Why does it say take instead of give?

Because a wise person knows that when he gives Tzedakah he is the one who receives. He receives merit, a spiritual reward that endures forever.

Meam Loez 9:9

He who gives really takes.

Torah Gems 2:167

Terumah

Ex25:2:5:12-14

Speak to the children of Israel, and have them take for Me an offering; from every person whose heart inspires him to generosity, you shall take My offering.

ב. דִּבֶּר אֶל בְּנֵי יִשְׂרָאֵל וַיִּקְחוּ לִי תְרוּמָה
מֵאֵת כָּל אִישׁ אֲשֶׁר יִדְבְּנוּ לְבָבוֹ תִקְחוּ אֶת
תְרוּמָתִי:

Take for me an offering – Ex25:2:5

And a man who gives as a direction from his heart - Ex25:2:12-13

Take my offering Ex25:2:14

These statements are not redundant. The first person gives ‘leshmah’, for God’s sake. The second gives since his personal inclination dictates.

The third may not wish to give so you take it.

Terumah

Ex25:2:6

Speak to the children of Israel, and have them take for Me an offering; from every person whose heart inspires him to generosity, you shall take My offering.

ב. דְּבַר אֶל בְּנֵי יִשְׂרָאֵל וְיִקְחוּ לִי תְרוּמָה
מֵאֵת כָּל אִישׁ אֲשֶׁר יִדְבְּנוּ לְבוֹתָקְחוּ אֶת
תְּרוּמָתִי:

That they take for me an offering

Rashi translates “me” “for my sake”. However, it could be a printers error in the Rashi and should be written ‘mi-sheli’, “from me mine”.

This would stress to us that any Tzedakah we give originally belongs to God and it is only because he allowed us to have it can we give it.

Man is in no position to give to God. Everything already belongs to God.

Terumah

Ex25:3:6-8

And this is the offering that you shall take from them: gold, silver, and copper;

ג. וְזֹאת הַתְּרוּמָה אֲשֶׁר תִּקְחוּ מֵאֲתֵם זָהָב
וְכֶסֶף וְנְחֹשֶׁת:

and this is the offering which you will take of them gold silver and brass.

Did God need these precious items? No, man holds them precious and therefore God wanted man to be able to demonstrate his love to God by giving something he holds dear.

Torah Gems 2:171

Terumah

Ex25:3:6-8

And this is the offering that you shall take from them: gold, silver, and copper;

ג. וְזֹאת הַתְּרוּמָה אֲשֶׁר תִּקְחוּ מֵאֲתָם זָהָב וְכֶסֶף וְנְחֹשֶׁת:

Gold silver and brass

Denote the days the Torah is read in the synagogue.

Gold ‘Zahav’ Zayin = 7 = Sabbath

 heh = 5 = Thursday

 bais = 2 = Monday

Silver ‘Keseiph’ Kuph = Kippur – Yom Kippur

 Samach = Succoth

 Peh = Pesach

Copper – ‘Nechoshes’ – nun - neros = Chanukah candles

Ches - Rosh Chodesh and Rosh Hashanah

Shin - Shavuoth, Shimini Atzeret, Simchat Torah

Taf - Taanith - public fast days

Rabbi Moses Shreiber p165

Well Springs of Torah

Terumah

Ex25:5:6-7

ram skins dyed red, tachash skins, and acacia wood;

ה. וְעֹרֹת אֵילִם מְאֻדָּמִים וְעֹרֹת תְּחָשִׁים וְעֹצֵי
שִׁטִּים:

Shittim wood

These are trees of Acacia brought by Jacob when he first went to join Joseph in Egypt. They are not found in Egypt and would be needed to build a Tabernacle. The Egyptians asked them why do you need 10 cubit sized beams in the desert for your three days. They would explain that they were necessary to build an Altar. These trees grew along the Shittim Brook. It produces no fruit and therefore, can be used for building without having to destroy a fruit tree and violate 'bal tashchis', the prohibition against wastefulness.

The word 'shittim' may be an acrostic from the following:

Shin - Shalom peace - God made peace with them

Tes - Torah good - God granted them good

Yud - Yeshuah salvation - save them from their sins

Mem - Mechilah-forgiveness - forgave them for the sin of the Golden Calf

Terumah

Ex25:6:2

oil for lighting, spices for the anointing oil and for the incense;

ו. שֶׁמֶן לְמָאֵר בְּשִׁמִּים לְשֶׁמֶן הַמְּשֻׁחָה
וְלִקְטֹרֶת הַסִּמִּים:

For a light

Spelled without a ‘vov’ (1) to suggest that God does not need the light of an illuminated menorah. He is the creator of light.

Baal Haturim
Kestenbaum p181

Terumah

Ex25:7:1-4

shoham stones and filling stones for the ephod
and for the choshen.

ז. אֲבָנֵי שֵׁהֶם וְאַבְנֵי מְלֵאִים לְאַפֹּד וְלַחֹשֶׁן:

Why were these items mentioned only after all the other eleven types of material?
They should have been listed even ahead of gold and silver since they are of
superior value,.

Perhaps because the princes who contributed these stones waited to do so only
after the common people had made their donations, the Torah mentions them last,.

Or Hachaim 2:758

Terumah

Ex25:8:2

And they shall make Me a sanctuary and I will dwell in their midst

ח. וְעָשׂוּ לִי מִקְדָּשׁ וְשִׁכַנְתִּי בְּתוֹכְכֶם:

They should make a Tabernacle for me to place my presence amongst them.

‘Li’, means ‘lesheim shamayim’, for the name of Heaven

BT Temurah 31b. - How do we know that those who build the Bais Hamikdash get paid from the money of the Bais Hamikdash?

‘Li’. Means, Mi Sheli, from my property

Seems like a controversy The builders should work for the name of Heaven yet get paid from the money of the Bais Hamikdash?

No, even though they should get paid for it, they should do it ‘lesheim shamayim’ instead.

Terumah

Ex25:8:5

And they shall make Me a sanctuary and I will dwell in their midst

ח. וְעָשׂוּ לִי מִקְדָּשׁ וְשָׁכַנְתִּי בְּתוֹכְכֶם:

They will build me a sanctuary
and I will dwell in their midst.

From the word ‘betoacham’, in their midst, instead of ‘betocho’, in its midst, we derive that the Shechunah resides in the people.

Zohar 1:129

The Shechinah extends beyond the Tabernacle to include the entire camp.

Or Hachayim 2:760

And each of us must make a place within us where the Holy presence may dwell.

Meam Loez 9:26

Munk p172

Wells Springs of Torah p167

And they shall make Me a sanctuary and I will
dwell in their midst

ח. וְעָשׂוּ לִי מִקְדָּשׁ וְשִׁכַנְתִּי בְּתוֹכָם:

Why did God command that we build the Tabernacle? It is a response to the Golden Calf. The Golden Calf showed that the people needed a visible tangible symbol of the Divine. Abstract was not easy to grasp. It is a concession to human frailty. The Tabernacle provided a form of worship which was a cure and healing for this weakness!

How is the ‘mikdash’, Tabernacle, a response to the Golden Calf it is not mentioned till Chapter 32?

Rashi – Ibn Ezra -The Torah is not written in chronological order.

Rambam - disagrees and assumes that where-ever possible the narrative order is in chronological order.

Rabbeinu Bachya says this shows that God provided the antidote and only then delivered the disease.

- there were no orders for animal sacrifices as you left Egypt.
- Moses hit and did not talk to the Rock

Terumah

Ex25:10:1

They shall make an ark of acacia wood, two and a half cubits its length, a cubit and a half its width, and a cubit and a half its height.

י. וְעָשׂוּ אֲרוֹן עֲצֵי שִׁטִּים אֲמַתַּיִם וְחֵצֵי אַרְכּוֹ
וְאַמָּה וְחֵצֵי רָחְבוֹ וְאַמָּה וְחֵצֵי קִמְתּוֹ:

and they shall make an Ark

Till now Moshe was directed “and you shall make”.

Now in making the Ark and Tabernacle God orders and “they shall make”, to indicate that this is now are a community project, all must participate and have an equal share in it.

Torah Gems 2:173

Terumah

Ex25:10:6,9,12

They shall make an ark of acacia wood, two and a half cubits its length, a cubit and a half its width, and a cubit and a half its height.

י. וְעָשׂוּ אֲרוֹן עֲצֵי שִׁטִּים אֲמֹתַיִם וַחֲצֵי אַרְכּוֹ
וְאַמָּה וַחֲצֵי רֹחְבוֹ וְאַמָּה וַחֲצֵי קִמְתּוֹ:

The measurements of the Ark of the law are given in fractions rather than whole numbers. This is to remind scholars of the law that even they have not attained perfection and “wholeness” in their knowledge.

Well Springs of Torah p168

Terumah

Ex25:11:3-6

And you shall overlay it with pure gold; from inside and from outside you shall overlay it, and you shall make upon it a golden crown all around.

יֵא. וְצִפִּיתָ אֹתוֹ זָהָב טָהוֹר מִבֵּית וּמִחוּץ
תְּצַפְּנוּ וְעָשִׂיתָ עָלָיו זָרָהָב סָבִיב:

Cover it in pure gold from inside and from outside.

Symbolizes that a Jew and a Torah scholar must be consistent. His inner character must match his outside behavior. His actions must mirror his professed beliefs.

Stone p 447

R Chananel

BT Yoma 72b

Why gold? To atone for the gold of the calf.

TY Shekalim 1:1

T Tememah Ex p247

Terumah

Ex25:15:5-6

The poles of the ark shall be in the rings; they shall not be removed from it.

טו. בְּטִבְעַת הָאָרֶן יִהְיוּ הַבַּדִּים לֹא יִסְרוּ מִמֶּנּוּ:

In one place it says “They shall not depart from it”. Ex25:15

In another Ex25:14, “and you shall place the poles in the rings”, implying that they do depart from it. How can this be reconciled?

Answer: They are to be inserted in such a manner that they hang loose in the rings since they are narrow in the middle and do not depart since the poles are wider at the ends.

T Temimah 2:246
BT Yoma 72b

Terumah

Ex25:20:10-13

The cherubim shall have their wings spread upwards, shielding the ark cover with their wings, with their faces toward one another; [turned] toward the ark cover shall be the faces of the cherubim.

כ. וְהָיוּ הַכְּרֻבִים פְּרָשֵׁי כְנָפִים לְמַעַל הַסִּכָּכִים
בְּכַנְפֵיהֶם עַל הַכַּפֹּת וּפְנֵיהֶם אִישׁ אֶל אָחִיו
אֶל הַכַּפֹּת יִהְיוּ פְּנֵי הַכְּרֻבִים:

With their faces one to another.

The individual must think not only of himself, but also of his fellow. He must provide a proper atmosphere for all to survive and remain true to Judaism. Faced to each other not faced toward God's house. That is what God asks of us. Relationships between people are more important than the bricks and mortar of the physical aspect of Judaism.

Terumah

Ex25:30:3

And you shall place on the table showbread
before Me at all times.

ל. וְנָתַתָּ עַל הַשֻּׁלְחָן לֶחֶם פָּנִים לְפָנַי תָּמִיד:

Root word ‘shalach’, - to send.

God will send him blessing and prosperity.

God will send him guests that permit him to show them kindness and he will be rewarded in the future.

The word ‘shulchan’ Table, spelled backwards is ‘Nachalas’ an acrostic for
‘Notzer chesed laalaphim shamor’,

“He draws kindness to thousands it is kept” means the kindness a person shows to his guests and to the poor is preserved for many generations.

Terumah

Ex25:31:6

And you shall make a menorah of pure gold.
The menorah shall be made of hammered work; its base and its stem, its goblets, its knobs, and its flowers shall [all] be [one piece] with it.

לא. וְעָשִׂיתָ מִנְרֹת זָהָב טָהוֹר מִקְשָׁה
תַּעֲשֶׂה הַמְּנוֹרָה יִרְכָּה וְקָנָה גְּבִיעֵיהָ
כַּפְתָּרֶיהָ וּפְרָחֶיהָ מִמְּנָה יְהִי׃

The menorah shall be made

‘Taiahsay’ is in the passive, indicating it is not to be man made.

Munk 131

Take a talent of gold and throw it into the fire. When you take it out the Menorah will be made.

Meam Loez 9:75

Terumah

Ex25:31:6

And you shall make a menorah of pure gold.
The menorah shall be made of hammered work; its base and its stem, its goblets, its knobs, and its flowers shall [all] be [one piece] with it.

לא. וְעָשִׂיתָ מְנֹרֶת זָהָב טָהוֹר מִקְּשָׁה
תַּעֲשֶׂה הַמְּנֹרָה יְרֻכָּה וְקִנָּה גְּבִיעֵיהָ
כַּפְתָּרֶיהָ וּפְרָחֶיהָ מִמָּנָה יְהִיוּ:

The candelabrum shall be made

Rashi - Passive form “shall be made” by itself - Tey’aseh not Ta’aseh. Yet in Vayakhel 37:17-24 the Torah says explicitly that the candelabrum and all the vessels were made by Bezalel. How do we resolve this apparent contradiction?

The candelabrum that made itself i.e., made miraculously by God, was not eligible to be used in the Tabernacle. It was only an example, a model for the one the Bnei Yisroel were commanded to make. Man’s input was necessary.

Terumah

Ex25:32-40

And six branches coming out of its sides: three menorah branches from its one side and three menorah branches from its second side.

לב. וְשֵׁשׁ קַנִּים יֵצְאוּ מִצְדֵיָהּ שְׁלֹשָׁה
קַנֵּי מִנְרָה מִצְדָּה הָאֶחָד וְשְׁלֹשָׁה קַנֵּי
מִנְרָה מִצְדָּה הַשֵּׁנִי:

The form of the Menorah

Now complete

Contains

7 branches = the 7 words of Bereshit (Genesis) first posuk

11 spheres = the 11 words of Shemos (Exodus) first posuk

9 blossoms = the 9 words of Leviticus (Vayikrah) first posuk

Height 17 handbreadths = the 17 words of Numbers (Bamidbar) first posuk

22 cups = 22 words of Devarim (Deuteronomy)

Terumah

Ex26:1:4-5

"And the Mishkan you shall make out of ten curtains [consisting] of twisted fine linen, and blue, purple, and crimson wool. A cherubim design of the work of a master weaver you shall make them.

א. וְאֵת הַמִּשְׁכָּן תַּעֲשֶׂה עֶשֶׂר יְרִיעֹת שֵׁשׁ
מְשֻׁזָּר וּתְכֵלֶת וְאַרְגָּמָן וְתֵלַעַת שָׁנִי כְּרֻבִים
מִמְעֵשֶׂה חַיִּב תַּעֲשֶׂה אֹתָם:

And you shall construct the Mishkan out of 10 strips of cloth (curtains)

The is an allusion to the 10 directives God used in creating the Universe. To tell us that construction of the Tabernacle was as important,.

Or Hachayim 2:783

Terumah

Ex26:7:2-3

"And [then] you shall make curtains of goat hair for a tent over the Mishkan; you shall make eleven curtains.

ז. וְעָשִׂיתָ יְרִיעוֹת עֲזִים לְאֹהֶל עַל הַמִּשְׁכָּן
עָשִׂיתִי עֲשִׂרֵה יְרִיעוֹת תַּעֲשֶׂה אֹתָם:

And you shall make a covering of goats hair for a tent over the tabernacle.

The magnificent splendor of the Mishkan's golden boards and precious stones was covered with a simple curtain of goats hair.

We learn from this not to concentrate on outer or external beauty but inner beauty and qualities. Don't judge a book by its cover or a person by his appearance or wealth.

Turrets of Silver 2:90

Terumah

Ex26:15:3

"And you shall make the planks for the Mishkan of acacia wood, upright.

טו. וְעָשִׂיתָ אֶת הַקְּרָשִׁים לְמִשְׁכַּן עֵצֵי שִׁטִּים
עֲמֻדִים:

The boards

Transpose two letters the ‘shin’ and the ‘resh’ and the word becomes ‘hakesharim’, the connections.

The boards used to create the Mishkan were the means of connecting the celestial and terrestrial forces, implied by that word.

Or Hachayim 2:85

Terumah

Ex26:15:13

"And you shall make the planks for the Mishkan of acacia wood, upright.

טו. וְעָשִׂיתָ אֶת הַקְּרָשִׁים לְמִשְׁכַּן עֵצֵי שִׁטִּים
עֹמְדִים:

The Hebrew word for board has the same letters as the word ‘sheker’, falsehood. The boards are the guard against falsehood. They confuse falsehood so it cannot enter.

The boards are cedar wood known to be very hard and firm. The human character should be tender but a shield of the faith. The boards around the Tabernacle and Temple need to be firm and inflexible and upright.

Wells Springs of Torah p170/171

Terumah

Ex27:1:13

And you shall make the altar of acacia wood, five cubits long and five cubits wide; the altar shall be square, and its height [shall be] three cubits.

א. וְעָשִׂיתָ אֶת הַמִּזְבֵּחַ עֲצֵי שִׁטִּים חָמֵשׁ
אַמּוֹת אָרְךָ וְחָמֵשׁ אַמּוֹת רֹחַב רְבֹועַ יְהִי־הָהָא
הַמִּזְבֵּחַ וְשֵׁלֶשׁ אַמּוֹת קִמָּתוֹ:

and you shall make the altar

altar

Mechilah	- forgiveness	-	These are benefits that can
Zechus	- merit		be achieved by using
Berachah	- blessing		the Altar for sacrifices
Chaim	- life		or in our daily prayer.

Meam Loez 9:119

Terumah

Ex27:10:7

And its pillars [shall be] twenty and their sockets twenty of copper; the hooks of the pillars and their bands [shall be of] silver.

י. וְעַמֻּדָיו עֲשָׂרִים וְאֲדָנֵיהֶם עֲשָׂרִים נְחֹשֶׁת וְוַי
הָעַמֻּדִים וְחֻשְׁקֵיהֶם כֶּסֶף:

and I will make from you a great nation.

God says to Moshe let me punish these stiff necked people and I will make of you (Moshe) a great nation.

Moshe responds in Ex 27:13 remember the three ovas Abraham, Isaac, and Israel to whom you promised by your own name.

Moshe is saying to God - If you could not succeed in making a great nation from these people supported on a three pronged basis. The three ovas. It is much less likely you could succeed using only a single basis. Your promise to me Moshe.

Terumah

Ex27:11

And so for the northern end in the length hangings one hundred [cubits] long, its pillars twenty, and their sockets twenty of copper; the hooks of the pillars and their bands of silver.

יֵא. וְכֵן לַפְּאֵת צָפוֹן בְּאֶרֶךְ קִלְעִים מֵאָה אַרְבָּעֵים
[ועמדו] וְעַמּוּדָיו עֶשְׂרִים וְאַדְנִיָּהֶם עֶשְׂרִים
נְחֹשֶׁת וְזֵי הָעַמּוּדִים וְחֻשְׁקֵיהֶם כֶּסֶף:

Whom you brought forth out of Egypt.

