

שמיני עצרת

Shmini Atzeret

DEUTERONOMY 14:22-16:17
HAFTARAH: I KINGS 8:54-66

Shabbat, October 3, 2026

כ"ב בתשרי תשפ"ז

Shmini Atzeret

TORAHFORM.COM

IN THIS ISSUE

This week's portion gathers the laws that bind the Jewish year together: maaser (tithe) given faithfully from each year's own produce, the release of shemittah (the Sabbatical year), generosity toward the servant, the poor, the widow and orphan, and the rhythm of the three pilgrimage festivals culminating in Shemini Atzeret, the quiet eighth day set apart with its own modest offerings. The haftarah completes this picture with Shelomo's blessing at the dedication of the Beit HaMikdash (Temple), as the people go home grateful and glad of heart for God's goodness.

The midrash section deepens several of these laws — why each year's tithe must stand on its own, how poverty and plenty depend on Israel's faithfulness, why a Hebrew maidservant still goes free after six years, and why the "three appearances" before Hashem carry a double meaning of both time and pilgrimage. It closes with the tender picture of Shemini Atzeret as an intimate meal a king shares with his closest friend after the larger feast for all his guests has ended.

Finally, the chassidic teachings turn inward, reading Shemini Atzeret as a day of yirah ila'ah (supernal awe) and quiet closeness with Hashem (God) even amid constriction, when a small, heartfelt offering of avodah (service) is itself beloved, and when the joy of Simchat Torah and the flow of Torah's giving are drawn down anew.

The overview and the section summaries in this booklet were written by AI from the texts printed here.

CONTENTS

תורה Torah with Rashi	3
הפטרה Haftarah with Rashi	19
מדרש Midrash	22
חסידות From the Chassidic Courts	25
רמב"ן Ramban & Or HaChayim	31
מקורות Sources & Translations	40

ABOUT TORAHFORM

The Arizal taught that sparks of holiness fell into all of creation, and our task is to find them and raise them up by using the world for holy purposes. Torahform is an experiment in raising the holy sparks hidden within AI, using it to make Torah and Jewish teachings more accessible to English speakers through a free weekly booklet on the week's parsha. Hebrew texts and published translations come from Sefaria; works with no available English translation are translated by AI and marked on the page, as are AI-written summaries. Every issue ends with its sources and their licenses. Print it, use it, and share it however you would like.

TORAHFORM.COM

ראשון FIRST ALIYAH

Every year one must set aside maaser (tithe) from the produce of the field and consume it before Hashem in the chosen place, converting it to money if the distance is too great, so as to learn to fear the Lord always—while never forsaking the Levite, who has no portion of land of his own. In the third year, this tithe is instead left within one's own gates for the Levite, stranger, orphan, and widow to eat and be satisfied, so that Hashem will bless all the work of one's hands. AI SUMMARY

²² Thou shalt truly tithe all the increase of thy seed, that the field brings forth year by year.

²³ And thou shalt eat before the Lord thy God, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thy oil, and the firstlings of thy herds, and of thy flocks; that thou mayst learn to fear the Lord thy God always.

²⁴ And if the way be too long for thee, so that thou art not able to carry it; because the place is too far from thee, which the Lord thy God shall choose to set his name there, when the Lord thy God has blessed thee:

²⁵ then shalt thou turn it into money, and bind up the money in thy hand, and shalt go to the place which the Lord thy God shall choose:

כבעשׁר תַּעֲשֹׂר אֶת כָּל־תְּבוּאֹת זֶרַעְךָ הַיֵּצֵא
הַשָּׂדֶה שָׁנָה שָׁנָה:

כג וְאָכַלְתָּ לִפְנֵי יְהוָה אֱלֹהֶיךָ בַּמָּקוֹם אֲשֶׁר־
יִבְחַר לְשֹׁכֵן שְׁמוֹ שָׁם מַעֲשֵׂר דָּגָנְךָ תִּירְשָׁךָ
וַיִּצְהָרְךָ וּבְכוֹרֹת בְּקִרְרֶךָ וְצֵאֲנֶךָ לִמְעַן תִּלְמַד
לִירְאֶה אֶת־יְהוָה אֱלֹהֶיךָ כָּל־הַיָּמִים:

כד וְכִי־יִרְבֶּה מִמֶּךָ הַדֶּרֶךְ כִּי לֹא תוּכַל שְׂאתוֹ
כִּי־יִרְחַק מִמֶּךָ הַמָּקוֹם אֲשֶׁר יִבְחַר יְהוָה
אֱלֹהֶיךָ לְשׁוֹם שְׁמוֹ שָׁם כִּי יְבָרְכֶךָ יְהוָה
אֱלֹהֶיךָ:

כה וְנִתְּנָה בַּכֶּסֶף וְצִרְתָּ הַכֶּסֶף בְּיָדְךָ וְהִלַּכְתָּ
אֶל־הַמָּקוֹם אֲשֶׁר יִבְחַר יְהוָה אֱלֹהֶיךָ בּוֹ:

RASHI

14:22 THOU SHALT TRULY TITHE [ALL THE INCREASE OF THY SEED] — What has this matter to do with that? (Why are they placed in juxtaposition)? But the Holy One, blessed be He, says in effect to Israel: “Do not compel Me to blast by heat the tender kernels of the grain, whilst they are yet in their mother’s womb (i.e. in the husks), for if you do not tithe your products as is proper, when they are near ripening I shall bring forth the east wind and it will blast them”, as it is said, (2 Kings 19:26) “[Therefore ... they were] as the corn blasted before it be grown up” (Midrash Tanchuma, Re’eh 17). A similar reason may be given for בכוריים (for its juxtaposition to לא תבשל גדי (Exodus 34:26).

14:22 [THOU SHALT TRULY GIVE TITHE] YEAR BY YEAR — From here we may derive that one must not give tithe from the new grain for the old (Sifrei Devarim 105:1).

14:23 AND THOU SHALT EAT [BEFORE THE LORD THY GOD, IN THE PLACE WHICH HE SHALL CHOOSE ... THE TITHE OF THY CORN etc.] — This is the “Second Tithe”, for it (Scripture) has already taught us to give the “First Tithe” to the Levites — as it is said, (Numbers 18:26) “[And unto the Levite shalt thou speak ...], when ye take of the children of Israel the tithes”, etc., — and besides it gave them permission to eat it in any place, as it is said, (Numbers 18:31) “and ye shall eat it in any place” — thus you must admit that this tithe mentioned here, (which is to be eaten by an ordinary Israelite in Jerusalem) must be another one, — the “Second Tithe”.

14:24 WHEN [THE LORD THY GOD] HATH BLESSED THEE — so that your produce will be too much to carry [as far as Jerusalem].

²⁶ and thou shalt bestow that money on all that thy heart desires, on oxen, or sheep, or wine, or strong drink, or whatever thy soul requires: and thou shalt eat there before the Lord thy God, and thou shalt rejoice, thou, and thy household,

²⁷ and the Levite who is within thy gates; thou shalt not forsake him; for he has no part or inheritance with thee.

²⁸ At the end of three years thou shalt bring forth in that year, all the tithe of thy produce, and shalt lay it up within thy gates:

²⁹ and the Levite, (because he has no part or inheritance with thee,) and the stranger, and the fatherless, and the widow, who are within thy gates, shall come, and shall eat and be satisfied; that the Lord thy God may bless thee in all the work of thy hand which thou doest.

כֹּו וְנָתַתָּה הַכֶּסֶף בְּכָל אֲשֶׁר-תִּאֲוָה נַפְשְׁךָ
בַּבֶּקֶר וּבַצֹּאן וּבִיַּיִן וּבִשְׂכָר וּבְכָל אֲשֶׁר
תִּשְׁאַלְךָ נַפְשְׁךָ וְאָכַלְתָּ שָׁם לִפְנֵי יְהוָה אֱלֹהֶיךָ
וְשִׂמְחָתָה אִתָּה וּבֵיתְךָ:

כֹּו וְהַלֹּוֹי אֲשֶׁר-בְּשַׁעְרֶיךָ לֹא תַעֲזֹבֶנּוּ כִּי אֵין לוֹ
חֵלֶק וְנַחֲלָה עִמָּךְ:

כֹּחַ מִקְצֶה | שְׁלֹשׁ שָׁנִים תּוֹצִיא אֶת-כָּל-מַעֲשֶׂר
תְּבוֹאָתְךָ בִּשְׁנָה הַהִוא וְהִנַּחְתָּ בְּשַׁעְרֶיךָ:

כֹּט וּבָא הַלֹּוֹי כִּי אֵין-לוֹ חֵלֶק וְנַחֲלָה עִמָּךְ וְהַגֵּר
וְהַיִּתּוֹם וְהָאֵלֶמְנָה אֲשֶׁר בְּשַׁעְרֶיךָ וְאָכְלוּ
וְשָׂבְעוּ לִמְעַן יְבָרְכֶךָ יְהוָה אֱלֹהֶיךָ בְּכָל-מַעֲשֶׂה
יָדְךָ אֲשֶׁר תַּעֲשֶׂה:

RASHI

14:26 [AND THOU SHALT GIVE THAT MONEY] FOR WHATSOEVER THY SOUL LONGETH AFTER — this is a general statement,

14:26 FOR ANY OF THE HERD, OR ANY OF THE FLOCK, OR FOR WINE, OR FOR STRONG DRINK — this is a particularisation,

14:26 OR FOR WHATEVER THY SOUL DESIRES — Scripture again includes them in a general statement. [The rule is that when a verse expresses a כָּלל, a פָּרֵט, and then a כָּלל again, as in this case, we apply the characteristics of the פָּרֵט to the whole matter. Therefore,] just as the particulars mentioned have the characteristic of being products (וּלְד) of things themselves produced by the earth during the week of Creation, and are fitted to be food for man, etc. [So, too, the money must be expended only on things of this character] (Eruvin 27b).

14:27 והלוי ... לא תעזבנו AND THE LEVITE [THAT IS WITHIN THY GATES;] THOU SHALT NOT FORSAKE HIM by not giving him the “First Tithe” (מַעֲשֶׂר ראשון).

14:27 OR HE HATH NO PORTION NOR INHERITANCE WITH THEE — This excludes “Gleanings” (לֶקֶט), “the forgotten sheaf” (שִׁכְחָה), the “corner of the field” (פֶּאֶה), and ownerless things (הַפֶּקֶד) from the things that must be tithed — for he (the Levite)

has a portion in them (is entitled to take of them) with you, just the same as you, and they are therefore exempt from tithes (Mishnah Challah 1:3; Bava Kamma 94a).

14:28 AT THE END OF THREE YEARS [THOU SHALT BRING FORTH ALL THE TITHE OF THY INCREASE THE SAME YEAR] — Scripture hereby intends to teach you that if one has delayed to give his tithes of the first and the second year of the Sabbatical period, he has to remove them from his house in the third year.

14:29 AND THE LEVITE SHALL COME and take the “First Tithe” which you have failed to give him,

14:29 AND THE STRANGER AND THE FATHERLESS [SHALL COME] and take the “Second Tithe”, which belongs to the poor in that year, and you shall not eat it yourself in Jerusalem, as you were bound to eat the “Second Tithe” of the first two years,

14:29 AND THEY SHALL EAT AND BE SATISFIED — Give them sufficient to satisfy them. From here they (the Rabbis) derived the law: one must give the poor in the barn no less than half a kab of wheat or a kab of barley (Sifrei Devarim 110:3). As for you, go up to Jerusalem with the tithe (i.e. מַעֲשֶׂר שְׁנִי) of the first and the second years which thou hast delayed, and make the confession there: “I have removed the hallowed things from the house” — as it is stated in the section beginning with the words לעשר כי תכלה (Deuteronomy 26:12).

שני SECOND ALIYAH

Every seventh year brings shemittah (release), cancelling debts owed by a fellow Israelite and freeing Hebrew servants, who must be sent off with generous gifts from one's flock, threshing floor, and winepress rather than empty-handed. The wealthy are commanded to open their hands wide to the poor without resentment, remembering that they themselves were slaves redeemed from Mizrayim (Egypt), for such generosity brings Divine blessing on all their endeavors. AI SUMMARY

¹ At the end of every seven years thou shalt make a release.

² And this is the manner of the release: every creditor that lends anything to his neighbour shall release it: he shall not exact it of his neighbour, or of his brother; because he has proclaimed a release to the Lord.

³ Of a foreigner thou mayst exact it again: but that which is thine with thy brother thy hand shall release.

⁴ But there shall be practically no poor among you; for the Lord shall greatly bless thee in the land which the Lord thy God gives thee for an inheritance to possess it:

א מִקֵּץ שִׁבְע־שָׁנִים תַּעֲשֶׂה שְׁמִטָּה:

ב וְזֶה דְּבַר הַשֵּׁ מִטָּה שְׁמוּט כָּל־בֹּעַל מַשֶּׁה יָדוֹ
אֲשֶׁר יִשָּׂה בִּרְעוּהוּ לֹא־יִגָּשׁ אֶת־רְעוּהוּ וְאֶת־
אָחִיו כִּי־קָרָא שְׁמִטָּה לַיהוָה:

ג אֶת־הַנִּכְרִי תִגָּשׁ וְאֲשֶׁר יִהְיֶה לְךָ אֶת־אֲחִיךָ
תִּשְׁמַט יָדְךָ:

ד אֲפֹס כִּי לֹא יִהְיֶה־בְךָ אֲבִיּוֹן כִּי־בִרְךָ יִבְרָכְךָ
יְהוָה בְּאֶרֶץ אֲשֶׁר יִהְיֶה אֱלֹהֶיךָ נָתַן־לְךָ נַחֲלָה
לְרִשְׁתָּהּ:

RASHI

15:1 AT THE END OF SEVEN YEARS [THOU SHALT MAKE A REMISSION] — One might think that this means seven years after each individual loan! Scripture, however, states, (v. 9) “[Take heed unto thyself lest there be in thy heart a word of worthlessness, saying], The seventh year ... approacheth [and thine eye be evil against thy brother and thou givest him nought]”! Now, if you say that the seven years spoken of here mean seven years after each individual loan, i.e., after the granting of the loan to each individual person, how can one say, at the time the request for a loan is being made, “it (the seventh year) is coming near?” Consequently you must learn from this that Scripture means seven years according to the reckoning of the Sh’mitta-period (Sifrei Devarim 111:8).

15:2 שְׁמוּט אֶת יָדוֹ שֶׁל כָּל בֹּעַל means as much as שְׁמוּט כָּל בֹּעַל מַשֶּׁה יָדוֹ מַשֶּׁה THERE SHALL BE A RELAXING OF THE HAND OF EVERY CREDITOR.

15:3 OF ANY ALIEN THOU MAYEST EXACT IT AGAIN — This implies a positive command (Sifrei Devarim 113:1).

15:4 HOWBEIT THERE SHALL BE NO NEEDY AMONG YOU — But further on (v. 11) it states, “For the needy shall never cease out of the land”! But the explanation is: When you do the will of the Omnipresent the needy will be amongst the others and not amongst you, if, however, you do not the will of the Omnipresent, the needy will be amongst you (Sifrei Devarim 114:1).

15:4 אֲבִיּוֹן denotes a person who is more destitute than an עָנִי. The term אֲבִיּוֹן (from the root אָבָה “to long for”, “to desire”; cf. Rashi on Exodus 23:6) denotes one who longs for everything (because he lacks everything) (Leviticus Rabbah 34:6).

⁵ only if thou carefully hearken to the voice of the Lord thy God, to observe to do all these commandments which I command thee this day.

⁶ For the Lord thy God blesses thee, as he promised thee: and thou shalt lend to many nations, but thou shalt not borrow; and thou shalt reign over many nations, but they shall not reign over thee.

⁷ If there be among you a poor man, one of thy brethren within any of thy gates in thy land which the Lord thy God gives thee, thou shalt not harden thy heart, nor shut thy hand from thy poor brother:

הֲרָק אִם־שָׁמוֹעַ תִּשְׁמָע בְּקוֹל יְהוָה אֱלֹהֶיךָ
לְשֹׁמֵר לַעֲשׂוֹת אֶת־כָּל־הַמִּצְוָה הַזֹּאת אֲשֶׁר
אֲנִכִּי מִצְוֶה הַיּוֹם:

וּכְיִיְהוָה אֱלֹהֶיךָ בֵּרַכְךָ כַּאֲשֶׁר דִּבֶּר־לְךָ
וְהָעֲבַטְתָּ גוֹיִם רַבִּים וְאֶתָּה לֹא תַעֲבֹט וּמִשְׁלָתָ
בְּגוֹיִם רַבִּים וּבָךְ לֹא יִמָּשְׁלוּ:

כִּי־יִהְיֶה בְּךָ אֶבְיוֹן מֵאַחַד אַחֶיךָ בְּאַחַד
שְׁעָרֶיךָ בְּאַרְצְךָ אֲשֶׁר־יְהוָה אֱלֹהֶיךָ נָתַן לְךָ לֹא
תֹאמַץ אֶת־לִבְּךָ וְלֹא תִקְפֹּץ אֶת־יָדְךָ מֵאֶחֶיךָ
הָאֶבְיוֹן:

RASHI

15:5 ONLY IF THOU WILT CAREFULLY HEARKEN [UNTO THE VOICE OF THE LORD THY GOD] — then לא יהיה בך אביון לא יהיה בך אביון
THERE SHALL BE NO NEEDY AMONGST YOU.

15:5 [IF] THOU WILT CAREFULLY HEARKEN — The repetition of the verbal form suggests: If one listens a little (if one shows the determination to obey) he is caused to listen to many things (he gradually becomes obedient to every divine command) (Sifrei Devarim 115:1; cf. Rashi on Deuteronomy 11:13).

15:6 [FOR THE LORD GOD BLESSETH THEE] AS HE PROMISED THEE — and where did He promise you this? In the statement, (Deuteronomy 28:3—12) “Blessed shalt thou be in the city, etc.” (Sifrei Devarim 116:1).

15:6 AND THOU SHALT LEND ON PLEDGE — In the case of every term that denotes transacting a loan when it refers to the lender, the Hiphil form is appropriate to it (to cause a person to do something: here, “you will make many people to be borrowers” i.e. you will lend to them), as for instance, והעבטת, והלוית; while if it stated וְעָבַטָה (in the Kal), it would apply to the borrower, meaning “thou wilt borrow on pledge”, the same as לוית (“and thou will borrow”, which in Kal refers to the borrower).

15:6 AND THOU SHALT LEND ON PLEDGE UNTO [MANY] NATIONS — One might think that you might do this in that you will borrow from one nation and lend to another! Scripture, however, states, “but you shall not borrow” (Sifrei Devarim 116:2).

