

Fill Your Own Cup
June Sessions – Session One

1) Babylonian Talmud Tractate Shabbat 88b – 89a

And Rabbi Yehoshua ben Levi said:

When Moses ascended to the Heavens, the ministering angels said before the Holy One, Master of the Universe, what is one born of a woman doing here among us?

The Holy One said to them: **He came to receive the Torah.**

The Angels said before God: The Torah is a **hidden treasure that was concealed by You for 974 generations before the creation of the world, and you seek to give it to flesh and blood?** As it is stated: “The word which God commanded to a thousand generations” (Psalms 105:8).

“What is man that You are mindful of him and the son of man that You think of him?” (Psalms 8:5).

Rather, **“God our Lord, how glorious is Your name in all the earth that Your majesty is placed above the heavens”** (Psalms 8:2). The rightful place of God’s majesty, the Torah, is in the heavens.

The Holy One said to Moses: Provide them with an answer as to why the Torah should be given to the people.

Moses said before God: **Master of the Universe, I am afraid lest they burn me with the breath of their mouths.**

God said to him: **Grasp My throne of glory for strength and protection, and provide them with an answer.**

And from where is this derived? As it is stated: “God causes him to grasp the front of the throne, and spreads God’s cloud over it” (Job 26:9), and Rabbi Nahum said: This verse teaches that God spread the radiance of God’s presence and God’s cloud over Moses.

Moses said before God: **Master of the Universe, the Torah that You are giving me, what is written in it?**

“I am the Lord your God Who brought you out of Egypt from the house of bondage” (Exodus 20:2).

Moses said to the angels: **Did you descend to Egypt? Were you enslaved to Pharaoh? Why should the Torah be yours?**

Again: What else is written in it?

“You shall have no other gods before Me” (Exodus 20:3).

Moses said to the angels: **Do you dwell among the nations who worship idols** that you require this special warning?

Again Moses asked: What else is written in it?

“Remember the Shabbat day to sanctify it” (Exodus 20:8). Moses asked the angels: **Do you perform labor that you require rest** from it?

Again: What else is written in it? “Do not take the name of the Lord your God in vain” (Exodus 20:7).

Moses asked the angels: **Do you conduct business with one another** that may lead you to swear falsely?

Again: What else is written in it?

“Honor your father and your mother” (Exodus 20:12).

תלמוד בבלי מסכת שבת פח: - פט.

ואמר רבי יהושע בן לוי: בשעה שעלה משה למרום אמרו מלאכי השרת לפני הקדוש ברוך הוא: רבוננו של עולם, מה לילוד אשה בינינו? אמר להן: לקבל תורה בא.

אמרו לפניו: המדה גנוזה שגנוזה לה תשע מאות ושבעים וארבעה דורות קודם שנברא העולם, אתה מבקש ליתנה לבשר ודם?

“מה אנוש כי תזכרנו ויבן אדם כי תפקדנו?”

“ה’ אדכינו מה אדיר שמך בכל הארץ אשר תנה הודך על השמים!”

אמר לו הקדוש ברוך הוא למשה: החזיר להן תשובה.

אמר לפניו: רבוננו של עולם, מתירא אני שמא ישרפוני בהבל שבפיהם.

אמר לו: אחוז בכסא כבודי וחזור להן תשובה. שנאמר: “מאחז פני כסא פרשז עליו ענבו”, ואמר רבי נחום: מלמד שפירש שדי מדיו שכינתו וענבו עליו.

אמר לפניו: רבוננו של עולם, תורה שאתה נותן לי מה כתיב בה?

“אנכי ה’ אלהיך אשר הוצאתיך מארץ מצרים.”

אמר להן: למצרים ירדתם? לפרעה השתעבדתם? תורה למה תהא לכם! שוב: מה כתיב בה?

“לא יהיה לך אלהים אחרים.”

בין הגוים אתם שריון, שעובדין עבודה זרה? שוב: מה כתיב בה?

“זכור את יום השבת לקדשו”

כלום אתם עושים מלאכה, שאתם צריכין שבות?

שוב: מה כתיב בה?

“לא תשא”

משא ומתן יש ביניכם?

שוב: מה כתיב בה?

“כבוד את אביך ואת אמך”

Moses asked the angels: **Do you have a father or a mother?**

Again: What else is written in it?

“You shall not murder, you shall not commit adultery, you shall not steal” (Exodus 20:13). **Is there jealousy among you, or is there an evil inclination within you** that would render these commandments relevant?

Immediately they agreed with the Holy One as it is stated: “God our Lord, how glorious is Your name in all the earth” (Psalms 8:10), **while “that Your majesty is placed above the heavens” is not written** **Immediately, each and every one of the angels became an admirer of Moses and passed something to him, as it is stated: “You ascended on high, you took a captive, you took gifts on account of man,** and even among the rebellious also that the Lord God might dwell there” (Psalms 68:19). The meaning of the verse is: **In reward for the fact that they called you man,** you are not an angel and the Torah is applicable to you, **you took gifts** from the angels.

