

Re-Jew-vinate!!
Everything You Ever Wanted to Know about Judaism

a curriculum for Supplementary School Teachers

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One dilemma in supplementary schools is that teachers are in need of a Jewish education. In fact it would be difficult to find a synagogue where all teachers possess the same base of knowledge, much less share a common Judaic knowledge. While many teachers probably have received some Jewish education, most teachers teach from a love of Judaism and not all teachers teach from a great knowledge of Judaism. One way in which a congregation can establish and support an ideology of furthering the intellectual development and nourishment of its congregation is by providing a unique curriculum for its teachers.

This is a curriculum guide for teachers of a supplementary Hebrew and Judaic program. This guide can also be adapted for any group of adult or young adult learners, such as Hillel or an Introduction to Judaism group. This curriculum, *Re-Jew-vinate: Everything You Ever Wanted to Know about Judaism*, can be used to provide an opportunity for teachers to create, build, and sustain community while participating in a sacred Jewish tradition, the tradition of *torah li'shma*, the learning of torah for its own sake. This broad based curriculum will address the following areas of Judaism: History -- from Bereshit to today (this journey contains a condensed version of what one reads in a volume such as Robert Seltzer's Jewish People, Jewish Thought); Who's Who and What's What of Jewish text; Life Cycle events -- an exploration of why and how Jews do what we do; Calendar -- a traditional perspective of our seasons and how they reflect the needs of Jews; Ritual -- what is out there and

what can we create; and Ha'Yom -- a study of the unique characteristics of the Jewish community which affect the children in our classes today.

These areas of study are relevant and most appropriate for this group of learners for a variety of reasons. A comprehensive awareness of Jewish Historical process will help the teacher to better connect with the processes of development of their students. By knowing who the significant "players" are in Jewish memory and History, the teachers will have a tool to provide role models and illustrative examples for their students. By developing an understanding of Life Cycle Events, the Calendar, and rituals the teachers will be able to relate the natural events in the life of their students and provide genuine Jewish meaning and interpretation. Teachers of Judaica need to know these areas in order to teach Judaica effectively, to provide meaningful experiences to their learners, and to become informed and excited students of Judaism themselves. Judaica can be taught without ever being exposed to these content areas in this manner; however, the quantity and quality of teacher knowledge can be improved through this curriculum. This curriculum has the potential to directly improve the quality and breath of knowledge which is presented in the educational setting. The areas of study in this curriculum will provide teachers with the basic knowledge necessary to be able to fully function in their classrooms, in the life of the synagogue, and in the Jewish community at large.

This curriculum will provide the learner with thorough and engaging information which will help them to improve their teaching by filling voids in their knowledge. In order to speak about Prophets intelligently, for example, one must first be able to know who the Prophets were, what they wrote, and

what their influences were. In order for a teacher to teach the Jewish concepts of Shabbat, it is plausible that he needs knowledge of when and where the origins of Shabbat occur in Jewish text. Likewise, if an educator is to responsibly present the concept of the three pilgrimage festivals, it is reasonable to expect that teacher to be familiar with the cycle of the year.

One result of a curriculum for teachers could be the beginning of a community of learned educators who can present and express the values of Jewish heritage and/or the specific philosophies of the congregation. By studying these topics with other teachers, the learners will be able to re-Jew-venate themselves. When teachers take advantage of a unique course for themselves, they make a wide-reaching statement that the value of a Jewish education is multi-generational, multi-faceted, and is a valuable aspect of Jewish growth. As the educators help their students to develop they, too, will be taking an active role as learners. By providing this opportunity for personal and intellectual growth, a community of engaged and enriched learners is created. By improving the knowledge of our educators the Jewish community can directly improve and enhance the knowledge which is being provided to our community. By pursuing this type of education the Jewish community will take a step in providing the type of complete knowledge which will ensure interested and committed Jews.

While these are the guiding areas of study, it is crucial to note that this guide provides a series of additional enrichment areas. This course should be presented in a supporting and non-threatening fashion; by calling it an enrichment course the learner will feel that he already has some knowledge which can be expanded upon and developed. Ideally, the class presenters will

need to determine, with the class, where and what the learning needs of each individual class are. This curriculum guide is designed to instigate and inspire interests as well as nurture passion for further in depth study.

RE-JEW-VINATE
CURRICULUM GOALS

1. To help learners understand the basic progression of Jewish History.
2. To prepare learners to be more competent and confident in their own teaching of Jewish topics.
3. To introduce learners to a thorough body of Jewish knowledge.
4. To create a learning environment which is conducive to religious exploration.
5. To examine critically Jewish life cycle events and what they teach about the values of Judaism.
6. To provide an opportunity for teachers to create, build, and sustain community.
7. To prepare teachers for a variety of questions they might be asked in their classrooms by their students or colleagues in the field.
8. To help teachers understand the complexity of Jewish life and their relationship to Jewish History, people, culture, holidays and contemporary societal issues which emerge in the Jewish community and Jewish family.

**STARTING OFF ON THE RIGHT FOOT:
FINDING THE TIME TO BE SPIRITUAL/RELIGIOUS**

Notes to the Teacher of the course about the Teachers in the class:

Teachers are oftentimes so preoccupied with providing meaningful growth experiences for their students that they forget they, too, are in need of growthful opportunities. In terms of their own spirituality, perhaps their own growth was put on hold when they themselves discontinued their religious education sometime after their bar/bat mitzvah year. Perhaps they never had the opportunity of a religious education and their passion for challenge has not been directed towards the faith of their birth. In any case, it is easy for all people to surrender to the contemporary pressures of life which in some cases are void of potential for spiritual growth.

Our teachers can be, if properly supported and nurtured, our greatest allies in creating children who are happy Jews. As Buber says, teachers are partners with God in the work of creating sacred moments which ultimately lead to positive relationships with God. By allowing the teachers to understand their work as Holy, they will feel comfortable with the idea of finding spirituality in their lives which will ultimately have the potential to allow their students to find more spirituality in their lives.

An implicit goal of this curriculum is to allow the participant to evaluate, on their own terms, the status of their spiritual growth and to, when appropriate, devise a personal spiritual renewal plan for themselves. Steven Covey refers to this as taking a personal inventory and visioning in his book The 7 Habits of Highly Effective People. Jeffrey Salkin in his book, Being God's Partner: How to Find the Hidden Link Between Spirituality and Your Work proposes a method to making spirituality real in life. The appendix contains this chapter which can be used as a suggested guide for a "finding spirituality" activity which would be appropriate for the first session with the learners.

OUTLINE OF UNITS

I. **Our Jewish Texts and What they Teach Us**

- Lesson 1: Torah
- Lesson 2: Neviim
- Lesson 3: Ketuvim
- Lesson 4: Midrashim
- Lesson 5: Mishnah
- Lesson 6: Gemara

II. **History**

- Lesson 1: Briat H'Olam -- Beginning, Middle and End of Matriarchs and Patriarchs.
- Lesson 2: Moses -- Early Kings and Prophets
- Lesson 3: First Temple -- Second Temple
- Lesson 4: Talmud -- Golden Ages and Not-so-Golden Ages
- Lesson 5: 16th Century -- 1948
- Lesson 6: 1948 -- 1999

III. **Life Cycle**

- Lesson 1: Birth
- Lesson 2: Consecration -- Bar/Bat Mitzvah
- Lesson 3: Marriage
- Lesson 4: Creating Jewish Lives and Jewish Space in Marriage ; Divorce
- Lesson 5: Death and Mourning

IV. **Calendar and Rituals**

- Lesson 1: Rosh Hashannah and Yom Kippur
- Lesson 2: Sukkot, Simchat Torah, Hoshannah Rabba and Shemini Atzeret
- Lesson 3: Hanukah and Purim
- Lesson 4: Tu'BShevat
- Lesson 5: Pesach and Shavuot
- Lesson 6: Yom Ha'Atzmaut
- Lesson 7: Tisha B'Av and Yom Ha'Shoah

I. Our Jewish Texts and What they Teach Us

Notes to the Teacher:

This unit on Jewish text will lay the foundation for the subsequent History unit. Jewish text have served for centuries as the vehicle for imparting and communicating Jewish values and ethics as well as Jewish history and heritage. Thus, this unit on text is designed to inform the learner of the differences between the various texts and the subjects the texts deal with.