While this phrase describes the people it also gives an excuse and explanation. The Israelites just recently had been enslaved in Egypt. They can be considered victims of that oppress we environment needing the reassurance of a leader. When Moses was late in returning from the mountain according to their calculations. Their insecurity caused them to make a new symbol. The Golden Calf.

Terumah

Ex27:19:7

All the implements of the Mishkan for all its labor, and all its pegs and all the pegs of the courtyard [shall be] copper.

יט. לְכֹל כְּלֵי הַמִּשְׁכָּן בְּכֹל עֲבֹדָתוֹ וְכֹל יִתְדֹתָיו
וְכֹל יִתְדֹת הַחֲצָר נְחֹשֶׁת:

The Tabernacle had 48 beams

100 sets of loops

100 hooks

248

Parallels the 248 positive commandments
and 248 parts of the human body.

Meam Loez 9:135

Terumah

All the implements of the Mishkan for all its labor, and all its pegs and all the pegs of the courtyard [shall be] copper.

correct order

Tabernacle

	<u>Sanctuary</u>	this is the order listed
beams	table	in Vayakhel
hangings	oil	36: 8-39-40
hooks	increase altar	Pekudei
pillars	veil over entrance	39:33-41
<u>Holy of Holies</u>	<u>Enclosure</u>	40:17-33
ark	sacrificial altar	
ark cover	sacrifices themselves	
cherubs	washstand	
cloth barrier	<u>priestly vestments</u>	

Here at the end of the description we first list the length

The pillars

The bases and that they should be made of copper. This backward order is to stress that man's central concentration should be on the Holy of Holies meaning.

Torah Study – other interests are peripheral. Meam Loez 9:138

Ex27:19:1-3

יט. לְכֹל כְּלֵי הַמִּשְׁכָּן בְּכֹל עֲבֹדָתוֹ וְכֹל יִתְדֹתָיו
וְכֹל יִתְדֹת הַחֲצָר נְחֹשֶׁת:

Tetzaveh(20)
Exodus 27:20

Tetzaveh

Ex27:20:1

And you shall command the children of Israel, and they shall take to you pure olive oil, crushed for lighting, to kindle the lamps continually.

כ. וְאַתָּה תְּצַוֶּה | אֶת בְּנֵי יִשְׂרָאֵל וַיִּקְחוּ
אֵלֶיךָ שֶׁמֶן זַיִת זָךְ כְּתִית לְמָאוֹר
לְהַעֲלֹת נֵר תָּמִיד:

and you

Moses is designated “you” but his name is not mentioned at all in this entire parsha. In every other parsha, from Shemos where Moses is born until Vzot, Ha Berakcha when he dies, his name is mentioned numerous times. Why not here?

Because of Ex32:32 Moses said to God, ‘Forgive their sins or erase me from your book’. God did not forgive the Israelites for the sin of the Golden Calf but punished them and therefore Moses’ name was deleted from a portion of the Book.

Alternatively because of Ex4:13 where Moshe refuses God’s request to lead the people and says to God, “send whomever you will send”. Moses would have had the priesthood but because of this statement it was taken away. This portion here pertains to the High Priest.

And you shall command the children of Israel, and they shall take to you pure olive oil, crushed for lighting, to kindle the lamps continually.

כ. וְאֶתְּהָ תְצַוֶּה אֶת בְּנֵי יִשְׂרָאֵל וַיִּקְחוּ
אֵלֶיךָ שֶׁמֶן זַיִת זָךְ כְּתִית לְמָאוֹר לְהַעֲלֹת
נֵר תָּמִיד:

You shall command

This portion is the only one since Moshe's birth is mentioned in the Torah that does not mention his name.

Because he challenged God that if he would not forgive the Israelites God should erase his name “from the book that you have written: Ex32:32. The curse of a righteous person is fulfilled even if uttered on a conditional basis (Berachos 56a).

Also this Parsha is invariably read in the week of Adar 7. the birth date and death date of Moshe. In order to de-emphasize and reduce the tendency to deify or give extra importance to Moshe, the Torah does not mention his name in that week. Honor our leaders, learn from them but don't pray to them or deify them.

The Pesach Haggadah also omits Moshe the central character of the exodus, to emphasize that we must remember it is God not Moses who brought you out of Egypt.

Tetzaveh

Ex27:20:1

And you shall command the children of Israel, and they shall take to you pure olive oil, crushed for lighting, to kindle the lamps continually.

כ. וְאֶתְהָ תְצַוֶּה אֶת בְּנֵי יִשְׂרָאֵל וַיִּקְחוּ
אֵלֶיךָ שֶׁמֶן זַיִת זָךְ כְּתִיב לְמָאוֹר לְהַעֲלֹת
נֵר תָּמִיד:

Another explanation is that since Moses' plea was for God to forgive the Bnei Yisroel, Moses was rewarded by having his wish to be deleted from this book granted by God.

Another explanation is that while Moses was very frequently mentioned in the parsha Terumah where money was raised for the Temple, he did not want his name mentioned in the parsha where the distribution of the money occurs. That was in order to be above any suspicion that he gathered it so he could influence its distribution.

Torah Gems 2:184

Tetzaveh

Ex27:20:7,15

And you shall command the children of Israel,
and they shall take to you pure olive oil, crushed
for lighting, to kindle the lamps continually.

כ. וְאֶתְהָ תְצַוֶּה אֶת בְּנֵי יִשְׂרָאֵל וַיִּקְחוּ
אֵלֶיךָ שֶׁמֶן זַיִת זָךְ כְּתִית לְמָאוֹר לְהַעֲלֹת
נֵר תָּמִיד:

And they shall take for you

“For you, I, God, do not need it”. Menachos 86b.

The light of the menorah is for the Israelites.

It is a testimony that God is with them.

The Torah is a beam of light. Proverbs 6:23

Mitzvot are also given for our sake to define Israel

The light of the menorah was to burn “continuously,” means that we should be constantly aware that we are the beneficiaries of the mitzvot.

It is easy to see what a great gift certain mitzvot are

i.e., Shabbos – day of rest

Yom Kippur sins are forgiven

But we can’t understand how each and every mitzvah is for our. The light of the menorah should remind us that all are there for our benefit.

And you shall command the children of Israel,
and they shall take to you pure olive oil, crushed
for lighting, to kindle the lamps continually.

כ. וְאַתָּה תְּצַוֶּה אֶת בְּנֵי יִשְׂרָאֵל וַיִּקְחוּ
אֵלֶיךָ שֶׁמֶן זַיִת זָךְ כְּתִית לְמָאֹר לְהַעֲלֹת
נֵר תָּמִיד:

The ‘vov; and, connects with the prior topic concerning donations for the Tabernacle. This suggests that the oil is to be considered a donation for the Tabernacle also.

Tetzaveh

Ex27:20:1,7

And you shall command the children of Israel,
and they shall take to you pure olive oil, crushed
for lighting, to kindle the lamps continually.

כ. וְאֶתְהָ תְצַוֶּה אֶת בְּנֵי יִשְׂרָאֵל וַיִּקְחוּ
אֵלֶיךָ שֶׁמֶן זַיִת זָךְ כְּתִית לְמָאֹר לְהַעֲלֹת
נֵר תָּמִיד:

And you command the children of Israel to bring to you, cause them to do the
good deed of bringing clear oil.

The person who causes others to do a good deed gets a double reward.

He gets a reward as equal to the person who does the good deed and he gets a
special reward for the effort involved in bringing others to do good.

Meam Loez 9:141

Tetzaveh

Ex27:20:7

And you shall command the children of Israel,
and they shall take to you pure olive oil, crushed
for lighting, to kindle the lamps continually.

כ. וְאֶתְּהָ תְצַוֶּה אֶת בְּנֵי יִשְׂרָאֵל וַיִּקְחוּ
אֵלֶיךָ שֶׁמֶן זַיִת זָךְ כְּתִית לְמָאֹר לְהַעֲלֹת
נֵר תָּמִיד:

that they take for you

The word “Elecha” “for you”, is superfluous. It comes to teach something special.
For you the people. Because the glory of the sanctuary its beauty and its brightly
lit menorah adds to the glory of Israel,

God does not need bright light to add to His glory.

Torah Gems 2:184

Meam Loez 9:146

This is like all good deeds they do good at least as much for other people as to
honor God. Those mitzvot do serve to help the person himself.

Torah Gems 2:86

And you shall command the children of Israel,
and they shall take to you pure olive oil, crushed
for lighting, to kindle the lamps continually.

כ. וְאֶתְהָ תְצַוֶּה אֶת בְּנֵי יִשְׂרָאֵל וַיִּקְחוּ
אֵלֶיךָ שֶׁמֶן זַיִת זָךְ כְּתִיב לְמָאוֹר לְהַעֲלֹת
נֵר תָּמִיד:

For you pure olive oil

“You” refers to the people Israel suggesting that we are a nation much like oil.
We cannot be mixed or emulsified with other peoples. We stay separate and
distinct. You cannot assimilate.

And you shall command the children of Israel,
and they shall take to you pure olive oil, crushed
for lighting, to kindle the lamps continually.

כ. וְאֶתְהָ תְצַוֶּה אֶת בְּנֵי יִשְׂרָאֵל וַיִּקְחוּ
אֵלֶיךָ שֶׁמֶן זַיִת זָךְ כְּתִית לְמֹאֹר לְהַעֲלֹת
נֵר תָּמִיד:

When you take light for yourself you give light to everyone who is near you.
When referring to light give and take are interchangeable. Light is always shared.
Perhaps this is why the Menorah is a symbol of Judaism. Light is not restricted by
boundaries. It brings people together.

The mitzvot are a lamp-they illuminate the world. There is no mitzvah that is good
for one person and bad for another. No selfish mitzvah. Just like light is not for a
single person but by its nature something that is shared.

In the Tent of Meeting, outside the dividing curtain that is in front of the testimony, Aaron and his sons shall set it up before the Lord from evening to morning; [it shall be] an everlasting statute for their generations, from the children of Israel.

כא. בָּאֵהָל מוֹעֵד מִחוּץ לַפְּרֹכֶת אֲשֶׁר עַל
הָעֵדוּת יַעֲרֹךְ אֹתוֹ אֶהָרֶן וּבָנָיו מֵעֶרֶב עַד
בֶּקֶר לִפְנֵי יְהוָה חֻקַּת עוֹלָם לְדֹרֹתָם
מֵאֵת בְּנֵי יִשְׂרָאֵל:

And Aaron and his sons should arrange it (the light of the menorah) from evening until morning.

The quantity of oil was the same every night. Even though the nights can be long in winter and short in summer. “The olive oil” says R. Moshe Feinstein, “represents Torah wisdom and Torah wisdom should be taught equally to all.”

Rabbi Twerski used this posuk to state that teachers must arrange their lessons so that each vessel (student) receives the same amount of oil. Don't teach only to the best or brightest. Your obligation is to reach and teach all the children all the students equally.

And you shall command the children of Israel,
and they shall take to you pure olive oil, crushed
for lighting, to kindle the lamps continually.

כ. וְאֶתְהָ תְצַוֶּה אֶת בְּנֵי יִשְׂרָאֵל וַיִּקְחוּ
אֵלֶיךָ שֶׁמֶן זַיִת זָךְ כְּתִית לְמָאוֹר לְהַעֲלֹת
נֵר תָּמִיד:

To light the lamp always

You can't stand there all day lighting the lamp in order to light it “always”. It was sufficient to light it once a day and some say once a year (on Rosh Hashanah) and it would burn continuously merely with the addition of oil as needed. Usually a drop a day. To add oil is significant. If you add it on Shabbat you have violated the Sabbath law. If you add it on other days you have fulfilled the laws of lighting the menorah always.

Torah Gems 2:187
Rav Chaim of Brisk

In the Tent of Meeting, outside the dividing curtain that is in front of the testimony, Aaron and his sons shall set it up before the Lord from evening to morning; [it shall be] an everlasting statute for their generations, from the children of Israel.

כא. בָּאֵהָל מוֹעֵד מִחוּץ לַפְּרֻכֹּת אֲשֶׁר עַל
הָעֵדוּת יַעֲרֹךְ אֹתוֹ אֶהְרֵן וּבָנָיו מֵעֶרֶב עַד
בֶּקֶר לִפְנֵי יְהוָה חֻקַּת עוֹלָם לְדֹרֹתֶם
מֵאֵת בְּנֵי יִשְׂרָאֵל:

In the communion tent outside the cloth partition that conceals the testimony
Aaron and his sons shall kindle it (the Menorah).

Note the Menorah stood inside the communion tent in the sanctuary part but outside of the Holy of Holies to demonstrate that God does not need our light.

And you bring near to yourself your brother Aaron, and his sons with him, from among the children of Israel to serve Me [as Kohanim]: Aaron, Nadab, and Abihu, Eleazar, and Ithamar, Aaron's sons.

א. וְאַתָּה הִקְרַב אֵלֶיךָ אֶת אֶהֱרֹן אָחִיךָ וְאֶת
בְּנָיו אִתּוֹ מִתּוֹךְ בְּנֵי יִשְׂרָאֵל לְכַהֵנוּ לִי אֶהֱרֹן
נָדָב וְאַבְיָהוּא אֶלְעָזָר וְאַיִתָּמָר בְּנֵי אֶהֱרֹן:

The vestments of Kehunah served three functions.

V4 of sanctity for Aaron and his sons to be Kohanim to me i.e., to inspire the Kohanim in their service to God, to bring forgiveness to the people.

V2 glory to God whose servants minister to Him.

V2 - splendor to the tribes of Israel whose names are engraved upon them.

Therefore the vestments bring glory to the King, sanctity to his ministers and splendor to his people.

And you bring near to yourself your brother Aaron, and his sons with him, from among the children of Israel to serve Me [as Kohanim]: Aaron, Nadab, and Abihu, Eleazar, and Ithamar, Aaron's sons.

א. וְאַתָּה הִקְרַב אֵלֶיךָ אֶת אֶהֱרֹן אָחִיךָ וְאֶת
בְּנָיו אִתּוֹ מִתּוֹךְ בְּנֵי יִשְׂרָאֵל לְכַהֵנוֹ לִי אֶהֱרֹן
נָדָב וְאַבְיָהוּא אֶלְעָזָר וְאִיתָמָר בְּנֵי אֶהֱרֹן:

And you bring close to you Aaron your brother.

The expressions “you” and “to you” and “your brother”, seem redundant. The Torah could simply have said bring Aaron close.

This suggests that God wanted to reward Moshe with the honor of passing the office to his successor.

The word “and” also seems redundant until you recall from Ex4:14 how happy Aaron was to learn of Moshe’s appointment to be the leader of the Israelites even though Aaron was older. This continues that interchange. Moshe is to act toward Aaron as he acted toward him showing him the same brotherly love and rejoicing in Aaron’s success.

And you bring near to yourself your brother Aaron, and his sons with him, from among the children of Israel to serve Me [as Kohanim]:
 Aaron, Nadav, and Abihu, Eleazar, and Ithamar,
 Aaron's sons.

א. וְאַתָּה הִקְרַב אֵלֶיךָ אֶת אֶהֱרֹן אָחִיךָ וְאֶת
 בְּנָיו אִתּוֹ מִתּוֹךְ בְּנֵי יִשְׂרָאֵל לְכַהֵנוּ לִי אֶהֱרֹן
 נָדָב וְאַבְיָהוּא אֶלְעָזָר וְאִיתָמָר בְּנֵי אֶהֱרֹן:

Take Aaron and his sons with him
Aaron, Nadab, Aviham Eleazar, and Ithamar

This is hard to understand why after stating Aaron and his sons the Torah mentions each by name?

This teaches us that even though Moshe had appointed Aaron as a priest his sons did not automatically become priests since when they were born their father was not yet a priest, so it could not be passed onto them by birth. They would each have to be individually appointed as they are here.

And you bring near to yourself your brother Aaron, and his sons with him, from among the children of Israel to serve Me [as Kohanim]: Aaron, Nadav, and Abihu, Eleazar, and Ithamar, Aaron's sons.

א. וְאַתָּה הִקְרַב אֵלֶיךָ אֶת אֶהֱרֹן אָחִיךָ וְאֶת
בָּנָיו אִתּוֹ מִתּוֹךְ בְּנֵי יִשְׂרָאֵל לְכַהֵנוּ לִי אֶהֱרֹן
נָדָב וְאַבְיָהוּא אֶלְעָזָר וְאַיִתָּמָר בְּנֵי אֶהֱרֹן:

The number eight is involved in various aspect of the Temple service

8 vestments of the high priest

8 varieties of spices 4 for oil of anointment 30:23-24

and 4 for the incense 30:34

8 poles for carrying the sanctuary

8 musical instruments - 7 instruments and the choir itself.

Also, 8 days of circumcision

8 threads on the tzitzis

Shemini Atzeres on the 8th festival day after 7 days of Succos

Suggests how important the 8th is. After God completed his work in 7 days man is expected to add to the work of creation by completing the task on the 8th day. A new beginning is made, like an octave in music, on a higher level.

And these are the garments that they shall make: a choshen, an ephod, a robe, a tunic of checker work, a cap, and a sash. They shall make holy garments for your brother Aaron and for his sons to serve Me [as Kohanim].

ד. וְאֵלֶּה הַבְּגָדִים אֲשֶׁר יַעֲשׂוּ חֹשֶׁן וְאַפֹּדֶת
וּמְעִיל וְכִתְנֹת תַּשְׂבֵּץ מְצַנְפֹת וְאַבְנֵיט וְעֵשׂוֹ
בְּגָדֵי קֹדֶשׁ לְאַהֲרֹן אַחִירָה וּלְבָנָיו לְכַהֵנוּ לִי:

And these are the garments

But only 6 of the 8 are mentioned why not all 8?

The ‘tzitzis’, and the pants are not mentioned. Perhaps the two missing ones are alluded to in the phrase “the garments of Aaron.” Since only he wore a ‘tzitzis’ The ‘vov’ in ‘vaelah’ suggests that instead of referring to other garments it tells us that only when all the garments were worn at the same time was the priestly function permissible.

The pants were of inferior status as a garment symbolizing the priests status and as such was not included together with the six that are of equal and superior importance.

They shall take the gold, the blue, purple,
and crimson wool, and the linen,

ה. וְהִם יִקְחוּ אֶת הַזָּהָב וְאֶת הַתְּכֵלֶת וְאֶת
הָאַרְגָּמָן וְאֶת תּוֹלַעַת הַשָּׁנִי וְאֶת הַשֵּׁשׁ:

These details of what the craftsmen should take to prepare to create the vestments they took were with the intent that they were to use them for a mitzvah.

This is to remind us to pause and prepare when we are to do a mitzvah. Think for a moment, get the proper kavanna and then proceed. It enriches the performance of the mitzvah and its impact on us.

They shall take the gold, the blue, purple,
and crimson wool, and the linen,

ה. וְהִם יִקְחוּ אֶת הַזָּהָב וְאֶת הַתְּכֵלֶת וְאֶת
הָאַרְגָּמָן וְאֶת תּוֹלַעַת הַשָּׁנִי וְאֶת הַשֵּׁשׁ:

And they shall take gold and blue....