15:6 AND THOU SHALT RULE OVER MANY NATIONS — One might think that at the very same time other nations will be ruling over you! Scripture, however, states, “but they shall not rule over you” (Sifrei Devarim 116:3).

15:7 IF THERE BE AMONG YOU A NEEDY MAN — The most needy has preference (Sifrei Devarim 116:4);

15:7 ONE OF THY BRETHREN — thy brother on thy fathers side has preference over thy brother on thy mother’s side (Sifrei Devarim 116:5);

15:7 [WITHIN ANY OF] THY GATES — this implies that the poor of thine own city have preference over the poor of another city (Sifrei Devarim 116:6; cf. Rashi on Exodus 22:24).

15:7 THOU SHALT NOT MAKE [THY HEART] OBSTINATE — There are people who painfully deliberate whether they should give or not, therefore Scripture states, “thou shalt not make thy heart obstinate”; there again are people who stretch their hand forth (show readiness to give) but then close it, therefore it is written, “thou shalt not close thine hand” (Sifrei Devarim 116:10-11).

15:7 [NOR CLOSE THINE HAND] FROM THY NEEDY BROTHER — If you will not give him you will become in the end a brother of the needy (become as needy as himself) (cf. Sifrei Devarim 116:12).

⁸ but thou shalt open thy hand wide to him, and shalt surely lend him sufficient for his need, in that which he lacks.

⁹ Beware that there be not an unworthy thought in thy heart, saying, The seventh year, the year of release, is at hand; and thy eye be evil against thy poor brother, and thou give him nothing; and he cry to the Lord against thee; for it shall be reckoned to you as sin.

¹⁰ Thou shalt surely give him, and thy heart shall not be grieved when thou givest to him: because for this thing the Lord thy God shall bless thee in all thy works, and in all that to which thou puttest thy hand.

¹¹ For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thy hand wide to thy brother, to thy poor, and to thy needy, in thy land.

ח כִּי־פִתַּח תִּפְתָּח אֶת־יָדְךָ לּוֹ וְהֵעֵבֵט
תַּעֲבִיטֶנּוּ דֵּי מַחְסָרֹו אֲשֶׁר יִחְסֹר לּוֹ:

ט הַשְׁמַר לְךָ פֶּן־יִהְיֶה דְבָר עִם־לִבְּךָ בְּלִיעַל
לֵאמֹר קִרְבָּה שְׁנַת־הַשָּׁבַע שְׁנַת מָטָה
וְרָעָה עֵינֶךָ בְּאֶחִידֶהָבִיוֹן וְלֹא תִתֵּן לּוֹ וְקָרָא
עָלֶיךָ אֱלֹהִים וְהָיָה בְּךָ חָטָא:

י נָתַן תִּתֵּן לּוֹ וְלֹא־יִרַע לְבָבְךָ בְּתִתְּךָ לּוֹ כִּי
בְּגִלָּל הַדְּבָר הַזֶּה יְבָרְכְךָ יְהוָה אֱלֹהֶיךָ בְּכָל־
מַעֲשֶׂיךָ וּבְכָל מַשְׁלַח יָדְךָ:

יא כִּי לֹא־יִחְדַּל אֲבִיוֹן מִקִּרְבֵּי הָאָרֶץ עַל־כֵּן
אֲנֹכִי מְצַוְךָ לֵאמֹר פֶּתַח תִּפְתָּח אֶת־יָדְךָ
לְאֶחִידֶהָ לַעֲנִיךָ וּלְאֲבִינֶךָ בְּאַרְצְךָ:

RASHI

15:8 [BUT] THOU SHALT SURELY OPEN [THINE HAND] — even many times (Sifrei Devarim 116:13).

15:8 BUT THOU SHALT SURELY OPEN [THINE HAND] — Here, you see, the word כִּי has the meaning of “but” (whilst e.g., in v. 7 it means “if”, in v. 10 “because”).

15:8 AND THOU SHALT LEND HIM ON PLEDGE — If he does not want a gift, give it to him as a loan (cf. Sifrei Devarim 116:14; Ketubot 67b).

15:8 [LEND HIM ON PLEDGE] SUFFICIENT FOR HIS NEED — but you are not commanded to make him rich.

15:8 [SUFFICIENT FOR HIS NEED] IN THAT WHICH HE LACKETH — This implies: you must provide him even with a horse to ride on and a slave to run before him (if he was accustomed to such and now feels the lack of them) (Sifrei Devarim 116:16; Ketubot 67b).

15:8 לֹא — implies that you must help him even to get a wife; for so it states. אֶעֱשֶׂה לוֹ עֹזר כְּנָגְדוֹ “I will make a helpmate for him (לוֹ)” (Sifrei Devarim 116:17; Ketubot 67b).

15:9 AND HE CRY [UNTO THE LORD] AGAINST THEE — One might think this is a command (“he shall call against thee”). Scripture, however, states, (Deuteronomy 24:15) “[At his day thou shalt give him his hire ... he is poor], so that he may not call against thee [unto the Lord]” (Sifrei Devarim 117:5).

15:9 AND IT BE SIN UNTO THEE — under any circumstances, even if he does not cry against thee. But if this be so, to what end is it written “and he cry against thee”? It suggests that I will make greater haste to punish thee because of him who cries, than because of one who does not cry (Sifrei Devarim 117:5).

15:10 THOU SHALT SURELY GIVE HIM — even hundred times (Sifrei Devarim 117:6).

15:10 לוֹ implies between him and you (privately) (Sifrei Devarim 117:7).

15:10 BECAUSE THAT FOR THIS THING [THE LORD THY GOD SHALL BLESS THEE] — (the word is taken in its literal sense of “word”, for it would have sufficed to state וְהָיָה לוֹ כִּי suggesting): even if you only say (intend) to give but are later unable to do so you will receive a reward for the mere saying (intention) together with the reward for the action (Sifrei Devarim 117:8).

15:11 עַל כֵּן means מפני כן BECAUSE OF THIS.

15:11 לֵאמֹר suggests: I give you good advice for your own benefit (Sifrei Devarim 118:2).

15:11 [THOU SHALT SURELY OPEN THINE HAND] UNTO THY BROTHER, TO THY POOR — open thine hand to thy brother, to which brother? To the poor one.

15:11 לעניך written with one Jod denotes one poor man, but with two Jods denotes two (or many) poor, i.e. it is a plural form.

¹² And if thy brother, a Hebrew man, or a Hebrew woman, be sold to thee, he shall serve thee six years; and in the seventh year thou shalt let him go free from thee.

¹³ And when thou sendest him out free from thee, thou shalt not let him go away empty:

¹⁴ thou shalt furnish him liberally out of thy flock, and out of thy threshing floor, and out of thy winepress: of that with which the Lord thy God has blessed thee thou shalt give him.

¹⁵ And thou shalt remember that thou wast a bondman in the land of Mizrayim and the Lord thy God redeemed thee: therefore I command thee this thing today.

¹⁶ And it shall be, if he say to thee, I will not go away from thee; because he loves thee and thy house, because he is happy with thee;

יב כִּי־יִמָּכַר לְךָ אֶחָיִךְ הָעִבְרִי אוֹ הָעִבְרִיָּה
וְעַבְדְּךָ שֵׁשׁ שָׁנִים וּבִשׁ נָה' הָשָׁ בִּילֵת תִּשְׁלַחְתָּנוּ
חֲפָשִׁי מֵעִמָּךְ:

יג וְכִי־תִשְׁלַחְתָּנוּ חֲפָשִׁי מֵעִמָּךְ לֹא תִשְׁלַחְתָּנוּ
רִיקִים:

יד הֵעֲנִיךָ תַעֲנִיךָ לֹא מִצֹּאֲנֶךָ וּמִגֶּרְנֶךָ וּמִיִּקְבֶּךָ
אֲשֶׁר בֵּרַכְךָ יְהוָה אֱלֹהֶיךָ תַתֶּן־לּוֹ:

טו וְזָכַרְתָּ כִּי עֶבֶד הָיִיתָ בְּאֶרֶץ מִצְרַיִם וַיִּפְדֶּךָ
יְהוָה אֱלֹהֶיךָ עַל־כֵּן אֲנֹכִי מְצֻוֶּה אֶת־הַדָּבָר
הַזֶּה הַיּוֹם:

טז וְהָיָה כִּי־יֹאמַר אֵלֶיךָ לֹא אֲצֵא מֵעִמָּךְ כִּי
אֶהְבְּךָ וְאֶת־בֵּיתְךָ כִּי־טוֹב לִּי עִמָּךְ:

RASHI

15:12 IF [THY BROTHER ...] BE SOLD UNTO THEE by others (not one that sells himself as a servant on account of his destitution, of which case Scripture deals in Leviticus 25:46 ff); Scripture is speaking of one whom the court has sold for a theft that he has committed. But has it not already been stated. (Exodus 21:2) "If thou buyest an Hebrew servant" and there, too, Scripture speaks of one whom the court has sold (as proved by Rashi in his comment on that verse; Mekhilta)?!. But the repetition was necessary because of two new points that are stated here: the one is that it is here written "or an Hebrew woman", that she, too, like a man-servant, goes free at the end of six years of servitude — it does not mean a woman whom the court had sold, for a woman cannot be sold by the court on account of a theft committed by her, since it states, (Exodus 22:2) that the thief shall be sold "for his theft" which implies: he for his theft, but not she for her theft (Sotah 23b); — but what Scripture is speaking of here is of a woman under age whom her father has sold as a handmaid, and it teaches you here that if six years of servitude terminate before the time that she shows signs of incipient puberty she goes free. And further it mentions a new point here, viz., "thou shalt furnish him (or her) liberally" (cf. Rashi on Exodus 30:4).

15:14 THOU SHALT FURNISH HIM LIBERALLY — The noun from the root עֲנַק denotes an ornament worn high up on the body which thus easily comes within sight of the eye (i.e. is con-

spicuous), (cf. עֲנַק, a giant, someone who towers on high) — i.e. you shall furnish him with something that will make it patent that you have been kind to him. There are some who explain the word העֲנַק to mean loading on his (the servant's) neck.

15:14 [THOU SHALT FURNISH HIM LIBERALLY] OUT OF THY FLOCK, AND OUT OF THY FLOOR, AND OUT OF THY WINE PRESS — One might think I have this duty in respect to these things only! Scripture, however, states "that wherewith the Lord thy God hath blessed thee [shalt thou give him]" implying, of all with which thy Creator hath blessed thee. Why, then, are these alone specifically mentioned? To teach you the following: How is it with these things? They have the characteristic that they come under the term of "blessing", (i.e. they possess the power of propagating) so, too, you are obliged to furnish him only with such things that come under the term "blessing", thus excluding mules, (because they are sterile) (Sifrei Devarim 119:3; Kiddushin 17a). — Our Rabbis have derived in Treatise Kiddushin 17a by reasoning from the analogous expressions found in certain texts (ש"ג) what quantities one must give him of all the different kinds here mentioned.

15:15 AND THOU SHALT REMEMBER THAT THOU WAST A SERVANT [IN THE LAND OF EGYPT] — and I loaded thee with good things, and did so a second time — from the spoil of the land of Egypt and from the spoil at the Red Sea; so you, too, load him once, and do it again for him (Sifrei Devarim 120:1).

¹⁷ then thou shalt take an awl, and thrust it through his ear to the door, and he shall be thy servant for ever. And also to thy maidservant thou shalt do likewise.

¹⁸ It shall not seem hard to thee, when thou sendest him away free from thee; for he has been worth double a hired servant to thee, in serving thee six years: and the Lord thy God shall bless thee in all that thou doest.

RASHI

15:17 [AND HE SHALL BE THY] SERVANT עולם — One might think that עולם has here its usual meaning: for ever! Scripture, however, states, (Leviticus 25:10) “[And ye shall sanctify the fiftieth year and proclaim liberty throughout all the land unto all the inhabitants thereof] and ye shall return every man unto his family”. Consequently, you learn that it (what Scripture terms here עולם), can only mean the period until the termination of that Jubilee cycle (Mekhilta; cf. Rashi on that verse),

15:17 AND ALSO UNTO THY MAID SERVANT THOU SHALT DO LIKEWISE — i.e. furnish her out of thy property. One might think, however, that Scripture puts her on the same level with the man-servant concerning the piercing of the ear too! It however, states, (Exodus 21:5) “And if the man-servant (העבד) shall

יִלְקַחְתָּ אֶת־הַמֵּרְצֵעַ וְנִתְּתָהּ בְּאָזְנוֹ וּבִדְלֶת
וְהָיָה לְךָ עֶבֶד עוֹלָם וְאִף לַאֲמָתְךָ תַּעֲשֶׂה־כֵּן:

יח לא־יִקְשֶׁה בְּעֵינֶיךָ בְּשִׁלְחָךָ אֹתוֹ חֲפָשִׁי מֵעַמְּךָ
כִּי מִשְׁנֵה שְׂכָר שְׂכִיר עֲבָדְךָ שֵׁשׁ שָׁנִים וּבִרְכָּךָ
יְהוָה אֱלֹהֶיךָ בְּכָל אֲשֶׁר תַּעֲשֶׂה:

plainly say, [I love my lord ... then ... his lord shall bore his ear through with an awl]” — so you see that a man-servant must have his ear pierced, but a maid-servant does not have it pierced (Sifrei Devarim 122:6).

15:18 [IT SHALL NOT SEEM HARD UNTO THEE WHEN THOU LETTEST HIM GO FREE ...] FOR [HE HATH BEEN WORTH] A DOUBLE HIRED SERVANT [UNTO THEE] — From here they (the Rabbis) derived the law that a Hebrew servant has to do service both by day and by night, and that is double as much as the labor of a man hired for day work only. And what is his service during the night? That his master gives him a Canaanite maid-servant with the object of raising children, and the children belong to the master (Sifrei Devarim 123:1; Kiddushin 15a).

שלישי THIRD ALIYAH

Every firstborn male of the herd or flock is to be sanctified to Hashem, set apart from ordinary labor and shearing, and eaten before Him year by year in the chosen place. A firstling with a blemish, however, may not be offered as a sacrifice but is to be eaten at home by anyone regardless of ritual purity, provided its blood is poured out and not consumed. AI SUMMARY

¹⁹ All the firstling males that come of thy herd and of thy flock thou shalt sanctify to the Lord thy God: thou shalt do no work with the firstling of thy bullock, nor shear the firstling of thy sheep.

²⁰ Thou shalt eat it before the Lord thy God year by year in the place which the Lord shall choose, thou and thy household.

RASHI

15:19 ALL THE FIRSTLING MALES ... THOU SHALT SANCTIFY [UNTO THE LORD] — But in another passage (Leviticus 27:26) it states, “[Only the firstborn of the beasts ...] one shall not sanctify it”? How can these be reconciled? The latter passage means: he must not dedicate it as a different sacrifice (i.e. offer it as an עולה or שלמים instead of as a בכור), whilst here it teaches that it is a duty to say: “Thou art holy as a firstborn!” Another comment is: It is impossible to say that “thou shalt sanctify” is to be taken literally, for it already states in another passage “one shall not sanctify it”; it is, on the other hand, also impossible to take “one shall not sanctify it” literally, since it states “thou shalt sanctify it”. How can these be reconciled? In the following manner: by taking תקדיש in our verse to imply: “thou mayest dedicate” so far as the dedication of its value (הקדש עלוי) is concerned, and then he must give a sum corresponding to the טובת הנאה in it to the Temple treasury, but you must not dedicate it as far as the altar is concerned (i.e. dedicate it as any sacrifice other than as a בכור) (Arakhin 29a: cf. Sifrei Devarim 124:4).

15:19 THOU SHALT NOT WORK WITH THE FIRSTLING OF THY HERD, NOR SHEAR [THE FIRSTLING OF THY FLOCK] — The converse case also (working with the firstborn sheep and using the hair of the firstborn calf) have our Rabbis derived to be forbidden, but Scripture merely speaks of what usually occurs (Sifrei Devarim 124:6; Bekhorot 25a).

15:20 THOU SHALT EAT IT BEFORE THE LORD THY GOD — Scripture is speaking to the priest (not to the owner to whom תקדיש in the previous verse refers), for we find already stated

יט כָּל־הַבְּכוֹר אֲשֶׁר יוֹלֵד בְּבִקְרְךָ וּבְצֹאֲנֶיךָ הֶזְכָּר
תִּקְדִּישׁ לַיהוָה אֱלֹהֶיךָ לֹא תַעֲבֹד בְּבִכְרְ שׁוֹרְךָ
וְלֹא תִגַּז בְּכוֹר צֹאֲנֶךָ:

כ לַפָּנִי יִהְיֶה אֱלֹהֶיךָ תֹאכְלֶנּוּ שָׁנָה בְּשָׁנָה
בַּמָּקוֹם אֲשֶׁר־יִבְחַר יְהוָה אֶתָּה וּבֵיתְךָ:

that it (the בכור) is one of the dues of the priests whether it is unblemished (and its blood and fat portions are to be sacrificed on the altar and the flesh eaten by the priests), or whether it is blemished (when it must not be offered on the altar), for it states, (Numbers 18:18) “and the flesh of them (the firstborn animals, both the blemished and the unblemished) shall be thine” (the priest’s) (cf. Bekhorot 28a).

15:20 [THOU SHALT EAT IT BEFORE THE LORD ...] YEAR BY YEAR — From here we derive the law that one should not defer it (i.e. sacrificing and eating it) beyond its first year (Bekhorot 28a). If so, one might think that it becomes invalid as a sacrifice as soon as its first year has passed! This is not the case, for it has been put in comparison with the second tithe, as it is said, (Deuteronomy 14:23; cf. Rashi on that verse): “and thou shalt eat before the Lord thy God the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds, and thy flocks”. How is it in the case of the second tithe? It does not become invalid if left over from one year to the other (cf. Rashi on Deuteronomy 14:28 and 29), so, too, does the firstborn animal not become invalid under the same circumstances, only that it is a meritorious act to offer and consume it within its first year.

15:20 שָׁנָה בְּשָׁנָה (may also be translated A YEAR WITH ANOTHER YEAR) — If one slaughtered it at the end of its first year (an the last day) he may eat it that day and the first day of the next year. This teaches us that it (a firstborn animal) may in all cases be eaten on two successive days and the intervening night (cf. Sifrei Devarim 125; Bekhorot 27b).

²¹ And if there be any blemish in it, as if it be lame, or blind, or have any ill blemish, thou shalt not sacrifice it to the Lord thy God.

²² Thou shalt eat it within thy gates: the unclean and the clean person alike shall eat it, as the gazelle and the deer.

²³ Only thou shalt not eat its blood; thou shalt pour it upon the ground like water.