This unit will require the instructor to provide the learner with examples of the texts being discussed. The teacher should begin with a diagram which places the Torah, Neviim, Ketuvim, Midrashim, Mishnah, and Gemara in relation to one another. This chart will serve as an excellent reference and tool for placing the texts into their historical context and it will illustrate the development of the text tradition (see appendix for copies of the Union of American Hebrew Congregation's booklet on Jewish texts.). You can begin by placing the Torah at the top of the chart, placing Neviim and Ketuvim below. Make sure to put dates of origin in parentheses next to the text so that the learner will become familiar with the unfolding of the text tradition. The Torah is commonly dated to 1300 BCE, Neviim from 1200 until 350 BCE, and the Writings from the time of David's Psalms in 869 BCE to Esther in 362 BCE to about 313 when it is estimated that Ezra redacted the entire Tanach. In reality, it is very difficult to know exact dates for any of the text since the placement of the text in history has been close to impossible for all of the periods which are represented in the Tanach. These dates are approximate and one can find a variety of dates in any encyclopedia. This does make the teaching of these text to linearly oriented people particularly challenging. What should be focused upon is the progression and unfolding of the text in their order. If the students understanding will be helped by placing them in specific time frames it would be most accurate to give these dates as approximate.

OBJECTIVES OF TEXT UNIT:

By the conclusion of this unit the learner should be able to place the major texts of the Jewish community in correct historical order.

The learner will be able to list the major ideas or themes represented in the text or the major purpose of the text.

The learner will be able to express in their own words why each text is important to the Jewish community.

The learner will be able to list, where appropriate, the author/s of the text.

KEY CONCEPTS:

- The Jewish people have commonly been referred to people of the book because of a strong relationship to the Torah and subsequent books of Jewish importance.
- Some of the major events in Jewish History and in the memory of the Jewish consciousness are recorded in our holy texts.
- Text is regarded with great importance in the Jewish community since many of our foundational traditions and beliefs are rooted in text.

LESSON 1: TORAH

The Torah is comprised of Five Books which are commonly referred to The Five Books of Moses. Within the five books, Genesis, Exodus, Leviticus, Numbers and Deuteronomy, one can read about the foundational experiences of humanity and of the beginnings of the Israelites. There are two major beliefs, among several other points of view, that the Torah was given at Sinai to the Israelites through Moses while others believe that the Torah is a result of a long Historical progression of the Jewish people and the Jewish community. In the Reform context it is common to find individuals who are of the later belief system as opposed to the former. The book, Who Wrote the Bible? by Richard Elliott Friedman, addresses the point of view which represents the belief that the Tanach (תנ"ך : an abbreviation for Torah, Neviim, and Ketuvim) is a result of the Historical progression of the Israelite

tribe. Having a good background in one of the foundational books which carefully explains the Historical documentation hypothesis would be useful for this section of text. It is inevitable that the discussion surrounding the authorship of the Bible will develop when discussing Jewish text in a liberal setting.

The Torah topically covers the origins of humanity, the early struggles of the human race, the life of the early matriarchs and patriarchs, the early Jews, the journeys of the Israelites in Egypt, the freedom experience of deliverance from Egyptian slavery, the 40 years of wandering in the desert and the eventual settling in the land which God promised to Abraham and Sarah, the first people involved in a monotheistic relationship with God. The Torah represents the growth of the community which is eventually called Jews (Israelites is the first way in which the people was referred to as a collectively named people and later with the rise of the kingdom of Judah, the surviving community of Israelites is called Jews which is a derivation of Judah).

Suggested Learning Activities --

Provide each learner with their own copy of a Chumash. Either a Plaut or Hersch Chumash will be fine. Begin by telling them the names of the five books and their order. Present briefly the major storyline from each book. Once you have told them what is contained in each book help them find the different books, chapters and verses on a page of the Chumash. Then try some, or all, of the following activities which will give the students an opportunity to use their new skills and which will allow them to learn directly about the unfolding of the Torah story and its general progression.

Create a list of books and chapters and verses which will require the learner to search through the text. Divide the class into five groups, one for each book. Tell the class both the Hebrew and Anglicized names for the books. Try to use the Hebrew names since it is a unique opportunity to reinforce the fact that the books do in fact have Hebrew names which provide the appropriate keys for the content of the five books. Provide the students with a list which you think will touch upon points which are important in the Torah.

For example, the verses for the Genesis group could contain a verse from each of the following events: creation, Adam and Hava, Noah, the tower of Bavel, Avram and Sarai, Abraham and Sarah, the binding of Isaac, Isaac and Rivka, Esau and Jacob, Jacob and Leah and Rachel, the Zilpha and Bilha, the twelve children of Jacob, the struggle between Joseph and his brothers, Joseph being brought to Egypt, the reunification with Joseph and his brothers, Jacob's death. By doing this for each of the books and having the groups present to each other they will learn the important topics of text.

You can also divide the class into groups according to their Bar/Bat Mitzvah dates (for those who became Bar/Bat Mitzvah) and according to the portion of the week of their birthday. By dividing them up this way you can reinforce the idea that each person has a special connection to each and every portion in the Torah and you also reinforce the idea that all of the Torah potentially has something to teach the community. Ideally there will be enough people in each group so that there will be enough people to present major ideas of the five books. One way to ensure that each book will be presented fully is by providing them with a guide of key verses for each book and request that in addition to re-reading their Bar/Bat Mitzvah portion or birthday portion that each group should locate key verses and summarize the flow of the book based upon the verses. This will require a precise guide which you think represents significant key concepts of the Torah.

LESSON 2: NEVIIM

The activities of the prophets, that we know of, are recorded in the second section of the Tanach, it is called Neviim. The Hebrew word for Prophet is Navi which means utter and it applies to a person who delivers the word of God to humanity. A prophet is also called a seer which refers to the prophet's ability to see both the actions of people and the intentions of God through a unique lens of divine inspiration. Some of the earlier prophets are said to have supernatural powers and were known as being able to perform miracles. The prophets had a significant role in vocalizing the problems both politically and socially of the communities of their time. Mostly the prophets spoke out

against injustice and the immoral behavior of the community which was supposed to be involved in a covenantal relationship with God. The prophets are commonly divided into two categories, Oral Prophets and Writing Prophets. The Oral Prophets are recorded in the prophetic books of Judges, Samuel and Kings. The literary Prophets and the later Prophets are recorded in Isaiah, Jeremiah, Ezekiel and the Twelve Prophets Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi. The reading of the Haftarah which takes place in synagogues on Shabbat are from the books of Joshuah, Judges, Samuel, Kings, Isaiah, Jeremiah, and Ezekiel. The tradition of reading the Prophets in synagogue began when the Jewish community was banned under Roman rule from reading the Torah in public. The community chose instead to read common themes from Prophets, which was not restricted, in order that they might remember the general flow of ideas represented in the Torah text. The Prophetic selections which are read today on Shabbat are thematically related to the Torah portion.

Suggested Learning Activities --

Torah Aura has a great instant lesson on the Prophets. The lesson focuses on major Prophets and the details of their prophecy. This would be an interesting introduction to the general and common themes of the Prophets (see Appendix).

As suggested in the lesson on Torah you could divide the class into five groups and have them, according to key verses of the Prophets, address the general topics of each prophetic selection which is matched with the Torah portion of the week.

Likewise you could divide the class into seven groups for the major Prophets and then twelve groups for the minor Prophets and have them read selections which summarize or address the major concerns of each Prophet.

An interesting activity would be to discuss the ways in which Dr. Martin Luther King Jr. and Ghandi are modern day Prophets. Allow the class to

discuss the ways in which Biblical prophecy and contemporary prophets are alike and different. It is okay to refer to King and Ghandi as Prophets?

LESSON 3: KETUVIM

The Ketuvim, or Writings, are comprised of Tehilim, Mishle, Job, Shir HaShirim, Ruth, Ekha, Kohellet, Esther, Daniel, Ezrah-Nehemiah, and Divre HaYamim (once again you have a unique opportunity to teach the learner that there are Hebrew names for the sections of the Hebrew Bible and you might also want to consider giving the class the Anglicized names as well so they will know if they are already familiar with at least some of the books, if only by name.) The Ketuvim represent a broad spectrum of concerns and ideas from the sacred nature of the Tehilim to the erotic nature of the Shir HaShirim. The broad span of topics will make this lesson challenging in terms of what you will be able to cover if your time is limited. The Ketuvim, in addition to being valuable text, are read during on specific occasions. Tehilim are found throughout the prayer-book and have been incorporated into many life cycle events, Shir HaShirim is read in some Sephardic settings every Shabbat in the pre- Kabbalat Shabbat service as well as being popularized love poetry for weddings, The Book of Ruth is read on Shavuot, the Book of Esther on Purim, and Ekha is read on Tisha B'Av.

SUGGESTED LEARNING ACTIVITY--

It might be most helpful to present the learners with a encyclopedic summary of the individual sections of text and then provide them with very brief selections of text they might already be familiar with. For example for the book of Kohelet you could say, "The book of Kohellet opens with "Kohellet, son of David", thus, the book is commonly attributed to King Solomon who was the son of David. Some scholars believe it was written during the period of the Second Temple. In content, the book contains a highly pessimistic outlook on life. Verses such as, 'Vanity of vanities, all is vanity.' is a major assertion of the text. The underlying lesson of the text is that nothing in life is worthwhile. All of life's experiences have no real value because there is 'nothing new under

the sun' and that humanity's efforts are 'only a striving after the wind'. The book concludes with a rather uplifting message which is that although life is truly beyond our human comprehension, in the end God will not fail humanity. It is important to 'fear God and keep God's commandments, for this is the whole duty of humanity.' The book is quoted often because it contains practical wisdom in relation to the conduct of humanity and human relationships."