Authority is not asserted over the people with fewer than two derived by R
Nachman from this verse. The minimum of the word “they,” is two.

B Basra 86

Torah Temimah 2:260

Six of their names on one stone and the names of the remaining six on the second stone, according to their births.

י. שֵׁשֶׁה מְשֻׁמֵתִם עַל הָאֶבֶן הָאַחַת וְאֵת
שְׁמוֹת הַשֵּׁשֶׁה הַנּוֹתָרִים עַל הָאֶבֶן הַשֵּׁנִית
 קְתוּלְדוֹתָם:

The names were engraved with Judah first therefore not in birth order. This sentence can be read to mean only the second tablet required the birth order.

Meam Loez 9:163

Sotah 36a

Torah Temimah 2:261

And you shall put the two stones upon the shoulder straps of the ephod as stones of remembrance for the sons of Israel, and Aaron shall carry their names before the Lord upon his two shoulders as a remembrance.

יב. וְשִׂמַתָּ אֶת שְׁתֵּי הָאֲבֹנִים עַל כְּתֹפֶת
הָאֶפֶד אֲבֹנֵי זִכָּרֹן לְבְנֵי יִשְׂרָאֵל וְנָשָׂא
אֶהְרֹן אֶת שְׁמוֹתֵם לִפְנֵי יְהוָה עַל שְׁתֵּי
כְתֹפָיו לְזִכָּרֹן:

This may be the origin of the custom of placing stones on a Matzevah when you come to visit a grave.

God would “look” at these names and remember the merit of Jacob’s sons and He would have mercy on their descendants.

You shall make a choshen of judgment, the work of a master weaver. You shall make it like the work of the ephod; of gold, blue, purple, and crimson wool, and twisted fine linen shall you make it.

טו. וְעָשִׂיתָ חֹשֶׁן מִשְׁפָּט מֵעֵשֶׂה חֹשֶׁב
כְּמֵעֵשֶׂה אֶפֶד תַּעֲשֶׂנוּ זָהָב תְּכֵלֶת וְאַרְגָּמָן
וְתוֹלַעַת שָׁנִי וְיֵשֶׁשׁ מְשֻׁזָּר תַּעֲשֶׂה אֹתוֹ:

The breast plate of judgment

Some of the stones in the breast plate of judgment were precious and others were inexpensive. To hint to judges that every case whether for a small sum or for a large fortune deserved impartial and equal judgment.

And the fourth row: tarshish, shoham, and yashpneh; they shall be set in gold in their fillings.

כ. וְהָטֹר הַרְבִּיעִי תַרְשִׁישׁ וְשֹהַם וְיַשְׁפֵּה
מִשְׁבָּצִים זָהָב יִהְיוּ בְּמִלּוֹאֲתָם:

Jasper

Each tribe had their name engraved on one of the precious stones. The last stone, Jasper, had Benjamin's name engraved on it because Jasper has the property that it stops bleeding.

Benjamin even though he knew the brothers had sold Joseph and he had a mouth, 'Yesh peh', he could have told his father, but he did not do so. By not speaking he avoided the shedding of blood of his brothers from his father's wrath. This is therefore the appropriate stone for Benjamin.

You shall place the Urim and the Tummim into the choshen of judgment so that they will be over Aaron's heart when he comes before the Lord, and Aaron will carry the judgment of the children of Israel over his heart before the Lord at all times.

ל. וְנָתַתָּ אֶל חֹשֶׁן הַמִּשְׁפָּט אֶת הָאֹרִים
 וְאֶת הַתְּמִיּוֹת וְהָיוּ עַל לֵב אַהֲרֹן בְּבֹאוֹ
 לִפְנֵי יְהוָה וְנָשָׂא אַהֲרֹן אֶת מִשְׁפַּט בְּנֵי
 יִשְׂרָאֵל עַל לְבוֹ לִפְנֵי יְהוָה תָּמִיד:

And you shall place

Note the Torah does not say ‘you shall make’, ‘veasitah’, as it does in the preceding sentences.

This is because they the Urim and Tummim were not made by man nor bought or given as a gift by any human but are Divine items given to Moshe by God.

The Torah specifies with the definite articles that these were particular items. The Urim and the Tummim.

It shall be on Aaron when he performs the service, and its sound shall be heard when he enters the Holy before the Lord and when he leaves, so that he will not die.

לה. וְהָיָה עַל אֶהָרַן לְשִׁירַת וְנִשְׁמַע
קוֹלוֹ בְּבֹאוֹ אֶל הַקֹּדֶשׁ לְפָנֵי יְהוָה
וּבְצֵאתוֹ וְלֹא יָמוּת:

It's sound will be heard

This Hebrew word for and “will be heard,” ‘venishma’, is listed here and also in Esther 1:20, “The King’s decree will be heard”.

The sound heard – may be the jingles of the bells or the rubbing of the rich fabric of Aaron’s clothes or the sound of his ministering, praying, as we pray out loud in the synagogue.

Reb Chaim of Brisk did not like people to pray out loud. He said the garments had bells to tell us when Aaron went in and came out. There was no need for him to pray out loud.

Meam Loez 9:163

see Torah 36a; TT 2:261

You shall place the Urim and the Tummim into the choshen of judgment so that they will be over Aaron's heart when he comes before the Lord, and Aaron will carry the judgment of the children of Israel over his heart before the Lord at all times.

ל. וְנָתַתָּ אֶל חֹשֶׁן הַמִּשְׁפָּט אֶת הָאוּרִים
 וְאֶת הַתְּמִימִים וְהָיוּ עַל לֵב אֶהְרֹן בְּבֹאוֹ
 לִפְנֵי יְהוָה וְנָשָׂא אֶהְרֹן אֶת מִשְׁפַּט בְּנֵי
 יִשְׂרָאֵל עַל לְבוֹ לִפְנֵי יְהוָה תְּמִיד:

Urim and Tummim

The Urim and Tummin were names for God's explicit name. Urim comes from the word, 'or', light. It enlightened and explained hidden things that the Israelites did not know and would be made known to the High Priests as he consulted the Urim and Tummin.

Tummim from the word, 'Tam', meaning complete. It completed and perfected the words of the High Priest and made his utterances true.

The High Priest would meditate on the Urim and letters would light up or protrude from the names of the tribes inscribed on the breast plate. Then he would mediate on the Tummim and the letters would arrange in order and give the answer to the question posed.

And you shall make a showplate of pure gold,
and you shall engrave upon it like the
engraving of a seal: Holy to the Lord."

לו. וְעָשִׂיתָ צִיץ זָהָב טָהוֹר וּפְתֻחָת עָלָיו
פְּתוּחֵי חֹתָם קֹדֶשׁ לַיהוָה:

Holy to the lord

The tzitz was made of pure gold. It was two fingers wide from ear to ear. Engraved on it were the two words, ‘Holy to the Lord’. On the top line was God’s name and on the next line “Holy to”. R Elazar Br Yossi, “It saw it in Rome it was in one line.”

Torah Temimah 2:264

BT Sabbath 63b

The Kohen Gadol put on a blue lace cap and on this was placed the mitre on which was the tzitz.

Tetzaveh

Ex28:38:20-24

It shall be upon Aaron's forehead, and Aaron shall bear the iniquity of the holy things that the children of Israel sanctify, for all their holy gifts. It shall be upon his forehead constantly to make them favorable before the Lord.

לח. וְהָיָה עַל מִצַּח אַהֲרֹן וְנָשָׂא אַהֲרֹן אֶת עֹון
הַקֹּדָשִׁים אֲשֶׁר יִקְדִּישׁוּ בְּנֵי יִשְׂרָאֵל לְכָל
מִתְּנַת קֹדְשֵׁיהֶם וְהָיָה עַל מִצְחוֹ תָּמִיד לְרָצוֹן
לָהֶם לְפָנַי יְהוָה:

What does the tzitz validate?

Rashi – It validates a communal offering or individual offering inadvertently or purposefully made Tamei. Even if the Kohen Gadol is not wearing it.

The tzitz should be on Aaron's forehead always to bring the Israelites favor before Hashem.

Always, means he should never divert his attention from the tzitz. From this is learned that a person should frequently and constantly touch his tefillin to be aware of their presence.

Yoma 7b2

And unleavened bread and unleavened loaves mixed with oil, and unleavened wafers anointed with oil; you shall make them out of fine wheat flour.

ב. וְלֶחֶם מַצּוֹת וְחֵלֶת מַצֵּת בְּלוּלֹת
בְּשֶׁמֶן וִירְקִיקֵי מַצּוֹת מְשֻׁחִים בְּשֶׁמֶן
סֹלֶת חֲטִיִּם תַּעֲשֶׂה אֹתָם:

The word matzos appears three times in this sentence. The first time it is spelled full. The second time without the ‘vov’ and the third time full. The three times hint at the custom on Pesach of having three matzos at the Seder with the top and bottom matzos whole and the middle matzo broken with part set aside for the afikomen.

Vechur LeZahav
Kestenbaum p191

Tetzaveh

Ex29:10:7

You shall bring the bull to the front of the Tent of Meeting, and Aaron and his sons shall lean their hands upon the head of the bull.

י. וְהִקְרַבְתָּ אֶת הַפָּר לְפָנַי אֶהְל מוֹעֵד
וְסָמְךָ אֶהְרֵן וּבְנָיו אֶת יְדֵיהֶם עַל רֹאשׁ
הַפָּר:

And Aaron and his sons will place their hands.

‘Somach’, place in singular instead of ‘vsamchu’, plural. This suggests that Aaron was to place his hands on the bullock and his sons were to repeat this action individually one at a time.

Or Hachayim 2:812

And you shall bring Aaron and his sons near the entrance of the Tent of Meeting, and you shall bathe them in water.

ד. וְאֶת אַהֲרֹן וְאֶת בְּנָיו תִּקְרִיב אֵל
פְּתַח אֹהֶל מוֹעֵד וְרַחֲצֶתָ אֹתָם בַּמַּיִם:

And Aaron and his sons

This sentence teaches us the proper degree of modesty. This refers to washing in a mikvah. The Torah does not say, ‘Aaron U-Vanav’, Aaron and his sons, suggesting that they all washed together in the mikvah at the same time. It is not modest for father and son to bathe at the same time. Therefore, the Torah reads, ‘Aaron V’et Banav’, implying Aaron going separately and his sons separately.

Tetzaveh

Ex29:5:3

And you shall take the garments and clothe Aaron with the tunic, with the robe of the ephod, with the ephod, and with the choshen, and you shall adorn him with the band of the ephod.

ה. וְלָקַחְתָּ אֶת הַבְּגָדִים וְהַלְבַּשְׁתָּ אֶת אַהֲרֹן
אֶת הַכֹּתֶנֶת וְאֶת מְעִיל הָאֵפֹד וְאֶת הָאֵפֹד וְאֶת
הַחֹשֶׁן וְאָפַדְתָּ לוֹ בְּחֹשֶׁב הָאֵפֹד:

These verses Ex29:5-9 (as well as parallel verses in Leviticus 8:7-9, 13 mention only seven of Aaron's eight vestments and three of his son's four. Omitting in each case the pants which were worn for personal reasons and not for glory or splendor as were the other vestments.

Rokeach

Kestenbaum p193

Tetzaveh

Ex29:20:9,17-18, 21-22

You shall slaughter the ram, take [some] of its blood and put it upon the cartilage of Aaron's right ear and upon the cartilage of Aaron's sons' right ears, upon the thumbs of their right hands, and upon the big toes of their right feet, and you shall sprinkle the blood upon the altar all around.

כ. וְשִׁחַטְתָּ אֶת הָאֵיל וְלִקַּחְתָּ מִדָּמּוֹ
וְנִתְּתָהּ עַל תְּנוּחַת אָזְנוֹ אֶהְרֵן וְעַל תְּנוּחַת
אָזְנוֹ בְּנָיו הַיְמָנִית וְעַל בְּהֵן יָדָם הַיְמָנִית
וְעַל בְּהֵן רַגְלָם הַיְמָנִית וְזָרַקְתָּ אֶת הַדָּם
עַל הַמִּזְבֵּחַ סָבִיב:

Then you kill a Ram and put its blood on the right ear of Aaron and his sons.

....right ear

....right thumb

....right great toe

The Kohen, leader of the people, must have these three:

an ear to hear the problems of their people

hands to bestow blessings

feet to run to help whenever he is needed.

Torah Gems 2:198

Tetzaveh

Ex30:1:2

You shall make an altar for bringing incense up in smoke; you shall make it out of acacia wood.

א. וְעָשִׂיתָ מִזְבֵּחַ מִקֵּטֶר קִטְרֹת עֵצֵי שִׁטִּים
תַּעֲשֶׂה אֹתוֹ:

altar

The incense altar (Mizbeach)

Derived from the word ‘zavach’, slaughter. But no animal slaughter was involved in the incense service rather the word in this case is an acronym from four words:

Mechilah - forgiveness of sins

Zikaron - remembrance of good deeds

Bracha - blessings for all species of food

Chaim - life

The altar service assures the people of Israel all these four benefits.

Midrash Tanchumim

Kestenbaum

Ki Tisah(21)
Exodus 30:12

"When you take the sum of the children of Israel according to their numbers, let each one give to the Lord an atonement for his soul when they are counted; then there will be no plague among them when they are counted.

יב. כִּי תִשָּׂא אֶת רֹאשׁ בְּנֵי יִשְׂרָאֵל
 לַפְּקֻדֵיהֶם וְנָתַנוּ אִישׁ כֶּפֶר נַפְשׁוֹ לַיהוָה
 בַּפְּקֻד אֹתָם וְלֹא יְהִי בָהֶם נֶגֶף בַּפְּקֻד
 אֹתָם:

When you take a census

This appears to indicate that Moses was not actually commanded to take a census now.

Suggests that whenever a census is taken it should be done in this manner with each person donating ½ a shekel. Not by counting heads.

Meam Loez 9:272

There is a rule that blessing cannot be found in something that is counted, measured or weighed only something that is hidden from the eye.

Meam Loez 9:270

"When you take the sum of the children of Israel according to their numbers, let each one give to the Lord an atonement for his soul when they are counted; then there will be no plague among them when they are counted.

יב. כִּי תִשָּׂא אֶת רֹאשׁ בְּנֵי יִשְׂרָאֵל
 לְפָקְדֵיהֶם וְנָתַנוּ אִישׁ כִּפֹּר נַפְשׁוֹ לַיהוָה
 בְּפָקֵד אֹתָם וְלֹא יְהִי בָהֶם נֶגֶף בְּפָקֵד
 אֹתָם:

When you take a census of the Israelites

It does not say ‘ki tisor’, when you count but ‘ki tisah’, when you lift up. This suggests elevating each Israelite to a great and lofty status. Why? Because counting each one, one by one, tells each person how important he/she is to God.

"When you take the sum of the children of Israel according to their numbers, let each one give to the Lord an atonement for his soul when they are counted; then there will be no plague among them when they are counted.

יב. כִּי תִשָּׂא אֶת רֹאשׁ בְּנֵי יִשְׂרָאֵל
 לִפְקֻדֵיהֶם וְנָתַנוּ אִישׁ כִּפֹּר נַפְשׁוֹ לַיהוָה
 בְּפִקֹּד אֹתָם וְלֹא יְהִי בָהֶם נֶגֶף בְּפִקֹּד
 אֹתָם:

For their counting's

This seems like an extra redundant word “take a census for their counting.”
 Census and counting is the same.

The extra word teaches us that the counting was for the benefit of the Israelites
 “for their counting”, so they would know how important they are to God.

"When you take the sum of the children of Israel according to their numbers, let each one give to the Lord an atonement for his soul when they are counted; then there will be no plague among them when they are counted.

יב. כִּי תִשָּׂא אֶת רֹאשׁ בְּנֵי יִשְׂרָאֵל
 לַפְּקֻדֵיהֶם וְנָתַנּוּ אִישׁ כִּפֹּר נַפְשׁוֹ לַיהוָה
 בַּפְּקֻד אֹתָם וְלֹא יְהִי בָהֶם נֶגֶף בַּפְּקֻד
 אֹתָם:

Then they will give

This word can be read forwards and backwards with no change in the letters, a palindrome. This teaches us that whatever a person gives to Tzedakah will come back to him and he will not lose anything at all.

Torah Gems 2:205

This is to teach us one day you can give some other day you or your children may have to receive. The world works in cycles.

The trop is 'kadma vazilah', preceding and coming. Showing that the Tzedekah a person gives precedes him and comes on his behalf to the world to come.

Ki Tisah

Ex30:12:8

Palindrome

"When you take the sum of the children of Israel according to their numbers, let each one give to the Lord an atonement for his soul when they are counted; then there will be no plague among them when they are counted.

י.ב. כִּי תִשָּׂא אֶת רֹאשׁ בְּנֵי יִשְׂרָאֵל
לְפָקְדֵיהֶם וְנָתַנוּ אִישׁ כֹּפֶר נַפְשׁוֹ לַיהוָה
בְּפָקֹד אֹתָם וְלֹא יְהִי בָהֶם נֶגֶף בְּפָקֹד
אֹתָם:

Note: The word vnasnu is a palindrome, a word spelled the same backwards and forewords.

- Madam I'm Adam
 - A man a plane a canal Panama
 - Rats live on no evil star
 - Race car
 - Able was I Ere I saw Elba
-
- Eye – Bob - Dad - Mom - Pop

"When you take the sum of the children of Israel according to their numbers, let each one give to the Lord an atonement for his soul when they are counted; then there will be no plague among them when they are counted.

י.ב. כִּי תִשָּׂא אֶת רֹאשׁ בְּנֵי יִשְׂרָאֵל
 לְפִקְדֵיהֶם וְנָתַנוּ אִישׁ כֹּפֶר נַפְשׁוֹ לַיהוָה
 בְּפִקְדׁ אֶתֶם וְלֹא יִהְיֶה בָהֶם נֶגֶף בְּפִקְדׁ
 אֶתֶם:

It is surprising that funds given for such a serious purpose, atonement for his soul, his life, should be merely a 1/2 of a shekel.

The 1/2 shekel given for charity purposes is priceless just as a soul is priceless.

This shows that the soul of the wealthy person is not more valuable than the soul of a poor person.

"When you take the sum of the children of Israel according to their numbers, let each one give to the Lord an atonement for his soul when they are counted; then there will be no plague among them when they are counted.

י.ב. כִּי תִשָּׂא אֶת רֹאשׁ בְּנֵי יִשְׂרָאֵל
 לַפְּקֻדֵיהֶם וְנָתַנוּ אִישׁ כֶּפֶר נַפְשׁוֹ לַיהוָה
 בַּפְּקֻד אֹתָם וְלֹא יְהִי בָהֶם נֶגֶף בַּפְּקֻד
 אֹתָם:

This system of a counting coins instead of people was to avoid the evil eye which could come if we count people.

It is quite explicit. Being counted in the manner of giving a ½ shekel of silver as an atonement offering instead of counting the people will, if this manner is used prevent us from being stricken by the plague (evil eye) which would occur if we were counted as individuals.

"When you take the sum of the children of Israel according to their numbers, let each one give to the Lord an atonement for his soul when they are counted; then there will be no plague among them when they are counted.