כֹּא וְכִי־יְהִיָּה בּוֹ מוֹם פֶּסַח אִו עוֹר כָּל מוֹם רָע
לֹא תִזְבְּחֶנּוּ לַיהוָה אֱלֹהֶיךָ:

כִּב בְּשַׁעְרֶיךָ תֹאכְלֶנּוּ הַטָּמֵא וְהַטָּהוֹר יִחְדּוּ
בְּצִבְי וְכֶאֱיִל:

כִּג רַק אֶת־דָּמּוֹ לֹא תֹאכַל עַל־הָאָרֶץ תִּשְׁפְּכֶנּוּ
בְּמַיִם:

רביעי FOURTH ALIYAH

Bnei Yisrael are commanded to observe Pesach (Passover) in the month of Aviv, offering the korban Pesach (paschal sacrifice) from the flock or herd at the place Hashem chooses, in commemoration of the Exodus from Mitzrayim (Egypt) by night. For seven days one must eat matzah (unleavened bread), the "bread of affliction," refraining from chametz (leavened bread), so as to remember the day of the Exodus all the days of one's life. AI SUMMARY

¹ Observe the month of Aviv, and keep the passover to the Lord thy God: for in the month of Aviv the Lord thy God brought thee forth out of Mizrayim by night.

א שְׁמֹר אֶת־חֹדֶשׁ הָאָבִיב וְעֲשֵׂיתָ פֶּסַח לַיהוָה
אֱלֹהֶיךָ כִּי בַחֹדֶשׁ הָאָבִיב הוּצֵאתָ יְהוָה
אֱלֹהֶיךָ מִמִּצְרַיִם לַיְלָה:

RASHI

15:21 [AND IF THERE BE] ANY BLEMISH [THEREIN, IF IT BE LAME, OR BLIND, OR HAVE ANY ILL BLEMISH, THOU SHALT NOT SACRIFICE IT ...] — any blemish is a general statement,

15:21 LAME OR BLIND is a particularization,

15:21 ANY ILL BLEMISH — it again comprises them in a general statement. How is it with the blemishes particularised? They have the characteristic that each is a visible (external) blemish and the animal never returns naturally to its original condition (i.e. never becomes free from the blemish). So, too, the general statement includes all such blemishes that are visible and incurable [while in the case of a transitory blemish the animal may be sacrificed when the blemish has disappeared] (Bekhorot 37a; cf. Sifrei Devarim 126:2).

15:23 ONLY THOU SHALT NOT EAT THE BLOOD THEREOF — This prohibition appears to be redundant, since the blood of no animal may be eaten, but it is mentioned, in order that you should not think: since it (the blemished firstborn animal) is something that in every respect is permitted originally it belonged to a forbidden class of animals — for, you see, it was holy and yet it may be slaughtered outside the Temple, and may be

eaten without redemption — and consequently you might think that its blood is also permitted, Scripture therefore states, "However thou shalt not eat its blood".

16:1 WATCH THE MONTH OF ABIB — This means: Before it comes watch whether it will be capable of producing ripe ears (אביב), so that one may offer the Omer meal-offering during it, and if not (i.e. if you observe that the ears will not be ripe by the 16th of Nisan), then intercalate the year (i.e. add a month to the winter-period, so that the month Abib falls later than it otherwise would, by which time the ears will be ripened) (cf. Sanhedrin 11b and Note 4 on p. 191 of Leviticus in the Silbermann edition of the Pentateuch).

16:1 [FOR IN THE MONTH OF ABIB THE LORD THY GOD BROUGHT THEE FORTH] FROM EGYPT BY NIGHT — But did they not go forth by day, as it is said, (Numbers 30:3) "on the morrow after the Passover the children of Israel went out ... [in the sight of all the Egyptians]"? But it states that they went out by night because Pharaoh gave them permission to go forth by night, as it is said, (Exodus 12:31) "And he called for Moses and Aaron by night, [and said, Rise up, go forth from among my people etc.]" (cf. Sifrei Devarim 128:5; Berakhot 9a).

² Thou shalt therefore sacrifice the passover to the Lord thy God, of the flock and the herd, in the place which the Lord shall choose to place his name there.

³ Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread with it, the bread of affliction; for thou camest forth out of the land of Mizrayim in haste: that thou mayst remember the day when thou camest out of the land of Mizrayim all the days of thy life.

RASHI

16:2 THOU SHALT THEREFORE SACRIFICE THE PASSOVER UNTO THE LORD THY GOD OF SHEEP, as it is said of the Passover offering, (Exodus 12:5) “Ye shall take it from the sheep or from the goats”,

16:2 AND OXEN thou shalt slaughter as the חגיגה (the festival offering sacrificed on the fourteenth of Nisan in addition to the Passover offering); for if they have counted themselves (formed themselves) into too large a company for the Passover offering (so that one lamb will not suffice for them) they bring together with it a festival offering and this is eaten first, in order that it (the Passover sacrifice) can be eaten in satiety (i.e. after the appetite is satisfied; cf. Pesachim 69b, 70a). — And besides this our Rabbis derived many Halachic matters from this verse (cf. Sifrei Devarim 129; Berakhot 9a).

ב וּזְבַחְתָּ פֶּסַח לַיהוָה אֱלֹהֶיךָ צֹאן וּבְקָר
בַּמָּקוֹם אֲשֶׁר־יִבְחַר יְהוָה לְשִׁכְן שְׁמוֹ שָׁם:

ג לֹא־תֹאכַל עָלָיו חֶמֶץ שִׁבְעַת יָמִים תֹּאכַל־
עָלָיו מִצּוֹת לֶחֶם עֲנִי כִּי בְּחִפְזוֹן יֵצְאֶת מִמִּצְרָיִם
מִצְרִיִּם לְמַעַן תִּזְכֹּר אֶת־יוֹם צֵאתְךָ מִמִּצְרָיִם
מִצְרִיִּם כָּל יְמֵי חַיֶּיךָ:

16:3 THE BREAD OF AFFLICTION — i.e. bread that calls to mind the affliction to which they were subjected in Egypt (Sifrei Devarim 130:5).

16:3 FOR THOU CAMEST FORTH [FROM THE LAND OF EGYPT] IN HASTE, and the dough therefore had no time to become leavened, and this (the eating of unleavened bread) shall be unto you as reminder of this. The haste, spoken of here, was not on thy part, but on Egypt's part, for so it states, (Exodus 12:33) “And Egypt was urgent upon the people [hastening to send them out of the land]” (Sifrei Devarim 130:6; cf. Berakhot 9a).

16:3 THAT THOU MAYEST REMEMBER through the eating of the Passover sacrifice and the unleavened bread, את יום צאתך, **THE DAY WHEN THOU CAMEST FORTH [OUT OF THE LAND OF EGYPT]**.

חמישי FIFTH ALIYAH

Chametz (leavened bread) must be entirely removed for seven days, and the korban Pesach (Passover offering) may not be slaughtered in just any town but only at the place Hashem chooses, eaten there that evening and none of it left until morning. After eating matzah (unleavened bread) for six days, the seventh day is a solemn assembly to Hashem on which no work may be done. AI SUMMARY

⁴ And there shall be no leaven seen with thee in all thy border for seven days; nor shall any thing of the meat, which thou dost sacrifice on the first day at evening, remain all night until the morning.

⁵ Thou mayst not sacrifice the passover within any of thy gates, which the Lord thy God gives thee:

וְלֹא־יֵרָאֶה לְךָ שְׂאֵר בְּכָל־גְּבֻלְךָ שִׁבְעַת יָמִים
וְלֹא־יָלִין מִן־הַבֶּשֶׂר אֲשֶׁר תִּזְבַּח בְּעֶרֶב בַּיּוֹם
הָרִאשׁוֹן לַבֹּקֶר:

הֲלֹא תֻּכַּל לִזְבַּח אֶת־הַפֶּסַח בְּאַחַד שַׁעְרֶיךָ
אֲשֶׁר־יְהוָה אֱלֹהֶיךָ נָתַן לְךָ:

RASHI

16:4 NEITHER SHALL ANY OF THE FLESH, WHICH THOU HAST SACRIFICED THE FIRST DAY AT EVEN, REMAIN ALL NIGHT UNTIL THE MORNING — This is a prohibition addressed to one who might, in the case of the Passover sacrifice offered in later generations (i.e. after the first that was offered in Egypt), leave over night any of its flesh. And it was necessary to state this because so far it has been mentioned only with regard to that one Passover sacrifice that was offered in Egypt (פסח מצרים) (Exodus 12:10). — The “first day” spoken of here is the fourteenth day of Nisan (not the, fifteenth which is the first day of the Festival), just as you must explain that term in the passage (Exodus 12:15): “even the first day (ביום הראשון) ye shall put away leaven out of your houses” (cf. Rashi on that verse). — And because Scripture has digressed from the subject of the Passover Sacrifice with which this section begins and has begun to speak of the ordinances relating to the seven days of the festival, as, for instance, (v. 3) “seven days thou shalt eat unleavened bread therewith”, and (v. 4) “and there shall be no leaven seen with thee in all thy boundaries [seven days]”, it was compelled to specify with regard to which offering it states the prohibition of leaving the flesh over night. For if it had written only “neither shall any of the flesh which thou sacrificedst at

even (not mentioning ביום הראשון) remain all night until the morning”, I might have thought that the peace offerings which are slaughtered during all the seven days all come under the prohibition of “and thou shalt not leave any of it until the morning” (Exodus 12:10), and may therefore be eaten one day and the following night only (which is not so); therefore it wrote “[neither shall any of the flesh, which thou sacrificedst] at even on the first day [remain all night]”. — Another explanation is that Scripture speaks here of the festival offering brought on the fourteenth of Nisan (חגיגת י”ד), not of the קרבן (פסח) and that it teaches with reference to it that it may be eaten during two successive days and the intervening night (cf. however, Rashi on Exodus 7:14 and Note 2 thereon). As regards the first day” that is mentioned here — according to this explanation — Scripture is speaking of the first day of the festival (the fifteenth of Nisan), and what the verse implies is the following: None of the flesh of the festival offering which you slaughtered at even (i.e. towards eventide on the fourteenth of Nisan) shall remain on the first day of the festival until the morning of the second day of the festival (the sixteenth of Nisan), but it may be eaten on the fourteenth and the fifteenth (and the intervening night). So is it set forth in Treatise Pesachim 71b.

⁶ but only at the place which the Lord thy God shall choose to place his name in, there thou shalt sacrifice the passover at evening, at the going down of the sun, at the season when thou camest out of Mizrayim.

⁷ And thou shalt roast and eat it in the place which the Lord thy God shall choose: and thou shalt turn in the morning, and go to thy tents.

⁸ Six days thou shalt eat unleavened bread, and on the seventh day shall be a solemn assembly to the Lord thy God: thou shalt do no work.

וְכִי אִם־אֶל־הַמָּקוֹם אֲשֶׁר־יִבְחַר יְהוָה אֱלֹהֶיךָ
לִשְׁכַּן שְׁמוֹ שָׁם תִּזְבַּח אֶת־הַפֶּסַח בְּעָרֶב כְּבוֹא
הַשֶּׁשׁ מִשׁ מוֹעֵד צֵאתְךָ מִמִּצְרָיִם:

וּבֵשׁ לֶתְּ וְאָכַלְתָּ בַּמָּקוֹם אֲשֶׁר יִבְחַר יְהוָה
אֱלֹהֶיךָ בּוֹ וּפְנִיתָ בִּבְקָר וְהִלַּכְתָּ לְאֵהְלֶיךָ:

ח שֵׁשֶׁת יָמִים תֹּאכַל מַצּוֹת וּבַיּוֹם הַשְּׁבִיעִי
עֲצֶרְתָּ לַיהוָה אֱלֹהֶיךָ לֹא תַעֲשֶׂה מְלָאכָה:

RASHI

16:6 [THERE THOU SHALT SACRIFICE THE PASSOVER] AT EVEN, AT THE GOING DOWN OF THE SUN, AT THE APPOINTED TIME THAT THOU CAME FORTH OUT OF EGYPT — But these are three different points of time! The explanation is: at evening, i.e. from the sixth hour (reckoning from six o'clock in the morning) and onwards you shall slaughter it (תִּזְבַּח בְּעָרֶב); and when the sun goes down you shall eat it, and at the time when you left Egypt (in the early morning) you shall burn it — that is to say, if in the morning there is any flesh left, it becomes what is technically termed נותר and must be removed to the “place of burning” (not actually burnt, for this is not permissible on a festival) (Sifrei Devarim 133:1; cf. Berakhot 9a).

16:7 וּבֵשַׁלְתָּ is identical with צָלִי אֵשׁ “roast with fire” mentioned in Exodus 12:9, for it (roasting) also comes under the term בשול “cooking” (Mekhilta).

16:7 AND THOU SHALT TURN IN THE MORNING [AND GO INTO THY TENTS] — i.e. in the morning of the second day of the Passover week. — It teaches us that he (the pilgrim) is required to stay in Jerusalem during the night when the festival terminates (Sifrei Devarim 134:2; Pesachim 95b; Chagigah 17).

16:8 SIX DAYS THOU SHALT EAT UNLEAVENED BREAD — But in another passage it states, (Exodus 12:15): “seven days [ye shall eat unleavened bread]”! But the explanation is: seven days ye may eat Mazzoth prepared from the old produce and six days (out of the seven. i.e. the last six days, after the Omer has been offered and the new crop has become permitted as food) ye may eat Mazzoth prepared from the new crop (Sifrei Devarim 134:5).

Another explanation is: It teaches regarding the eating of unleavened bread on the seventh day of Passover that it is not obligatory; and from here (from this law concerning the seventh day) you may derive the law for the other six days. For the seventh day was included in the general statement (“seven days, thou shalt eat unleavened bread”), and in the text: “six days thou shalt eat unleavened bread” it has left the general statement, to teach ... eating unleavened bread on it is not obligatory but optional. Now, according to the well-known rule, it did not leave the general statement in order to teach this regarding itself alone but regarding everything that is included in the general statement. Now how is it with the seventh day? It is optional as regards the eating of unleavened bread (as explained in the earlier portion of this comment)! This, too, according to the rule, applies also to everything that was included in the general statement, and therefore all the other days are also optional in this respect, with the exception, however, of the first night of Passover, for which Scripture has fixed it (the eating of unleavened bread) as an obligation, as it is said, (Exodus 22:18) “at evening ye shall eat unleavened bread” (Pesachim 120a; cf. also Rashi on Exodus 12:15).

16:8 [AND ON THE SEVENTH DAY SHALL BE] A RESTRICTION IN HONOR OF THE LORD — i.e., restrict yourself from work (Chagigah 18a). — Another explanation is that עצרת denotes a gathering for eating and drinking (a banquet), like the expression used (Judges 13:15) “Let us detain (נַעֲצֶרֶה) thee [that we may make ready a kid for thee]”.

שישי SIXTH ALIYAH

Beginning the count of seven weeks from when the sickle is first put to the standing corn, one arrives at Shavuot, when a freewill offering is brought according to how the Lord has blessed each person, and rejoicing before the Lord is to be shared with son, daughter, manservant, maidservant, the Levite, the stranger, the fatherless, and the widow. This generosity is rooted in the remembrance of having been a bondman in Mizrayim (Egypt), which obligates careful observance of these statutes. AI SUMMARY

⁹ Seven weeks shalt thou number to thee: from such time as thou beginnest to put the sickle to the corn shalt thou commence to number seven weeks.

¹⁰ And thou shalt keep the feast of weeks to the Lord thy God with a tribute of a freewill offering of thy hand, which thou shalt give, according as the Lord thy God has blessed thee:

¹¹ and thou shalt rejoice before the Lord thy God, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite who is within thy gates, and the stranger, and the fatherless, and the widow, that are among you, in the place which the Lord thy God has chosen as the residence of his name.

¹² And thou shalt remember that thou wast a bondman in Mizrayim: therefore thou shalt observe and do these statutes.

ט שבעה שבועות תספר־לך מהחל חרמש בקמה תחל לספור שבעה שבועות:

י ועשית חג שבועות ליהוה אלהיך מסת נדבת ידך אשר נתת כאשר יברכה יהוה אלהיך:

יא ושמחת לפני | יהוה אלהיך אתה ובנך ובתך ועבדך ואמתך והלוי אשר בשעריך והגר והיתום והאלמנה אשר בקרבך במקום אשר יבחר יהוה אלהיך לשכן שמו שם:

יב וזכרת כי־עבד היית במצרים ושמרת ועשית את־החקים האלה:

RASHI

16:9 [BEGIN TO NUMBER SEVEN WEEKS] FROM THE TIME THOU BEGINNEST TO PUT THE SICKLE TO THE CORN — i.e. from when the “Omer” has been cut (from the sixteenth of Nisan) which is the first produce to be harvested (Leviticus 23:10) (cf. Sifrei Devarim 136:2-3; Menachot 71a).

16:10 מסת נדבת ידך means sufficient (די) free-will offerings of thy hand (i.e. of thy possession) (cf. Targum on Deuteronomy 15:8, which renders במסות חסרונה by די מחסורו); everything must be in

accordance with the blessing which God has bestowed upon you (אשר יברכה): offer peace-offerings of rejoicing and invite guests for the meal.

16:11 THE LEVITE THE STRANGER, THE FATHERLESS, THE WIDOW — these four are Mine, corresponding to four that are yours, viz., בן ובתך ועבדך ואמתך, THY SON, THY DAUGHTER, THY MAN-SERVANT AND THY MAID-SERVANT; if you gladden Mine, I will gladden yours (Midrash Tanchuma, Re'eh 18).

16:12 AND THOU SHALT REMEMBER THAT THOU WAST A SERVANT [IN EGYPT] — Only on this condition did I deliver you from Egypt: that you keep and do these statutes.

שביעי SEVENTH ALIYAH

The mitzvah (commandment) of Sukkot calls for a seven-day celebration in the chosen place, in which the entire household — son, daughter, manservant, maidservant, the Levite, the stranger, the fatherless, and the widow — shares in the joy, as gratitude for Hashem's blessing on the harvest and one's labors. All males must appear before Hashem three times a year, on the festivals of Pesach, Shavuot, and Sukkot, bringing an offering in accordance with the blessing each has received, and none shall come empty-handed. AI SUMMARY

¹³ Thou shalt observe the feast of booths seven days, after thou hast gathered in thy corn and thy wine:

¹⁴ and thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite, the stranger, and the fatherless, and the widow, that are within thy gates.

¹⁵ Seven days shalt thou keep a solemn feast to the Lord thy God in the place which the Lord shall choose: because the Lord thy God shall bless thee in all thy produce, and in all the work of thy hands, therefore thou shalt surely rejoice.