After presenting a few texts in this manner you could ask the learners to express the ways in which these texts are universal in their message. Are there instances in today's world which reflect the themes of the Biblical texts? Where are these ideas presented?

LESSON 4: MIDRASHIM

The word Midrash comes from the root שׂרַר, meaning to search, seek or expound. The collection of works called Midrash are texts which seek out meaning in the text of the Tanach. The term Midrash is used in reference to expounding words of the Tanach. There are four major methods of looking at texts in a Midrashic manner. They are the literal meaning or Peshat, hints in the text or Remez, and simple expositions of the text or Drash, and then mystical interpretations or Sod. The Abbreviation for these four terms spell out Pardes which means fruitful garden.

Midrash can be divided into two major categories. There are Midrash Halacha which are about the legal aspects of the Tanach and their lessons. The dates of these midrashim are between 30 BCE and 500 CE. There are three major collections of Halachic Midrashim, Mekhilta (on Exodus and Passover), Sifra (Leviticus), and Sifre (Numbers and Deuteronomy). There is Midrash Aggadah which is more concerned with ethical teachings and expounding on the lives of the biblical characters. The person doing midrash will use either of the four categories to present the lesson of the text. Oftentimes the moral teaching of the text will be presented.

Midrashim can be found throughout the Talmud (which will be covered in detail in the next two lessons). Also there are specific collections of Midrashim,

the largest of which is Midrash Rabbah which is an elaborate collection of Midrashim on the Torah and the Megillot. The collection was compiled at various times between the 3rd and 12th centuries. Midrash today serves as a vehicle for a teacher or presenter of text to give a homily.

The teacher should have a copy of Bialic's Book of Legends which is a wonderful collection of popular midrashim. Also on hand should be copies of Bereshit Rabbah either in text form or copies of major translated sections of text.

Suggested Learning Activity --

Take a section of Torah text which is interesting for the class. Perhaps when you study the Torah texts together you will have a good guess as to which sections of text were most compelling or problematic. Take those verses and look them up, as a class, in the Book of Legends. Take, for example, the binding of Isaac (see appendix for selections from Bialick's collection). Look up the verses in the Chumash and ask the class if there are any unusual issues presented or any parts of the text they find particularly difficult to understand. Remind the class that the world of the authors of midrashim was deeply immersed in the world of Torah and text and their familiarity with the text, rules, and traditions is much different than one which one normally finds in a Reform or Conservative context. Look up the text on this subject and read the selections out loud. Discuss the ways in which the author of the midrash addressed the perceived problem or issues. Which literal meanings are examined, are there any interpretations the class did not foresee. Allow the class to look through the Book of Legends and allow them to become familiar with the topics upon which there are midrashim in this collection.

In subsequent lessons on the holidays it will be helpful to keep this text in mind as there are many wonderful midrashim about the holidays which shed a different and perhaps deeper light on the significance of our yearly calendar.

A follow up to this process could be allowing the students to disagree with a particular midrash and allow them to write their own version or interpretation of Torah text. (Halachic Midrashim are probably not very

relevant nor particularly compelling for most people in a Reform and Conservative setting, thus, it is advisable to work with Aggadic Midrashim.)

“Just as the Bible is the foundation of Judaism, the Talmud is the central pillar supporting the entire spiritual and intellectual edifice of Jewish life.”

-- Adin Steinsaltz

The Talmud is made up of two components, the Mishnah and the Gemara.

LESSON 5: MISHNAH

The Mishnah is a code of Jewish law which was written during many generations by Rabbis who were called Tanaim between 30 BCE and 200 CE. The body of Mishnah was edited and compiled by Rabbi Yehudah HaNasi who died around 220 CE. The Mishnah is divided into six parts. The six parts are Zeraim, Moed, Nashim, Nezeikin, Kodashim, and Tohorot.

Zeraim (Seeds) deals with regulations governing public and private prayer and laws concerning agriculture and the produce of the fields and vineyards. Special attention is paid to the laws of tithes, mixed planting, the Sabbatical year and first fruits. Since the Jewish people were originally an agricultural people it is not surprising that the first book of Mishnah is devoted to agricultural topics. There are eleven sub-divisions, or tractates, of the book: berakhot (blessings), peah (corner [of one's field]), demai (doubtfully tithed), kilayim (mixtures), sheviit (sabbatical year), terumot (contributions [the priest's portion]), maaserot (tithe), maaser sheni (the second tithe), hallah (dough), orlah (uncircumcised fruit), bikkurim (first fruits).

Moed (Festival) deals mainly with the laws concerning the festivals. Special attention is paid to Shabbat, Pesach, Rosh Hashanah, Yom Kippur, Succot and the fast days. Although most of the regulations are in connection with the ancient practices of the Temple, the ideas of Moed are still applicable today. Most of the rituals of the home and synagogue are derived from Moed. The Hagaddah of Pesach is mostly derived from this section of Mishnah. There are twelve sub-divisions of this book: shabbat, eruvin (mergings), pesachim

(paschal lamb), shekalim (shekels), yoma (the day of atonement), sukkah (booths), betzah (egg), rosh hashannah, taanit (fast), megillah (scroll), moed katan (minor festival), hagigah (festival offering).

Nashim (Women) is mostly devoted to the laws of marriage, divorce and family life. Since the Jewish home plays such a significant role in Jewish life this is one of the most important sections of Mishnaic text. The laws of the ketubah, and the get, vows, and permissible marriages is detailed in this section. There are seven sub-divisions of this book: yevamot (sisters-in-law, ketubot (marriage deeds), nedarim (vows), nazir (Nazarite), sotah (a woman suspected of adultery), gittin (bills of divorce), and kiddushin (betrothals).

Nezekin (damages) deals mainly with regulations governing relations between people and society. Special attention is paid to the laws of damages and compensations. The parameters of the court system and judges is described in this section of the Mishnah. The relations between Jews and non-Jews is also dealt with here. Nezekin is divided into ten sub-divisions: bava kamma (the first gate), bava metzia (the middle gate), bava batra (the last gate), sanhedrin, makkot (lashes), shevuot (oaths), eduyyot (testimonies), avodah zarah (idolatry), avot (fathers -- also known as pirkei avot or ethics of the fathers), and horayot (rulings).

Kodashim (holy things) is concerned with the regulations of the Temple procedures and the sacrifices. The specific details of the sacrifices, who can do them and when are specified in this book. The dietary laws are contained in the tractate of hullin. There are eleven sub-divisions of kodashim: zevachim (animal sacrifice), menahot (meal-offerings), hullin (ordinary or unhallowed), bekhorot (firstlings) arakhin (valuations), temurah (substitution), keritot (excisions), meilah (sacrilege), tamid (daily sacrifices), middot (measurements), and kinnim (bird's nest).

Tohorot (purity) is devoted to the laws of personal hygiene and the purity of the levites. The Torah specifies that the camp of Israel shall be holy and this is understood as being free from defilement. Contact with corpses was the main source of defilement and it was also the main source of contagious disease. The purification rites of the Temple are specified in this book. The

purity laws remain as important aspect of Jewish life. Tohorot has twelve sub-divisions: kelim (vessels), ohalot (tents), negaim (leprosy), parah (heifer), teharot (purifications), mikvaot (ritual baths), niddah (menstruating woman), makhshirin (preparations), zavim (those who suffer from secretions), tevul yom (immersed during the day), yadayim (hands), and uktzin (stems, or stalks). All together there are sixty-three tractates in the Mishnah which is mostly written in Hebrew.

Suggested Learning Activity --

Bring in one Hebrew version of the Mishnah, the edition by Hanuch Albek is rather easy to locate in any good Jewish library and one translated version of the same book, the version by Adin Steinsaltz is a beautiful and easy to read translation. Take one section of the Mishnah and read what the Tanaim discussed about one particular topic. For example, look at Bava Metzia chapter one. In the Steinsaltz edition this is found in Volume I, Bava Metzia, part I, on page 7. The issue being presented concerns two people and the ownership of a garment. Both of them claim that the garment belongs to them. The way in which the situation is resolved is that the garment is cut into two pieces. Without analysis of the answer take the opportunity to read the next page which continues the discussion (stop before reaching the Gemara). Keep the discussion in mind for the next lesson on Gemara and continue the discussion using the same text, the gemara of which is found on pages 9-106.