יב. כִּי תִשָּׂא אֶת רֹאשׁ בְּנֵי יִשְׂרָאֵל
 לִפְקֻדֵיהֶם וְנָתַנוּ אִישׁ כֶּפֶר נַפְשׁוֹ לַיהוָה
 בְּפִקֹּד אֹתָם וְלֹא יִהְיֶה בָהֶם נֶגֶף בְּפִקֹּד
 אֹתָם:

An atonement offering to God

This order was given after the episode with the Golden Calf and is not placed in the Torah in chronological order.

Just as the Israelites gave gold to build the Golden Calf so they must give gold as an atonement for the support of the Sanctuary.

The rich shall give no more, and the poor shall give no less than half a shekel, with which to give the offering to the Lord, to atone for your souls.

טו. הָעֹשִׂיר לֹא יִרְבֶּה וְהַדָּל לֹא יִמְעִיט
 מִמַּחְצִית הַשֶּׁקֶל לְתֵת אֶת תְּרוּמַת יְהוָה
 לְכַפֵּר עַל נַפְשֵׁיכֶם:

In the word ‘machatzis’ the letters close to the ‘tsadi’ is ‘ches’ and ‘yud’ which spell ‘chai’, life. The next letters farther out are ‘mem’ and ‘tav’ which spell ‘met’, death.

This is an indication that by giving charity one gets closer to life than death.

Vilna Gaon
 Munk p83

‘Tzedakah taxil mimaves’ – charity rescues from death.
 It rescues the recipient from starvation and rescues the donor from punishment.

Rabbi Norman Crandis

The rich shall give no more, and the poor shall give no less than half a shekel, with which to give the offering to the Lord, to atone for your souls.

טו. הָעֹשִׁיר לֹא יִרְבֶּה וְהַדָּל לֹא יִמְעִיט
מִמַּחֲצִית הַשֶּׁקֶל לָתֵת אֶת תְּרוּמַת יְהוָה
לְכַפֵּר עַל נַפְשֵׁיכֶם:

The wealthy shall not increase and the destitute shall not decrease from 1/2 a shekel

All must give the same.

The 1/2 shekel was given for the silver bases of the boards that formed the walls of the Sanctuary made from the compulsory 1/2 shekel. This shows that in supporting the basis of our Jewish faith every person is equal. The basis of our faith is belief in God and in his Torah. Rich or poor, average person or scholar, each must have these same basis of faith and each person is considered equal in these fundamentals.

Everyone who goes through the counting, from the age of twenty and upward, shall give an offering to the Lord.

יִד. כֹּל הָעֹבֵר עַל הַפְּקֻדִים מִבֶּן עֶשְׂרִים
שָׁנָה וּמַעְלָה יִתֵּן תְּרוּמַת יְהוָה

The census

The prior number of Israelites is known 600,000 left Egypt Ex12:37

This census totaled 597,000

Take the Gematria of the first letter of each tribe's name and multiply by 1000:

Reuben	Resh	200,000	Dan	Daled	4,000
Shimon	Shin	300,000	Naphtali	Nun	50,000
Judah	Yud	10,000	Gad	Gimmel	3,000
Issachar	Yud	10,000	Joseph	Yud	10,000
Zebulun	Zayin	7,000	Asher	Aleph	<u>1,000</u>
Benyamin	Bais	2,000			597,000

The 3,000 who will die at the sin of the Golden Calf 3000 Ex32:28 are already considered as dead.

Meam Loez 9:275

The rich shall give no more, and the poor shall give no less than half a shekel, with which to give the offering to the Lord, to atone for your souls.

טו. הָעֹשִׂיר לֹא יִרְבֶּה וְהַדָּל לֹא יִמְעִיט
מִמַּחְצִית הַשֶּׁקֶל לְתֵת אֶת תְּרוּמַת יְהוָה
לְכַפֵּר עַל נַפְשֵׁיכֶם:

The rich shall not give more

The ‘trop’ is ‘Munach Revii’, which one can translate as “leaving four” indicating that a person who spends liberally for Tzedakah should not spend more than 1/5th leaving 4/5th for himself.

Torah Gems 2:209

If each person gives the same amount it will not appear that they have more sins to atone for than others.

Torah Gems 2:208

Aaron and his sons shall wash their hands and feet from it.

יִט. וְרָחֲצוּ אֶהָרָן וּבָנָיו מִמֶּנּוּ אֶת יְדֵיהֶם
וְאֶת רַגְלֵיהֶם:

Their hands and their feet

‘Et’ and ‘V’et’ are repeated to suggest they must wash their hands and feet simultaneously.

Ki Tisah

Ex31:1:4

The Lord spoke to Moses, saying:

א. וַיְדַבֵּר יְהוָה אֶל מֹשֶׁה לֵאמֹר:

The classical hero

vs.

Moshe

- seeks fame
- would sacrifice his people
for his glory
- seeks immortality – competes
with the god's
- has an elaborate funeral
- seeks challenges and adventures

- is humble
- would sacrifice his place
to save his people
- has no such ambition
- dies alone
- tries to avoid challenges

Rabbi Shlomo Boteach 3-13-2004

It shall not be poured upon human flesh, and according to its formula you shall not make anything like it. It is holy; it shall be holy to you.

לב. על בֶּשֶׁר אָדָם לֹא יִיָסַךְ וּבַמִּתְכַּנְּתוֹ
 לֹא תַעֲשׂוּ כָמֹהוּ קֹדֶשׁ הוּא קֹדֶשׁ יְהוָה
 לָכֶם:

Do not pour, ‘lo yisach’. Ex30:32

And places it, ‘asher yitain’ Ex 30:33
 on a person he will be cut off.

Why the difference pour - place.

A person does not incur the penalty merely by rubbing it on his body unless he does so in the manner of anointing.

If he only places it, but does not rub it in, he gets no penalty.

"See, I have called by name Bezalel the son of Uri, the son of Hur, of the tribe of Judah,

ב. רָאָה קָרָאתִי בְשֵׁם בְּצַלְאֵל בֶּן אֹרִי בֶן
חֹר לְמִטָּה יְהוּדָה:

Look I have selected Bezalel

What does “look ” have to do with Bezalel being chosen?

It resolves a confusion. God told Moshe “You shall make,” the various objects

Menorah 25:13

Table 25:23

Altar 27:1

And God told Moshe to “look” where He had previously designated Bezalel since the time of creation. He was not actually taking the task away from Moshe it was always going to be done by Bezalel “You shall make it” meant only that Moshe was in charge. He was the supervisor, the chief.

Ki Tisah

Ex31:3:5-7

and I have imbued him with the spirit of God,
with wisdom, with insight, with knowledge,
and with [talent for] all manner of
craftsmanship

ג. וְאִמָּלֵא אֶתוֹ רוּחַ אֱלֹהִים בְּחַכְמָה
וּבְתַבּוּנָה וּבְדַעַת וּבְכָל מְלָאכָה:

The same ingredients given to Bezalel to build the Tabernacle were used by God to create the world. Bezalel knew how to combine the letters to create.

Munk p16

"And you, speak to the children of Israel and say: 'Only keep My Sabbaths! For it is a sign between Me and you for your generations, to know that I, the Lord, make you holy.

יג. וְאָתָּה דַבֵּר אֶל בְּנֵי יִשְׂרָאֵל לֵאמֹר
 אַךְ אֶת שַׁבְּתֹתַי תִּשְׁמְרוּ כִּי אוֹת הוּא
 בֵּינִי וּבֵינֵיכֶם לְדַרְתֵּיכֶם לְדַעַת כִּי אֲנִי
 יְהוָה מְקַדְּשְׁכֶם:

Rashi tells us that whenever there is the word ‘ach’ it means to exclude or diminish. Here it is to tell us that the building of the Mishkan, though important, is to be excluded on the Sabbath.

Rambam says no, the word, ‘ach’ here, is in a statement about the Sabbath and not the Mishkan. The ‘ach’ is telling us that on occasion the Sabbath may be diminished i.e., for a Bris or Pikuach Nefesh.

So who is correct?

Another commentator says both are correct. The ‘Ach’ diminishes Shabbos for Bris or Pekuach Nefesh and the ‘Ach’ augments Shabbos observance for building the Mishkan.

"And you, speak to the children of Israel and say: 'Only keep My Sabbaths! For it is a sign between Me and you for your generations, to know that I, the Lord, make you holy.

יג. וְאָתָּה דַבֵּר אֶל בְּנֵי יִשְׂרָאֵל לֵאמֹר
 אַךְ אֶת שַׁבְּתוֹתַי תִּשְׁמְרוּ כִּי אוֹת הוּא
 בֵּינִי וּבֵינֵיכֶם לְדַרְתֵּיכֶם לְדַעַת כִּי אֲנִי
 יְהוָה מְקַדְּשְׁכֶם:

My Sabbaths you shall observe

‘Shabsoai’, my Sabbaths is plural ‘hee’ and ‘oss’ are singular. How can we understand this?

Sabbath has two parts. The physical, which is to avoid work and the spiritual, which is to be sought after on Sabbath = two parts that are really one!

If the Jewish people would observe two Shabbatot they would be redeemed. We thought two weeks, no, two parts of the same Sabbath is what is meant.

"And you, speak to the children of Israel and say: 'Only keep My Sabbaths! For it is a sign between Me and you for your generations, to know that I, the Lord, make you holy.

יג. וְאָתָּה דַבֵּר אֶל בְּנֵי יִשְׂרָאֵל לֵאמֹר
 אַךְ אֶת שַׁבְּתֹתַי תִּשְׁמְרוּ כִּי אוֹת הוּא
 בֵּינִי וּבֵינֵיכֶם לְדַרְתֵּיכֶם לְדַעַת כִּי אֲנִי
 יְהוָה מְקַדְּשְׁכֶם:

‘Ach’, and mean above all, never the less, verily, but, except for, only
 But, my Sabbaths keep. Sabbaths – plural. If you must violate one Sabbath
 because of ‘Pikuach Nefesh’ in order to live, do so in order to observe many more
 Sabbatot.

"And you, speak to the children of Israel and say: 'Only keep My Sabbaths! For it is a sign between Me and you for your generations, to know that I, the Lord, make you holy.

יג. וְאָתָּה דַבֵּר אֶל בְּנֵי יִשְׂרָאֵל לֵאמֹר
אךְ אֶת שַׁבְּתֹתַי תִּשְׁמְרוּ כִּי אוֹת הוּא
בֵּינִי וּבֵינֵיכֶם לְדַרְתֵּיכֶם לְדַעַת כִּי אֲנִי
יְהוָה מְקַדְּשְׁכֶם:

My Sabbaths

More than one means that if i.e., the sick person is not well by the second Shabbos he can violate another Shabbos.

Medicine needs to begin at once. There is no need to wait till after Shabbos to give consecutive treatment.

My Sabbath is to tell us that the Shabbos belongs to God.

"And you, speak to the children of Israel and say: 'Only keep My Sabbaths! For it is a sign between Me and you for your generations, to know that I, the Lord, make you holy.

יג. וְאָתָּה דַבֵּר אֶל בְּנֵי יִשְׂרָאֵל לֵאמֹר
 אַךְ אֶת שַׁבְּתֹתַי תִּשְׁמְרוּ כִּי אוֹת הוּא
 בֵּינִי וּבֵינֵיכֶם לְדַרְתֵּיכֶם לְדַעַת כִּי אֲנִי
 יְהוָה מְקַדְּשְׁכֶם:

My Sabbaths you shall keep

God had already commanded us to keep the Sabbath in the 10 commandments why repeat that command now?

The Tabernacle was so great a project God's presence would live within it. We might think it might be greater than all the other commandments in the Torah. This order – to keep Sabbath, teaches that they were not to build the Tabernacle on Sabbath even though sacrifices can be given on Sabbath. Therefore to avoid misunderstanding God told Moses, you must still keep the Sabbath.

"And you, speak to the children of Israel and say: 'Only keep My Sabbaths! For it is a sign between Me and you for your generations, to know that I, the Lord, make you holy.

יג. וְאַתָּה דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל לֵאמֹר
 אַךְ אֶת שַׁבְּתֹתַי תִּשְׁמְרוּ כִּי אוֹת הוּא
 בֵּינִי וּבֵינֵיכֶם לְדַרְתֵּיכֶם לְדַעַת כִּי אֲנִי
 יְהוָה מְקַדְּשְׁכֶם:

My Sabbaths you shall keep

Keep Shabbos says God the way He kept the first Shabbos.

He rested on the seventh day. Gen 2:2. God did no work. We are told to do the same. We must observe God's Sabbath in the same way not work with our hands and even with our speech, we should avoid business or trivial matters.

"And you, speak to the children of Israel and say: 'Only keep My Sabbaths! For it is a sign between Me and you for your generations, to know that I, the Lord, make you holy.

יג. וְאָתָּה דַבֵּר אֶל בְּנֵי יִשְׂרָאֵל לֵאמֹר
 אַךְ אֶת שַׁבָּתוֹתַי תִּשְׁמְרוּ כִּי אוֹת הוּא
 בֵּינִי וּבֵינֵיכֶם לְדַרְתֵּיכֶם לְדַעַת כִּי אֲנִי
 ה' הוֹה מְקַדְּשְׁכֶם:

Because it is I God who makes you Holy

Since the Tabernacle has just been discussed and is so very Holy do not be mistaken it is not the edifice but my presence in it and especially my presence in you that makes you holy.

And you shall make me a sanctuary (singular) and I will dwell among them (plural).

"And you, speak to the children of Israel and say: 'Only keep My Sabbaths! For it is a sign between Me and you for your generations, to know that I, the Lord, make you holy.

יג. וְאָתָּה דַבֵּר אֶל בְּנֵי יִשְׂרָאֵל לֵאמֹר
 אַךְ אֶת שַׁבָּתוֹתַי תִּשְׁמְרוּ כִּי אוֹת הוּא
 בֵּינִי וּבֵינֵיכֶם לְדֹרֹתֵיכֶם לְדַעַת כִּי אֲנִי
 יְהוָה מְקַדְּשְׁכֶם:

Because it is a sign between me and between you for all generations.

The permanence of the Shabbos also stresses its supervening importance relative to the sanctuary. The Tabernacle would not last forever. Nothing can do away with the Sabbath.

This is the phrase that permits us not to wear tefillin on Sabbath because the Sabbath is an 'os', a sign, it takes the place of the sign upon your arm and between your eyes.

"And you, speak to the children of Israel and say: 'Only keep My Sabbaths! For it is a sign between Me and you for your generations, to know that I, the Lord, make you holy.

יג. וְאֵתָּה דִבֶּר אֶל בְּנֵי יִשְׂרָאֵל לֵאמֹר
אךְ אֶת שַׁבָּתֹתַי תִּשְׁמְרוּ כִּי אוֹת הוּא
בֵּינִי וּבֵינֵיכֶם לְדַרְתֵּיכֶם לְדַעַת כִּי אֲנִי
יְהוָה מְקַדְּשְׁכֶם:

And you

God speaks to Moses and says “You, Moses, you who interceded with Pharaoh and provided a day of rest for the Israelites when they were slaves”, This is the gift that was from Moses to us ‘Yismach Moshe bematnas chalko’.

And he picked out the correct day Sabbath.

You, Moshe, the patron of Shabbos, stress to them the importance of Shabbos.

Ki Tisah

Ex31:15:7-8

Six days work may be done, but on the seventh day is a Sabbath of complete rest, holy to the Lord; whoever performs work on the Sabbath day shall be put to death.'

טו. שֵׁשֶׁת יָמִים יַעֲשֶׂה מְלָאכָה וּבַיּוֹם
הַשְּׁבִיעִי שִׁבְתַּת שַׁבְּתוֹן קֹדֶשׁ לַיהוָה כָּל
הָעֹשֶׂה מְלָאכָה בַּיּוֹם הַשַּׁבָּת מוֹת יוּמָת:

A day of complete rest

All physical indulgence is reduced to a minimum and Israel exerts itself at an almost angelic level.

Munk

Six days work shall be done, but on the seventh day is a Sabbath of complete rest, holy to the Lord; whoever performs work on the Sabbath day shall be put to death.'

טו. שֵׁשֶׁת יָמִים יַעֲשֶׂה מְלָאכָה וּבַיּוֹם
 הַשְּׁבִיעִי שַׁבַּת שַׁבְּתוֹן קֹדֶשׁ לַיהוָה
 כָּל הָעֹשֶׂה מְלָאכָה בַּיּוֹם הַשַּׁבָּת מוֹת
 יוּמָת:

Six days work shall be done.

Note it does not say you are commanded to work for six days.

In fact, the work will be done. If we act properly and do God's will we will not have to struggle with our work it will be done easily perhaps even by others.

Thus shall the children of Israel observe the Sabbath, to make the Sabbath throughout their generations as an everlasting covenant.

טז. וְשָׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת לַעֲשׂוֹת
אֶת הַשַּׁבָּת לְדֹרֹתָם בְּרִית עוֹלָם:

To make the Shabbos

What does it mean to make the Shabbos?

The Jewish people can actually make the Shabbos. By beginning it early it can include part of another day, Friday, and by prolonging it, it can include yet another day, Sunday. So we can make parts of Shabbos on Friday and on Sunday in addition to Saturday.

Meam Loez 9:

Between Me and the children of Israel, it is forever a sign that [in] six days The Lord created the heaven and the earth, and on the seventh day He ceased and rested."

יז. בִּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אֹת הוּא לְעֹלָם כִּי
 יִשְׁפֹּט יָמִים עֲשָׂה יְהוָה אֶת הַשָּׁמַיִם וְאֶת
 הָאָרֶץ וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנְפֹּשׁ:

To make the Shabbos for their generations an eternal covenant

These words could be read as a sign forever. A sign to the world giving honor to God and the Jewish people.

The Torah teaches that ‘bris milah’ circumcision, takes precedence over the Shabbos. These words can be read “to perform the eternal covenant ‘bris milah’ on the Sabbath. (unless the delivery was by a caesarean section).

- You are only obligated to keep the Sabbath if you can do so forever i.e., for generations. If however, your life is in danger, Pikuach Nefesh, you are not obligated to keep it. You may violate this Shabbos so as to live and keep many more Shabbatot in the future.

Between Me and the children of Israel, it is forever a sign that [in] six days The Lord created the heaven and the earth, and on the seventh day He ceased and rested."

י.ז. בִּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הוּא לְעֵלָם כִּי
 יִשְׁתַּת יָמִים עָשָׂה יְהוָה אֶת הַשָּׁמַיִם וְאֶת
 הָאָרֶץ וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפֵשׁ:

Between me Bani, spelled Bais – yud – nun – yud.

The letter each stand for a word suggesting that special relationship.

Bais - Be Shabbos - on Shabbos

Yud - Yesh - there is

Nun - Neshamah - a soul that

Yud - Yeserah - is extra.

Between Me and the children of Israel, it is forever a sign that [in] six days The Lord created the heaven and the earth, and on the seventh day He ceased and rested."