¹⁶ Three times a year shall all thy males appear before the Lord thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of booths: and they shall not appear before the Lord empty:

יִחַג הַסִּכָּת תַּעֲשֶׂה לָּךְ שִׁבְעַת יָמִים בְּאַסְפֹּךְ
מִגֶּרְנֶךָ וּמִקֶּבֶךָ:

וְשִׂמְחָתָּ בְּחַגְּךָ אֶתְּךָ וּבִנְךָ וּבִתְּךָ וְעַבְדְּךָ
וְאִמָּתְךָ וְהַלְוִי וְהַגֵּר וְהִיתָּוּם וְהָאֱלֻמָּנָה אֲשֶׁר
בְּשַׁעְרֶיךָ:

שִׁבְעַת יָמִים תַּחֲגֹל לַיהוָה אֱלֹהֶיךָ בַּמָּקוֹם
אֲשֶׁר־יִבְחַר יְהוָה כִּי יְבָרְכֶךָ יְהוָה אֱלֹהֶיךָ בְּכָל
תְּבוּאָתְךָ וּבְכָל מַעֲשֶׂה יָדֶיךָ וְהִיִּית אִךְ שִׂמְחָה:

שְׁלוֹשׁ פְּעָמִים | בְּשָׁנָה יֵרָאֶה כָּל־זָכוֹרֶךָ אֶת־
פָּנָי | יְהוָה אֱלֹהֶיךָ בַּמָּקוֹם אֲשֶׁר יִבְחַר בְּחַג
הַמִּצֹּת וּבְחַג הַשְּׂבָעוֹת וּבְחַג הַסִּכּוֹת וְלֹא
יֵרָאֶה אֶת־פָּנָי יְהוָה רִיקָם:

RASHI

16:13 [THOU SHALT KEEP THE FESTIVAL OF TABERNACLES ...] AFTER THAT THOU HAST GATHERED IN THE PRODUCE — i.e. at the usual harvest time, when thou bringest into the house the summer fruits. Another explanation is: באספך מגרנך ומיקבך teaches that one should cover the Succah only with the פסולת (lit., the chips, — that which falls off) of the barn and the wine-press [i.e. with vegetable matter] (Rosh Hashanah 13a; Sukkah 12a).

16:15 ONLY BE REJOICED — According to its plain sense this is not the expression of a command but expresses an assurance: “thou will be rejoicing”. But according to the Halachic interpretation they (the Rabbis) derived from here that the night before the last day of the festival (that preceding the eighth day) is to be included in the obligation of rejoicing (Sukkah 48a; cf. Sifrei Devarim 142:4).

16:16 AND THEY SHALL NOT APPEAR BEFORE THE LORD EMPTY, but — bring the burnt offerings that are obligatory when one appears before the Lord, and the peace offerings of the festival.

¹⁷ every man shall give as he is able, according to the blessing of the Lord thy God which he has given thee.

יִאֱשׁ כַּמֶּתֶנֶת יָדוֹ כְּבִרְכַּת יְהוָה אֱלֹהֶיךָ אֲשֶׁר
נָתַן לָךְ:

מפטיר MAFTIR

Shemini Atzeret, the closing eighth day of the festival season, calls for a solemn assembly free of servile work, marked by its own burnt offering, meal offering, drink offering, and sin offering, distinct from the fixed offerings of the other festival days. These mandated offerings stand apart from any personal vows or freewill offerings a person might separately bring, and Moshe faithfully conveyed all these commandments to the children of Yisra'el exactly as God had instructed. AI SUMMARY

³⁵ On the eighth day you shall have a solemn assembly: you shall do no servile work:

יּוֹבִיּוֹם הַשְּׁמִינִי עֲצֶרֶת תִּהְיֶה לָכֶם כָּל־
מְלָאכָת עֲבָדָה לֹא תַעֲשׂוּ:

³⁶ but you shall offer a burnt offering, a sacrifice made by fire, of a sweet savour to the Lord: one bullock, one ram, seven lambs of the first year without blemish:

וְיִזְהַקְרַבְתֶּם עֲלֶיהָ אֶשֶׁה רִיחַ נִיחֹחַ לַיהוָה פֶּרֶךְ
אֶחָד אֵיל אֶחָד כְּבָשִׂים בְּנֵי־שָׁנָה שִׁבְעָה
תְּמִימִם:

³⁷ their meal offering and their drink offerings for the bullock, for the ram, and for the lambs, shall be according to their number, after the ordinance:

וּמִנְחָתָם וְנִסְכֵּיהֶם לֶפָר לְאֵיל וּלְכְבָשִׂים
בְּמִסְפָּרָם כַּמִּשְׁפָּט:

³⁸ and one goat for a sin offering; besides the continual burnt offering, and its meal offering, and its drink offering.

וְחֹשֶׁעִיר חֲטָאת אֶחָד מִלֶּבֶד עֹלֹת הַתָּמִיד
וּמִנְחָתָהּ וְנִסְכָּהּ:

RASHI

16:17 EVERY MAN [SHALL BRING] ACCORDING TO THE ABILITY OF HIS HAND TO GIVE — i.e. one who has a large household (lit., many eaters) and great possessions brings many burnt offerings and many peace offerings (Sifrei Devarim 143:10; Chagigah 8b).

29:35 ON THE EIGHTH DAY THERE SHALL BE A עֲצֶרֶת (RESTRICTION) FOR YOU — you are restricted in the doing of work. Another explanation of עֲצֶרֶת: Restrict yourselves from leaving Jerusalem: this teaches that this (the eighth day) requires that they should remain in Jerusalem overnight (that the pilgrims should not immediately at the termination of the seventh day begin their homeward journey) (Sifrei Bamidbar 151:1). And an explanation of it in the Agada is: because on all the seven days of the Festival they offered sacrifices corresponding in number to the seventy nations of the world, and they propose

then to set forth on their way home, the Omnipresent says to them: 'I beg of you make a small banquet for Me, so that I may have some pleasure from you exclusively' (Sukkah 55b).

29:36 ONE BULLOCK, ONE RAM — these are an allusion to Israel who form one nation: "Stay with me a little longer". And this conveys the idea of God's affection for Israel — just like children who think to take leave of their father to whom he says, "Parting from you is very hard to me; stay one day more". — A parable! It may be compared to the case of a king who made a banquet etc., as it is related in Treatise Sukkah 55b. And in the Midrash of R. Tanchuma 4:8:17 it states: The Torah teaches you a rule of conduct — that he who has a stranger staying with him should give him on the first day fattened poultry to eat, on the morrow he should give him fish to eat, on the next day animal flesh; on the following day he should give him pulse to eat, and on the next day vegetables, diminishing gradually, just as was the case with the bullocks on the Feast of Tabernacles.

³⁹ These things you shall do to the Lord in your set feasts, besides your vows, and your freewill offerings, for your burnt offerings, and for your meal offerings, and for your drink offerings, and for your peace offerings.

¹ And Moshe told the children of Yisra'el according to all that the Lord commanded Moshe.

לְטַאֲלָהּ תַעֲשׂוּ לַיהוָה בְּמוֹעֲדֵיכֶם לִבְדּוֹ
מִנְדְּרֵיכֶם וּנְדָבֹתֵיכֶם לְעֹלֹתֵיכֶם וּלְמִנְחֹתֵיכֶם
וּלְנֹסְכֵיכֶם וּלְשִׁלְמֵיכֶם:

וַיֹּאמֶר מֹשֶׁה אֶל־בְּנֵי יִשְׂרָאֵל כְּכֹל אֲשֶׁר־צִוָּה
יְהוָה אֶת־מֹשֶׁה:

RASHI

29:39 THESE YE SHALL OFFER TO THE LORD ON YOUR APPOINTED FESTIVALS — as something that is laid down as a duty,

29:39 BESIDES YOUR VOWS [AND YOUR FREEWILL OFFERINGS] — If on the Festival you wish to make a vow to bring a sacrifice, you have a duty ready at hand to your credit and you should bring it on that Festival; or in the case of vow-offerings and freewill offerings which you have vowed all the year, bring them on the Festival. — Perhaps it will be difficult for one to go up again to Jerusalem to bring his vow-offerings, and consequently he will transgress the command, (Deuteronomy 23:22) “Thou shalt not delay to pay it (thy vow)”.

30:1 AND MOSES TOLD THE CHILDREN OF ISRAEL — This is stated to separate this subject (of sacrifices) from the following (vows). Such is the opinion of R. Ishmael. What it means is: since up to now we have the words of the Omnipresent to Moses (Numbers 28:1—2: “And the Lord said to Moses, ‘Command the children of Israel, etc.’”) and the chapter about vows that follows begins with an utterance of Moses (“And Moses spake”), it is necessary first to make a break by stating that Moses in turn told this section to Israel (“And Moses told etc.”), for if this were not done it would imply that he did not tell them this section about the sacrifices, but began his address with the chapter about vows (Sifrei Bamidbar 152).

הפטרה

Haftarah

הפטרה | I KINGS 8:54-66

After completing his prayer, Shelomo blesses the assembled congregation, declaring that God has fulfilled His promises to Yisra'el (Israel), and prays that the Lord remain with the people, incline their hearts to observe His mitzvot (commandments), and make known to all the earth that the Lord alone is God, urging the people to keep their hearts wholly devoted to Him. The dedication of the Beit HaMikdash (Temple) is then sealed with abundant sacrifices and a joyous fourteen-day festival, after which the people return home grateful and glad of heart for God's goodness to David and to Yisra'el. AI SUMMARY

⁵⁴ And it was so, that when Shelomo had made an end of praying all this prayer and supplication to the Lord, he arose from before the altar of the Lord, from kneeling on his knees with his hands spread up to heaven.

⁵⁵ And he stood, and blessed all the congregation of Yisra'el with a loud voice, saying,

⁵⁶ Blessed is the Lord that has given rest to his people Yisra'el, according to all that he promised: there has not failed one word of all his good promise, which he promised by the hand of Moshe his servant.

⁵⁷ The Lord our God be with us, as he was with our fathers: let him not leave us, nor forsake us:

⁵⁸ that he may incline our hearts to him, to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, which he commanded our fathers.

נְדוּיָהִי | כְּכִלּוֹת שְׁלֹמֹה לְהַתְּפִיל אֶל־יְהוָה אֶת
כָּל־הַתְּפִלָּה וְהַתְּחִנָּה הַזֹּאת לָם מִלִּפְנֵי מִזְבֵּחַ
יְהוָה מִכְרַע עַל־בְּרַכּוֹ וְכַפּוֹ פְּרָשׁוֹת
הַשָּׁמַיִם:

נְהַוִּיעֲמֹד וּנְבָרֵךְ אֶת כָּל־קְהָל יִשְׂרָאֵל קוֹל גָּדוֹל
לְאִמֹר:

נִוְּבְרוּךְ יְהוָה אֲשֶׁר נָתַן מְנוּחָה לְעַמּוֹ יִשְׂרָאֵל
כָּכָל אֲשֶׁר דִּבֶּר לֹא־נִפְּל דְּבַר אֶחָד מִכָּל דִּבְרֵי
הַטּוֹב אֲשֶׁר דִּבֶּר בְּיַד מֹשֶׁה עַבְדּוֹ:

נִיְהִי יְהוָה אֱלֹהֵינוּ עִמָּנוּ כְּאֲשֶׁר הָיָה עִם־
אֲבוֹתֵינוּ אֶל־יַעֲזֹבֵנוּ וְאֶל־יִטְשֵׁנוּ:

נְהִלְטוֹת לְבַבֵּנוּ אֵלָיו לִלְכֹת בְּכָל־דִּרְכָּיו
וּלְשַׁמֵּר מִצְוֹתָיו וְחֻקָּיו וּמִשְׁפָּטָיו אֲשֶׁר צִוָּה
אֶת־אֲבוֹתֵינוּ:

RASHI

8:56 Like all that He had said. And where did He speak? "And He will grant you rest from all your enemies."

⁵⁹ And let these my words, with which I have made supplication before the Lord, be near to the Lord our God day and night, that he maintain the cause of his servant, and the cause of his people Yisra'el at all times, as each day may require,

⁶⁰ that all the people of the earth may know that the Lord is God, and that there is no other.

⁶¹ Let your heart therefore be perfect with the Lord our God, to walk in his statutes, and to keep his commandments, as at this day.

⁶² And the king, and all Yisra'el with him, offered sacrifice before the Lord.

⁶³ And Shelomo offered a sacrifice of peace offerings, which he offered to the Lord, twenty two thousand oxen, and a hundred and twenty thousand sheep. So the king and all the children of Yisra'el dedicated the house of the Lord.

⁶⁴ On the same day did the king hallow the middle of the court that was before the house of the Lord: for there he offered burnt offerings, and meal offerings, and the fat of the peace offerings: because the altar of brass that was before the Lord was too little to receive the burnt offerings, and meal offerings, and the fat of the peace offerings.

RASHI

8:59 To do justice to His servant and the justice of His people. To avenge their humiliation from their enemy.

8:64 The inside of the Courtyard. These words are to be taken literally, according to Rabbi Yehudah; [i.e.,] he hallowed the floor of the court with the [same] sanctity of the Altar, [enabling one] to offer sacrifices on the floor.

8:64 For the copper altar. The stone altar that he [Shlomo] constructed in lieu of the copper altar.

8:64 Too small to contain the burnt-offerings and the meal offerings. For they brought many. Rabbi Yose said to him [Rabbi Yehudah], "Is it not already written, 'Shlomo offered a thousand burnt-offerings upon that altar,' which Moshe had made,"

נְטִיחָתוֹ דְּבָרַי אֵלֶּה אֲשֶׁר הִתְחַנַּנְתִּי לִפְנֵי יְהוָה
קִרְבִּים אֶל־יְהוָה אֱלֹהֵינוּ יוֹמָם וּלְיָלָה לַעֲשׂוֹת
| מִשְׁפֹּט עֲבָדָיו וּמִשְׁפֹּט עַמּוֹ יִשְׂרָאֵל דְּבַר־יוֹם
בְּיוֹמוֹ:

ס לְמַעַן דַּעַת כָּל־עַמִּי הָאָרֶץ כִּי יְהוָה הוּא
הָאֱלֹהִים אֵין עוֹד:

סא וְהָיָה לְבַבְכֶם שָׁלֵם עִם יְהוָה אֱלֹהֵינוּ
לִלְכֹת בְּחֻקָּיו וּלְשַׁמֵּר מִצְוֹתָיו כְּלִם הָזֶה:

סב וְהִמְלִיךְ וְכָל־יִשְׂרָאֵל עִמּוֹ זִבְחִים זָבַח לִפְנֵי
יְהוָה:

סג זָבַח שְׁלֹמֹה אֶת זָבַח הַשֵּׁ לַמִּיִּם אֲשֶׁר זָבַח
לַיהוָה בְּקֹר עֲשָׂרִים וּשְׁנַיִם אֶלֶף וְצֹאן מֵאָה
וְעֲשָׂרִים אֶלֶף וַיַּחֲנֹכוּ אֶת־בֵּית יְהוָה הַמִּלֵּךְ
וְכָל־בְּנֵי יִשְׂרָאֵל:

סד בַּיּוֹם הַהוּא קִדֵּשׁ הַמִּלֵּךְ אֶת־תוֹךְ הַחֲצִיר
אֲשֶׁר לִפְנֵי בֵּית־יְהוָה כִּי־עָשָׂה שֵׁם אֶת־הָעֵלָה
וְאֶת־הַמִּנְחָה וְאֶת חֲלָבֵי הַשֵּׁ לַמִּים כִּי־מִזְבֵּחַ
הַנְּחֻשֶׁת אֲשֶׁר לִפְנֵי יְהוָה קָטָן מִהַכִּיל אֶת־
הָעֵלָה וְאֶת־הַמִּנְחָה וְאֶת חֲלָבֵי הַשֵּׁ לַמִּים:

and when you compute the number of amohs and the number of burnt offerings, this one of stones was larger than Moshe's, for on Moshe's altar the place used for the sacrifice, was one amoh by one amoh, but this one's place used for the sacrifice was twenty-four [amohs] by twenty-four [amohs]. Therefore Shlomo's [altar] was 576 times as large as Moshe's. If so, what is the meaning of, "the king sanctified the middle of the Courtyard?" [It means] that he set the stone altar into it, firmly connected to the floor.

8:64 Was too small to contain. He is referring to Moshe's [altar], like a person says to his friend, "So and so is a dwarf," [i.e.,] he is disqualified to perform the service.

⁶⁵ And at that time Shelomo held a feast, and all Yisra'el with him, a great congregation, from the entrance of Hamath to the wadi of Mizrayim, before the Lord our God, seven days and seven days, namely fourteen days.

⁶⁶ On the eighth day he sent the people away: and they blessed the king, and went to their tents joyful and glad of heart for all the goodness that the Lord had done for David his servant, and for Yisra'el his people.

RASHI

8:65 [Stretching] from the entrance of Chamos. Located in the north of Eretz Yisroel.

8:65 To the Brook of Egypt. Which is opposite it, in the south, [as is delineated] in [the section entitled], "These are the travels."

8:65 Seven days. Of inauguration.

סֶה וַיַּעַשׂ שְׁלֹמֹה בַּעֲתֵּהָהִיא | אֶת־הַחֹג וְכָל־
יִשְׂרָאֵל עִמּוֹ קָהָל גָּדוֹל מִלְּבֹא חֶמֶת | עַד־
נַחַל מִצְרַיִם לִפְנֵי יְהוָה אֱלֹהֵינוּ שִׁבְעַת יָמִים
וְשִׁבְעַת יָמִים אַרְבָּעָה עָשָׂר יוֹם:

סוּבִּיָּם הָשָׁן מִיְּנֵי שְׁלַח אֶת־הָעָם וַיְבָרְכוּ אֶת־
הַמֶּלֶךְ וַיֵּלְכוּ לְאַהֲלֵיהֶם שְׂמֵחִים וְטוֹבֵי לֵב עַל־
כָּל־הַטּוֹבָה אֲשֶׁר עָשָׂה יְהוָה לְדָוִד עַבְדּוֹ
וּלְיִשְׂרָאֵל עַמּוֹ:

8:65 And seven [more] days. Of Succos. It is found that they ate and drank on Yom Kippur.

8:66 For Dovid His servant. To make known that He forgave them their sins, as we find in [Maseches] Mo'ed Katan. When Shlomo wished to bring the Ark into the Holy of Holies, the gates clung to one another.

8:66 And for Yisroel His people. That He forgave them the sin of Yom Kippur, and a Bas Kol emanated and declared, "All of you are prepared for the life of the World to Come."