And **even the Angel of Death gave him something,** as Moses told Aaron how to stop the plague, **as it is stated: “And he placed the incense, and he atoned for the people”** (Numbers 17:12).

And the verse says: “And he stood between the dead and the living, and the plague was stopped” (Numbers 17:13). **If it were not that the Angel of Death told him this remedy, would he have known it?**

אָב וְאִם יֵשׁ לָכֶם?
שׁוּב: מָה כְּתִיב בָּהּ?
“לֹא תִרְצַח”, “לֹא תִנְאָף”, “לֹא תִגְנוֹב”. הַנִּגְאָה
יֵשׁ בַּיְנֵיכֶם? יֵצֵר הָרַע יֵשׁ בַּיְנֵיכֶם?

מִיַּד הַיְהוּדִים לֹא לְהַקְדֹּשׁ בְּרוּךְ הוּא, שְׂנֵאָמַר: “ה’
אֲדִיבֶנּוּ מֶה אֲדִיר שְׁמֶךָ וְגו’”, וְאִילוּ “תִּנְהַ הַוּדָה
עַל הַשָּׁמַיִם” לֹא כְּתִיב. בְּמִיַּד כָּל אֶחָד וְאֶחָד
נִעְשָׂה לוֹ אוֹהֵב וּמְסֹר לוֹ דָּבָר,
שְׂנֵאָמַר: “עֲלִיתָ לְמָרוֹם שְׁבִית שְׁבִי לְקַחַת
מִתְּנוּת בְּאָדָם” — בְּשֹׁכֵר שֶׁקְרָאוּ “אָדָם”,
לְקַחַת מִתְּנוּת.

אִף מִלֵּאָה הַמּוֹת מְסֹר לוֹ דָּבָר, שְׂנֵאָמַר: “וַיִּתֵּן
אֶת הַקְּטֹרֶת וַיִּכְפֹּר עַל הָעָם”,

וְאוֹמֵר: “וַיַּעֲמֵד בֵּין הַמֵּתִים וּבֵין הַחַיִּים וְגו’” —
אִי לֹא דָאָמַר לִיה מִי הוּא יֵדַע?

2) Exodus 19:16– 20:2

16) On the third day, as morning dawned, there was thunder, and lightning, and a dense cloud upon the mountain, and a very loud blast of the horn; and all the people who were in the camp trembled.

17) Moses led the people out of the camp toward God, and they took their places at the foot of the mountain.

18) Now Mount Sinai was all in smoke, for God had come down upon it in fire; the smoke rose like the smoke of a kiln, and the whole mountain shook violently.

19) The blare of the horn grew louder and louder. As Moses spoke, God answered him in thunder.

20) God came down upon Mount Sinai, on the top of the mountain, and God called Moses to the top of the mountain and Moses went up.

21) God said to Moses, “Go down, warn the people not to break through to God to gaze, lest many of them perish.

22) The priests also, who come near God, must stay pure, lest God break out against them.”

23) But Moses said to God, “The people cannot come up to Mount Sinai, for You warned us saying, ‘Set bounds about the mountain and sanctify it.’”

24) So, God said to him, “Go down, and come back together with Aaron; but let not the priests or the people break through to come up to God, lest [God] break out against them.”

25) And Moses went down to the people and spoke to them.

שְׁמוֹת יֵט: טז – כ: ב:

וַיְהִי בַיּוֹם הַשְּׁלִישִׁי בְּהֵיטֵי הַבֶּקָר וַיְהִי קוֹלַת
וּבִרְקִימִים וַעֲגוּן כְּבֹד עַל-הַהָר וְקוֹל שֹׁפָר חֲזַק מְאֹד
וַיִּחַרְדוּ כָּל-הָעָם אֲשֶׁר בְּמַחֲנֵה:
וַיּוֹצֵא מֹשֶׁה אֶת-הָעָם לְקִרְבַּת הָאֱלֹהִים מִן-
הַמַּחֲנֵה וַיִּתְיַצְבוּ בְּתַחֲתֵית הָהָר:
וְהָרַ סִינַי עָשָׁן כְּלוֹ מִפְּנֵי אֲשֶׁר יָרַד עָלָיו יְהוָה
בְּאֵשׁ וַיַּעַל עָשָׁנוּ כְּעָשָׁן הַכֹּבֵשֶׁת וַיִּחַרְדוּ כָּל-הָהָר
מְאֹד:

וַיְהִי קוֹל הַשֹּׁפָר הוֹלֵךְ וְחֲזַק מְאֹד מִשֶׁה יִדְבֹר
וְהָאֱלֹהִים יַעֲנֶנּוּ בְּקוֹל:

וַיִּרְדַּ הַיְהוָה עַל-הָרַ סִינַי אֶל-רֹאשׁ הָהָר וַיִּקְרָא
יְהוָה לְמֹשֶׁה אֶל-רֹאשׁ הָהָר וַיַּעַל מֹשֶׁה:

וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה הֲדָ הַעֵד בְּעַם פְּנֵי-יְהוָה:
אֲלֵי יְהוָה לְרֹאוֹת וּכְפֹל מִמֶּנּוּ רָב:

וְגַם הַכֹּהֲנִים הַנִּגְשִׁים אֶל-יְהוָה יִתְקַדְּשׁוּ פְּנֵי-
יְפֹרָץ בָּהֶם יְהוָה:

וַיֹּאמֶר מֹשֶׁה אֶל-יְהוָה לֹא-יִוָּבֵל הָעָם לַעֲלֹת אֶל-
הָרַ סִינַי כִּי-אָמַרְתָּ הַעֲדַתָּה בְּנֹל לֵאמֹר הַגִּבֵּל אֶת-
הָהָר וְקִדְשָׁתוּ:

וַיֹּאמֶר אֵלָיו יְהוָה לְרִדְ וְעֲלִיתָ אֵתָה וְאַהֲרֹן
עִמָּךְ וְהַכֹּהֲנִים וְהָעָם אֲלֵי-יְהוָה לַעֲלֹת אֶל-יְהוָה:
פְּנֵי-יְפֹרָץ-בָּם:

וַיִּרְדַּ מֹשֶׁה אֶל-הָעָם וַיֹּאמֶר אֲלֵהֶם:

1) God spoke all these words, saying:

2) I am the Lord your God who brought you out of the land of Egypt, the house of bondage:

וַיְדַבֵּר אֱלֹהִים אֶת כָּל-הַדְּבָרִים הָאֵלֶּה
לְאֹמֹר:
אֲנִכִּי יְהוָה אֱלֹהֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם
מִבֵּית עֲבָדַי:

3) Psalm 8

(1) For the Leader; upon the Gittith. A Psalm of David.

(2) O God, our Lord, how glorious is Your name in all the earth! Whose majesty is bestowed upon the heavens.

(3) Out of the mouth of babes and suckling's You have founded strength, because of Your adversaries; that You might still the enemy and the avenger.

(4) When I behold Your heavens, the work of Your fingers, the moon and the stars, which You hast established;

(5) What is man, that You art mindful of him? The son of man, that You think of him?

(6) Yet You have made him but little lower than the angels, and hast crowned him with glory and honor.

(7) You have made him to have dominion over the works of Your hands; You have put all things under his feet:

(8) Sheep and oxen, all of them, and the beasts of the field;

(9) The fowl of the air, and the fish of the sea; whatever passes through the paths of the seas.

(10) O God, our Lord, how glorious is Your name in all the earth!

תהילים פרק ח

א לַמְנַצֵּחַ עַל-הַגִּתִּית, מִזְמוֹר לְדָוִד.

ב יְהוָה אֲדֹנָינוּ-- מִה-אֲדִיר שְׁמֶךָ, בְּכָל-הָאָרֶץ;

אֲשֶׁר תִּנְהַ הוֹדֵךְ, עַל-הַשָּׁמַיִם.

ג מִפִּי עוֹלָלִים, וַיִּנְקִים-- יְסֻדְתָּ-עַז:

לְמַעַן צוֹרְרֶיךָ; לְהַשְׁבִּית אוֹיְבֶיךָ, וּמִתְנַקֵּם.

ד כִּי-אֶרְאֶה שָׁמַיִךָ, מַעֲשֵׂה אֲצַבְעוֹתֶיךָ--

יָרַח וְכּוֹכָבִים, אֲשֶׁר כּוֹנְנֶתָה.

ה מִה-אֲנוֹשׁ כִּי-תִזְכְּרֶנּוּ; וּבֶן-אָדָם, כִּי

תִּפְקְדֶנּוּ.

ו וַתִּחַסְרֶהוּ מַעַט, מֵאֱלֹהִים; וְכַבֹּד וְהָדָר

תַעֲטֶרְהוּ.

ז תַמְשִׁילֶהוּ, בְּמַעֲשֵׂי יָדֶיךָ; כָּל, שֵׁתָה

תַחַת-רַגְלָיו.

ח צֹנֶה וְאַלְפִים כָּלָם; וְגַם, בַּהֲמוֹת שָׂדֵי.

ט צִפּוֹר שָׁמַיִם, וְדָגֵי הַיָּם; עֹבֵר, אַרְחוֹת

יָמַיִם.

י יְהוָה אֲדֹנָינוּ: מִה-אֲדִיר שְׁמֶךָ, בְּכָל-

הָאָרֶץ.