יז. בִּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אֹת הוּא לְעֹלָם כִּי
 יִשְׁפֹּט יָמִים עֲשָׂה יְהוָה אֶת הַשָּׁמַיִם וְאֶת
 הָאָרֶץ וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנְפֹּשׁ:

Between me and the children of Israel it is a sign forever.

Think of a sign on a closed shop. There is expectation that the store will reopen. Remove the sign and all know it is closed for good.

Shabbos is like that sign. People who respect and observe Shabbos indicate that they know the world was created by a creator and therefore for a purpose and even if they stray from the letter of the law the sign of Shabbos tells them and us there is hope and expectation that the rest of the Torah observations will occur and be observed.

When He had finished speaking with him on Mount Sinai, He gave Moses the two tablets of the testimony, stone tablets, written with the finger of God.

יח. וַיִּתֵּן אֶל מֹשֶׁה כָּכֹל־תּוֹרַת לְדַבֵּר אֵת־בְּרַח
 סִינַי שְׁנֵי לַחַת הָעֵדוּת לַחַת אֶבֶן כְּתוּבִים
 בְּאֶצְבַּע אֱלֹהִים:

Two tablets of the testimony

‘Luchos’, tablets, is misspelled it should be lamed, ches, vov, tof

The ‘vov’ suggests plurality.

The absence of the ‘vov’ of plurality suggests that the two tablets constituted a whole in combination and were only one set of rules between man and God and man and man. The fact that the commandments were complete and meant to constitute divine law suggested that the duties toward God and duties toward man are inseparable.

When He had finished speaking with him on Mount Sinai, He gave Moses the two tablets of the testimony, stone tablets, written with the finger of God.

י.ח. וַיִּתֵּן אֶל מֹשֶׁה כָּכֹל־תּוֹ לְדַבֵּר אֵת־בְּהַר
 סִינַי שְׁנֵי לַחַת הָעֵדוּת לַחַת אֶבֶן כְּתָבִים
 בְּאֶצְבַּע אֱלֹהִים:

Two tablets of the testimony

1 tablet - man's obligations to God

1 tablet - man's obligations to fellow man

‘Shenei’, two, denotes equal to one another in every way, physically and spiritually.
 physically - the same size and weight and
 spiritually - they have equal importance.

‘Luchos’, tablets, spelled defectively with the vov of plurality as if it were meant to be pronounced luchas (one) tablet.

When the people saw that Moses was late in coming down from the mountain, the people gathered against Aaron, and they said to him: "Come on! Make us gods that will go before us, because this man Moses, who brought us up from the land of Egypt we don't know what has become of him."

א. וַיִּרְא הָעָם כִּי בִשְׁשׁ מִשָּׁה לָּרְדֹת מִן הַהָר
וַיִּקְהַל הָעָם עַל אַהֲרֹן וַיֹּאמְרוּ אֵלָיו קוּמ
עֲשֵׂה לָנוּ אֱלֹהִים אֲשֶׁר יֵלְכוּ לְפָנֵינוּ כִּי זֶה
מִשָּׁה הָאִישׁ אֲשֶׁר הֵעֵלָנוּ מֵאֶרֶץ מִצְרַיִם לֹא
יָדַעְנוּ מָה הָיָה לוֹ:

And the people saw that Moshe was delayed

The Torah uses the word ‘beshesh’ for delayed. This word can also be read as ‘bah shesh’, ‘six is coming’ which means the sixth hour has come.

Since the people expected Moshe to come down by the sixth hour of that day, they feared that he was dead and they were leaderless. They therefore demanded a new object for their reverence, the Golden Calf. It is clear that they only requested the Golden Calf because they no longer had Moses.

When the people saw that Moses was late in coming down from the mountain, the people gathered against Aaron, and they said to him: "Come on! Make us gods that will go before us, because this man Moses, who brought us up from the land of Egypt we don't know what has become of him."

א. וַיֵּרָא הָעָם כִּי בִשְׁשׁ מִשָּׁה לָרֶדֶת מִן הַהָר
 וַיִּקְהַל הָעָם עַל אַהֲרֹן וַיֹּאמְרוּ אֵלָיו קוּמ
 עֲשֵׂה לָנוּ אֱלֹהִים אֲשֶׁר יֵלְכוּ לְפָנֵינוּ כִּי זֶה
 מִשֶּׁה הָאִישׁ אֲשֶׁר הֶעֱלָנוּ מֵאֶרֶץ מִצְרַיִם לֹא
 יָדַעְנוּ מָה הָיָה לוֹ:

The Talmud says the Eirev Rav, a group of Egyptians who had joined the Israelites in the Exodus, were responsible for the Golden Calf. This is borne out by the statement “this is your God Israel which brought you up from the land of Egypt.”

That however, does not absolve the Israelites themselves. After all they were many more than the Eirev Rav and they could have ignored them. But they sinned, and yielded to the enticement to do wrong.

Ki Tisah

Ex32:1:9-12

When the people saw that Moses was late in coming down from the mountain, the people gathered against Aaron, and they said to him: "Come on! Make us gods that will go before us, because this man Moses, who brought us up from the land of Egypt we don't know what has become of him."

א. וַיֵּרָא הָעָם כִּי בִשְׁשׁ מִשָּׁה לָרְדֹת מִן הַהָר
וַיִּקְהַל הָעָם עַל אֶהֱרֹן וַיֹּאמְרוּ אֵלָיו קוּמ
עֲשֵׂה לָנוּ אֱלֹהִים אֲשֶׁר יֵלְכוּ לְפָנֵינוּ כִּי זֶה
מִשֶּׁה הָאִישׁ אֲשֶׁר הֶעֱלָנוּ מֵאֶרֶץ מִצְרַיִם לֹא
יָדַעְנוּ מָה הָיָה לוֹ:

And the people gathered around Aaron

Could be read “They gathered against Aaron” or “they surrounded Aaron.”

Suggesting that they were threatening to him.

Ki Tisah

When the people saw that Moses was late in coming down from the mountain, the people gathered against Aaron, and they said to him: "Come on! Make us gods that will go before us, because this man Moses, who brought us up from the land of Egypt we don't know what has become of him."

Because Moses, the man

The word 'haish', the man, seems redundant. Why use his name Moshe and then say he was a man? Of course, he was.

This extra word gives us an insight into the complaint of the people.

Because our leader Moses was a man and not a spiritual being something could and must have happened to him. From now on we want a leader who is a spiritual, supernatural being who we do not have to fear can leave us but will be with us always.

Ex32:1:22-25

א. וַיִּרְא הָעָם כִּי בִשְׁשׁ מַשֶּׁה לָּרְדַת מִן הַהָר
וַיִּקְהַל הָעָם עַל אַהֲרֹן וַיֹּאמְרוּ אֵלָיו קוּמ
עֲשֵׂה לָנוּ אֱלֹהִים אֲשֶׁר יֵלְכוּ לְפָנֵינוּ כִּי זֶה
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יָדַענוּ מָה הָיָה לוֹ:

When the people saw that Moses was late in coming down from the mountain, the people gathered against Aaron, and they said to him: "Come on! Make us gods that will go before us, because this man Moses, who brought us up from the land of Egypt we don't know what has become of him."

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וַיִּקְהַל הָעָם עַל אַהֲרֹן וַיֹּאמְרוּ אֵלָיו קוּמֵ עֲשֵׂה
לָנוּ אֱלֹהִים אֲשֶׁר יֵלְכוּ לְפָנֵינוּ כִּי זֶה מֹשֶׁה
הָאִישׁ אֲשֶׁר הֶעֱלָנוּ מֵאֶרֶץ מִצְרַיִם לֹא יָדַעְנוּ מָה
הָיָה לוֹ:

Rise up and make for us god's

Why did Aaron agree to their demands?

1. They had killed Chur and would be willing in their state of mind to kill him also. While he would be willing to sacrifice himself to prevent idol worshipping he realized if they kill him and still worship idols they have two sins rather than just one. So for Aaron to agree spares the people the extra sin of murder.
2. Moses will return soon likely in one day. By going along with them Aaron can delay them by the preparations he will require and perhaps delay them so much that they don't get to worship the idol before Moshe comes. So by seeming to help them Aaron may spare them this sin.
3. If Aaron made the calf, he would tell everybody what he made was mere foolishness and not a real idol. If others made it people could be more easily told it was a real idol.

When the people saw that Moses was late in coming down from the mountain, the people gathered against Aaron, and they said to him: "Come on! Make us gods that will go before us, because this man Moses, who brought us up from the land of Egypt we don't know what has become of him."

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 וַיִּקְהַל הָעָם עַל אֶהֱרֹן וַיֹּאמְרוּ אֵלָיו קוּמֵם עֲשֵׂה
 לָנוּ אֱלֹהִים אֲשֶׁר יֵלְכוּ לְפָנֵינוּ כִּי זֶה מֹשֶׁה
 הָאִישׁ אֲשֶׁר הֵעֵלָנוּ מִמִּצְרַיִם לֹא יָדַעְנוּ
 מָה הָיָה לוֹ:

-
4. They had already sinned once they even thought about idolatry. But the people don't realize, that by making the Golden Calf Aaron would make an actual embodiment of their sin for which they would more likely realize repentance was required. He would make it easier for them to seek forgiveness.
 5. The excuse the leaders who facilitated the making of the Golden Calf was that they did so to identify with certainty the unbelievers in order to put to death those who actually worship the idol. They found 3000 out of 600,000 who did so and only they deserved punishment.

Ki Tisah

Ex32:1:16-18

When the people saw that Moses was late in coming down from the mountain, the people gathered against Aaron, and they said to him: "Come on! Make us gods that will go before us, because this man Moses, who brought us up from the land of Egypt we don't know what has become of him."

א. וַיֵּרָא הָעָם כִּי בִשְׁשׁ מִשָּׁה לָרְדֹת מִן הַהָר וַיִּקְהַל הָעָם
עַל אֶהֱרֹן וַיֹּאמְרוּ אֵלָיו קוּמ עֲשֵׂה לָנוּ אֱלֹהִים אֲשֶׁר יֵלְכוּ
לִפְנֵינוּ כִּי זֶה מִשָּׁה הָאִישׁ אֲשֶׁר הָעֵלָנוּ מֵאֶרֶץ מִצְרַיִם לֹא
יָדַעְנוּ מָה הָיָה לוֹ:

Why did they build the Golden Calf?

Fear – panic. Their leader Moses was gone

Typical of mass psychology – responds to a vocal minority

lived in Egypt accustomed to idols and not to a God of mere mental conception who has no form, shape or color.

Confusion

told to make the Cherubim and put them on the Ark. So making an image is not forbidden.

Attributed holiness to an object but we do that even today. The synagogue the Sederim, the Talmud, are all thought to be Holy.

Leaders fault

Moses left them for too long

Aaron - failed to explain the delay

- capitulated to the demands of the crowd
- lack of courage. Folded for fear of his life.
- did not foresee the consequences
- in keeping with his style. Compromise and acquiescence, peace at any price.

Human nature

People can be fickle, great and bad, elevated and debased. Think of Germany.

We start this Sidra with charity and swiftly move to selfishness.

When the people saw that Moses was late in coming down from the mountain, the people gathered against Aaron, and they said to him: "Come on! Make us gods that will go before us, because this man Moses, who brought us up from the land of Egypt we don't know what has become of him."

א. וַיִּרְא הָעָם כִּי בִשָּׁשׁ מִשָּׁה לָרְדֹת מִן הַהָר
 וַיִּקְהַל הָעָם עַל אַהֲרֹן וַיֹּאמְרוּ אֵלָיו קוּמ
 עֲשֵׂה לָנוּ אֱלֹהִים אֲשֶׁר יֵלְכוּ לְפָנֵינוּ כִּי זֶה
 מֹשֶׁה הָאִישׁ אֲשֶׁר הֶעֱלֵנוּ מֵאֶרֶץ מִצְרַיִם לֹא
יָדַעְנוּ מָה הָיָה לוֹ:

We do not know what happened to him (Moshe)

We have here a clear explanation as to why the people requested the Golden Calf. Their great insecurity in being without the leader who had taken them out of Egypt Moshe. He was late in returning according to their calculations and they “did no know what happened to him”.

Aaron said to them, "Remove the golden earrings that are on the ears of your wives, your sons, and your daughters and bring them [those earrings] to me."

ב. וַיֹּאמֶר אֲלֵהֶם אַהֲרֹן פְּרִקוּ נְזָמֵי הַזָּהָב
 אֲשֶׁר בְּאָזְנֵי נְשֵׁיכֶם בְּנֵיכֶם וּבְנֹתֵיכֶם
 וְהָבִיאוּ אֵלַי:

Take the rings off the ears of your wives

The wives refused to give up their rings.

How do we know that? See the next sentence 32:3.

Next sentence says, “all the people took off their earrings”.

Aaron had not asked all the people only the wives.

Since we see now that all the people donated rings and the earrings are referred to in the masculine, it infers that the wives did not agree to give up their rings.

And all the people stripped themselves of the golden earrings that were on their ears and brought them to Aaron.

ג. וַיִּתְּפְּרְקוּ כָּל הָעָם אֶת נְזָמֵי הַזָּהָב
אֲשֶׁר בְּאָזְנֵיהֶם וַיָּבִיאוּ אֶל אַהֲרֹן:

All the people – from their ears

Because the women refused to give their rings for the creation of the Golden Calf they are honored in that the celebration of the new moon is in their honor. Why is this appropriate?

Because the Israelites showed that they wanted to remain under the power of the signs of the Zodiac. That's why they chose the form of a calf, bull, Taurus. The 12 new moons parallel the 12 signs of the zodiac. Since the women did not want to contribute to make the calf it was a sign that they did not want to be under the zodiac's power but under God's direction. Therefore the 12 new moon festivals were taken away from the men of the 12 tribes and given to the women.

He took [them] from their hand[s], fashioned it with an engraving tool, and made it into a molten calf, upon which they said: "These are your gods, O Israel, who have brought you up from the land of Egypt!"

ד. וַיִּקַּח מִיָּדָם וַיִּצַר אֹתוֹ בַּחֶרֶט וַיַּעֲשֵׂהוּ
 עֵגֶל מִסִּכָּה וַיֹּאמְרוּ אֱלֹהֵי יִשְׂרָאֵל
 אֲשֶׁר הָעֵלּוּךָ מֵאֶרֶץ מִצְרַיִם:

And he made it into a casted calf.

The Erev Rav, the mixed multitude, are called that because during the long hours of the night they are capable of performing magic.

One of them had seen Moses throw a tablet upon which was written 'arise oh ox,' and Joseph's casket (he was referred to as an ox see (Deut 33:17) rose up from the Nile (Ex Bo). He took that tablet and now threw it with the gold that Aaron threw into the fire and out came the Golden – (gold from Aaron) Calf

(from the tablet). The calf had the ability to speak because of the power engraved on the tablet.

He took [them] from their hand[s], fashioned it with an engraving tool, and made it into a molten calf, upon which they said: "These are your gods, O Israel, who have brought you up from the land of Egypt!"

ד. וַיִּקַּח מִיָּדָם וַיִּצַר אֹתוֹ בַּחֲרֹט וַיַּעֲשֶׂהוּ
 עֵגֶל מִסִּכָּה וַיֹּאמְרוּ אֵלֶּה אֱלֹהֵיךָ יִשְׂרָאֵל
 אֲשֶׁר הֶעֱלוּךָ מֵאֶרֶץ מִצְרַיִם:

These are your god's Israel

The word ‘eleh’, these, - indicated the plural. The mixed multitude told the Israelites that there were many divine powers in the world not just God.

This same word these is used in Ex21, ‘eleh’, “these are the accounts of the Tabernacle” Through this very word, ‘eleh’, with which the Israelites sinned they were later forgiven.

He took [them] from their hand[s], fashioned it with an engraving tool, and made it into a molten calf, upon which they said: "These are your gods, O Israel, who have brought you up from the land of Egypt!"

ד. וַיִּקַּח מִיָּדָם וַיִּצַר אֹתוֹ בַּחֲרַט וַיַּעֲשֶׂהוּ
עֵגֶל מִסֶּכָּה וַיֹּאמְרוּ אֱלֹהֵי יִשְׂרָאֵל
אֲשֶׁר הָעֵלּוּךָ מֵאֶרֶץ מִצְרַיִם:

And (Aaron) took the rings from their hands and put it into a mold.

The word ‘charet’ suggests that Aaron did this with reluctance with regret (charatah) We sense that Aaron was reluctant he proceeded very slowly.

- | | | |
|---|--------|---------------------|
| 1. He required the people to threaten him. | Ex32:1 | vayakhail ha'am |
| 2. And to explain why he wanted the Golden Calf | Ex32:1 | ma haya lo |
| 3. He requested the rings from their wives | Ex32:2 | beaznei hanashim |
| 4. The wives refused | Ex32:3 | vayisporku kul haam |
| 5. The men had to collect their earrings | Ex32:3 | beazneihem |
| 6. Aaron took it from their hands | Ex32:4 | vayikach miyadam |
| 7. He made a mold | Ex32:4 | vayatar oso |
| 8. Built an altar | Ex32:5 | vayiven mizbayach |
| 9. Delayed till the next day | Ex32:5 | machar |

He took [them] from their hand[s], fashioned it with an engraving tool, and made it into a molten calf, upon which they said: "These are your gods, O Israel, who have brought you up from the land of Egypt!"

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 עֶגְלָל מִסֵּכָה וַיֹּאמְרוּ אֱלֹהֵי אֱלֹהֵי יִשְׂרָאֵל
 אֲשֶׁר הֶעֱלוֹךָ מֵאֶרֶץ מִצְרַיִם:

and he made it - in a mold - (reluctantly)

He made it in a mold – slowly – with fancy engraved decorations. So that the people would have time and opportunity to regret what they were doing and change their minds.

Meam Loez 10:19

Ki Tisah

Berachos 32a2

Exodus 32:7:5-6

And the Lord said to Moses: "Go, descend, for your people that you have brought up from the land of Egypt have acted corruptly.

ז. וַיִּדְבֹר יְהוָה אֶל מֹשֶׁה לֵּרֵד כִּי שָׁחַת
עַמֶּךָ אֲשֶׁר הֶעֱלִיתָ מֵאֶרֶץ מִצְרָיִם:

Go descend

Does not mean go down from the mountain for we see that Moses stays up and continues to converse with God.

No, it means go down, you have been demoted from your former level now that Israel has sinned.

Hearing this Moses' strength ebbed and he did not have the strength to serve as an advocate for Israel.

And the Lord said to Moses: "Go, descend, for your people that you have brought up from the land of Egypt have acted corruptly.

ז. וַיִּדְבֹר יְהוָה אֶל מֹשֶׁה לֵּרֵד כִּי שָׁחַת
עַמֶּךָ אֲשֶׁר הֶעֱלִיתָ מֵאֶרֶץ מִצְרַיִם:

Go - descend

The Talmud interprets this order as - descend from your greatness.

The ‘daled’ stands for the first commandment ‘echad’.

The ‘resh’ stands for the second commandment ‘acher’.

These were the two commandments that the people actually heard.