מדרשים Midrash

Sifrei Devarim 105:1

ON DEUTERONOMY 14:22

The verse teaches that ma'aser (tithe) must be given from each year's own produce, and one may not fulfill the obligation of one year's yield by tithing from a different year's crop. Each year's tevu'ah (produce) stands independently for purposes of this mitzvah (commandment), keeping the annual cycle of aser te'aser (diligently tithe) distinct and untangled from year to year. AI SUMMARY

Pisqa' 105 1. "You shall diligently tithe all the yield of your seed, that grows from your field yearly" (Dt. 14:22). This teaches that one does not remove tithes from [the yield of] one year [on behalf of the yield] of another year.

Sifrei Devarim 118:1

ON DEUTERONOMY 15:4

Two seemingly contradictory verses—one promising that there will be no pauper among you, the other declaring that the pauper will never cease from the land—are reconciled by making poverty's location conditional on Israel's fulfillment of God's will. When Israel does the will of the All-Present, poverty exists elsewhere, among the nations; when Israel fails to do so, poverty settles among Israel itself. AI SUMMARY

Pisqa' 118 1. "For the pauper will never be gone from the midst of the Land" (Dt. 15:11). But elsewhere, He says: "Surely, there shall be no pauper among you" (Dt. 15:4). Now, how can these two verses be reconciled? The point is that when you fulfill the will

of the All-Present, the pauper will be found among the others, but when you do not fulfill the will of the All-Present, the pauper will be found among you.

Mekhilta DeRabbi Yishmael, Tractate Nezikin 1:20

ON DEUTERONOMY 15:12

A Hebrew maidservant's exemption from leaving through loss of bodily prominences (as Canaanite bondsmen do) does not mean she is also exempt from leaving via six years of service or Jubilee.

Deuteronomy 15:12 establishes that she does go free after six years like a Hebrew bondsman, and Leviticus 25:42 establishes the same regarding Jubilee. Thus, of the two possible readings of "she shall not go out as the bondsmen go out," only the first—referring to loss of organ prominences—is correct. AI SUMMARY

For it is written (Ibid. 7) "And if a man sells his daughter as a maidservant, she shall not go out as the (Canaanite) bondsmen go out" — by (loss of) organ prominences, as the Canaanite bondsmen do go out. You say (it means) this; but perhaps (it means that) she should not go out with (six) years (of service) or with Jubilee years, as the (Hebrew) bondsmen do go out. It is, therefore, written (Devarim 15:12) "If your Hebrew brother or sister is

sold to you, etc." — whereby we are apprised that she does go out with (six) years (of service). Whence do we derive (the same for) the Jubilee? From (Leviticus 25:42) "For they (i.e., all Hebrews are My servants." In any event, (it has been shown that) it is not the second conclusion (i.e., that she does not go out with years of service and with Jubilee), which is correct, but the first (i.e., that she does not go out with loss of organ prominences).

Sifrei Devarim 143:1

ON DEUTERONOMY 16:16

Deuteronomy's command to appear "three steps (pe'amim)" of the year is read as teaching two things at once: pe'amim as zemanim (appointed times/seasons) and as regalim (pilgrimage-festivals), so that the requirement of rejoicing before the Shechinah (Divine Presence) is tied to the three Pilgrimage-festivals themselves. The midrash supports this double reading by noting that Isaiah 26:6 uses regel, raglei, and pe'amei interchangeably, showing that these terms all denote the same concept of a set, appointed occasion for going up on pilgrimage. AI SUMMARY

Pisqa' 143 1. "At three steps (pe'amim) of the year" (Dt. 16:16; cf. Ex. 23:14). The term steps indicates times (zemanim)—[the verse therefore prescribes rejoicing at three seasons of the year]. Another word: the term steps indicates pilgrimages (regalim) — [rejoicing co-incides with the three Pilgrimage-

festivals]. And in the same vein, He says: "It shall trample the Pilgrimage (regel) with the feet (raglei) of the poor, and the footsteps (pe'amei) of the lowly" (Is. 26:6)

Bamidbar Rabbah 21:24

ON NUMBERS 29:36

During Sukkot, Israel offers seventy bulls corresponding to the seventy nations, yet those nations respond with hatred rather than love, as the verse laments. In response, God sets aside Shemini Atzeret (the eighth day) as a day for Israel alone, paring the offering down to a single bull and ram. Like a king who feasts all his guests for seven days and then asks his close friend to stay for a simple, intimate meal of whatever is at hand, God asks Israel to remain for a modest, private celebration after having fulfilled the obligation to all the nations of the world. AI SUMMARY

“On the eighth day...an assembly” – that is what the verse said: “In return for my love, they hate me; I am prayer” (Psalms 109:4). You find that on the Festival, Israel sacrifices seventy bulls on behalf of the seventy nations. Israel said: ‘Master of the universe, we sacrifice seventy bulls on their behalf, and they should love us; but they hate us, as it is stated: “In return for my love, they hate me.”’ Therefore, the Holy One blessed be He said to them: ‘Now, sacrifice on your own behalf’: “On the eighth day it shall be an assembly for you.”

“You shall present a burnt offering, a fire offering, a pleasing aroma to the Lord: One bull, one ram, seven lambs in the first year, unblemished” (Numbers 29:36). “You shall present a burnt offering,

a fire offering, a pleasing aroma to the Lord: One bull, one ram” – this is analogous to a king who made a feast for seven days and invited all the people who were in the province during the seven days of the feast. When the seven days of the feast were over, he said to his close friend: ‘We have satisfied our obligation to all the residents of the province. Let you and I improvise with what you find, a litra of meat, of fish, or vegetable.’

So, the Holy One blessed be He said to Israel: “On the eighth day it shall be an assembly for you” – improvise with what you find, with one bull and one ram.

חסידות

From the Chassidic Courts

Ohev Yisrael

APTA · OHEV YISRAEL, FOR SHEMINI ATZERET

On Shmini Atzeret, the unvocalized Great Name hidden within yirah (fear of Heaven) becomes vocalized through yirah ila'ah (supernal awe, greater than love), forming "Shamayim" and the vavei ha'amudim (hooks of the pillars) through which all blessing, rain, and salvation flow to Yisrael. This vocalization with the patach is the essential kedushah (sanctity) of the day, when Shemitah (the Sabbatical year) is gathered and crowned within the Yovel (Jubilee), and the King's kingship is firmly established. AI SUMMARY

"May Hashem open for you His good treasury," etc. For the Great Name contained in the treasury of yirat Shamayim (fear of Heaven) is, in itself, without vocalization. But when it is illumined from the higher path, from yirah ila'ah (supernal awe) that is greater than ahavah (love), and "with wisdom He founded the earth," it too becomes vocalized, with the vowel-point patach. This is the meaning of "yiftach (may He open) Hashem for you," etc., "the heavens."

This vocalization is called Shamayim (heavens), which is a vav — the form of the ו"ת (tam) engraved upon the Throne, which spreads out through all four worlds hinted at in the four letters of the Great Name, and pleads for mercy upon Yisrael. And then "He established the heavens," etc. And "who will raise up Yaakov" — from these vocalization-points are formed the vavei ha'amudim (hooks of the pillars), the "cubits of the doorposts," through which all the good influences, salvations, and consolations pass.

This is the meaning of "to give the rain of your land in its season." And "to bless," according to its known number, and "I'havayah" (joining), as in "and they shall be joined unto you and serve you." This is "on the eighth day, Atzeret (the Assembly)" — when Shemitah (the Sabbatical year) is included and crowned within the Yovel (Jubilee). And it flows from the great yirah (awe) that is greater than ahavah (love), and "the King sits upon the throne."

Therefore the intent of the kedushah (sanctity) of that day is the Great Name vocalized with patach — and understand this.

Esh Kodesh

PIASECZNO · SHEMINI ATZERET, ESH KODESH

On Shemini Atzeret, the Holy One, blessed be He, chooses to unite with Yisrael not through abundance but through whatever meager offering is at hand — a hint that the deep yichud (unification) between G-d and Yisrael holds true even in times of tzimtzum (constriction) and hardship, not only in times of open goodness. Just as the prophets, watching from above like tzofim (watchmen), perceived song and mercy hidden even within judgment and Israel's troubles, so too this "making do together" reveals that G-d's closeness to Israel persists through difficulty, and from this very bond the yeshuah (salvation) will speedily be revealed. AI SUMMARY

On the eighth day shall be an atzeret (solemn gathering) for you, etc. — one bull, one ram. And it is found in the Midrash Rabbah-Tanchuma (Parashat Pinchas): A parable of a king who made a feast for seven days and invited all the people of the province, etc. Once the seven days of the feast had passed, he said to his beloved friend, etc.: "Let us, you and I, make do together with whatever we find — a litra (pound) of meat, or a litra of fish, or vegetables." So too the Holy One, blessed be He, said to Israel: "All the sacrifices that you offered during the seven days of the Chag (Festival) were offered on behalf of umot ha'olam (the nations of the world); but on the eighth day, let us, I and you, make do together with whatever we find — one bull, one ram." End of the holy words.

And we must understand what this comes to hint to us — that we should "make do together" with a litra of meat, fish, or vegetables. And indeed, why is it that on the eighth day, in Israel's joy, they do not also offer many sacrifices, as through the entire Chag?

Perhaps this can be understood in light of what is found in Sanhedrin 91a: "And Rabbi Chiya bar Abba said, Rabbi Yochanan said: In the future, all the prophets together will say shirah (song) in one voice, as it is said, 'The voice of your tzofim (watchmen/seers) — they raise their voice, together they sing.'" End of the Gemara's words. Now, what is being hinted to us here, that the prophets will say shirah in one voice? And besides this, there in that verse in Yeshayahu 52:8, Rashi comments on "tzofecha" (your watchmen) that it simply means watchmen who are stationed on the walls and towers to announce and to see who is coming to the city. But this is not a

difficulty, for many times in the Gemara "tzofim" is used to refer to the neviim (prophets), such as in "מִנְצֵפִי — tzofim said them," at the beginning of Megillah (2b), and certainly in every place it is intentional.

It may be suggested that both here and there we have one hint pointing to another. For it is known that the doubled letters of manatzpach (mem, nun, tzadi, peh, chaf) represent the aspect of din (judgment), because they constrict the word so that it does not extend further — since after the doubled letters one does not write any more. Now, the difference between the simple letters of manatzpach and their doubled forms exists only in writing; in pronunciation and speech there is no distinction between them.

And writing is able to receive more light than speech, as we see from the Gemara: "Not as I am written am I read" — it is written with the Name Havayah (the Tetragrammaton) but read as Adonai. That is, the written form can even now contain the revelation of Havayah, whereas speech will only be able to say it in the Mikdash (Temple) and in the future.

And perhaps this is the meaning of "the tzofim (seers/visionaries) said manatzpach" — or as the Gemara concludes, "they forgot them and then reinstituted them." For it is known that the revelation of din is higher than the revelation of rachamim (mercy), only that for now it is difficult to receive and grasp it, and it becomes, Heaven forbid, judgment and punishment. At first it arose in thought, etc., [to create the world] with the attribute

of din, and only because He saw that the world could not endure, He joined to it the attribute of rachamim.

And in the future the service will be performed by the Levites, and the halachah (law) will follow Beit Shammai, which is the aspect of din, as is written by the Arizal, z"l; whereas in this world the service is performed by the Kohanim (priests), and the halachah follows Beit Hillel, the aspect of chesed (kindness).

Therefore the tzofim — just as a watchman stands in a high place and looks from above downward, so the prophets, who saw everything from above, from the level of their holiness, instituted manatzpach in writing — for in writing it is possible to create an additional revelation; through it would be revealed the great revelation of the future aspect, which is within din, something that outside of writing could not be revealed.

That is to say, from all the troubles of Israel — judgment and punishment — they revealed that in truth this is an additional revelation. Only since the world is not yet fit to receive the additional revelation of the future, it becomes from this judgment and punishment. Therefore they brought it about that at least in writing, through the letters of manatzpach, the greatness of this revelation would be drawn down and revealed, and through this the judgment is sweetened for Israel.

Only because the prophets looked upon the troubles of Israel as watchers from above did they therefore see in them the greatness of the light within them; but one who looks from below upon the troubles alone finds it difficult to see the light that is in them. And this is what Moshe Rabbeinu

(Moses our Teacher) said to G-d, "Why have You done evil to this people?" — for the Children of Israel then walked in the same thoughts and words as we do: behold, we looked forward to salvation and said, "just one more moment and we shall be saved," and in the end it only grew worse for us and the troubles only intensified. And Moshe Rabbeinu said to G-d: I know and see that everything is for the good, but why have You done evil to this people — for they can no longer bear the troubles, and because of this they are unable to see the good that is within them.

Now, there were prophets who spoke both rebuke and song, and there were prophets who spoke only rebuke and revealed the punishment that would come, God forbid. Not so in the future, when it will be revealed that in the words of all of them there was only song, since then the light within the judgment will be revealed, and everything will be sweetened into mercy. And this is what all the prophets are destined to say in song, with one voice — that in the words of all of them only song will be revealed. And the proof is from the verse "the voice of your watchmen, etc." — because they watch from above to below, therefore even from the judgment they will reveal the mercy.

On Shemini Atzeret, which is the aspect of the great yichud (unification) of Yisrael with the Holy One, blessed be He, as is known, the L-rd said: "Let us gilgel (roll the calculation) with a litra of meat, fish, and vegetables" — and know from this that not only in the time when it is good for you, but also in a time of tzimtzum (constriction), G-d forbid, does the Holy One, blessed be He, unite Himself with Yisrael. And from this the yeshuah (salvation) will be revealed speedily.

Translation: translated by AI (anthropic/claude-sonnet-5)

Esh Kodesh

PIASECZNO · SHEMINI ATZERET, ESH KODESH

Even when circumstances leave us with only a "small meal" — diminished in physicality and spirituality alike, whether through sin or through suffering beyond our control — our hearts must not fall; rather we must exert ourselves to offer Hashem (God) even that small measure of avodah (service), for from this diminished offering He still derives pleasure. Applying this to the present hardship, one should take heart to mark the Yamim Tovim (festival days) and resume Torah study sessions as best as possible, however constrained, trusting that Hashem will soon show mercy and bring salvation. AI SUMMARY

ביום השמיני עצרת תהיי לכם וכו' (On the eighth day there shall be an atzeret/assembly for you), and Rashi explains in the name of the midrash that since throughout all the days of the festival they would offer sacrifices corresponding to the seventy nations, the Makom (Omnipresent, God) said, "Please, I ask of you, make Me a small feast, so that I may have pleasure from you." Let us understand why indeed a small feast — for had Hashem (God) commanded many sacrifices, they would have offered many. And likewise, why is the small feast specifically on Shemini Atzeret, after the offering of the seventy bulls, and not on another chag (festival)?

According to our present state, this hints that it is known that the seventy bulls that were offered corresponding to the seventy nations were meant to give sustenance also to them, for all divine sustenance flows through Israel. But when, God forbid, sins increase to the point that they receive so much sustenance that they distress us, God forbid, so greatly, and we are left with nothing but a small

meal — small in every sense, small in physicality and small in spirituality — even then our hearts should not fall; rather, we should exert ourselves even then to offer Him, may He be blessed, at least a small meal, and from this He, may He be blessed, derives pleasure.

So too now, when we recall Rosh Hashanah, Yom Kippur, and Sukkot, and likewise Shemini Atzeret and Simchat Torah as they were in years past, and we compare to them how the Yamim Tovim (festival days) of the present are regarded — our hearts should not fall; rather, we should exert ourselves to make a small meal according to our present state.

And not only on Shemini Atzeret and Simchat Torah, but also at the beginning of the coming term we should hold sessions of study according to our state, amid hardship and suffering, at the very least. And may Hashem have mercy and save us immediately.

Translation: translated by AI (anthropic/claude-sonnet-5)

Maor VaShemesh

KRAKOW · MAOR VASHEMESH, SHEMINI ATZERET

On Shemini Atzeret, called Simchat Torah, joy with the Torah is celebrated not on Shavuot, the day the Torah was given, but on this eighth day, as hinted by the acrostic "Bayom hashemini atzeret" — "Osim Tzaddikim Rikudei Torah" (Tzaddikim perform dances of the Torah), teaching that the completion and rejoicing of Torah study belongs to this day even though some, following the Eretz Yisrael custom, complete the Torah reading cycle only once every three years. AI SUMMARY

On the eighth day there shall be an atzeret (solemn gathering) for you, etc. Now, the second festival day of the Diaspora, from Shemini Atzeret, is called by

the mouth of all Israel "Simchat Torah," and in the Land of Israel, where the festival is only one day, that eighth day is itself the day of Simchat Torah. So

it has been established and accepted by the whole community of the Children of Israel in all their dwelling places.

Now, there is nothing that is not hinted at in the Torah, and one must find a reason why this particular day was given for rejoicing with the Torah. It would have seemed more fitting that on Shavuot, the day of the giving of our Torah, there

should be Simchat Torah — especially since it is also on that day that we complete the Torah [reading cycle in some traditions].

But behold, we find that the Sages, of blessed memory, said that in the West (Eretz Yisrael) they would not complete the Torah except over the course of three years. And it seems that their custom is hinted at in this verse: "Bayom hashemini atzeret" — an acronym: "Osim Tzaddikim Rikudei Torah" (Tzaddikim perform dances of the Torah).

Translation: translated by AI (anthropic/claude-sonnet-5)

Irin Kadishin

RUZHIN · IRIN KADISHIN, SHEMINI ATZERET

Yosef, who embodies the quality of a mashpia (one who bestows) reaching out even to the nations, is invoked in the Ushpizin during Sukkos when seventy bulls are offered for the seventy nations; but on Shmini Atzeres, when the Divine bestowal is meant to be held back exclusively for Klal Yisrael—as hinted in "Hashem badad" and the theme of "atzeres"—Shlomo is mentioned instead, representing the gefen (vine) that accepts no outside grafting, so that Hashem's blessing flows only to Knesses Yisrael (the Congregation of Israel). AI SUMMARY

Why is it that during all seven days of Sukkos we say in the Ushpizin, Avraham, etc., and Yosef, and David—while in the Shmoneh Esrei we say in Mi Shebeirach: "Mi shebeirach avoseinu, Avraham," etc., "David and Shlomo," and we do not mention Yosef?

The matter is this: Yosef represents the quality of mashpia (one who bestows/gives forth), and the attribute of a mashpia is to bestow upon all, even upon Mitzrayim (Egypt), as it is written, "And Yosef, he was the provider... to all the people of the land."

Now, throughout the days of Sukkos we offer seventy bulls corresponding to the seventy nations, so that they too should have sustenance for the needs of the world, as the sages said, "If they had known..." etc. Therefore it is necessary to mention Yosef, since his attribute is to bestow upon all, as above.

However, regarding Shmoneh Esrei, the Holy One, blessed be He, said, "Tarry with Me one day more," etc.—"I and you," as the verse is explained: "On the eighth day there shall be an atzeres (holding-

back/assembly) for you"—meaning that the bestowal should be held back, so that it not go forth to any [outside] place, and so that they [the nations] should not have dominion over it, but that it should be only for you.