LESSON 6: GEMARA

The Gemara, also called the Talmud in that the Mishnah and Gemara together make Talmud, is the collected discussions of the Rabbis who lived after the Mishnah was completed from 200 CE until 500 CE. These rabbis are referred to as Amoraim. There are two Talmudim the Yerushalmi Talmud which was written in the land of Israel and the Bavli Talmud which was written in Babylonia. The Gemara mainly is dedicated to legal discussions on the laws

in the Torah and the Mishnah. All of the legal decisions in the Talmud are the basis for Jewish law. Other parts of the Talmud which are aggadic address legends, parables, and ethical discussions. The Gemara is written in Aramaic. The Talmud Bavli deals with thirty-seven of the sixty-three tractates of the Mishnah. Rashi (Rabbi Shlomo ben Yitzhak, 1040-1105) was the first scholar to write a guide to the Talmud and his commentaries are regarded as an indispensable companion to the Talmud by scholars throughout history. [The Tosaphot are comments of Rashi's students which mainly discuss what Rashi had to say about any section of text. Ein Mishpat offers a cross reference of the Code of Maimonides (1135-1204) which also contains early versions of codified law. The Mesoret HaShas which appears in the column on the inner side of a page of Talmud, it offers a cross reference to other sections of Talmud.]

SUGGESTED LEARNING ACTIVITY --

Continue the exploration of the section of text from Bava Metzia. Note that the Gemara is much longer than the section of Mishnah. Examine the different issues presented or examined by the Amoraim.

One way of delving into the process of Talmud is to have the class recreate the process of Talmud in our own time. Provide the class with a section of text on Kashrut. Have the class provide the Gemara on the Mishnah. Select a class recorder who will record the conversation on a huge piece of butcher paper around the mishnah text. Keeping the layout of the Talmud page in mind allow the students to mention other points of reference from other sections of Talmud which they might not be able to site precisely but rather in theory and in terms of halacha.

Also see appendix for the Torah Aura instant lesson on "What is Talmud?".

Resource Materials:

The Talmud: The Steinsaltz Edition: A Reference Guide. This is an excellent guide to the Talmud. This edition contains helpful summaries, excellent timelines, and a guided explanation to the Talmud.

A Page From... The Torah, The Talmud, The Midrash, The Mishneh Torah, The Shulchan Aruch. UAHC, NY, NY, 1977.

The Encyclopedia Judaica. Use for all basic information on texts, their content and their dates.

II. History

Notes to the Teacher:

This unit of lessons has been structured on a highly interactive and experiential model. One way of providing learners with memorable moments during their education is by offering an unusual opportunity which has learning as an intended outcome. In the following six lessons you can give your learners the chance to interact with their Jewish history by allowing them to bring it to life.

This unit will require the instructor to have a concise outline and timeline of History which will 1) provide the learner with facts they can easily digest, 2) include pre-determined opportunities which the learners can "act-out" and become actors in History and 3) provide the learner with a helpful learning tool which will help them to remember important highlights of Jewish history (see appendix for an example of a timeline).

Your text for this unit will be the Tanach, at first, and, later, a variety of History books. The Tanach is used since it contains our early History. This unit requires a great deal of creative insight to the text. A helpful resource for this unit, as well as subsequent ones, is Peter Pitzle's Our Father's Wells. When you use midrash, be sure to identify and differentiate. You will most likely want to use a variety of texts which provide a variety of approaches to the text because this will encourage your learners to feel as if all approaches to text are valid, including their own. Thus, your learners will heighten their interest in what they are learning and will encourage them to do further Historical exploration.

For non-biblical moments of Jewish history the best approach is an atlas like the Historical Atlas of the Jewish People by Eli Barbavi (1992, Schocken Books: New York). Not only are there easy to read sections and summaries of history but by using an atlas it might be easier for the learner to appreciate the historical progression.

The objective of these following lessons is to provide the learner with an experiential confrontation with their history which will enable the learner to

articulate in her own words the potential emotional realities and ramifications of our Historical process and progression. The learner should be able to recall roughly the key points of History which are important to their concept of History. While all major events will be touched upon, it is the challenge of the learner to find individual meaning in the lessons of our History.

OBJECTIVES OF HISTORY UNIT:

By the conclusion of this unit the learner should be able to recall some of the key points of Jewish History.

The learner should be able to express in his/her own words how it might have felt to be a major character in any given period of History.

KEY CONCEPTS --

- We are reflected in the characters of our early History. Their issues are ours, their struggles are ours, their failures are ours.
- There is much we don't know about our early History which leaves room for midrashic interpretations. This period of our History, as recorded in the Tanach, reiterrated through archaeological excavations and cross-referenced with other available cultural artifacts in the Ancient Near East, is rich in texture and the fabric of the History can be completed by our study of its lessons.
- There are points in history when the Jews survived or thrived in various 'host cultures" such as in Persia or in Eretz Yisrael under Roman or Greek rule.
- Jews continually updated their tradition and understanding of what it means to be a Jew through the Talmud, and through commentators on Jewish law such as Maimonides.

HISTORY LESSONS

You can begin your unit on History with the following activity;

Have the learners write on index cards answers to the following questions:

Where do your families come from? How do you know? what rituals do you know of that were passed down to you from your ancestors? How do you think we are in common with the Jewish people who have lived throughout the past 3000 years? How do you think Jewish traditions have been preserved throughout history?

Once they have answered the questions ask them to find members of the class who come from similar backgrounds. These groups will serve as Family Groups Through History. Throughout the rest of the program ask the class to please stay with their family groups. ("Others" will be broken up to later represent other geographical locations, empires, etc. Also occasionally people will be taken away from their families to help populate other regions.)

History program -- This program is designed to give the learner a palatable synopsis of the major points of Jewish history. The following highlights are in no way exhaustive but they do suggest the main emphasis of how this unit on History can be presented. The goal is to have a fun and interesting-to-remember encounter with the points of history that have significantly defined the convictions, theology, and practices of our people through history.

One way in which the learner can be involved in history is by giving them the opportunity to act out history as if the learner is one of the characters of history. The learner can be periodically stopped mid-stream of their role playing and asked to tell the class members who are not participating how they feel at any given moment. By asking the learner to become a part of history in this way they can experience history in a uniquely memorable fashion (highlighted names are suggestions for hand-picked class members). Another way of making this unit particularly interactive is by labeling the room with signs of locations which coincide with the points of history to be covered in the lesson.

Creation: In the beginning **God** created. In six days God created everything, the heavens and the earth... the firmament and the waters, the creepy crawly

things and beasts of the water, land beasts, grass and vegetation and people. And on the seventh day, God rested from working and had the first Shabbat. God gave **Adam** and **Eve** a small section of this creation, The Garden of Eden, but they were not content having one little slice of this pie. Adam and Eve intentionally deceived God and as a result their creator expelled them from their new home and cast them into the real world. In the real world they were fruitful and they multiplied and there were many generations until the time of Noah.

The Flood; The people [in the year 1656 (or 2105 BCE)] were a confused lot. God had proscribed a set of laws which would make living on the newly formed world pleasant and fog free. However, the people became twisted and wicked and preferred to listen to rap music rather than the teachings of God. This made God upset and God planned to destroy the evil creation with a mighty flood. However God had a plan. Still tired from all of the work done 1656 years ago God chose the one righteous man, **Noah and his lovely wife** to carry on life as we know it on earth. The flood came and went and God promised Noah that he would never lose his temper again.

Avraham & Sarah & the Akedah; [By the year 2018] God decided to pick a people to carry out a righteous plan. God needed a strong, stubborn, headstrong, intelligent, beautiful, and righteous people to carry out the master plan. So God chose Abraham, wouldn't you know it the son of an idol maker. This was God's teachable moment in history. God picked Avraham and Avraham picked God and everyone was happy. Except for Sarah. For she had no children. But she was happy in her old age because she had Avraham, God's chosen leader. Until one day a ministering angel came to Sarah and told her that she would soon give birth. She laughed so hard that she scared herself. But when she gave birth to **Yitzchak** she remembered this laughter and thus called her child laughter. And there was Yitzchak.

Little did Sarah know however that her only son would be taken away from her. For God challenged Avraham and told him to sacrifice his son. (Let us not forget that all the years when Sarah could not have children, Sarah provided her handmaid for Avraham to continue his lineage... thusly was born Yishmael the patriarch of the Muslim people.) So Avraham sacrificed his beloved, Yitzchak to God. But this is not the end because before all of this

happened, God provided a substitute sacrifice (kinda like a vegetarian hotdog) for the sacrifice... and so today we have the dramatic story for our Rosh Hashannah service. And a great story.