These were enlarged in the Torah for the sake of Israel. Once the sin of the Golden Calf had occurred God ordered Moshe to take down the letters from the great size that Moses had initially written them in.

Ki Tisah

Berachos 32a3

Ex32:10:2-3

Now release me, and My anger will be kindled against them so that I will annihilate them, and I will make you into a great nation."

י. וְעַתָּה הַנִּיחָה לִּי וַיִּחַר אַפִּי בָהֶם וְאַכִּלֵם
וְאַעֲשֶׂה אוֹתְךָ לְגוֹי גָּדוֹל:

Release me and I will destroy them.

God said to Moses, “Since the people have sinned permit me and I will destroy the children of Israel.”

By the words ‘hanichah li’, release me, Moses sensed that God had given him the power to protest the destruction of the people and so Moshe pleaded for them.

Now leave Me alone, and My anger will be kindled against them so that I will annihilate them, and I will make you into a great nation."

י. וְעַתָּה הַנִּיחָה לִּי וַיִּחַר אַפִּי בָהֶם וְאֶכְלֶם
וְאֶעֱשֶׂה אוֹתְךָ לְגוֹי גָּדוֹל:

Moses arguments to Hashem

You are being unfair

Moses felt God was being unfair.

He had brought them to Egypt and exposed them to idol worship they only left 40 days ago.

Moses never lost his faith in the innate goodness of the Jewish people.

Moses was upset by the language God used.

Most of the time God refers to the people as my people.

Now he tells Moses, "Your people sinned."

God can't have it both ways.

Moses challenged God

- How can you abandon those who you love.
- You tell us we are your children, can a parent abandon his child?
- God's credibility is at stake. God promised to Abraham Isaac and Jacob. If He does not fulfill His promise other peoples would see that it is safer and better to worship their idols since no harm can come to them from idols.
- Egyptians will say this was always God's intent to kill the Israelites.

Lack of leadership - perhaps Moses realized he and Aaron were partly to blame for their lack of foresight and leadership. They should have known.....

Kit Tisah

Ex32:10:8-11

ADD EX32:10!!!!!!!!!!

And I will make from you a great nation

God says to Moshe, “Let me punish these stiff-necked people and I will make of you (Moshe) a great nation.”

Moshe responds in Ex32:13, “Remember the three avos, Abraham, Isaac, and Israel to whom you promised by your own name.”

Moshe is saying to God – “If you could not succeed in making a great nation from these people supported on a three-pronged basis, the three avos. It is much less likely you could succeed using only a single basis, your promise to me, Moshe.

Ki Tishah

Ex32:11:13-16

ADD EX32:11:13-16!!!!!!!

Whom you brought forth out of Egypt

While this phrase describes the people, it also gives an excuse and explanation. The Israelites just recently had been enslaved in Egypt. They can be considered victims of that oppressive environment, needing the reassurance of a leader. When Moses was late in returning from the mountain, according to their calculations, their insecurity caused them to make a new symbol, the Golden Calf.

Ki Tisah

Ex32:13:9

Berachos 32a4

Remember Abraham, Isaac, and Israel, Your servants, to whom You swore by Your very Self, and to whom You said: 'I will multiply your seed like the stars of the heavens, and all this land which I said that I would give to your seed, they shall keep it as their possession forever.' "

יג. זְכוֹר לְאַבְרָהָם לְיִצְחָק וּלְיִשְׂרָאֵל עַבְדֶּיךָ
אֲשֶׁר נִשְׁבַּעְתָּ לָהֶם בְּךָ וַתְּדַבֵּר אֲלֵהֶם
אֲרָבָה אֶת זֶרְעֵכֶם כְּכֹכְבֵי הַשָּׁמַיִם וְכָל
הָאָרֶץ הַזֹּאת אֲשֶׁר אָמַרְתִּי אֲתֵן לְזֶרְעֵכֶם
וְנָחְלוּ לְעֹלָם:

Yourself

Had you sworn to them by the Heaven and Earth I would have said just as the Heaven and Earth terminate so might your oath. But since You swore to them by Your own great name which endures for ever and ever likewise Your oath endures and will remain in effect for ever and ever. You should not decide to change it now or ever.

Now the tablets were God's work, and the inscription was God's inscription, engraved on the tablets.

טז. וְהִלַּחַת מִעֲשֵׂה אֱלֹהִים הַמָּה
וְהַמְּכֻתָּב מְכֻתָּב אֱלֹהִים הוּא חָרוּת עַל
הַלְּחֹת

Letters etched on the stone tablets,

So they could be read from both sides.

An etched Shin requires four frames a written Shin just three.

Suggesting the two fold forms of Divine wisdom revealed and concealed. The three headed Shin has tangible concrete branches and alludes to the human mind that can comprehend concrete forms. The four headed shin is metaphysical. The two forms of Shin are on the 'Shel Rosh' of the Tefillin. The three headed is on the right and the four headed on the left.

Ki Tisah

Ex32:19

Now it came to pass when he drew closer to the camp and saw the calf and the dances, that Moses' anger was kindled, and he flung the tablets from his hands, shattering them at the foot of the mountain.

י.ט. וַיְהִי כַּאֲשֶׁר קָרַב אֶל הַמַּחֲנֶה וַיֵּרָא אֶת
הָעֵגֶל וּמַחֲלֵת וַיִּחַר אַף מֹשֶׁה וַיִּשְׁלֶךְ [מִיָּדוֹ]
מִיָּדָיו אֶת הַלְּחֹת וַיִּשְׁבֵּר אֹתָם תַּחַת הַהָר:

He cast the Tablets from his hands.

The term ‘yadav’, his hands is pronounced in the plural but is spelled as if it read ‘yadoh’, his hand singular.

This alludes to the fact that earlier he had held them in only one hand.

When Moses brought the Tablets down from Mt. Sinai he carried them in one hand as they represented the living Torah and supported themselves - as the Talmud teaches, a living being carries itself-Shabbos 94b. However, when they came close to the Golden Calf the letters flew back to heaven and the Tablets devoid of their holiness became ordinary stone and Moses could not hold them.

I said to them, 'Who has gold?' So they took it [the gold] off and gave it to me; I threw it into the fire and out came this calf."

כד. וְאָמַר לָהֶם לְמִי זָהָב הִתְפָּרְקוּ וַיִּתְּנוּ
 לִי וְאֲשַׁלְּכֶהוּ בְּאֵשׁ וַיֵּצֵא הָעֵגֶל הַזֶּה

I threw the gold into the fire and out come this (Zeh) calf.

This Zeh parallels the Zeh in Tzav Lev 6:13.

This is the offering of Aaron, suggesting that the offering is the atonement for this sin of the Golden Calf.

Meam Loez 10:8

And Moses saw the people, that they were exposed, for Aaron had exposed them to be disgraced before their adversaries.

כה. וַיִּרְא מֹשֶׁה אֶת הָעָם כִּי פָרַע הוּא כִּי
פָרַעַה אֶהְרֹן לְשִׁמְצָה בְּקִמְיָהֶם:

They were revealed (restrained) because Aaron had revealed (restrained) them.

By creating the idol (the Golden Calf) in an actual material form Aaron revealed to the people and to Moses the idol worship they were planning to engage in. By actually seeing it they could understand why they should be punished. In addition, by taking time to make it Aaron postponed or restrained them from actually worshipping it.

So Moses stood in the gate of the camp and said: "Whoever is for the Lord, [let him come] to me!" And all the sons of Levi gathered around him.

כּו. וַיַּעֲמֵד מֹשֶׁה בַּשַּׁעַר הַמַּחֲנֶה וַיֹּאמֶר מִי לַיהוָה אֵלַי וַיֵּאָסְפוּ אֵלָיו כָּל בְּנֵי לֵוִי:

Who is on the Lord's side let him come to me.

People who made the wrong choice at that time created consequences for generations to come. That is when who would become a Kohen on Levi was decided. Be careful, the decision you make today can have long term repercussions.

So Moses stood in the gate of the camp and said: "Whoever is for the Lord, [let him come] to me!" And all the sons of Levi gathered around him.

כּו. וַיַּעֲמֵד מֹשֶׁה בַּשַּׁעַר הַמַּחֲנֶה וַיֹּאמֶר מִי לַיהוָה אֵלַי וַיֵּאֱסָפוּ אֵלָיו כָּל בְּנֵי לֵוִי:

Moses rallied around him those who had not joined in the incidents of the Golden Calf, That was the Levities. He ordered them to kill their brother if that brother had sinned in the matter of the Golden Calf. But since his brother would also be a Levite and none of the Levites sinned, what could this mean? Talmud Yoma 66b explains this is referring to a Levite's ½ brother of the same mother but of a different father who was not a Levite (Rashi).

i.e., his father – means the Levites mother's father was a non Levite

his mother

his brothers – maternal ½ brothers

his sons - his sons in law - married to his daughters - non-Levites

Ki Tisah

Ex32:32:7

And now, if You forgive their sin But if not,
erase me now from Your book, which You have
written."

לב. וְעַתָּה אִם תִּשָּׂא חַטָּאתָם וְאִם אֵין מְחַנֵּי
נָא מִסְפָּרְךָ אֲשֶׁר כָּתַבְתָּ:

Rambam - But if not, erase me from your book or erase me from the book of life.

Now Moses turned and went down from the mountain [bearing] the two tablets of the testimony in his hand, tablets inscribed from both their sides; on one side and on the other side they were inscribed.

טו. וַיִּפֹּן וַיֵּרָד מֹשֶׁה מִן הָהָר וּשְׁנֵי לַחַת
הָעֵדוּת בְּיָדוֹ לַחַת כְּתָבִים מִשְּׁנֵי
עֲבָרֵיהֶם מִזֶּה וּמִזֶּה הֵם כְּתָבִים:

When Moses carried the Tablets down from Sinai in one hand, the living Torah literally carried itself.

Later 32:19 it says he threw down the Tablets from his hands (plural), suggesting they were no longer special but now were ordinary

- ‘Yadoh’ is pronounced in the plural yet spelled in the singular. This referring to the fact that previously they could be carried in one hand.

And Moses took the tent and pitched it for himself outside the camp, distancing [it] from the camp, and he called it the tent of meeting, and it would be that anyone seeking the Lord would go out to the tent of meeting, which was outside the camp.

ז. וּמֹשֶׁה יָקַח אֶת הָאֹהֶל וַיִּנָּטֵה לּוֹ מִחוּץ
 לַמִּחֲנֶה הַרְחִיק מִן הַמִּחֲנֶה וַיִּקְרָא לוֹ אֹהֶל
 מוֹעֵד וְהָיָה כָּל מְבַקֵּשׁ יְהוָה יֵצֵא אֶל אֹהֶל
 מוֹעֵד אֲשֶׁר מִחוּץ לַמִּחֲנֶה:

Everyone who sought the Lord went out

From this we learn that whoever wishes to study Torah must exile himself from his usual surroundings.

Ba'al Ha Turim
 Torah Gems 2:221

From the Hagadah

‘Tzeh Ulmad’, “Go out and learn, what Laban the Aramite wished to do to Jacob our father.”

And now, if I have indeed found favor in Your eyes, pray let me know Your ways, so that I may know You, so that I may find favor in Your eyes; and consider that this nation is Your people."

יג. וְעַתָּה אִם נָא מָצָאתִי חֵן בְּעֵינֶיךָ
הוֹדִיעֵנִי נָא אֶת דְּרָכֶךָ וְאִדְעֶךָ לְמַעַן אֶמְצָא
חֵן בְּעֵינֶיךָ וּרְאֵה כִּי עַמֶּךָ הִגּוּי הַזֶּה:

Let me, I pray you, have insight into your way.

The word ‘derachechah’, in your ways, is spelled without a ‘yud’ as if it were to be pronounced in the singular.

This difference between spelling and pronunciation reflects our faith. Though God’s way may appear to be multiple and even contradictory we believe that everything is directed toward His one purpose.

Then I will remove My hand, and you will see My back but My face shall not be seen."

כג. וְהִסַּרְתִּי אֶת כַּפֵּי וְרָאִיתָ אֶת אַחֲרֵי וּפְנֵי
לֹא יֵרָאוּ:

You will see my back but my face you will not see.

We must understand that we are able to see God's wonderful works from the back. Much like the backside of a tapestry or carpet. The world may look confused to us but from the other side it is beautiful and well ordered.

Rabbi Goldwasser
Something to Say on Shabbos

Ki Tisah

Ex34:6-7

And the Lord passed before him and proclaimed: Lord, Lord, benevolent God, Who is compassionate and gracious, slow to anger and abundant in loving kindness and truth,

preserving loving kindness for thousands, forgiving iniquity and rebellion and sin; yet He does not completely clear [of sin] He visits the iniquity of parents on children and children's children, to the third and fourth generations."

ו. וַיַּעֲבֹר יְהוָה עַל פְּנֵיו וַיִּקְרָא יְהוָה יְהוָה
אֵל רַחוּם וְחַנוּן אֶרֶךְ אַפַּיִם וְרַב חַסֵּד
וְאֱמֶת:

ז. נִצַּר חַסֵּד לְאֲלֹפִים נִשְׂא עֵוֹן וּפְשָׁע
וְחִטָּאָה וְנִקָּה לֹא יִנָּקֶה פִּיקֵד עֵוֹן אָבוֹת
עַל בְּנֵים וְעַל בְּנֵי בְנֵי בְנֵים עַל שְׁלֹשִׁים וְעַל
רַבְעִים:

Although God is one and his oneness is indivisible, nonetheless, He manifests His dealings with mankind in the 13 attributes of Divine mercy alluded to in the above.

The Gematria of 'echad' one, is 13

preserving loving kindness for thousands,
 forgiving iniquity and rebellion and sin; yet He
 does not completely clear [of sin] He visits the
 iniquity of parents on children and children's
 children, to the third and fourth generations."

ז. נִצַּר חֶסֶד לְאַלְפִים נִשָּׂא עֵוֹן וּפְשָׁע
 וְחִטָּאָה וְנִקָּה לֹא יִנְקָה פִּקְדַּן עֵוֹן אָבוֹת
 עַל בְּנֵים וְעַל בְּנֵי בְנֵים עַל שְׁלִשִׁים וְעַל
 רִבְעִים:

Rashi - God preserves the reward for the ‘chesed’, the righteous deeds. The loving kindnesses, that a man does, for 2 thousand generations.

Ki Tisah

Ex34:7:1-3

preserving loving kindness for thousands,
forgiving iniquity and rebellion and sin; yet He
does not completely clear [of sin] He visits the
iniquity of parents on children and children's
children, to the third and fourth generations."

ז. נִצַּר חֶסֶד לְאַלְפִים נִשָּׂא עֵוֹן וְפָשַׁע
וְחִטָּאָה וְנִקְיָה לֹא יִנְקֶה פִּיקֵד עֵוֹן אָבוֹת
עַל בְּנָיִם וְעַל בְּנֵי בְנָיִם עַל שְׁלִשִׁים וְעַל
רִבְעִים:

He preserves ‘chesed’ ,loving kindness, for 2000 generations.

The person who is poor and in need as well as the person who gives assistance
play an equally important role.

More than the baby calf seeks to be nursed the mother cow seeks to nurse it.

BT Pesachim 112A

One who wishes to be wealthy should constantly give away part of his
possessions to charity for he will be repaid with extra rewards.

BT Kesubos 66:b

ADD Ex34:14!!!!!!!!!!!!

You may not bow before another or strange God

Do not bow before a strange god.

The ‘resh’ in ‘acher’ is written large so no one will by mistake read the word “one God” before whom we should bow.

Similarly in Deut 45:4 the 2 is written large so we will not mistakenly say, “Our God is strange,” when we should say, “our God is one.”

The Lord said to Moses: "Inscribe these words for yourself, for according to these words I have formed a covenant with you and with Israel."

כז. וַיֹּאמֶר יְהוָה אֶל מֹשֶׁה כְּתֹב לְךָ אֵת
 הַדְּבָרִים הָאֵלֶּה כִּי עַל פִּי הַדְּבָרִים הָאֵלֶּה
 כָּרַתִּי אִתְּךָ בְרִית וְאֵת יִשְׂרָאֵל:

The written law is The Torah
 The oral law is the Talmud

“For on the basis of these spoken words I have established a covenant with you and with Israel”

We see a hint that the covenant with Israel was actually based on the oral law teachings in the Talmud. That was the law that explained and transmitted the spirit of the written law, the Torah..

Vayakel(22)
Exodus 35:1

Moses called the whole community of the children of Israel to assemble, and he said to them: "These are the things that the Lord commanded to make.

א. וַיִּקְהַל מֹשֶׁה אֶת כָּל עֵדֶת בְּנֵי
 יִשְׂרָאֵל וַיֹּאמֶר אֲלֵהֶם אֱלֹהֵי הַדְּבָרִים
 אֲשֶׁר צִוָּה יְהוָה לַעֲשׂוֹת אֲתֶם:

The entire Israelite community left Moshe's presence.

They were gathered together by Moshe

They left from Moshe's presence

They came forward

To bring their gift

To teach us that the people made their gift in private not while in the presence of Moshe on their neighbors so as not to shame others or show off themselves.

Moses called the whole community of the children of Israel to assemble, and he said to them: "These are the things that the Lord commanded to make.

א. וַיִּקְהַל מֹשֶׁה אֶת כָּל עֵדֶת בְּנֵי
יִשְׂרָאֵל וַיֹּאמֶר אֲלֵהֶם אֵלֶּה הַדְּבָרִים
אֲשֶׁר צִוָּה יְהוָה לַעֲשׂוֹת אֲתֶם:

And Moses gathered all the congregation.

The second Temple was destroyed because of senseless hatred, division and disputes. Here before erecting the sanctuary Moses gathered all the people of Israel so that there would be unity.

Vayakel

Ex 35:1

Moses called the whole community of the children of Israel to assemble, and he said to them: "These are the things that the Lord commanded to make.

א. וַיִּקְהַל מֹשֶׁה אֶת כָּל עֵדֶת בְּנֵי
יִשְׂרָאֵל וַיֹּאמֶר אֲלֵהֶם אֱלֹהֵי הַדְּבָרִים
אֲשֶׁר צִוָּה יְהוָה לַעֲשׂוֹת אֵתָם:

Moses assembled all the Israelite community.

Where?

7 Sivan Moses went up to receive the first tablets.

He remained 40 days.

17 Tammuz he descended the 40th day and saw the Golden Calf.

The next day he ascended again to pray for forgiveness. He came down on 29 AV to make the second set of Tablets. The next day, 1 Elul, he went up to receive the writing. He descended on Yom Kippur with the second Tablets. The next day he told them to assemble. He would not have delayed in performing a service to God.

Who? Only the entire community of the children of Israel excluding the Erev Rav who had caused the Israelites to make the Golden Calf. This time they were excluded.

Meam Loez 10:176

Moses called the whole community of the children of Israel to assemble, and he said to them: "These are the things that the Lord commanded to make.