Therefore it is necessary to mention Shlomo, who corresponds to a gefen (vine) that does not accept any hatza'ah (grafting), as the verse says, "Hashem badad" (the Lord alone)—the two letter "dalet's [of "badad"]—so that the influence should flow only to Knesses Yisrael (the Congregation of Israel). Amen.

Concluded

Avodat Yisrael

KOZHNITZ · SHEMINI ATZERET, AVODAT YISRAEL

Shemini Atzeret, called "the day of rains," parallels the day the Torah was given, since just as fifty days of rectification lead from Pesach to Shavuot, so too the days from Sukkot until Shemini Atzeret constitute a period of tikkunim (rectifications) meant to repair the Etz HaChaim (Tree of Life); out of compassion, Hashem compressed this lengthier process into the shorter span ending in an atzeret (gathering/stopping) on the eighth day. Indeed, per Rava, Shemini Atzeret's virtue surpasses even the giving of the Torah, for on it that very giving continues to drip down, drop by drop. AI SUMMARY

In Tractate Taanit: "The day of rains is as great as the day on which the Torah was given, as it is said, 'My teaching (likchi) shall drop as the rain' (Deuteronomy 32:2); and lekach (teaching) refers only to Torah, as it is said, 'For I have given you a good teaching (lekach)' (Proverbs 4:2). Rava said: it is even greater than the day on which the Torah was given, as it is said, 'My teaching shall drop as the rain' — on which of the two days does the other depend? You must say that the lesser depends on the greater." End of quote.

Here is hinted the festival day of Shemini Atzeret, which they called "the day of rains," because on it we recite the blessing "Who causes the rain to descend," and it becomes, in a sense, a day on which rains descend. And it is stated in Midrash Tanchuma, Parashat Pinchas, that it would have been fitting for Shemini Atzeret to fall fifty days after the festival [of Sukkot], just as there are fifty days from Pesach until Atzeret (Shavuot). But the Holy One, blessed be He, said: it is winter, and they cannot leave their homes to come here again; rather, while they are still here with Me, let them make an atzeret (gathering/stopping). From where do we know this? From what is stated in the verse concerning it: "On the eighth day there shall be an atzeret for you," etc. End of quote.

From this we may understand that there are tikkunim (rectifications) to be performed from the first day of Sukkot until Shemini Atzeret, just as we perform rectifications from Pesach until Atzeret (Shavuot) during the days of Sefirah, to rectify the Etz HaChaim (Tree of Life); and presumably there is one common path for these days and for those, for those who understand the matter with wisdom

(madda). And it would likewise have been fitting to rectify this [period before Shemini Atzeret] over seven weeks, but the Holy One, blessed be He, had compassion on them, as stated above in the midrash.

This is what the Sages, may their memory be blessed, hinted at when they said, "The day of rains is as great as the day on which the Torah was given" — meaning that Shemini Atzeret is like the day on which the Torah was given, which is the festival of Shavuot. But Rava disagrees with this and says that its virtue is even greater, for on it the giving of the Torah drips down in drops, as is known.

רמב"ן · אור החיים

Ramban & Or HaChayim

ראשון FIRST ALIYAH

14:22 Thou shalt truly tithe all the increase of thy seed, that the field brings forth year by year.

RAMBAN

THOU SHALT SURELY TITHE ALL THE INCREASE OF THY SEED. This also is a [previously stated] commandment that he [Moses] now explains. For He stated, And all the tithe of the Land, whether of the seed of the Land, or of the fruit of the tree, is the Eternal's; it is holy unto the Eternal, and He further said, And if a man will redeem aught of his tithe, he shall add unto it the fifth part thereof. Now these verses do not refer to the tithe of the Levites [i.e., the First Tithe], for of that it is said, And ye may eat it in every place, and it is unconsecrated food, and what reason is there for its redemption? And now he explained that He obligated [them] to tithe all the increase of thy seed [i.e., to set aside the Second Tithe] in order that he himself and his children eat it before G-d, that thou mayest learn to fear the Eternal. For the priests and judges who stand there before the Eternal, the teachers of the Torah, will instruct him in the fear [of G-d] and teach him the Torah and the Commandments. And he explained [here] the meaning of the redemption He mentioned there: it is because sometimes the [Second] Tithe will be abundant because the Eternal will have blessed you and the way will be too long for you, and [therefore] it is better to redeem it with money and to bring the redemption-money [to Jerusalem for use in buying food]. He did not mention [here] the fifth [that is added to the value of the Second Tithe when redeeming it] because it has already been mentioned [there in Leviticus]. The purport of the expression, that which is brought forth in the field is "and all" that which is brought forth in the field, [so that the phrase does modify 'the increase of thy seed,' and adds additional categories of produce to the requirement of the Second Tithe], just as He has said, whether of the seed of the Land, or of the fruit of the tree, and the sense thereof is "that which comes forth 'from' the field." Now the intent of the expression all the increase of thy seed is not that he is to tithe all produce from whatever he seeded, nor everything that is brought forth in the field year by year. The sense of the verse is that one is to tithe, of those species which are liable to the tithe, all of his produce [these being grain, wine, and oil, as will be explained] and all that was brought forth of them in the field. He is warning that he is not to tithe only a small part of that which cometh to his hand and thus exempt only a small quantity of the produce, but instead he is to tithe both the measures of seed that he planted and the increase upon them [in the process of growing], all of it faithfully. Then he mentions the species which are obligated to be tithed: the tithe of thy corn, of thy wine, and of thine oil, and so he mentions in all places, as it is said, Thou mayest not eat within thy gates the tithe of thy corn, or of thy wine, or of thine oil etc. And so He said in the section on the gifts to the priesthood, All the best of the oil, and all the

best of the wine, and of the corn, the first part of them which they give unto the Eternal, for of these only we are obligated by the law of the Torah to set aside the heave-offering and the tithes. Similarly, what Scripture states, And all the tithe of the Land, whether of the seed of the Land, or of the fruit of the tree, is the Eternal's [does not mean] that He commanded that one tithe all the seed of the Land and all the fruit of the tree, but rather the meaning thereof is as follows: "Whatever you tithe of the seed of the Land, which is corn, and of the fruit of the tree, which is wine and oil, are the Eternal's." In this identical language Rashi writes there: "Of the seed of the Land — corn. Or of the fruit of the tree — wine and oil." Now Scripture abbreviates the matter there [in Leviticus] because it is not the place of the commandment obligating that one tithe, but it merely commands that the [Second] Tithe shall be holy unto the Eternal until he redeems it by adding a fifth thereto. But the commandment regarding the heave-offerings and the tithes applies everywhere [in the Torah] to corn, wine and oil [exclusively and to no other produce of field or tree]. Now the term dagan (corn) in the Sacred Language applies to the five well-known species of grain; tirosh (wine) applies to the new wine in the overflowing vats, and yitzhar refers to the oil therein. No other kind of seedling or fruit of the trees at all, are obligated by law of the Torah neither in heave-offerings nor in tithes. Now, there are Beraithoth taught in the Torah Kohanim and in the Sifre that are Scriptural supports for Rabbinic ordinances, and they are misleading [because the Beraithoth indicate that Scripture requires heave-offerings and tithes from other produce as well]. However, the principle that emerges clearly from the Gemara of the Babylonian and Jerusalem Talmud and the plain meaning of Scripture is this: that even tithes of olives and grapes are not [required] by law of the Torah until they have been made into wine and oil. Be heedful of this matter, for some of the greatest authors have erred concerning it. And the meaning of the expression year by year is that we are to set aside this [Second] Tithe in two consecutive years, one after the other [i.e., in the first and second years of the Sabbatical cycle, and again in the fourth and fifth years]. Such is the interpretation accepted by our Rabbis. And afterwards he explained that at the end of three years you shall bring forth the tithe of your increase of that [third] year and feed it to the poor, thus declaring that the third year [and the sixth year as well] the tithe is for the poor [unlike the Second Tithe which is to be eaten in Jerusalem, it is given to the poor anywhere in the Land]. He states thou shalt bring forth ... and shalt lay it up within thy gates in order to teach us concerning the removal thereof [from the house], and he will yet explain it in the section of When thou hast made an end of tithing. The Midrash of the Sages relative to the expression aseir t'aseir (thou shalt surely tithe) is: "Aseir (give tithes) so that tithasheir (you may become rich); give tithe so that you may not be deprived [of your belongings]. This is a hint to those who make their way through the seas [i.e., to merchants who travel abroad] to set aside one tenth [of their profits] for those who toil in the Torah."

שני SECOND ALIYAH

15:1 At the end of every seven years thou shalt make a release.

RAMBAN

‘MIKEITZ’ OF SEVEN YEARS THOU SHALT MAKE ‘SH’MITAH.’ The correct interpretation appears to me that he is warning about the seventh year itself, that we make it a Sabbatical [refraining] from plowing, [sowing] and reaping, just as He said, But the seventh year thou shalt let it rest and lie fallow, this being the meaning of thou shalt make ‘sh’mitah,’ that “you should rest,” similar to the expression, to keep the Sabbath-day. He abridged the prohibitions of sowing and pruning because He expressly mentioned them already, but he supplemented [what was previously said] to explain that it is a ‘sh’mitah’ of the Eternal also in regards to the release of moneys. This is the sense of the expression, because it is proclaimed ‘the remission’ of the Eternal, which is similar to a Sabbath unto the Eternal, and all works are to cease. I have already alluded to its secret. Now Rabbi Abraham ibn Ezra commented [that the meaning of the word mikeitz is] “at the beginning of the year.” And so say all grammarians that the beginning and end of something are each called katzeah, since there are two extremities to each thing, similar to what is written, from ‘hakatzeh’ (end) to ‘hakatzeh’ (end); of the two ends thereof; in the four ends thereof. But the words [of the grammarians and Ibn Ezra] do not seem correct to me. For “the beginning of seven years” denotes the first year [of the Sabbatical cycle], this being the katzeah which is called rosh (the beginning)! Now had Scripture said, “mikeitz of the seventh year” their interpretation would have been correct [for then the verse would mean “at the beginning of the seventh year you shall make sh’mitah.” Instead, however, Scripture says, “Mikeitz’ of seven years thou shalt make ‘sh’mitah” which according to them means “at the beginning of seven years,” i.e., in the first year you shall make the sh’mitah, which cannot be correct!] And in the opinion of our Rabbis mikeitz means “at the end of the seven years,” and Scripture speaks only of the release of money [i.e., the remission of debts], stating “at the end of all seven years counted by you [as a Sabbatical cycle] you shall make a release, that every creditor shall release that which he hath lent unto his neighbor,” and it is therefore that the Rabbis have said that the Seventh year cancels a loan only at the end. Similarly in their opinion the verse ‘mikeitz’ seven years, at the appointed season of the year of remission, in the Festival of Tabernacles means “at the end of the seventh year,” except that “the end” mentioned here [with reference to the release of debts] means immediately [i.e., in the last moment of the seventh year] and “the end” mentioned there [with reference to the Assembly at which the king was to read the Book of Deuteronomy] is “distant,” [during Tabernacles, somewhat “distant” from the end of the year], since he explained at the appointed season of the year of remission, in the Festival of Tabernacles. Thus the sense [of mikeitz] in both cases is “the end,” stating here “at the end of seven years you shall make a release,” and there likewise it states “when the seven years end at the appointed season of the year of remission in the Festival of Tabernacles you shall make an Assembly.” By way of the simple meaning of Scripture it appears to me that the language of Scripture in its plain sense is clear and correct. Keitz means “end,” and so is its translation [as rendered by

Onkelos and Yonathan: “at the end”]. Numbers and every [other] thing have a beginning and an end, and their beginning and end are part of them. Thus when you speak of tens, “one” is the beginning of the number and “ten” its end. If so, “the end of seven years” is “the seventh year” which is the end of that number, and Scripture refers to the Sabbatical of the Land, as I have explained above. The meaning of the word mikeitz is then like one cherub (‘mikatzeh’) at the one ‘end’ and one cherub (‘mikatzeh’) at the other ‘end’. The purport of the verse here is thus as follows: “at the end of seven years [i.e., in the seventh year which is ‘the end’ of that period] you shall make a cessation of work on the Land.” Similarly, ‘Mikeitz’ of seven years ye shall let go every man his brother that is a Hebrew, that hath been sold unto thee and hath served thee six years means “in the seventh year” which is the end of that number, this being similar to the verse written in the Torah, and in the seventh year he shall go out free for nothing. So also, and in the seventh year thou shalt let him go free; for having said, he shall serve thee six years, it was not necessary to explain [“mikeitz seven years you shall let him go”] but only to state that in the seventh year he goes free. In the same way it would appear that the meaning of the other verse — ‘mikeitz’ seven years, at the appointed season in the year of remission, in the Festival of Tabernacles — would be in a similar way: “in ‘the end’ year, in the Festival of Tabernacles, in the beginning of that year in which plowing and sowing have been forbidden, this being the Sabbatical year.” But we could not say so, since our Rabbis have received by tradition and they provided that the Assembly [in which the king read the Book of Deuteronomy] should be held in the Festival of Tabernacles of the eighth year, this being the year after the Sabbatical year. Therefore, the commentators said that at the appointed season in the year of remission means “in the appointed season of the first year in the Sabbatical cycle.” This is not correct for the year of remission in Scripture refers only to the year of rest, to that year which is the remission of the Eternal [and not as Rashi explained, “the first year of the Sabbatical cycle”], and so also, the year of the Jubilee [means, “the year which is itself the Jubilee”]. Our Rabbis themselves made this point, for they said: “Is it written ‘in the year of the Jubilee?’ It states from the year of the Jubilee which means ‘the year after the Jubilee.’” But I say thus: keitz and soph are used in Scripture to denote “the end” of any matter, but sometimes they are within that extremity and sometimes after it, outside of it. Thus: ‘umiktzei’ (and from among) his brethren; ‘mikatzeh’ (that is outmost) in the set; ‘umiktzatham’ (that at the end) they might stand before the king; ‘miktzoth’ (from the uttermost part) of the one wing unto ‘k’tzoth’ (the uttermost part) of the other — all these are expressions of an extremity which is attached to the thing itself and is contained within it. [But the following expressions:] ‘keitz’ (the end of) all flesh is come before Me; and he shall come to ‘kitzo’ (his end), and none shall help him; ‘hakeitz’ (the end) is come; ‘keitz’ (an end) is come — all signify “the end” of the matter mentioned but it signifies a later period, for it has been severed and separated. So it is regarding the term soph (end): It is better to go to the house of mourning etc. for that is ‘soph’ (the end of) all men, which means “after him,” for he has died; they are wholly ‘sophu’ (consumed) by terrors. The work that G-d hath done from the beginning even to ‘soph’ (the end) — here the term end is within the work itself. And in the language of the Rabbis we find [with reference to the writing of a Scroll of the Law: “The scribe is to leave blank] about a column at the beginning [of the Torah] and about [the width of] the cir-

cumference 'b'sopho' (at its end). The meaning of the verse [regarding the Assembly] will then be as follows: "From the end of the seven years in the account of the year of release, in the Festival of Tabernacles which follows after the seven years, you shall make the Assembly." And in order it should not appear to them that "the seven years" refer to some other counting, he mentioned that the seven years be [bizman ha'sh'mitah], at "the time of" the release. Similarly, when I take 'mo'eid' means "the [appointed] time." So do all mo'adim (festivals) signify "the [appointed] times." Thus this term mukeitz [stated in connection with the Assembly] means "after the period [of seven years] is finished," as he explained, in the Festival of Tabernacles. But [in the verse stated here before us] 'mukeitz' seven years thou shalt make a release [the seventh year is] within that number. He did not need to dwell upon and explain this since He already explained that the seventh year is the year of the release. And the word keitz (end) here is then extensive, applying [to the release during] the whole [seventh] year as I have explained by way of the simple meaning of Scripture. It is possible to say that Scripture counts the beginning of the year from the Festival of Tabernacles, as He said, and the feast of ingathering at the turn of the year, and He further said, and the feast of ingathering, at the end of the year. And if so, 'mukeitz' seven years [stated further on in connection with the Assembly] means "at the end [of the seven years] and just beyond it." And he states, at the appointed season of the year of remission to indicate that the reckoning of seven years be according to the Sabbatical cycles, as I have explained, but not that the [legal obligations of] release extend up to this Festival [of Tabernacles]. Now, I have seen of one author who wrote [with respect to the verse on the Assembly]: "This teaches that we are to add from the secular to the sacred, and the law of release [although officially ending at the New Year of the eighth year] still applied until the Festival of Tabernacles of the eighth year. But it is irrefutably shown in the Talmud with clear proofs that it [the above interpretation] is untrue. Now it is possible to say that what our Rabbis have said with respect to 'mukeitz' seven years thou shalt make a release that the release of money [i.e., the remission of debts] takes effect only at the end of the year — that it is an interpretation [deduced from the text]. Because Scripture did not say "the seventh year you shall make a release" [but instead said 'mukeitz' seven years ...], it is more suggestive that you effect the remission at the end of the seven [years] than at the beginning. And the intent of [the Rabbis in using here] this term "end" is "beyond it." Thus a creditor can demand his debt on the last day of the year of the release, and it is not remitted until the night, for thus we find in the Tosephta that they may write a prozbul on the day before the New Year of the outgoing seventh year.

15:3 Of a foreigner thou mayst exact it again: but that which is thine with thy brother thy hand shall release.

RAMBAN

OF AN ALIEN 'TIGOS' (THOU MAYEST EXACT IT). "This constitutes a positive commandment." Thus is Rashi's language quoting the Sifre. The meaning thereof is that there is a positive commandment with respect to your brother [that you are not to exact the debt from him after it was cancelled by the Sabbatical year, the reasoning being as follows]: of an 'alien' thou mayest exact it, but not from your brother, and a negative commandment derived from a positive commandment carries the force of a positive commandment. And because we have been taught

there [in the Sifre]: "He shall not exact it [of his neighbor and his brother] — it is a negative commandment upon him," therefore the Rabbis again taught: "Of an alien thou shalt exact it — this is a positive commandment," [not to exact the debt from a brother] meaning to say that he who exacts the debt from his brother violates both a positive commandment and a negative commandment. In the same way the Rabbis have said there: "Unto an alien 'thashich' (mayest thou lend upon interest) — it is a positive commandment. But unto thy brother thou shalt not lend upon interest — this is a negative commandment." This, too, is as we have explained [that the meaning of the Sifre is] that there is a positive commandment with respect to your brother not to lend him on interest, and so did Rashi explain there, but not that there is any commandment to lend an alien on interest. It is so indicated from the Gemara of the Chapter "What is usury?" Now Harav Rabbi Moshe ben Maimon made both of them actual commandments — to exact debts from an alien and to lend him upon interest. He erred regarding these texts taught in the Sifre. Such expressions are common there [in the Sifre] in many places, as for example; "Of all clean fowls ye may eat — it is a positive commandment. And all winged swarming things are unclean; they shall not be eaten — this is a negative commandment." Similarly the Rabbis mentioned in the Sifra and in the Sifre: "These are the beasts which ye may eat — it is a positive commandment." But the matter is clear [as I have explained it].