Yitzchak & Rivkah ... Yaakov & Esav : Yitzchak grew up to be a big strong boy and he married **Rivkah**. Rivkah gave birth to twins, Yaakov and Esav, two loving brothers. **Yaakov** became the next patriarch. Yaakov and his four wives, the two we are most fond of being **Leah and Rachel**, in total gave birth to twelve sons. These twelve sons, the most favored being Joseph and Benjamin, Reuven, Shimon, Levi, Yehudah, Isahar, Zevulun, Naftali Gad, Dan, Asher. carry us into the story of how we Jews ended up in Egypt. You see, Joseph was brought into Egypt and sold into the house of Potiphar. Joseph eventually became viceroy of Egypt and helped Egypt profit from 7 years of famine. A multitude of people, including the Jewish people, had gravitated to Egypt since Egypt was the only land in which there was grain to buy and work to be paid for. Joseph's family eventually joined him in Egypt, Yaakov died in the year 2255 or 1506 BCE.

WE WERE SLAVES IN THE DESERT FOR 400 YEARS

Moses; **Moses** [was born in 2368 and] was taken into the house of Pharaoh. After he ran away he was a sheep herder in the Sinai where he married Zippora and had a revelation at the burning bush. God chose Moses to free the people Israel from slavery. God put the 10 plagues on the Egyptian, and we quickly left Egypt.

Sinai; The children of Israel wandered in the desert for 40 years. Moses went up to Mt. Sinai and came down with the 10 commandments, the entire Tanach, and all of the oral tradition. And the people Israel stood at the bottom of Mt. Sinai to receive their new doctrine and covenant. While in the desert, Moses began to indoctrinate the people Israel. Animal sacrifices, as prescribed in the Torah began. A Tabernacle, or Mishkan, was built to protect the tablets. This holy ark moved as the people moved their way into the promised land. After 40 years the people finally gained entrance into the land of Canaan, the land which had been promised to them by God.

Canaan ; The children of Israel conquered the Canaanite valley and territories and began to have a king-like existence in the land and with the people who were living there previous to their arrival. They conquered, were conquered, conquered, were conquered, etc.

Shaul was the first of 43 kings. [These kings reigned for a total of 456 years until the destruction of the first Beit Hamikdash.] **David** became the King of Israel in Jerusalem [in 2892 or 869 BCE.] David began accruing mass wealth in his successful kingdom and he, by the time of his death had prepared many of the supplies needed for building the Beit Hamikdash. In his lifetime King David wrote The Book of Psalms some of which are included in the prayers we recite on Friday nights. King David conquered lands which G had told him to and as a result had too much blood on his hands to build the first Temple himself, so his son **Solomon** built it in 827 BCE. The Holy Ark was housed in the Beit Hamikdash. In Shlomo's lifetime he wrote Proverbs, Ecclesiastes, and The Song of Songs. He is regarded as the wisest man of all time. After the Reign of Solomon many lesser kings ruled over a slightly rambunctious people.

The kingdom was split into the Northern kingdom, called Israel and the Southern kingdom called Judah. We are thusly called Jews. These kingdoms were on good terms for the most part.

The Babylonian siege of Jerusalem and the southern kingdom took place in 3338 or 423 BCE. All of the wealth which was protected by the walls of the Temple were confiscated and taken to Babylonia. Many people were killed in the siege and while some Jews remained in the land of Judea many people were taken to exile in Bavel. Others fled to what was later to become France, Germany, and Spain. The Northern kingdom, conquered by the Assyrians led to a huge exile. Most of the tribes were lost as were all traces of the tribes. Today groups of people in Africa and India are claiming to be these lost tribes.

The Persians conquered Babylonia and the **King Achashverosh II** (366bce) ruled from Shushan. Informed by **Haman** that the Jews were plotting an uprising against their ruler in exile, the king decreed to exterminate the Jews. Queen **Esther**, a closet Jewess, revealed her identity and saved her people for almost certain extinction. On the 14th and 15th of Adar 3405 or 356 BCE,

the Jewish people celebrated their survival. Today we remember this by celebrating Purim.

Daryavesh II the son of Esther and Achashverosh allowed the building of the second Beit Hamikdash in 353bce, 70 years after the destruction of the first. And the Jews continued to prosper both financially and scholarly in Bavel.

The next couple of hundred years many aspects of Judaic practice were established. Daily prayer, the Shmoneh Esrei, Kiddush, Havdalah, and the regular individual blessings. The rulership of the land of Israel changed hands and directions several times from the Egyptians, the Syrians, back to the Greeks, and eventually, with the ruling of Antiochus into the hands of Hellenists. They, in connection with the Greeks, conducted a harsh program to eliminate Jewish religious observance in the land of Israel.

The Greeks enforced severe penalties [in 3610 or 151bce,] for Jews who kept the religious laws of Torah, especially Shabbat, circumcision, and marriage. After years of physical and spiritual destruction in the land of Israel, a small band of fighters, **the Maccabees**, had grown into a national movement and they gained control of the Beit Hamikdash. The Beit Hamikdash had been misused for years and many things needed repair or replacement. Most of the holy utensils were ritually impure, and there were also no ritually pure supplies stored away for the services. The most difficult to obtain was oil, but a small container was found, and although normally sufficient for one day, it miraculously burned for eight festive days in a makeshift menorah. Today we remember the perseverance of Judaism and Jewish spirit by celebrating Hanukah.

Shortly thereafter the Romans conquered Jerusalem. Consequently Torah scholarship flourished as it had done previously. **Rabbi Hillel** was the most central figure in the re-establishment of the Sanhedrin, the Supreme court of the land, in the Bet Hamikdash. However, the lawlessness which pervaded throughout the land as a result of developing anti-Semitism, frequent change in leadership, etc. , led to the withdrawal of the Sanhedrin from the Bet Hamikdash. Eventually the entire city was captured by Roman legions and on the 9th of Av 69ce, the Second Temple was destroyed.

GO TO YOUR FAVORITE EXILE LOCATION

(post exile locations on pieces of construction paper around the room and have the learners become the diaspora or spreading out of the Jews according to the questions posed at the beginning of History unit. For example if the learner said that their family comes from Poland have them “go to” the Poland sign)

The oral law was written down due to fear of losing it all together, even though it was intended to be carried down orally. They were written down in cryptic notes or shorthand... this is the Mishna. And people talked about the Mishnah written from 30 BCE until 200 CE for many generations and they began to interpret it. As it was passed down there was a fear that its interpretation would also be forgotten... this is the Gemara written from 200 CE until 500 CE.

Many strong centers of Jewish scholarship were established globally. These communities kept in close contact with the communities in Israel, England, Germany, Sicily, Spain, Paris, and Persia.

In 4374, or 614 CE, Jews were allowed to return to Jerusalem under Persian rule. And although ownership of the land changed hands from the Persians to the Romans... The descendants of Ishmael, remember, the first son of Abraham, began to follow the revelations of Muhammad, their prophet. They became a new religion in 637 CE. The Muslim Arabs began to conquer many countries including Babylonia from the Persian Empire, Syria, Egypt, North Africa, Spain, and Israel.

In 661 the Muslim Arab Caliph of Yerushalyim built a large wooden mosque on the site of the Beit Hamikdash.

The next chapter in Jewish History, from 1040-1492, begins with the emergence of great scholars in the regions of North Africa, Spain, Germany, and France, which developed into a new era of Torah scholarship. In this chapter are the beginning of the codification of the laws of the Talmud (led by Maimonides) and the great commentaries to the Talmud (led by Rashi). The chapter concludes when the Jews were expelled from Spain, after having been

expelled from England, France, and Austria, and having been decimated by persecutions and local expulsions.

Throughout this time when we were expelled from a plethora of countries, we continued to move, become friendly with existing governments, attempt to survive scholarly and ritually and when expelled again we were informed as to where the safe places were. Migrations happened all over the African and Eur-Asian continents from far reaching places a Siberia, to Tzfat, and Northern Africa. Consequently, many Jews began to make the long trip to New Amsterdam (New York), 1654 CE, to become involved in the extensive shipping trade route which was a global endeavor.

In 5458, or 1698 CE, the **Bal Shem Tov**, the founder of the Chassidic movement was born in Poland. The entirety of his life he encouraged Jews living in Poland and Eastern Europe to become involved in a serious mystical application of Judaism. His sect was primarily responsible for the survival of rituals and traditions in Eastern Europe.

This grim period in our history is saturated with millions of accounts of massacres, Talmud burnings, and stake burnings from Rome, to what would soon become Russia, Germany, and France. The constitution of the newly independent United States of America in 1787 gave Jews full equality with other citizens and this concept slowly began to spread to other countries. Jews were given restricted land to settle, in somewhat undesirable areas, in many countries and many Jews were forced to take non-Jewish names. This practice was very common in Germany and Austria. By the 1800's and late 1800's Jews had gained citizenship in most countries in Eur-Asia and Africa, although Muslim and Christian fundamentalists severely restricted and discriminated against Jewish businesses and institutions of learning. In the early 1900's pogroms began to occur in Poland, and Russia, Morocco (Casablanca) and Germany. Consequently 2 million Jews left over a 32 year period from Russia and they chose to go to America for economic reasons. Some idealistic groups emigrated to Israel to join the 20,000 already living there.