א. וַיִּקְהַל מֹשֶׁה אֶת כָּל עֵדֶת בְּנֵי
יִשְׂרָאֵל וַיֹּאמֶר אֲלֵהֶם אֵלֶּה הַדְּבָרִים
אֲשֶׁר צִוָּה יְהוָה לַעֲשׂוֹת אֲתֶם:

These are the words that God has commanded you to do. Six days shall work be done but on the 7th day there will be a Holy day.

“These are the words” refers to the entire Torah and the specification relating to the Sabbath infers that observing the Sabbath is as if one had observed the entire Torah.

The Sabbath is equivalent to all the other commandments in the Torah.

Vayakel

Ex 35:1:10-11

Moses called the whole community of the children of Israel to assemble, and he said to them: "These are the things that the Lord commanded to make.

א. וַיִּקְהַל מֹשֶׁה אֶת כָּל עֵדֶת בְּנֵי
יִשְׂרָאֵל וַיֹּאמֶר אֲלֵהֶם אֵלֶּה הַדְּבָרִים
אֲשֶׁר צִוָּה יְהוָה לַעֲשׂוֹת אֵתָם:

These are the things

Theses = plural. This is hard to understand since the Torah is speaking of only one thing the Sabbath.

He was referring to both commandments to observe the Sabbath and to build the sanctuary and in building the sanctuary to also observe the Sabbath. You may not violate Sabbath for the sake of building the Tabernacle. You may not buy kosher food with unkosher money.

The building of the sanctuary required 39 different types of work and these are the prohibited work activities of the Sabbath.

= 36 = 2 and the God is superfluous = 1 Torahs

39 – 39 types of work are forbidden on Shabbos

Meam Loez 10:176

Or Hachayim 895

Vayakel

Ex 35:1:10-11

Moses called the whole community of the children of Israel to assemble, and he said to them: "These are the things that the Lord commanded to make.

א. וַיִּקְהַל מֹשֶׁה אֶת כָּל עֵדֶת בְּנֵי
יִשְׂרָאֵל וַיֹּאמֶר אֲלֵהֶם אלה הדברים
אֲשֶׁר צִוָּה יְהוָה לַעֲשׂוֹת אֲתֶם:

These are the things (P1) =

Shabbos and building the sanctuary

This sentence tells us that when building the sanctuary we are not permitted to violate the Shabbos.

But Rashi says the sentence 31:13 contains the word ‘ach’, which teaches us the same principle that we can’t have two sentences teaching the same detail.

Or Hachayim says the word ‘ach’, comes to exclude, reduce or diminish and here it refers to the topic of Shabbos. We can learn that Shabbos can be reduced to save a life or for a Bris or for a person who is lost and who does not know which day is the 7th. He can count 7 days and observe that one is Shabbos even though it may not be correct.

Gematria 36 + aleph (1), lamed (30), heh (5) for ‘eleh’.

Or Hachayim p830

Things minimum 2

The things minimum 2 therefore = 39

These things = 3

BT Shabbos 97b

Six days work will be done, but on the seventh day you shall have sanctity, a day of complete rest to the Lord; whoever performs work thereon [on this day] shall be put to death.

ב. שֵׁשֶׁת יָמִים תַּעֲשֶׂה מְלָאכָה וּבַיּוֹם
הַשְּׁבִיעִי יִהְיֶה לָּכֶם קֹדֶשׁ שַׁבַּת שַׁבְּתוֹן
לִיהוָה כָּל הָעֹשֶׂה בּוֹ מְלָאכָה יוּמָת:

Six days work will be done but the 7th day shall be a Holy day.

Self discipline. We can step off the workaholic treadmill. We can realize there is more to life than work. There are other important “holy” aspects of life, such as rest, study, family, prayer, community and friendships.

This self discipline can make it easier to retire and enjoy it.

The self discipline regarding the keeping kosher can be used to keep a person on a diet and on an exercise program once that person states a commitment to follow that regimen. You know you can do it.

Vayakel

Ex 35:2:10

ADD Ex35:2!!!!!!!!!!

The word for Sabbath in Hebrew consist of three letters that stand for an acronym.

Sheinah to sleep - or to study veshinantom levonecha

Bishabat on Shabbat

Taanug is a pleasure

Torah Gems 2:229

Shinantom teach

Bonechah your children

Torah Torah

Rabbi Stampfer

6-Mar, 2000

Six days work may be done, but on the seventh day you shall have sanctity, a day of complete rest to the Lord; whoever performs work thereon [on this day] shall be put to death.

ב. שֵׁשֶׁת יָמִים תַּעֲשֶׂה מְלָאכָה וּבַיּוֹם
הַשְּׁבִיעִי יִהְיֶה לָּכֶם קֹדֶשׁ שַׁבַּת שַׁבְּתוֹן
לִיהוָה כָּל הָעֹשֶׂה בּוֹ מְלָאכָה יוּמָת:

But the seventh day must be kept holy.

The Torah mentions that Shabbat must be kept holy before issuing the commandment to work on the building of the sanctuary. Why?

To teach us that the building of the sanctuary does not take precedence over observing the Shabbat. Rashi

Torah Gems 2:228

Shabbat can be violated to save a life or to perform a circumcision (on a child born vaginally not via caesarean section).

Six days work may be done, but on the seventh day you shall have sanctity, a day of complete rest to the Lord; whoever performs work thereon [on this day] shall be put to death.

ב. שֵׁשֶׁת יָמִים תַּעֲשֶׂה מְלָאכָה וּבַיּוֹם
הַשְּׁבִיעִי יִהְיֶה לָּכֶם קֹדֶשׁ שַׁבַּת שַׁבְּתוֹן
לַיהוָה כָּל הָעֹשֶׂה בוּ מְלָאכָה יוּמָת:

A Sabbath of rest to the Lord.

It is not a Sabbath of rest for you. If it was for you you could do with it what you wished.

But it is for the Lord and you must follow what He requires for this is to be a rest day for Him.

Vayakel

Ex 35:3:6-7

You shall not kindle fire in any of your dwelling places on the Sabbath day."

ג. לא תבערו אש בכל משבתיכם ביום השבת:

On the day of the Sabbath

You may not light candles but you may light candles on festivals.

Yerushalmi Beitzah 5:2

But you may light on the eve of the Sabbath for the Sabbath (Mechilta)

Vayakel

Ex 35:5:1-2

'Take from yourselves an offering for the Lord; every generous hearted person shall bring it, [namely] the Lord's offering: gold, silver, and copper;

ה. קחו מאתכם תְּרוּמָה לַיהוָה כֹּל נְדִיב לִבּוֹ
!בִּיאָה אֶת תְּרוּמַת יְהוָה זָהָב וְכֶסֶף וְנַחֲשֶׁת:

Take from yourselves

- Don't take any gifts from the mixed multitude
- Give as much as you desire. No one is to be coerced
- If a person gives freely it is as though he gave a portion of himself.
- From you, not from stolen goods, but earned honestly.

Meam Loez 10:210

Vayakel

Ex 35:5:5-7

'Take from yourselves an offering for the Lord; every generous hearted person shall bring it, [namely] the Lord's offering: gold, silver, and copper;

ה. קָחוּ מֵאֲתֶכֶם תְּרוּמָה לַיהוָה כָּל נְדִיב לֵב
!בִּיאָה אֶת תְּרוּמַת יְהוָה זָהָב וְכֶסֶף וְנַחֲשֶׁת:

The Midrash Ruth Rabba 5:6 Notes that when a person refused to donate to the Mishkan the prophet publicized his name. Elijah the prophet records our deeds in Heaven. No one wishes to be included in the list of those who refuse to help these destitute families.

And you must always be able to say, “I was present and I spoke out.”

Vayakel

Ex 35:5:12-14

'Take from yourselves an offering for the Lord; every generous hearted person shall bring it, [namely] the Lord's offering: gold, silver, and copper;

ה. קָחוּ מֵאֲתֶכֶם תְּרוּמָה לַיהוָה כֹּל נְדִיב לִבּוֹ
בִּיאָה אֶת תְּרוּמַת יְהוָה זָהָב וְכֶסֶף וְנַחְשֵׁת:

Gold silver and copper

God commanded that the first item brought should be gold to teach the Nations of the world that the true Israelites had no portion in the gold that was given for the Golden Calf; it had all come from the mixed multitude.

Meam Loez 10:251

The Tabernacle is called the Tabernacle of testimony to testify that God had forgiven the Israelites for the sin of the Golden Calf.

Vayakel

Ex35:10

And every wise hearted person

Ex35:25

among you shall come and make everything that the Lord has commanded:

Ex35:35

Ex:36:1

Ex36:8

י. וְכָל חָכָם לֵב בְּכֶם יָבֹאוּ וַיַּעֲשׂוּ אֵת
כָּל אֲשֶׁר צִוָּה יְהוָה:

Any wise hearted person

Every man whose heart inspired him shall come Ex35:21. None of the Israelites knew how to build but motivated by good will and a willing heart they found they had the capacity to be skilled craftsmen. It was a discovery of something already within them.

Many people are not aware of their inherent skills and personality assets, and even when pointed out to them, they remain oblivious to them.

People can understand what you tell them about their innate abilities but if they don't emotionally feel capable they will not try. The emotional trumps the intellectual. We think of wisdom as coming from the mind and brain and emotions from the heart with emotions. But note the phrase "wise hearted." Only when ones emotions permit can the intellect exercise its powers.

the ark and its poles, the ark cover
and the screening dividing curtain;

י.ב. אֶת הָאָרֶן וְאֶת בְּדִיּוֹ אֶת הַכִּפֹּרֶת וְאֶת
פְּרֻכַת הַמָּסָךְ:

These two portions describe the building of the sanctuary. They are prefaced by the law to observe Shabbos. This is so it is realized that while building the Mishkan was a great Mitzvah it does not supersede Shabbos. The people might have thought Shabbos could be suspended to do such a great Mitzvah.

It is understandable that in one's zeal to do a Mitzvah one might sin but a Mitzvah 'Sheba beAverah', does not give one the merit of the Mitzvah but he does get the sin of the transgression.

Some examples:

- make bread from stolen wheat and make hamotei on the bread
- earn money dishonestly and give Tzedakah.
- violate Shabbos to get to Shul
- being rude to others to get a better seat at a mussar lecture.

Vayakel

Ex 35:26:8-10

Ex 35:27:2

And all the women whose hearts uplifted them with wisdom, spun the goat hair.

כו. וְכָל הַנְּשִׂיִם אֲשֶׁר נָשָׂא לִבָּן אֶתְנָה
בְּחִכְמָה טָווּ אֶת הָעֵזִים:

Ex26 All the women whose hearts inspired them with wisdom spun the goat hair

Ex27 the tribal princes (Nissim spelled without the vowel yud) brought precious gems for the Ephod.

The inspired woman rushed to do the Mitzvah even while the hair was still on the goats.

The princes delayed till everyone made their contribution first and lost the yud because of their dereliction.

Did God need these gifts? No. The Mitzvahs were to improve us as human beings to refine our character. It is not the action itself.

We know this because if you plan to do a Mitzvah but because of circumstances beyond your control you can't still get the credit for it!! The princes did not learn this lesson.

And all the women whose hearts uplifted them with wisdom, spun the goat hair.

כו. וְכָל הַנְּשִׁים אֲשֶׁר נָשָׂא לִבָּן אֶתְנָה
בְּחֻמָּה טוֹוּ אֶת הָעֵזִים:

This is another example of the Torah praise of women. It is due to unclear thinking to conclude that different people who have different tasks do not have equal value. A person may not be a Kohen and have Kohanic Mitzvot but he is not less worthy because of that.

Rabbi Twerski writes - I sit in my study and look at the many books written by Torah scholars. Those scholars in their formative years were exposed primarily to their mother's influence. Their fathers were off teaching, studying or working. Their love for Torah till they were 5 or 6 or older came from their mothers. It would be well to remember the next time you pick up a book by a Torah Scholar that the inspiration for his contribution came from his mother.

And the princes brought the shoham stones and filling stones for the ephod and for the choshen;

כז. וְהַנְּשָׂאִם הֵבִיאוּ אֶת אֲבְנֵי הַשֹּׁהַם וְאֶת אֲבְנֵי הַמְּלֵאִים לְאַפֹּד וְלַחֹשֶׁן:

And the tribal leaders

Instead of the usual spelling, the second yud is missing.

The tribal leaders were last in bringing their donation. They waited until everybody else had brought their donation. They had shirked their duty, therefore the yud, a letter from God's name is missing from their name.

This is also the reason that the shoham stones through very precious, are mentioned only at the very end – last in the list of donations.

And the princes brought the shoham stones and filling stones for the ephod and for the choshen;

כז. והנשאים הביאו את אבני הששהם ואת אבני המלאים לאפוד ולחשן:

Those whose hearts stirred him up...
 ...whose spirit was generous
 ...brought the Lords offering 35:21

And the chieftains brought shoham (onyx) stones...

Suggests that the chieftains were not amongst those whose hearts were stirred up nor were their spirits generous and willing. They stood back letting the people donate first and later filling in what was lacking. For this procrastination the letter yod in the word ha Nesim is left out of their name in the Torah. They delayed in bringing their gift.

Vayakel

Ex 35:30

Moses said to the children of Israel:
"See, the Lord has called by name
Bezalel, the son of Uri, the son of
Hur, of the tribe of Judah

ל. וַיֹּאמֶר מֹשֶׁה אֶל בְּנֵי יִשְׂרָאֵל רְאוּ קָרָא
יְהוָה בְּשֵׁם בְּצִלְאֵל בֶּן אֹרִי בֶן חֹר לְמַטֵּה
יְהוּדָה:

Look God has called by name Bezalel, the son of Uri, son of Chur of the tribe of Yehuda.

This genealogy is necessary to show that though Bezalel was the grandson of Miriam and Chur Betzalee was not being honored because he was of Moshe's family but because of his families great deeds. Chur tried to stop the construction of a substitute place to worship the Gold Calf and failed and was killed. His grandson is now entrusted with the task of creating a comprehensive and proper site for worship. The Mishkan.

Tosophos

Vayakel

Ex 35:30:10

Moses said to the children of Israel:
"See, the Lord has called by name
Bezalel, the son of Uri, the son of
Hur, of the tribe of Judah

ל. וַיֹּאמֶר מֹשֶׁה אֶל בְּנֵי יִשְׂרָאֵל רְאוּ קָרָא
יְהוָה בְּשֵׁם בְּצַלְאֵל בֶּן אֹרִי בֶן חוּר לְמַטֵּה
יְהוּדָה:

Means “in the shadow of God”

Suggesting that he was able to intuit what God and Moshe desired for the
Tabernacle and its furnishings.

Meam Loez 10:260

Moses said to the children of Israel:
 "See, the Lord has called by name
 Bezalel, the son of Uri, the son of
Hur, of the tribe of Judah

ל. וַיֹּאמֶר מֹשֶׁה אֶל בְּנֵי יִשְׂרָאֵל רְאוּ קָרָא
 יְהוָה בְּשֵׁם בְּצַלְאֵל בֶּן אֹרִי בֶן חֹר לְמַטֵּה
 יְהוּדָה:

Bezalel's genealogy is given because all who labor on behalf of the community do so as a result of the education and good influence of their forefathers so those persons should be named and honored. Also community leaders should realize that their actions will reflect on their ancestors and by being reminded of their lineage it is less likely they will go astray while doing their civic responsibilities.

God wanted to reward Bezalel's grandfather Chur, who was killed for God's sake trying to prevent the making of the Golden Calf.

Moses said to the children of Israel:
 "See, the Lord has called by name
 Bezalel, the son of Uri, the son of
 Hur, of the tribe of Judah

ל. וַיֹּאמֶר מֹשֶׁה אֶל בְּנֵי יִשְׂרָאֵל רְאוּ קָרָא
 יְהוָה בְּשֵׁם בְּצֻלָּאֵל בֶּן אֹרִי בֶן חוּר לְמַטֵּה
 יְהוּדָה:

This passage is almost word for word duplicate of 31:16. nonetheless the Talmud (Berachos 55a) finds an important lesson in its repetition Moses informs the people before he allows the master craftsmen to begin. This teaches us that an official may not be appointed over the community until the community has been consulted.

Vayakel

Ex 35:31:5-7

He has imbued him with the spirit of God, with wisdom, with insight, and with knowledge, and with [talent for] all manner of craftsmanship

לֹא. וַיִּמְלֵא אֶת־רוּחַ אֱלֹהִים
בְּחָכְמָה בְּתַבּוּיָנָה וּבְדַעַת וּבְכָל
מְלָאכָה:

Wisdom, understanding and knowledge

People say once you have money you will know how to use it properly. Not so. With money one can build a sanctuary and with money one can construct a calf. We see that God inspired Bezalel in wisdom, understanding and knowledge so he would know the correct way to “create artistic works”. One needs much wisdom to know how to use gold and silver properly.

Torah Gems 2:231

He has imbued him with the spirit of God, with wisdom, with insight, and with knowledge, and with [talent for] all manner of craftsmanship

לֹא. וַיִּמְלֵא אֶת־רוּחַ אֱלֹהִים
בְּחָכְמָה בְּתַבּוּיָנָה וּבְדַעַת וּבְכָל
מְלָאכָה:

Calculated labor

It is from this phrase that we learn a major rule of Shabbos craftsmanship. It is this type of work, the work required to build the Mishkan 39 types of work, and performed in the manner actually used when building the Mishkan that is forbidden on the Sabbath. If performed in an essentially different manner with a Shinui, it is not Biblically prohibited.

For example, if a person intended to throw an object 2 Ells and threw it 4 on Sabbath - he is not liable for a violation if the Shabbos because it was not calculated labor.

And the work was sufficient for them for all the work, to do it and to leave over.

ז. וְהַמְלָאכָה הָיְתָה דַּיִם לְכָל הַמְלָאכָה
לְעֲשׂוֹת אֹתָהּ וְהוּיָר

There seems to be a contradiction in this posuk. It says the work was enough for them telling us there was just the precise amount needed. Yet the verse ends with the word ‘v’hoser’, and there was extra!!

This caused the people anxiety concerned that their donation would not be used. Yet by a miracle though there had been a surplus by the time the construction was completed everything had been incorporated into the Mishkan and nothing was unused.

Vayakel

Ex 36:21:2

Ten cubits [was] the length of each plank, and a cubit and a half [was] the width of each plank.

כא. עֶשֶׂר אַמֹּת אָרְךְ הַקֶּרֶשׁ וְאַמָּה וַחֲצִי
הָאֵמָה רֹחַב הַקֶּרֶשׁ הָאֶחָד:

Ten amos

The word ‘amos’, is always spelled full with a vov, except here. It may reflect a Talmudic dispute regarding the thickness of the planks that formed the walls. Both agree the planks were 1 amah thick at their base but 1 view holds they tapered to 1/24th of an amah at their top. The other says they were 1 amah thick all the way (Shabbos 98a).

If tapered the incomplete spelling suggests the incomplete amah thickness.

If equally thick the spelling can be understood as singular suggesting the entire plank was the same.

Peirush Haokeach.

Kestenbaum 2:3

Vayakel

Ex 38:8:8-9

And he made the washstand of copper and its base of copper from the mirrors of the women who had set up the legions, who congregated at the entrance of the tent of meeting.