15:5 only if thou carefully hearken to the voice of the Lord thy God, to observe to do all these commandments which I command thee this day.

OR HACHAIM

only if you will surely hearken, etc. The reason this paragraph is positioned next to the paragraph following promising that there will not be any poor amongst you is that we have learned in Moed Katan 28 that the wealth or poverty of a person is not related to his piety but to his mazzal. The Torah therefore tells us that if all the Israelites will observe all the commandments, both positive and negative, then Moses could promise that there would indeed be no one that would be poor amongst the Jewish people. In such circumstances the passage in Moed Katan 28 would not be applicable. What the Talmud referred to there were only situations in which the person in question while having more merits than debts to his credit questions why he is poor. To such a person the Talmud said that the matter was due to his mazzal.

15:7 If there be among you a poor man, one of thy brethren within any of thy gates in thy land which the Lord thy God gives thee, thou shalt not harden thy heart, nor shut thy hand from thy poor brother:

OR HACHAIM

If there will be a destitute person amongst you, etc. Why does the Torah have to write בן, "amongst you," when it already wrote "amongst one of your brethren?" Perhaps Moses alluded to something we have learned in Baba Batra 10 where the Talmud said that the reason G'd chooses to afflict some people with economic hardship in this life is to afford their wealthier fellow Jews the opportunity to assist such a destitute person to support himself in dignity. The words בן אביין may be read together meaning: "on your account, i.e. for your sake," there will be a destitute person." The Torah writes מאחד אחיך, "amongst

one of your brethren" to remind you not to evaluate people on the basis of their economic prosperity. The fact that he is destitute does not make him a lesser person, He is still your brother. This is quite independent of the explanation of our sages (Baba Metzia 71) that the reason the Torah mentions different levels of poverty is to teach you to attend first to the local poor before tending to those elsewhere.

One may also see in these various levels of poverty described as *אביון* in verse 12, different degrees of G'd's decrees against the poor. We have dealt with this subject on Exodus 22,24 where the Torah told us to extend loans to the poor. We explained there that sometimes the portion which is the due of the poor has been entrusted by G'd to the rich instead and that all his riches are in truth a collection of what originally had been allocated to the poor. When the rich man keeps this in mind he will never begrudge any support he extends to the poor as he is only giving to the poor what was his in the first place. Sometimes the poor finds someone physically close to him who will support him; other times he may have to travel to find someone who helps him sufficiently. This is what the Torah means when it speaks of *אחד אחיך*, amongst one of your brethren. Alternatively, the benefactor may not even qualify for the description "your brother" but must be described as *שעריך*, "someone in one of your cities." He may not even be found in one of your cities but merely *בארצך*, in your land but not in a Jewish city.

Alternatively, the word *מארצך* means that though there is general prosperity in your country this does not preclude the fact that some Jew will be destitute.

A moral/ethical approach to the whole paragraph sees in the words *אחד אחיך*, "one of your brethren," an allusion to the one who is special amongst your brethren, the one to whose coming we all look forward to with longing, i.e. the Messiah. The Messiah has been portrayed as a poor man when the prophet Zachariah 9,9 describes him as riding on a donkey. The Torah also hints at the cause of his poverty when it says *בך*, "because of you," meaning that if the redemption would be orchestrated by G'd because the Israelites had attained spiritual maturity the Messiah would arrive in advance of G'd's final date for the redemption and he would be able to ride in style to show that the Israelites had qualified for redemption by their own efforts. As it is, by describing him as *בך*, Moses portrays him as a destitute person who waits anxiously for a handout. The story is told that when Rabbi Yehoshua ben Levi once encountered the Messiah, the latter asked him what the Israelites were doing at that time. The Rabbi replied that they were awaiting the arrival of the Messiah. Upon hearing this the Messiah let out a long wail showing his anxious desire to reveal himself and to redeem the Jewish people. The Torah alludes to this when writing *אחד אחיך*, "amongst one of your brethren," meaning "amongst the unique one of your brethren, the Messiah (compare Targum Yonathan ben Uzziel on Genesis 26,10 who renders the words *העם* "one of the people" as "a unique one, a king"). The words *אחד אחיך* may be understood as "one who is unique amongst the Sanhedrin, the Supreme Court, as we know from Isaiah 11,4 that the Messiah will judge the poor fairly, not relying on external appearances. The word *בארצך* means that the arena for the Messiah's activities will be *ארץ ישראל*.

We may also approach this verse from a different perspective. Zohar Chadash on Noah discussing Genesis 8,8, states in the name of Rabbi Eliezer that if the leaders of one synagogue or one entire congregation were to become true penitents the Mes-

siah would arrive immediately. Accordingly we must understand the word *אביון* as anyone who yearns for *אחד שעריך*, "one of your congregations" becoming true penitents. When this happens the "destitute" Messiah will be able to fulfil his desire to arrive joyfully. The Torah writes *בארצך* "in your land," in order to define the place the Messiah yearns for "the land which the Lord your G'd is about to give you." He is anxious to find out when תפקוד העיר היונה חמדת הלבבות, "the city of the dove will be redeemed," the city to which all hearts aspire (compare Tzefaniah 3,1). G'd commands all of Israel *לא תאמץ את לבבך ולא תקפץ את אחיך* "not to be stubborn but to do everything to help your brother, the destitute one," i.e. the Messiah to realise his ambition. The single most potent *מצוה* which will hasten the arrival of the Messiah is charity as we have been taught in Isaiah 54,14: *בצדקה תכונני*, "you shall be established through righteousness." The paragraph concludes with the words *אביון האביון*, "from your brother who is destitute," referring to the cause of why your brother the Messiah is destitute, unable to realise his mission.

15:8 but thou shalt open thy hand wide to him, and shalt surely lend him sufficient for his need, in that which he lacks.

OR HACHAIM

for you shall surely open, etc. What made Moses think that such a reason would open the hearts of insensitive people? Perhaps Moses referred to something we read in Proverbs 11,24 that "one man gives generously and winds up with more;" being charitable does not diminish one's wealth but increases it. When the Israelite "opens his hand," G'd "opens the gates of heavenly bounty for him." This is why Moses said *כי פתח* "in order that G'd will open His hidden treasures, etc." He continues with *והעבט תעביטנו*, "you shall lend him whatever he lacks, etc." The Torah means that when you open your hand for the poor all you are doing is giving him a loan seeing that G'd will repay you with interest. This is certainly sufficient reason for Moses telling you to open your hand again and again.

15:11 For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thy hand wide to thy brother, to thy poor, and to thy needy, in thy land.

RAMBAN

FOR THE POOR SHALL NEVER CEASE OUT OF THE LAND.

Commentators have said that the meaning thereof is that the poor shall never cease out of the Land at any of all times, for there will always be poor in the Land, for it was apparent before Him that they will not do [to make possible] what he said to them, But there shall be no needy among you, if only thou diligently hearken unto the voice of the Eternal thy G-d to observe to do all this commandment. But it is not correct in my opinion, for the Torah may allude to what will be but it would not explicitly prophesy about them [the Israelites] that they will not fulfil the Torah, nor would he have commanded them [to observe the commandments while foretelling] that they would always transgress them. Forbid it! It is only by way of warning that he mentions [their transgressions]. The correct interpretation is that he says that it is impossible for the poor to cease so that none should ever exist. He [Moses] mentioned this because, having assured them that there would be no needy if they observe all the commandments he said: "But I know that not all generations forever will observe all the commandments in which case there would be no need to charge you concerning

the poor, for perhaps, at some time, there will exist poor and so I command you about him if he will be found." He states out of the Land [for the poor shall never cease 'out of the Land'] in order to allude to the entire habitation [anywhere on earth], for the promise that there would not be needy among us applies in the Land which the Eternal our G-d giveth us for an inheritance if we will fulfill there all the commandments. And now he said that it is possible that, at some period or at some place where you will have settled, there be found a poor man among you. For the meaning of the expression in thy Land [If there be among you a needy man ... 'in thy Land'] is like in all your habitations — within the Land of Israel and outside of the Land.

UNTO THY BROTHER, UNTO THY POOR, AND UNTO THY NEEDY IN THY LAND. The meaning thereof is as if he said: "to your poor brother, and to all the needy in your Land." For because the commandment is addressed to Israel he mentions thy brother, and he joins in explanation "your brother and all the needy in your Land," to command concerning the whole of Israel. And its homiletic interpretation is as follows: "This teaches that [in giving charity] precedence be given to those nearer" [to you so that the poor of your own city or land have priority over the poor of distant places]. He mentions that there is also a release for a [Hebrew] servant in his seventh year, for that release [of a servant] is also like the release [of loans in the Sabbatical year] mentioned [and hence the proximity of the subjects], all of them being to remember the days of old, as I have hinted in its place. There it is alluded that the expression and he shall be thy bondman forever is to be taken in its plain sense. Now he repeated this commandment in order to explain in it the outfitting of the emancipated servant.

15:12 And if thy brother, a Hebrew man, or a Hebrew woman, be sold to thee, he shall serve thee six years; and in the seventh year thou shalt let him go free from thee.

OR HACHAIM

and he will serve you, etc. The letter ו at the beginning of this word connects it to the previous commandment. This is analogous to what our sages have taught about the word לך in the sequence כי ימכר לך, that a Jewish court is not allowed to "sell" the labour of a Jew except to another Jew. The new addition to this restriction of the court's authority is that the length of time for which the labour of such a Jew may be sold is restricted to six years.

and in the seventh year, etc. The words "he will leave" are noticeably missing here (compare Exodus 21,2). The Torah's intention here is that on occasion such a servant will also have to work during the seventh year, such as if he escaped during this period. Even if the original six years may have expired before he was recaptured he has to complete six years of service. This is the ruling of Maimonides in chapter two of his treatise Hilchot Avadim. The Talmud Kidushin 16 derives this from the words "six years he shall serve" in Exodus 21,2. Perhaps we could derive from that latter verse that in the event the servant falls sick for four years he remains obligated to complete six years of labour. The extra letter ו in the expression ובשנה השביעית teach that if the servant escaped he has to make up the time even if it amounts to a whole year.

15:17 then thou shalt take an awl, and thrust it through his ear to the door, and he shall be thy servant for ever. And also to thy maidservant thou shalt do likewise.

OR HACHAIM

for you as an eternal slave. Seeing that if the original master had died during the first six years of said servant's service he has to complete his term working for the master's son, the fact that he had his ear pierced לך, "for you," means that he will remain yours (the master's) forever but not your son's forever.

15:18 It shall not seem hard to thee, when thou sendest him away free from thee; for he has been worth double a hired servant to thee, in serving thee six years: and the Lord thy God shall bless thee in all that thou doest.

OR HACHAIM

for twice as much as a hired hand, etc. Our initial reaction to these words would be that if the servant was sick for only three out of the six years he would not have to make up any time. Kidushin 15 derives from this verse that whereas a hired hand works only by day, a servant, i.e. עבד, works both by day and by night. Our verse alludes to this ruling.

שלישי THIRD ALIYAH

רביעי FOURTH ALIYAH

16:1 Observe the month of Aviv, and keep the passover to the Lord thy God: for in the month of Aviv the Lord thy God brought thee forth out of Mizrayim by night.

RAMBAN

KEEP THE MONTH OF AVIV. The commandment of the festivals [mentioned here] is explanatory, for He has already mentioned it. Now, in the Book of Leviticus He mentioned with reference to the festivals, And ye shall bring an offering made by fire unto the Eternal, but here he did not mention them [the offerings] at all. Instead he commanded Israel to ascend on their account [to celebrate the festivals] to the place which He will choose, and rejoice before Him. For just as he commanded that one bring the Second Tithe before G-d, and also the firstling, and eat them there in the place that G-d will choose, he added [here] to make it clear that they will all be further obligated to come before G-d and celebrate before Him on three festivals and rejoice with the peace-offerings that they will offer before Him. Now he did not mention the times of the Festivals of Unleavened Bread and Tabernacles on which dates they occur, but he briefly mentioned their months, for He had already stated everything there.

16:2 Thou shalt therefore sacrifice the passover to the Lord thy God, of the flock and the herd, in the place which the Lord shall choose to place his name there.

RAMBAN

AND THOU SHALT SACRIFICE THE PASSOVER-OFFERING UNTO THE ETHERNAL THY G-D THE FLOCK AND THE HERD. Its purport by way of the plain meaning of Scripture is similar to the expressions: the ox, the sheep, and the goats [which

means: “the ox, ‘and’ the sheep ...”; Reuben, Simeon, Levi [which means: “Reuben, ‘and’ Simeon, ‘and’ Levi”], And here it means: “and thou shalt sacrifice the Passover-offering unto the Eternal thy G-d, ‘and’ the flock and the herd [thou shalt bring for the Festal-offering,” as will be explained]. Therefore, [because the flock and the herd are not used for the Passover-offering], he does not say “and thou shalt sacrifice the Passover-offering unto the Eternal thy G-d, ‘of’ the flock and ‘of’ the herd,” as He says in all places: ye shall bring your offering ‘of’ the cattle, ‘of’ the herd, or ‘of’ the flock; and if his offering be ‘of’ the flock; if he offer ‘of’ the herd. But here he commands concerning the Passover-offering, which is the sheep as He has previously mentioned; and sheep and herd, rams and goats and calves, to celebrate the Festal-offering on that day, just as he commanded concerning the Festivals of Weeks and Tabernacles, saying, And thou shalt keep the Festival of Weeks unto the Eternal thy G-d after the measure of the freewill offering of thy hand, meaning that he shall bring herd and sheep as peace-offerings in accordance with his means. So also he said with reference to Tabernacles, Seven days shalt thou keep a feast unto the Eternal thy G-d etc., and at the end he included all three [festivals] together. Similar to this [where the connecting letter vav — “and” is missing] is the verse: In the first month, in the fourteenth day of the month, ye shall have the Passover; a feast of seven days, unleavened bread shall be eaten, which means “‘and’ a feast of seven days.” We find this also in the Passover celebrated by King Josiah where it says, of the flock, lambs, and kids, all of them for the Passover-offerings ... and three thousand bullocks, and afterwards it says, And they roasted the Passover [offering] with fire according to the ordinance, and the holy offerings they boiled in pots, and in cauldrons, and in pans, and carried them quickly to all the children of the people. Thus Scripture explained there that the lambs and kids were all for the Passover-offerings, not the goats themselves [that were older than a year] nor the herd, as it is written, Your lamb shall be without blemish, a male of the first year; ye shall take it from the sheep or from the goats. And Scripture explains that the herd that he mentioned were three thousand, and they were holy offerings which were boiled in pots to be carried quickly to the people to eat their fill, as our Rabbis have received by tradition concerning the Festal-offering. And Onkelos connected here [in the verse before us] the word flock with the Passover-offering [for he translated as follows: “and thou shalt sacrifice the Passover-offering from the young lambs, and holy offerings from the herd”]. But in that case the vav in the word u’bakar (“and” the herd) does not connect itself well [with the word tzon — “flock,” since the connecting letter, vav, indicates that the herd and the flock were used for the same offerings, while Onkelos says that the flock was for the Passover-offering and the herd was for other types of offerings.] Moreover, the flock is not valid for the Passover-offering, [but only males less than a year old, so it is not correct to explain as Onkelos did that the flock was used for the Passover-offering]. The correct explanation is what we have said. Now he explained here many things. Thus he mentioned concerning the unleavened bread that it be bread of affliction, teaching that he commanded to remember that they left [Egypt] in haste, and this [bread of] affliction is a remembrance that they were living in Egypt with sparing bread and scant water. Thus he alludes to two things [that they eat unleavened bread in order to remember that they went out in haste and there was no time for their dough to rise, and that they remember that they ate there “bread of affliction”]. And

thus the Rabbis also said [in the Passover Hagadah]: “This is the bread of affliction that our fathers ate in the land of Egypt.” Or it may be that he is saying that the unleavened bread be made like bread of poverty [flour and water] and not like rich bread [kneaded with wine, oil or honey] as our Rabbis stated. And he also explained in the commandment pertaining to leaven that it shall not ‘be seen’ with thee in ‘all thy borders’ [seven days], for at first He said, [seven days] shall there be no leaven “‘found’ in your houses.”

חמישי FIFTH ALIYAH

16:4 *And there shall be no leaven seen with thee in all thy border for seven days; nor shall any thing of the meat, which thou dost sacrifice on the first day at evening, remain all night until the morning.*

RAMBAN

NEITHER SHALL ANY OF THE FLESH, WHICH ‘TIZBACH’ (THOU SACRIFICEST) THE FIRST DAY AT EVEN, REMAIN ALL NIGHT UNTIL THE MORNING. The meaning thereof is that you are not to leave overnight until morning any of the meat [i.e., the Passover-offering] with which you celebrated the festival on the evening of the first of the seven days mentioned. This [time of the celebration] was the night, as he stated, the Eternal thy G-d brought thee forth out of Egypt at night. [The word tizbach cannot mean “which thou slaughterest” or “sacrificest”] because he did not mention in this section the fourteenth day [of Nisan] and the slaughtering of the Passover-offering at all [which took place on the afternoon of the fourteenth]. Instead he mentioned the observance of the Passover at night, that is to say, the eating of the Passover-offering and the unleavened bread with it. The reason for [not mentioning the slaughter] is that the slaughtering of the Passover-offering and the burning of its sacrificial portion on the fourteenth day of Nisan are part of the commandment of the offerings, and these have already been mentioned in the law of the offerings; he did not repeat it here just as he did not restate the laws of the rest of the offerings. Neither did he mention here that [special] offerings are brought on the three festivals [because these relate to the laws of offerings], but he did mention to Israel [the laws] concerning the eating of the Passover-offering and the unleavened bread. So also, there ‘tizbach’ the Passover-offering at even, at the going down of the sun means: “there you shall observe the feast of the Passover-offering at night, at the going down of the sun, for it is to be ‘eaten’ at night.” And he stated by way of explanation, And thou shalt roast and eat it in the place which the Eternal thy G-d shall choose; and thou shalt turn in the morning, and go unto thy tents. I have already explained this in the section of This month shall be unto you the beginning of months. It is also possible that we explain [the verse before us], Neither shall any of the flesh, which ‘tizbach’ the first day at ‘erev’ remain until the morning as meaning: “of the flesh which you slaughtered at erev (the afternoon),” this being the afternoon preceding the morning [mentioned in the verse, i.e., the morning of the fifteenth day] which is thus the [afternoon of the] fourteenth day of Nisan. And he states, there ‘tizbach’ (thou shalt sacrifice) the Passover-offering ba’erev [on the afternoon of the fourteenth day], for at the going down of the sun, at the season thou comest forth out of Egypt — then thou shalt roast and eat it. He mentions just u’bishalta [which literally

means “and thou shalt boil” or “seethe” — a cooking process forbidden on the Passover-offering], since He has already explained there that it be prepared roast with fire and not boiled at all in water. If so, the expression here *u'bishalta* means “and you shall cook it on fire according to the ordinance.”