By 1900 there were 50,000 Jews in Israel and 1 million in America.

Meanwhile in Germany a group of Jewish intellectuals began to establish a new religion which is known today as Reform Judaism. The foundational efforts of the community were to reform the liturgy and allow the modern Jew to better fit in with their surrounding culture. Isaac Mayer Wise is one of the pioneers of Reform Judaism in America. In 1873 he organized the Union of American Hebrew Congregations, in 1875 he founded the Hebrew Union College in Cincinnati, and in 1889 he organized the Central Conference of American Rabbis. These organizations are alive and thriving today in America and around the world.

Although 500,000 Jews fought in World War I which began in 1914, 400,000 fighting for the Russian forces and 100,000 fighting for the Germans, Jewish towns were desecrated by their country's armies. Germany and Austria conquered territory with a total Jewish population of over 2,250,000.

Meanwhile back in Palestine, lived 85,000 Jews who were attacked by Arab nationalists in the northern regions of the country. The British took formal control of the violent situation in 1920.

In November 1938, Kristalnaght occurred in Germany which was a systematic looting of Jewish businesses and synagogues. Millions of Jewish books were burned. This event was the catalyst for many of the anti-Semitic actions which were to follow. Hitler gained a tremendous amount of power and was able to dream of the pure Aryan race through systematic ethnic cleansing. By the beginning of the Second World War in 1939, concentration camps had been established in greater Germany and as Hitler's territory expanded, so did the number and locations of death camps around Europe. 6 Million members of our families perished by the hands of the Nazi regime.

In 1948 the State of Israel was founded and the Jews officially had a homeland. Although the beginnings of the country were difficult, the country has survived. The Jewish communities in Israel, Europe, South America, Africa, Asia, and North America are growing and thriving despite the efforts of the Nazi regime to wipe out the Jewish race.

LESSON 1: BRIAT H'OLAM -- BEGINNING, MIDDLE AND END OF
Matriarchs and Patriarchs.

Suggested Learning Activity--

Begin with the story of creation. Have the students do a meditative experience in a large room. Instruct your students to lie on the ground in a comfortable position. Turn out the lights. If available, put on white sound to provide background noise which is soothing yet void of form. Using a story like reading of Bereshit, take your students back to the creation of the world. Be as descriptive as possible. When humanity is created use the second person singular and allow your student to become the first human-being.

Use this technique throughout the History unit and allow your learners to become the characters of the Tanach and History. This technique is effective with learners because it provides a fun way of learning which symbolically engages them with their History. They will also remember well how it felt to be Rachel, Abraham, Eve, Moses, Bat Sheva, etc.

LESSON 2: MOSES -- EARLY KINGS AND PROPHETS

Suggested Learning Activity:

You can assign each student or group of students, depending on your class size, to investigate one prophet. Torah Aura has a good instant lesson on the Prophets. Each student can research their prophet and the accomplishments of the prophet. The student should be able to articulate the challenges or distinguishing features of the prophet's time period that influenced or determined their prophecy. The students could also do a parallel exploration for the kings. The Kings as well as the prophets could be presented together.

LESSON 3: FIRST TEMPLE -- SECOND TEMPLE

Suggested Learning Activity:

Take the specifications of the Temple as listed in the Torah in parashat Terumah (Shemot 25:1-27:19). Divide the class into construction teams and have them graph out the specifications for the building of the tabernacle according to the Torah. Have the groups centered around task forces on building of the Ark, The Shulchan, The Menorah, The Kerashim, The Copper Mizbeach, and The Courtyard. Bring the groups together to present on their projects and the final products. Refer to the appendix for what is believed to be a close to accurate, based on the Torah understanding of what the Temple must have looked like. (see appendix for excerpts from the Stone Chumash parashat Teruma.)

LESSON 4: TALMUD -- GOLDEN AGES AND NOT-SO-GOLDEN AGES

Suggested Learning Activity:

Present the class with a community issue and have the class, a la Yavneh, solve the problem. You can assign roles and names with, when available, biographical descriptions of the Rabbis or the Ravs. Be sure that the class is familiar with the lay out of the Talmud page. Have a recorder write out the comments on a huge piece of butcher paper which can then be posted on the wall so that others in the community can see the work which is being done in the class.

For the Spanish period in the mid 15th Century have the students construct creative ways in which they could hide being Jewish. Discuss the pros and cons of hiding, and lying in order to preserve the community. The following questions would be appropriate: How is it possible to be Jewish without celebrating rituals, holidays, life cycle events or any other events which bring Jewish meaning into Jewish lives? What is the upside of being able to completely hide one's religion? What is the downside? Do you think that the day could come again when the Jewish community is forced to practice in seclusion like the Jewish community is 15th Century Spain?

LESSON 5: 16TH CENTURY -- 1948

Suggested Learning Activity:

Transform the classroom into the world by placing signs around the room with the names of countries. When the learners pick a country (everyone will need to be in one area) they will find descriptive packets which will contain specific information about their region and the status of the Jewish community. In this session each region will need to create a 7 minute presentation of their region's history for the class. The description should cover 16th through early 1940's. Obviously the description will need to be concise. When World War II strikes the participants should stand and the instructor should read a list of the total number of Jews killed in each major city or region. The student should sit when their region or a city in their region is mentioned. Those who are seated will ultimately represent the few survivors of the Holocaust and they will be told either to stay in their country or they will be told to relocate to Palestine or America.

LESSON 6: 1948 -- 1999

Suggested Learning Activity:

When class begins have them "escape" to Palestine and help in the founding of the new nation. Have them sneak in by boat and mountain range. They should encounter considerable problems from boarder police and should create new passports. They can be detained in Cyprus. Once they reach Palestine they should be put to work building cities of construction paper or poster board. Some members of the class could even escape to America and confront parallel issues and challenges while establishing community.

For a closing activity on the History unit, try the following activity. Break up the class into groups of three or four and have them discuss the following questions: Why did Jews remain as Jews? What were ways that Jews could ensure that their tradition was being passed down?

It is written in Deuternonomy 30:11-14 --

For this commandment which I command you this day, it is not too hard for you, neither is it far off. It is not in heaven, that you should say, "Who will go up for us to heaven and bring it to us, and make us hear it, that we may do it?" Neither is it beyond the sea, that you should say, "Who will go over the sea for us, and bring it to us, and make us hear it, that we may do it?" But the word is very close to you, in your mouth, and in your heart, that you may do it.

What does this section of Torah mean to you today? Does this section of text help you to understand the significance of our collective history?

Resource materials:

- The Tanach
- Robert M. Seltzer Jewish People, Jewish Thought .
This concise History book gives the reader easy to read and easy to understand historical information on each period and event in Jewish History. This book will be helpful for determining specific areas of History and will prove to be a good in class resource book for other interests of the student.
- Peter Pitzele Our Father's Wells.
This book will provide the instructor and the class with an alternative method for text exploration. This technique of bibliodrama allows for the participants to involve their own reactions and emotions into the action of the Tanach.
- Richard Elliott Friedman Who Wrote the Bible?
This book provides an historical answer to the book's title. This book provides a compelling case for the human creation and redaction of the Tanach. For those people in the class who do not think that the Torah was necessarily "given at Sinai" this book will provide an academic response to the question, Who Wrote the Bible?
- Harper's Bible Dictionary by Harper and Row
The resource book will provide an easy and quick explanation of biblical characters, events, and trends. Most Bible scholars use this as a quick reference.
- The Harper Atlas of the Bible
Full of fantastic photographs, illustrations and maps. Good tool for difficult biblical sections and for visual learners.
- Historical Atlas of the Holocaust by Macmillan
Maps and historical tracking of Holocaust.
- The Atlas of Modern Jewish History by Evyatar Friesel (1990).
This edition contains maps, charts and illustrations. Includes also demographics, Israel and World Jewry, and population studies.
- Reading Between the Lines: New Stories from the Bible by David A. Katz and Peter Lovenheim
This book is inspired by the stories of the bible and contains literary pieces as well as creative interpretations of the stories in the bible. This book

is not a basic informational text but rather a contemporary spin on the issues in the bible.

- The Teacher: An Existential Approach to the Bible. by Zvi Kolitz

This book presents the authors unique view of biblical characters and events, which sees humanity as being involved in a continuing confrontation with God. The biblical commentary generally focuses upon an analytical or homiletical approach to the Torah text.