ח. וַיַּעַשׂ אֶת הַכִּיּוֹר נְחֹשֶׁת וְאֶת כַּנּוֹ
נְחֹשֶׁת בְּמִרְאֵת הַצְּבָאוֹת אֲשֶׁר צָבְאוּ
פְתַח אֹהֶל מוֹעֵד:

Mirrors of the hosts

Mirrors of the women were used as part of the washstand in the sanctuary because with these mirrors the woman made themselves pretty for their husbands and had many children which caused Israel to have a great host of people when they left Egypt.

The Kohanim would look into the washstands and the mirrors would reflect themselves. They would be reminded that they should look at themselves to cleanse themselves of all personal flaws.

Pekudey(23)
Exodus 38:21

These are the numbers of the Mishkan, the Mishkan of the Testimony, which were counted at Moses' command; [this was] the work of the Levites under the direction of Ithamar, the son of Aaron the Kohen.

כא. אלה פְּקוּדֵי הַמִּשְׁכָּן מִשְׁכַּן הָעֵדוּת
אֲשֶׁר פָּקַד עַל פִּי מֹשֶׁה עֲבֹדַת הַלְוִיִּם
בְּיַד אִיתָמָר בֶּן אֶהֱרֹן הַכֹּהֵן:

These are the accounts

These items donated for the Tabernacle were 13 in Number. The numerical value of the word 'echad' is 13. Through these 13 items the Israelites demonstrated that God is on in the world. This is another means by which the tabernacle served as testimony. Aleph = 1 ches = 8 daled = 4 = 13

By testifying to God's oneness and uniqueness the Israelites show that they regret the previous implication of the Golden Calf that they believed in multiple god's and now, they do believe in God alone.

These are the numbers of the Mishkan, the Mishkan of the Testimony, which were counted at Moses' command; [this was] the work of the Levites under the direction of Ithamar, the son of Aaron the Kohen.

כא. אלה פְּקוּדֵי הַמִּשְׁכָּן מִשְׁכַּן הָעֵדוּת
אֲשֶׁר פָּקַד עַל פִּי מֹשֶׁה עֲבַדְתָּ הַלְוִיִּם
בְּיַד אִיתָמָר בֶּן אֶהֱרֹן הַכֹּהֵן:

“these are the accounts of the Tabernacle, the Tabernacle of testimony”

This was testimony that since God’s presence rested on the tabernacle. He had reconciled himself with Israel and forgiven them for the sin of the Golden Calf.

Meam Loez 10:250

And testimony that if Teshuvah can be attained even for a most severe sin, such as idol worship, Teshuvah can be sought for all of our other transgressions.

These are the numbers of the Mishkan, the Mishkan of the Testimony, which were counted at Moses' command; [this was] the work of the Levites under the direction of Ithamar, the son of Aaron the Kohen.

כא. אלה פְּקוּדֵי הַמִּשְׁכָּן מִשְׁכַּן הָעֵדוּת
אֲשֶׁר פָּקַד עַל פִּי מֹשֶׁה עֲבַדְתָּ הַלְוִיִּם
בְּיַד אִיתָמָר בֶּן אֶהֱרֹן הַכֹּהֵן:

These

The prior section discussed donations for the Tabernacle. It is therefore related to this section which also speaks about donations to the Tabernacle. However, if they were connected this Sidra should start with the letter ‘vov’, ‘vealeh’, but it does not. Why?

The Torah is telling us that the act of donating for the Tabernacle disconnects the Israelites from the prior sin of the Golden Calf. We are no longer connected to it as indicated by the absent ‘vov’.

These are the numbers of the Mishkan, the Mishkan of the Testimony, which were counted at Moses' command; [this was] the work of the Levites under the direction of Ithamar, the son of Aaron the Kohen.

כא. אלה פְּקוּדֵי הַמִּשְׁכָּן מִשְׁכַּן הָעֵדוּת
אֲשֶׁר פָּקַד עַל פִּי מֹשֶׁה עֲבַדַּת הַלְוִיִּם
בְּיַד אִיתָמָר בֶּן אֶהֱרֹן הַכֹּהֵן:

This is the sum of the Sanctuary.

There was no requirement that an accounting be made but Moses ordered it so that no one should think that he had benefitted from the money personally that had been collected to build and adorn the Sanctuary.

See Num 32:22 “You shall be guiltless before the Lord and before Israel.

Or Hachayim
Torah Gems 2:235

These are the numbers of the Mishkan, the Mishkan of the Testimony, which were counted at Moses' command; [this was] the work of the Levites under the direction of Ithamar, the son of Aaron the Kohen.

כא. אלה פְּקוּדֵי הַמִּשְׁכָּן מִשְׁכַּן הָעֵדוּת
אֲשֶׁר פָּקַד עַל פִּי מֹשֶׁה עֲבַדַּת הַלְוִיִּם
בְּיַד אִיתָמָר בֶּן אֶהֱרֹן הַכֹּהֵן:

This is the sum of the Sanctuary

Moses ordered an accounting.

He knew that when it comes to donations for a holy cause, building the Sanctuary, people would ask questions and demand reckonings. Much different than when they spend money on entertainment, vacations, gambling or wasteful activities. For example, when the people made donations of gold and silver to the Golden Calf, no reckoning was requested. When they gave only ½ shekel each for the Sanctuary Moses felt that a reckoning was necessary.

These are the numbers of the Mishkan, the Mishkan of the Testimony, which were counted at Moses' command; [this was] the work of the Levites under the direction of Ithamar, the son of Aaron the Kohen.

כא. אלה פְּקוּדֵי הַמִּשְׁכָּן מִשְׁכַּן הָעֵדוּת
אֲשֶׁר פָּקַד עַל פִּי מֹשֶׁה עֲבֹדַת הַלְוִיִּם
בְּיַד אִיתָמָר בֶּן אֶהֱרֹן הַכֹּהֵן:

The Sanctuary of the testimony

What is meant by testimony?

The Sanctuary was testimony to the world that the Israelites had, through the use of repentance, been forgiven for their sin of the Golden Calf. It is testimony to the value of repentance.

These are the numbers of the Mishkan, the Mishkan of the Testimony, which were counted at Moses' command; [this was] the work of the Levites under the direction of Ithamar, the son of Aaron the Kohen.

כא. אֵלֶּה פְּקוּדֵי הַמִּשְׁכָּן הַמִּשְׁכָּן הָעֵדוּת
אֲשֶׁר פָּקַד עַל פִּי מֹשֶׁה עֲבֹדַת הַלְוִיִּם
בְּיַד אִיתָמָר בֶּן אֶהֱרֹן הַכֹּהֵן:

The mixed multitude used the word “eleh” when they introduced the Golden Calf.

“These are your gods Israel” Ex32:4.

Through this very word, 'eleh', these, with which the Israelites sinned they are now being forgiven.

Meam Loez 10:252

There funds were gathered and here funds are gathered in both places the word ‘eleh’ is used.

These are the numbers of the Mishkan, the Mishkan of the Testimony, which were counted at Moses' command; [this was] the work of the Levites under the direction of Ithamar, the son of Aaron the Kohen.

כא. אלה פְּקוּדֵי הַמִּשְׁכָּן מִשְׁכַּן הָעֵדוּת
אֲשֶׁר פָּקַד עַל פִּי מֹשֶׁה עֲבַדְתָּ הַלְוִיִּם
בְּיַד אִיתָמָר בֶּן אֶהֱרֹן הַכֹּהֵן:

Gamatria of 'pekudei hamishkan' is 615

peh	80
kuf	100
vov	6
daled	4
yud	10
heh	5
mem	40
shin	300
kuf	20
nun	50

613 Mitzvot and 2 tablets to write them on.

These, 'Eleh', will help God forget the violation of the Golden Calf.

Or Hachayim 2:913

These are the numbers of the Mishkan, the Mishkan of the Testimony, which were counted at Moses' command; [this was] the work of the Levites under the direction of Ithamar, the son of Aaron the Kohen.

כא. אֵלֶּה פְּקוּדֵי הַמִּשְׁכָּן מִשְׁכַּן הָעֵדוּת
אֲשֶׁר פָּקַד עַל פִּי מֹשֶׁה עֲבַדַּת הַלְוִיִּם
בְּיַד אִיתָמָר בֶּן אֶהֱרֹן הַכֹּהֵן:

The word ‘pekudei and pukad’ is used twice. This indicates that the donations were counted twice, that is, very carefully. They were counted when donated and counted again when inventoried - proof that the counting was accurate.

They were counted not by Moshe but by the hand of Ithamar son of Aaron the Priest.

These are the numbers of the Mishkan, the Mishkan of the Testimony, which were counted at Moses' command; [this was] the work of the Levites under the direction of Ithamar, the son of Aaron the Kohen.

כא. אלה פְּקוּדֵי הַמִּשְׁכָּן מִשְׁכַּן הָעֵדוּת
אֲשֶׁר פָּקַד עַל פִּי מֹשֶׁה עֲבַדְתָּ הַלְוִיִּם
בְּיַד אִיתָמָר בֶּן אֶהֱרֹן הַכֹּהֵן:

This word ‘mishkan’ is related to the word ‘mashkon’ meaning collateral or security.

And the word is used twice in that sentence to emphasize that the security and collateral of the Tabernacle is in return for the faithfulness of Israel. With the Mishkan the Beit Hamikdash serves as collateral for 2 pledges.

1. from God to us that He will dwell there and
2. from us to God that we will follow Him.

Bezalel, son of Uri, son of Hur, of the tribe of Judah, had made all that the Lord had commanded Moses.

כב. וּבְצִלְאֵל בֶּן אוּרִי בֶן חוּר לְמִטֵּה יְהוּדָה
עָשָׂה אֵת כָּל אֲשֶׁר צִוָּה יְהוָה אֶת מֹשֶׁה:

and Bezalel...did all
that God commanded Moshe.

However, we are not told that Moses told Bezalel what God told Moses to do. In fact when Moses does instruct Bezalel i.e., to make the vessels and afterwards the Tabernacle, Bezalel points out that usually the people first make the house and then the vessels so they have a place to put the vessels. (Berachos 55a) and so Bezalel made the Tabernacle first and then the vessels.

This teaches us that if a person does his tasks with the intention of fulfilling God's will, as Bezalel did, he will concur with God's wishes even if those wishes are not spelled out for him in detail.

Pekudey

Ex38:22

Bezalel, son of Uri, son of Hur, of the tribe of Judah, had made all that the Lord had commanded Moses.

כב. וּבְצִלְאֵל בֶּן אוּרִי בֶן חוּר לְמִטֵּה יְהוּדָה
עָשָׂה אֵת כָּל אֲשֶׁר צִוָּה יְהוָה אֶת מֹשֶׁה:

All that God commanded.

This phrase shows up 18 times in this Chapter.

From this we learn the 18 benedictions of the ‘Shemoneh esrei’. A 19th was added later.

Torah Termimah 2:321

Talmud Yerushalmi Berachot 84:3

And out of the one thousand seven hundred and seventy five [shekels] he made hooks for the pillars, and he covered their tops and banded them.

כח. וְאֶת הָאֶלֶף וּשְׁבַע הַמֵּאוֹת וְחֲמִשָּׁה
וּשְׁבַעִים עָשָׂה וְזֵימִים לְעַמּוּדִים וְצָפָה
רְאִשֵׁיהֶם וְחִשַּׁק אֹתָם:

The 1,775

Why the 1775?

The letter ‘heh’ teaches us that Moshe forgot about these particular 1,775 shekels and later was reminded to use them for hooks, caps and hoops. Had he not used them and had they not been accounted for evil people could have accused him of wrong doing.

Meam Loez 10:269

And therefore, Moshe took the initiative in having an accounting made.

Meam Loez 38:21

They made connecting shoulder straps for it at both its ends, it was entirely connected.

ד. כְּתִפּוֹת עָשׂוּ לוֹ חִבְרֹת עַל שְׁנֵי [קצוותו] קְצוֹתָיו חִבְּרָ:

Its ends

Spelled with 2 vovs read as though it had one vov an example of ‘kri uksive’, a word spelled one way in the Torah but pronounced differently.

Here we can be reminded of the controversy regarding the Ephad and its straps.

Rashi-the straps were attached to the belts of the Kohen Gadol and they would go up his back to the front of the shoulders to be attached to the Choshen. Two separate straps like 2 vov’s.

Rasbam – They were more like a back panel wide bands sewn together but becoming straps only at the back of the Kohen’s neck.

And they filled into it four rows of stones. One row: odem, pitdah, and bareketh, the one row.

י. וַיִּמְלֵאוּ בוֹ אַרְבַּעַה טוּרֵי אֲבֵן טוּר אֹדֶם
פְּטָדָה וּבְרִקֶת הַטּוּר הָאֶחָד:

‘Arba’a Turim’,
The 4 rows

This name was derived from Ex39:10 and is the title of a famous book written by Jacob ben Asher who is known as the Baal Haturim 1270-1350.

The four parts of the book are:

Oreh Chayim - daily prayer and man’s conduct

Yoreh Deah - dietary laws, ritual purity, mourning

Even Haezer-personal and family matters, marriage, divorce

Choshen Mishpat - civil and criminal law and justice

All the work of the Mishkan of the Tent of Meeting was completed; the children of Israel had done [it]; according to all that the Lord had commanded Moses, so they had done.

לב. וַיִּתְּקַל כָּל עֲבֹדַת מִשְׁכַּן אֹהֶל מוֹעֵד
וַיַּעֲשׂוּ בְנֵי יִשְׂרָאֵל כְּכֹל אֲשֶׁר צִוָּה יְהוָה
אֶת מֹשֶׁה כִּן עָשׂוּ:

All the work of the communion tent was thus completed.

“Was completed”, indicates that the work was completed on its own.

The Mishkan erected itself in a miraculous fashion.

Meam Loez 10:280`

All the work of the Mishkan of the Tent of Meeting was completed; the children of Israel had done [it]; according to all that the Lord had commanded Moses, so they had done.

לב. וַיִּתְּקַל כָּל עֲבֹדַת מִשְׁכַּן אֹהֶל מוֹעֵד
וַיַּעֲשׂוּ בְנֵי יִשְׂרָאֵל כְּכֹל אֲשֶׁר צִוָּה יְהוָה
אֶת מֹשֶׁה כִּן עָשׂוּ:

From 25:8 the text contains the verb to make - or making 248 times yet these are all related to Bezalel's making or wise hearted craftsmen but not by the children of Israel. Only now we learn that the Bnei Yisroel did all that the Lord commanded to Moshe.

Bezalel and his craftsmen did the work but they were the agents for the people.

Though Bezalel did the work it was the people who delegated him to do it and approved.

This stresses the mutual interlocking character of Torah observance. Of the 613 mitzvot there are many each of us can never do. For example, those for men, women, in Eretz Yisroel, for the Kohen; therefore, only by all of us doing those mitzvot only we can do can do, we fulfill the 613. We are a collective.

All the work of the Mishkan of the Tent of Meeting was completed; the children of Israel had done [it]; according to all that the Lord had commanded Moses, so they had done.

לב. וַיִּתְּקַל כָּל עֲבֹדַת מִשְׁכַּן אֹהֶל מוֹעֵד
וַיַּעֲשׂוּ בְנֵי יִשְׂרָאֵל כְּכֹל אֲשֶׁר צִוָּה יְהוָה
אֶת מֹשֶׁה כִּן עָשׂוּ:

The Israelites had done everything that God had commanded.

Did the Israelites do the work? - No, Bezalel and his helpers did but the Israelites gave silent consent to Bezalel and he acted as their delegate.

The Torah hence teaches us a general rule. The Torah is only capable of fulfillment by means of the entire Jewish people. Each fulfilling what he can and relying on others, his fellow Jews, to fulfill commandments that he is able to fulfill. All are part of each other. Only by the Levites, by women, by those who live in Israel, each doing their part, can we all fulfill all the commandments.

Now they brought the Mishkan to Moses, the tent and all its furnishings its clasps, its planks, its bars, its pillars and its sockets,

לג. וַיְבִיאוּ אֶת הַמִּשְׁכָּן אֶל מֹשֶׁה אֶת הָאֵהָל
וְאֶת כָּל כְּלָיו קְרָסָיו קְרָשָׁיו [בְּרִיחוֹ] בְּרִיחָיו
וְעַמֻּדָיו וְאַדְנָיו:

And they brought the Tabernacle to Moses

And the Torah enumerates the various pieces and parts. They brought it for him to put all the parts together. The actual erection of it was in fact as it says “The tabernacle was erected,” passive form Ex40:17, by itself as a miracle.

It was necessary for Moses to do some work on the Tabernacle or he might feel excluded from that great accomplishment lest his honor be diminished amongst the people.

Tanchuma

Pinchas Doron - Rashi

Pekudey

Ex39:42:13

Ex39:43:5

In accordance with all that the Lord had commanded Moses, so did the children of Israel do all the work.

מב. כָּל אֲשֶׁר צִוָּה יְהוָה אֶת מֹשֶׁה בְּכָל עֲשׂוֹ
בְּנֵי יִשְׂרָאֵל אֵת כָּל הָעֲבֹדָה

Moses saw the entire work, and lo! they had done it-as the Lord had commanded, so had they done. So Moses blessed them.

מג. וַיֵּרָא מֹשֶׁה אֶת כָּל הַמְּלָאכָה וְהִנֵּה
עָשׂוּ אֹתָהּ כְּאֲשֶׁר צִוָּה יְהוָה בְּכָל עֲשׂוֹ וַיְבָרַךְ
אֹתָם מֹשֶׁה

Labor - work ‘avodah’, ‘melachah’

Similar but ‘avodah’ can also refer to service. Sometimes the Torah refers to the construction of the Mishkan using one of these two words to imply that the very act of building the Tabernacle was a Divine service performed by people with a generous or exalted heart.

Rabbeinu Bachya

Kestenbaum 223

Moses saw the entire work, and lo! they had done it-as the Lord had commanded, so had they done. So Moses blessed them.

מג. וַיִּרְא מֹשֶׁה אֶת כָּל הַמְּלָאכָה וְהִנֵּה
עָשׂוּ אֹתָהּ כַּאֲשֶׁר צִוָּה יְהוָה כִּן עָשׂוּ וַיְבָרֶךְ
אֹתָם מֹשֶׁה

And Moses blessed them

Moses' blessing seems redundant. God had promised that if they make the Mishkan God would rest his Divine presence upon them. “They shall make me a sanctuary and I will dwell among them.” Ex25:8.

But Moshe knew the people might sin and God's promise would then not have to be kept. Moses' blessing was that even sin should not cause the Divine presence to depart from them.

It came to pass in the first month, in the second year, on the first day of the month, that the Mishkan was set up.

י.ז. וַיְהִי בַחֹדֶשׁ הָרִאשׁוֹן בַּשָּׁנָה הַשֵּׁנִית
בְּאֶחָד לַחֹדֶשׁ הוּקַם הַמִּשְׁכָּן:

The Mishkan was erected.

On its own. Moses merely placed his hand on it and it stood up on its own accord.

Meam Loez 10:291