16:7 *And thou shalt roast and eat it in the place which the Lord thy God shall choose: and thou shalt turn in the morning, and go to thy tents.*

OR HACHAIM

you shall cook it and eat it, etc. In this instance the Torah uses the term “cook” although in Exodus 12,9 “boiling” or “cooking” the passover has been expressly prohibited. Perhaps the Torah here refers back to the peace offering which accompanies the passover which may also consist of cattle, not only of sheep (compare 16,2) Our sages in Pessachim 70 read the words *צאן ובקר* in that verse as meaning that the passover has to be from the category of animal called *צאן*, whereas the peace-offering may consist of *בקר*, cattle. I have elaborated on this subject in my volume *פרי תואר* on the Yoreh Deyah.

16:8 *Six days thou shalt eat unleavened bread, and on the seventh day shall be a solemn assembly to the Lord thy God: thou shalt do no work.*

RAMBAN

Now he said, And on the seventh day [of Passover] shall be a solemn assembly to the Eternal thy G-d; thou shalt do no work therein. But he did not mention the prohibition of work on the first day [of Passover]; he likewise did not state such a prohibition for the Festival of Weeks, nor for Tabernacles, nor did he mention the commandment of the palm-branch [on the Festival of Tabernacles] and he likewise did not mention here the Day of Remembrance [i.e., the New Year] and the tenth of that month [i.e., the Day of Atonement] — the reason, as I have explained, is that now he came to mention only the [commandment to make an] appearance [in the Sanctuary] and the [commandment of] festivity, for all Israelites are obligated to make a pilgrimage on these three festivals to the place which G-d shall choose and celebrate there every man as he is able, according to the blessing of G-d which He hath given him, to rejoice before Him, to thank for all the good which He hath bestowed on us according to his compassions, and according to the multitude of His mercies. He [Moses] added, and on the seventh day shall be a solemn assembly meaning: Six days thou shalt eat unleavened bread and in addition to them is a solemn assembly on the seventh day, the purport being that they be further detained before Him to eat the unleavened bread. And because he said that [the seventh day] is Atzereth it might possibly mean that they be “restrained” only for the eating of the unleavened bread as on the [six] preceding days, therefore it was necessary to admonish [also in the same verse] that you are not to do work therein. Similarly He said with reference to the eighth day of the Festival of Tabernacles in the section on the festivals in the Book of Leviticus, Seven days ye shall bring an offering made by fire unto the Eternal; on the eighth day shall be a holy convocation unto you; and ye shall bring an offering made by fire unto the Eternal; it is a solemn assembly; ye shall do no manner of servile work, meaning that [the eighth day] is restrained in addition to the first [seven] days with respect to the bringing of a fire-offering, and it has a further prohibition against [doing therein any manner of] servile work, [a prohibition shared only by the first day

of Tabernacles, but not by any of the intermediate days]. And by way of the Truth, [the mystic teachings of the Cabala, the verse stating that the seventh day of Passover] Atzereth is “the congregation of Israel,” and the verse comes to teach us the secret of the day. But it is not like Atzereth of the eighth day of Tabernacles, for the eighth day is a separate festival and the offering brought then, is for the congregation of Israel, but it is unlike the offerings brought on the seven days [of the Tabernacles]. The seventh day of Passover, however, is part of the Festival [of Passover] and it is Atzereth, for, sometimes it is counted as the eighth and sometimes it is included [as part of the seven]. Thus it is like the Sabbath in which there is the [commandment to] remember and [the commandment to] observe, the honor for the day and honor for the night. [Thus the offering on the seventh day of Passover is part of the festival], and therefore he said here, a solemn assembly to the Eternal thy G-d, while there [with reference to the eighth day of Tabernacles] it is said, and ye shall bring an offering made by fire unto the Eternal; it is a solemn assembly, meaning that the offering is the Atzereth and therefore “the meal” is small. The student learned in the mystic teachings of Cabala will understand. He [Moses] did not mention here the eighth day of the Festival of Tabernacles, because it has already been mentioned, and [because] there is no obligation that we go up in pilgrimage to the Sanctuary another time [in honor of the eighth day].

שישי SIXTH ALIYAH

16:9 *Seven weeks shalt thou number to thee: from such time as thou beginnest to put the sickle to the corn shalt thou commence to number seven weeks.*

RAMBAN

FROM THE TIME THE SICKLE IS FIRST PUT TO THE STANDING CORN. The meaning thereof is “from the time you begin to put the sickle to the standing corn,” seeing that He has already mentioned when we are to begin to raise the sickle upon the standing corn in bringing the omer [a measure of the new barley brought as a meal-offering on the second day of Passover] which is the first-fruit of our harvest. and the Midrash [of this verse] is: “It teaches that the omer be reaped only with a sickle.”

OR HACHAIM

you shall commence to count seven weeks. Why did the Torah repeat the need to count seven weeks? Perhaps the Torah meant that in the event that on the date in question the wheat had not yet advanced in growth to the stage when one could cut it with a sickle, and you may use left over wheat from last year's crop to present the new loaves (based on the word *ממשבותיכם* in Leviticus 23,17 (compare Menachot 83), you must still commence to count the seven weeks starting on the second day of Passover. This is how I have to explain the repetition according to the many authorities who hold that nowadays when we do not have the Temple the whole legislation is only a rabbinic decree. According to those who hold that the decree is biblical also in our times, the basis for such a ruling is the repetition of the words “seven weeks.”

16:11 *and thou shalt rejoice before the Lord thy God, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite who is within thy gates, and the*

stranger, and the fatherless, and the widow, that are among you, in the place which the Lord thy God has chosen as the residence of his name.

RAMBAN

He mentions here [that you are to rejoice] in the place which the Eternal thy G-d shall choose to cause His Name to dwell there, and likewise he said, Three times in a year shall all thy males appear before the Eternal thy G-d in the place which He shall choose. Now, I do not know whether this is to state that after the Sanctuary will be built we should not assemble to bring the festival-offerings except in that place which G-d has chosen, similar to what he said, Thou mayest not sacrifice the Passover-offering within any of thy gates, or that he is explaining here that they are not obligated to go up in pilgrimage on the festivals until such time as G-d will have chosen the place to dwell there.

16:12 And thou shalt remember that thou wast a bondman in Mizrayim: therefore thou shalt observe and do these statutes.

RAMBAN

AND THOU SHALT REMEMBER THAT THOU WAST A BOND-MAN IN EGYPT. Rabbi Abraham [ibn Ezra] said that this phrase is connected with the expression and thy manservant, and thy maidservant [mentioned in the first part of the preceding verse]. The correct interpretation is according to the plain meaning thereof, that you are to observe these statutes which the Lord Who redeemed thee out of the house of bondage commanded you. We also proclaim in the Kiddush of that [festival] day, “It is a memorial of the exodus from Egypt.” He stated these statutes with reference to the Festival of Weeks [an expression not used with reference to the other festivals] because the reason for the counting of seven weeks, and the observing of only the fiftieth day as the only solemn assembly is not mentioned in the Torah [and hence they are accounted as chukim — “statutes,” commandments for which we do not know the reasons, and therefore he warned us to observe and do these statutes]. I have already mentioned their secret. Shoftim

שביעי SEVENTH ALIYAH

מפטיר MAFTIR

30:1 And Moshe told the children of Yisra'el according to all that the Lord commanded Moshe.

RAMBAN

AND MOSES TOLD THE CHILDREN OF ISRAEL [ACCORDING TO ALL THAT THE ETERNAL COMMANDED MOSES]. “This is [stated] in order to separate the subject [of the offerings from that of the following chapter, dealing with vows and oaths].” These are the words of Rabbi Yishmael. [The meaning thereof is as follows:] Since up till this point [we have] the words of G-d [to Moses], and the [following] section of vows begins with the statement of Moses, it was necessary to separate the subject [of the offerings] by stating that Moses repeated it and told this section to Israel; for if this were not stated, one might have thought that he did not tell them this [section dealing with the offerings], but began his words with the section of vows.” These are the words of Rashi. But I do not understand them, for [we

find] similarly that it says — at the end of the section [dealing with] blemishes [in priests], And Moses spoke unto Aaron, and to his sons, and unto all the children of Israel; and it says at the end of the section of the festivals, And Moses declared unto the children of Israel the appointed seasons of the Eternal [and in both these cases the subsequent chapters also begin with G-d's utterance to Moses; so why was it necessary, according to Rashi, to separate here the sections by saying that Moses declared those laws to the children of Israel]! But according to its plain meaning, the verse here comes to say that although this section deals with the laws of the offerings, G-d did not single out Aaron and his sons in connection with it, as in the sections of [the book] “the Law of the Priests” [i.e. the Book of Leviticus]. Instead Moses said it to all the children of Israel together, according to all that the Eternal commanded Moses, including the laws of refraining from work on the festivals, and [the laws of] the Daily Whole-offerings, the Additional Offerings, the vow-offerings and the freewill offerings, for thus it was told to Moses, Command the children of Israel. And the reason [for this] is because this commandment applies after they enter the Land, and it is a commandment to all Israel to observe [the laws of] the Daily Whole-offerings and the Additional Offerings [of the Sabbath and festivals] in their appointed times, and to bring their vow-offerings and freewill offerings. Furthermore, the main intention of the commandment [to offer up offerings] is that these days should be remembered and kept, and to refrain on them from all servile work [and therefore it was told to all the children of Israel]. Now this section is like the section of the festivals in “the Law of the Priests” [i.e. the Book of Leviticus]. For it says there at the beginning, Speak unto the children of Israel, and say unto them, and at the end it says, And Moses declared unto the children of Israel the appointed seasons of the Eternal, and here likewise at the beginning [of the section it says], Command the children of Israel, and say unto them and at the end [in the verse before us] it says, And Moses told the children of Israel according to all that the Eternal commanded. It did not mention [here in this verse that Moses told] “the appointed seasons of the Eternal,” because in this section here other matters are mentioned [as well] which do not apply to “the appointed seasons of the Eternal,” such as the Daily Whole-offerings of weekdays, and the Additional Offerings of the Sabbath and the New Moons. The interpretation given by Rabbi Yishmael [quoted above by Rashi] is because Scripture never has to say of Moses that he told the children of Israel all that G-d commanded him, [because it is self-understood that he always did so], and it is not usual for the Torah to say so at each and every section. Therefore the Rabbis [similarly] explained the verse, “And Moses spoke unto Aaron, and to his sons, and unto all the children of Israel — [as implying that] he warned Aaron about his sons [i.e., that Aaron as High Priest should preserve the sanctity of the Sanctuary, and prevent priests with a bodily blemish from performing the Divine Service], and [he warned] the sons concerning the Israelites [that they should prevent the Israelites from entering those parts of the Sanctuary which are forbidden to them], and [he warned] the Israelites about each other” [that they should each prevent the other from violating the sanctity of the Sanctuary]. And in the section of the festivals they explained [the verse, And Moses declared unto the children of Israel the appointed seasons of the Eternal] in many ways. [Thus they said]: “This teaches us that Moses used to tell Israel the laws of the Passover on Passover, the laws of Shavuoth [the Festival of Weeks] on Shavuoth, and the laws of

Tabernacles on Tabernacles. [It further teaches us that] in the very language that he heard it [from G-d], he told it to Israel. And all the sections [mentioned here] are subject to the same law. Rabbi Yosei the Galilean says: It states [and Moses declared unto the children of Israel] the appointed seasons of the Eternal, but the Sabbath of Creation [i.e., the weekly Sabbath] was not said together with them. Ben Azai says: It is said, [And Moses declared unto the children of Israel] the appointed seasons of the Eternal, but the section of vows was not said together with them [as will be explained further on]. Rabbi says: What does this verse — And Moses declared unto the children of Israel the appointed seasons of the Eternal — come to tell us? Since [hitherto] we have only learnt that the Paschal-lamb and the Daily Whole-offering override the Sabbath [i.e., are brought on the Sabbath although they entail doing work which is normally forbidden], because it says about them in its appointed season [which includes even the Sabbath]; but we have not [yet] been taught that [the same applies to] the other public offerings. Therefore Scripture says: These ye shall offer unto the Eternal 'in your appointed seasons' thus indicating that all public offerings mentioned in this section of the Additional Offerings of the festivals, override the Sabbath. But we still do not know that the sheaf [of new barley brought on the second day of Passover], and the offerings brought with it, and the two loaves [brought on the Festival of Shavuoth] and the offerings that come with them override the Sabbath, since they are not mentioned in this section of the offerings, and hence are not included in the phrase in your appointed seasons. But when Scripture says [there], And Moses declared unto the children of Israel 'the appointed seasons of the Eternal,' it established 'an appointed season' for all [public offerings, so that they all override the Sabbath]." Thus far is the text of the Torath Kohanim. Now it is possible to say that the interpretation of Rabbi Yishmael who said that [the verse before us: And Moses told the children of Israel ... is said] in order to separate the subject [of the offerings from that of the vows, as Rashi mentioned], is identical with that of Ben Azai, who said: "It says the appointed seasons of the Eternal, but the section of vows was not said together with them," meaning that the law of the festivals is not like the law of the section of vows, which was told to the heads of the tribes in order to say that a single person who is expert [in the laws] can release a vow, and so can three ordinary people, for the festivals require the sanctification [of the New Moon] by a court of [at least] three experts, as is explained in [Tractate] Baba Bathra. Ben Azai thus derived this distinction between them [the festivals and vows] from the limiting phrase: [And Moses declared] the appointed seasons of the Eternal, and Rabbi Yishmael derived this [same] principle from the [apparent] redundancy of this verse [before us], and [hence he explained] that it only comes to separate the subject of the festivals from that of the vows. Thus both of them [Ben Azai and Rabbi Yishmael] are saying the same thing, differing only as to the text

from which this law is derived. The correct interpretation [of the words of Rabbi Yishmael who said that our verse comes only to separate the subjects] appears to me to be that he only intended to say [as follows]: Had He finished the section [here] of the festivals with [the verse]: These ye shall offer unto the Eternal in your appointed seasons, and begun [immediately with the verse] And Moses spoke unto the heads of the tribes of the children of Israel, saying: This is the thing which the Eternal hath commanded, it would have been possible [to explain] that the verse refers to the previous [subject], meaning that Moses spoke unto the heads of the tribes: "This is the thing which G-d commanded concerning the Daily Whole-offerings and the Additional Offerings" mentioned [previously], and the phrase unto the heads of the tribes would not be interpreted as referring to the following section of the vows. Therefore He divided [the subjects] and finished the section of the festivals [with the verse before us], And Moses told the children of Israel according to all that the Eternal commanded Moses, and then began the section of vows [with the statement] that Moses spoke unto the heads of the tribes, This is the thing that the Eternal hath commanded. This is the truth, for such is the explanation of [the expression] "to separate the subject" in many places in the Sifra and Sifre. And Rashi himself has already mentioned what the Rabbis have said in the Sifre: "[Now therefore kill every male among the little ones,] 'and kill' [every woman that hath known man by lying with him]. Why is [the expression] and kill used [since it has already been said once at the beginning of the verse]? It is to separate the subject. These are the words of Rabbi Yishmael. For if I were to read [the verse without the repetition of the expression 'and kill,' namely]: 'Now therefore kill every male among the little ones, and every woman that hath known man by lying with him. And all the women-children ... [keep alive], I would not know what the verse is saying [about the women who have known man by lying with him — whether they are to be killed together with every male mentioned in the beginning of the verse, or to be kept alive together with all the women-children mentioned in the following verse]. Therefore it says [again], and kill, in order to separate the subject [from the following verse].' These are the words of Rabbi Yishmael." Similarly we find [such a usage of the expression "to separate the subject"] in other places in the Torath Kohanim [i.e., the Sifra]. Matoth

OR HACHAIM

in accordance with all that G'd commanded Moses. The Torah did not content itself with writing אותו, "him," but wrote instead את משה, although the word "him" would have been quite unmistakable. The reason is that we deal with an independent statement by the Torah, i.e. a testimony by the Torah that what Moses conveyed to the people was exactly what G'd had commanded him to convey. It was not merely what Moses thought that G'd had commanded him to convey.

מקורות

Sources & Translations

Hebrew texts and all translations marked below come from Sefaria (sefaria.org), which publishes them under Creative Commons licenses; translations credited to a named edition remain the work of their translators and publishers. Passages marked as translated by AI were rendered from the Hebrew by the model named, and are study aids, not published translations. Summaries and abridgments marked AI summary or AI abridgment were written by the same model from the texts printed here.

Avodat Yisrael	translated by AI (anthropic/claude-sonnet-5)
Bamidbar Rabbah	The Sefaria Midrash Rabbah, 2022
Esh Kodesh	translated by AI (anthropic/claude-sonnet-5)
Irin Kadishin	translated by AI (anthropic/claude-sonnet-5)
Likkutei Etzot	Advice. Breslov Research Inst., 2015
Likkutei Torah	translated by AI (anthropic/claude-sonnet-5)
Likutei Moharan	Likutey Moharan Volumes 1-11, trans. by Moshe Mykoff. Breslov Research Inst., 1986-2012
Maor VaShemesh	translated by AI (anthropic/claude-sonnet-5)
Mekhilta DeRabbi Yishmael	Mekhilta, translated by Rabbi Shraga Silverstein
Ohev Yisrael	translated by AI (anthropic/claude-sonnet-5)
Or HaChaim	Or Hachayim, trans. Eliyahu Munk
Ramban	Commentary on the Torah by Ramban (Nachmanides). Translated and annotated by Charles B. Chavel. New York, Shilo Pub. House, 1971-1976
Rashi	Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934
Shem MiShmuel	translated by AI (anthropic/claude-sonnet-5)
Sifrei Devarim	Trans. by Marty Jaffee, 2015
Tiferet Shlomo	translated by AI (anthropic/claude-sonnet-5)
Torah and Haftarah	The Koren Jerusalem Bible
Zera Kodesh	translated by AI (anthropic/claude-sonnet-5)