III. Life Cycle

Notes to the Teacher:

This unit on Life Cycle is intended to provide basic factual information which is Halachically based. By providing factual information you will allow your student to make an informed choice about the subject matter of life cycle events and they will be better able to decide if the traditions fit with their religious convictions. By providing your students with Halachic information you will better equip them to decide on their own in the true Reform tradition.

However, you should also give equal time to the Jewish ritual options which are common today but which might not be Halachically prescribed. For example the lesson on Brit Mila should inform the learner of the traditional aspects of the ceremony but you can invite a Reform mohel or mohellet as a guest speaker to discuss what is common in our Reform communities today in terms of Brit Banot or baby naming ceremonies.

The lasting educational power of this unit can be enhanced by encouraging your students to have a show and tell section in each of this unit's lessons. By incorporating your student's experiences, it gives them an opportunity to reflect on the significance of the life cycle event they experienced with the class. By sharing their story with other learners they may begin to feel empowered as creators of ritual. A helpful and quite literal resource guide is Isaac Klein's A Guide to Jewish Religious Practice. This book will provide you with the traditional approach to the Life Cycle events.

This unit could be best supplemented by bringing in a variety of instructional videos on the life cycle events. The videos will inform the learner while providing an entertaining format. The material to be covered for this unit is very straight forward and it is recommended that the class attend the life cycle events before attending a class which presents the information. If possible it would be best to go to a life cycle event as a class and then have a debriefing session complete with a sheet of definitions of the major terms, events, objects, and the role of the individuals involved in the life cycle event.

If this is not possible it is a good learning device to have the learners act out the life cycle event or walk through the event using key definitional terms which will give them a basic working vocabulary on each life cycle event. For example as comprehensive list for Brit Mila would be: mohel, sandak, mogen, mila, periah, metsitsah, 8th day, kvatter, pdiyon ha'ben, peter rechem, and seudat mitzvah. The learner should become familiar and master these terms while understanding the relationship between the terms. If the best way for the learners to engage with the information is through frontal teaching, field trips to life cycle events, or re-enactment in the classroom the instructor will need to determine which method is most effective an appropriate for the group of learners.

OBJECTIVES OF THE UNIT:

The learner should be able to name and identify the unique rituals, individuals, and customs associated with the life cycle events.

The learner should be able to express which rituals and customs with which they agree and disagree and why (there may be some learners who are not interested in agreeing or disagreeing but rather in the basic attaining of knowledge).

KEY CONCEPTS:

- One way in which our community brings God into our lives is through the enactment of religious ritual during momentous occasions.
- The Life Cycle events are full of rituals which represent Jewish values of family, continuity, tradition, and the presence of God in our lives.
- Life Cycle events can help create a sense of community.
- The celebration of Life Cycle events are an appropriate arena for a Jew to personalize their tradition and express their Judaism.

LESSON 1: BIRTH

Suggested Learning Activity:

One way of welcoming a new member into the community is by wrapping the child in a wimple. A wimple, or swaddling cloth, can be decorated by the family members, community members, and friends and presented to the newborn child. The cloth is then used to wrap the Sefer Torah when the child becomes Bar/ Bat Mitzvah and ultimately the cloth can be sewn into the fabric of the wedding chuppah. Your class can “give birth” to a new child and symbolically go through the steps a family might go through when deciding how to handle the brit mila, brit banot, or baby naming ceremony. This child, then can be symbolically taken through the cycle of this unit. A scrap book of sentimental items and photographs can be started at this celebratory occasion and added to throughout the cycle.

LESSON 2: CONSECRATION -- BAR/BAT MITZVAH

Suggested Learning Activities:

Since Jews are commonly called the “people of the book” one way of personalizing the consecration ceremony is by presenting the student with a good Jewish book. You can have your students pick the book they would have wanted to receive during their consecration and say why they would have liked to receive that particular book.

For the Bar/Bat Mitzvah ceremony you can have your class decide what books they want to donate to the Temple library in honor of the occasion, what type of center piece they could choose which would reflect a Jewish value. Perhaps it would be interesting to design a center piece around the theme of Jewish books.

LESSON 3: MARRIAGE

Suggested Learning Activities:

Have a couple in the class get married. Make sure that they have a ketubah (preferably a translated Orthodox and a translated Reform text),

chuppah, ring(s), a napkin for the bedekken, a room for yichud, and both an Orthodox and a Reform officiant. Then, do the wedding. The ceremony can be done a variety of ways, you can do an Orthodox ceremony first and then a Reform one. You can do an Orthodox ceremony and have the Reform officiant interrupt when they would do something different, having them explain the differences or the other way round.

You can also have the class design a program for a wedding which explains the different sections of an orthodox and a reform ceremony.

LESSON 4: CREATING JEWISH LIVES AND JEWISH SPACE IN MARRIAGE ; DIVORCE Suggested Learning Activities:

Have the class make a Jewish doll house or cartoon strip which describes Jewish activities which constitute a Jewish home.

Have the class do an episode of "Leave it to Beaver" or any other popular family television program which would require characters to solve problems in a Jewish way. The problems could be as simple as, how to handle life when your kid asks for a ham and Swiss cheese sandwich for lunch or how to respond when your daughter brings home her girlfriend. By having the student design the issues as well as their Jewish solutions they will learn that Judaism is a value laden system which suggests a way of life according to Jewish values.

If it seems that these activities would not work with the learners consult with a local Beit Din and have a rabbi or sofer come in to do a presentation on writing a get.

LESSON 5: DEATH AND MOURNING

Suggested Learning Activity:

Have the class design a program for a non-Jewish person attending an orthodox funeral who will then visit the home during shiva. Issues such as why Jews traditionally don't send flowers to mourners or rituals at grave site should be included. Any information the non-Jew would need should be provided.

Resource Materials:

- A Guide to Jewish Religious Practice by Isaac Klein (JTS)

This guide provides the reader with all traditional basic information on life cycle events and holidays. This information is organized in a user-friendly fashion and makes in depth research or simple last minute look-ups easier.

- The Complete Book of Jewish Observance by Leo Trepp (Behrman House).

Comparable to the Klein's Guide to Jewish Practice, this book provides a second (or first) opinion and thoughtful organization of holidays and life cycle.

- The How to Handbook for Jewish Living and The Second How to Handbook for Jewish Living by Kerry M. Olitzky and Ronald Isaacs (KTAV).

Two great resource books which will provide the reader with the basics on how to do or make ritual items and foods from a sukkah to tzitzit.

- Introduction to Judaism : A course outline by Rabbi Stephen J. Einstein and Lydia Kukoff (UAHC).

This introduction to Judaism book provides an excellent bibliography and terms section as well as creative suggestions for presentation of materials.

IV. Calendar and Rituals

Notes to the Teacher:

This unit in particular presents a plethora of teaching options. You could chose to place the holidays in their historical context and examine them from the time the holiday began. You can, if your class is particularly well versed in the celebration and observance of the Jewish year, teach the cultural diversity of Judaism through holidays. Likewise, if your group is competent in this subject area and they need a good challenge, have them volunteer for teaching a lesson to the class.

By having the student prepare lesson plans for teaching a class on the holidays you can help them with their lesson writing skills, you can begin a lesson plan bank on the holidays, and you can help the teacher experiment with other styles of teaching they are not comfortable experimenting with in the classroom. Although the lessons should be geared towards the adult learners the author of the lesson plan should give concrete suggestions on how to modify the lesson for a younger group of learners. In addition you can help your teachers access and utilize resource materials which you feel is appropriate for their edification. Once the teacher has taught the class, ask them how they might modify the lesson to be appropriate for the grade they teach in the school.

A text which is helpful for this unit is Isaac Klein's A Guide to Jewish Religious Practice. The Union of American Hebrew Congregations and the Central Conference of American Rabbis also have a variety of books about the Jewish calendar which contain helpful information which will enable you to give your students a complete understanding of the events of the Jewish Calendar. One of these books is Gates of the Seasons: A Guide to the Jewish Year. The Jewish Publication Society has a series of Anthologies on Rosh Hashannah, Yom Kippur, Sukkot and Simchat Torah, Purim, Pesach, Shavuot, and Jewish Marriage. An example of topics and content areas: History of holiday, biblical background of holiday, post-biblical background of holiday, Talmud and Midrash on the holiday, modern prose, art, drama, music, dance, celebrations

around the globe, cuisine, children's services, children's stories, service ideas, and program ideas. All of these editions are an invaluable resource for presenting core information about the Jewish calendar.

OBJECTIVES OF THE UNIT:

By the end of the unit the learner should be able to map out what a typical Jewish calendrical year looks like by being able to recall the order of the months and which holidays occur in any given month.

By the end of the unit the learner should be able to recall the unique rituals and symbols associated with the major holidays.

The learner should be able to express the concrete differences between regular and holiday services.

KEY CONCEPTS--

- The Jewish calendar is different from the Gregorian calendar and Jews have lived by this calendar for centuries.
- The Jewish calendar is based on an assumption of cycle and ultimate return.
- The Jewish calendar is closely tied to agriculture. (One can refer to the lessons of the History unit and the way in which the establishment of times and seasons are derived from the Tanach.)
- Some holidays are described in the Torah and some come from the Rabbis. The holidays which appear in the Tanach are regarded with a generally more serious air than those prescribed by the Rabbis. Yom Kippur is from the Tanach and Purim is from the Rabbis. While all of the holidays have a significant place in the Jewish calendar and in Jewish life the more serious and covenant binding holidays appear in the Tanach.

LESSON 1: ROSH HASHANNAH AND YOM KIPPUR

Is a serious and solemn holiday when we look over our past year in the face of a new year beginning. It is a time to pray and give thanks for our blessings and it is a time when we begin to seek forgiveness from those we have wronged in the past year. The shofar helps to intensify the feeling of Rosh Hashannah as does the additional musaf service which highlights the themes of malchuyot (God's kingship over the universe), zichronot (remembrance of our relationship with God through history), and shofarot (revelation at Sinai intensified by the blowing of the shofar which reminds us of the binding of Isaac). Summarize the main ideas of Rosh Hashanah and discuss as a class what commitments individuals have to their religion and their faith.

Yom Kippur is described in Leviticus 23:27-32. As we look back on the year we are severely aware of our character flaws and the possibilities for improvement. Fasting is something which only a person can do for themselves, it is a mitzvah which helps the individual to focus on their spirituality and the task of repentance which is at hand. On Yom Kippur the individual has an opportunity to prepare for a new year which has a fresh start. The Al chet is one of the vidui prayers, it is a public admission that the congregation has sinned in the past year. Ashmanu is generally recited with the al chet. Kol Nidre is chanted in the evening service and it absolves the congregation of unfulfilled vows in the future if the individual should find themselves unable to fulfill the vow. The neila prayer at the conclusion of the services is when the loud blasts of the shofar carry the intensified prayers directly to the "closing gates of heaven". The book of Jonah is read on Yom Kippur because it is a statement supporting religious universalism and the forgiving and compassionate nature of God.

SUGGESTED LEARNING ACTIVITY:

For this, and every, lesson be sure to bring in sample symbols such as a shofar, a Yom Kippur Kittel (white cloak worn by some traditional men on Yom Kippur), a round challah, samples from a Sephardic Rosh Hashannah seder,

and a machzor. Through these symbols one can discuss the general themes of the holidays such as new beginnings which are symbolized in a round challah which has no beginning and no end but is sweet in every part and the shofar calls our attention to the seriousness of repentance and the seriousness with which we must consider our relationships with God and with fellow humanity. These are just a few example of the symbols associated with the beginning of the Jewish calendar year. Other topics which should be explored are: Avinu Malkeynu, Elul, Heineni, malchuyot, selichot, shabbat shuvah, shofarot, tashlich, un'taneh tokef, yamim noraim, zichronot, yom hadin, yom hazikron.

Specifically for Rosh Hashannah and Yom Kippur, take a field trip to a mikveh. Some people immerse in a mikveh on Erev Yom Kippur. A visit to the mikveh will allow the learner to consider ways in which they mark new beginnings and commitments to change. (Also by visiting the mikveh at this juncture one can remove the stigma that the mikveh is only used by women once a month... it also provides the possibility for men and women to consider mikveh as a possibility for their Jewish self-renewal.)

Have the learners write their own prayer related to the High Holy Days which represents some of the major themes of the holidays.

LESSON 2: SUKKOT, SIMCHAT TORAH, HASHANAH RABBA AND SHEMINI ATZERET

Be sure to note that Sukkot is one of the three pilgrimage festivals. It is the harvest festival which marks the beginning of the rainy season in Israel. Sukkot is a Festival to God, it is a Festival of Thanksgiving. This was originally an agricultural celebration. The arba minim (four species) consists of the etrog, the palm, the myrtle, and the willow. This we derive from Leviticus 23:40. Kohelet is read on the eighth day of Sukkot because sukkot is a time of change and changing seasons and the themes of Kohelet are appropriate for this festival to God ("to every thing turn, turn, turn, or change, change, change...).

SUGGESTED LEARNING ACTIVITY:

Have the class study the specifications for the building of a sukkah and then have the learners build the community sukkah. The specifications can be found in the Mishnah in Masechet Sukkah 1:1. By examining the halachic specifications and reinforcing that in some instances the Reform community follows halachic prescriptions, you can provide the learner with a positive example of the way in which halacha can have a role in helping Jews to lead Jewish lives.

LESSON 3: HANUKAH AND PURIM

Hanukah is a celebration of the miracle of Jewish survival in non-Jewish culture. Hanukah means dedication and it refers to the rededication of the Temple in Jerusalem in 165 BCE. The chanukiah is lit every night for eight nights to symbolize the miracle of a little vessel of oil lasting for eight days before a larger supply could be brought to keep the *neir tamid* a live in the Temple. Hanukah was the first struggle for religious freedom in recorded world history. When Jews affirmed their right to celebrate their holidays and retain their culture, a small group defended this right to the point of being willing to die for the right of religious freedom. Hanukah represents the rights of all people to celebrate their religious ideals.

Purim too is a holiday which celebrates the national victory of the Jews over a larger force. A fact of Purim which is often overlooked is that in Shushan while Jews celebrated their victory over Haman, thousands of Persians were massacred. One helpful discussion could be around the way in which we view the defeat over evil and how that defeat over one type of evil allowed for the act of another, parallel, type of evil. Have the learners examine Megillat Esther and take the opportunity to highlight the apparent dichotomies which emerge in the text. By reading the sections of text which condemn the persecution of the Jew in contrast to the celebration of the death of thousands of Persians the learner will be made aware of the dissonance which can exist in religious traditions.

SUGGESTED LEARNING ACTIVITY:

A learning activity for this lesson could be a redefining process of Mishloach Manot. Have the class study the way in which the Jewish community responds to the needy during Purim and the way in which the traditional view of helping those within the community can be expanded to providing help to members of our host culture. In an effort to encourage cultural understanding the chance for mass murder becomes less of a possibility. Have the learners design mishloach manot and deliver them to a community they would otherwise have no contact with.

LESSON 4: TU'BSHEVAT

Tu'BShevat is a minor holiday with a major potential for celebration in this world of ecologically aware people. The Torah teaches us the value of trees in the Jewish tradition. Genesis 1:11-13 "And God said, 'Let the Earth sprout vegetation: seed bearing plants, fruit trees of every kind on earth that bear fruit with seed in it.' And it was so. The Earth brought forth vegetation... And God saw that it was good."

Humanity is regarded as the keepers of the Earth. Some Rabbis believe in recorded Commentaries that Cain successfully murdered Abel because Cain was a tiller of the soil and Abel was a shepherd, thus Cain was truly fulfilling God's commandment that men shall be the keepers of the soil. s keepers of the earth Jews celebrate the new Year of the Trees and reflect on the importance of nature and trees in our life. As an agricultural holiday, Tu'BShevat is a reminder of the practice of tithing the fruits to the Temple and the Cohanim. On a spiritual level, The New Year of the Trees serves as a symbol of life, renewal and rebirth.

SUGGESTED LEARNING ACTIVITY:

In today's society there is much concern for the environment. Discuss the following story with the learners and have the class design a ritual which celebrates nature and trees which represent the ideas of Tu'BShevat.

Passerby: "What are you doing old man? Why are you planting that tree? You will never live to enjoy the fruits of your labors."

Old Man: "I am planting a carob tree."

Passerby: "How long will it take before the tree bears fruit?"

Old Man: "About ten years."

Passerby: "Surly you do not expect to live long enough to enjoy the fruits of this carob tree!!!"

Old Man: "When I came here, I found trees planted by those who lived before me. I am simply planting as they did, so that those who come after me will enjoy the fruit of this tree. And thus the chain will not be broken."

LESSON 5: PESACH AND SHAVUOT

Pesach has four major meanings. Pesach is the Chag Ha Pesach which commemorates the tenth plague as well as the pesach offering brought to the Temple. Pesach is Chag HaMatzot which is the feast of unleavened bread which is an outgrowth of a Caananite agricultural festival and commemorates the matzah made on the Israelites fleeing from the Egyptians. Pesach is Chag HaAviv or the celebration of Spring. Pesach is also Z'man Charuteyne or the season of our freedom. Pesach recalls our exodus from Egypt and from Egyptian slavery. On a universal level Pesach represents the hope for the release of all enslaved people from bondages. There are fifteen major points in the Pesach seder: Kadesh, urchat (hand washing), kerpas (celery), yachatz (middle matzah), magid (telling of story), rachatz (wash hands with blessing), motzi (blessing over matzah), matzah, maror (bitter herbs), korech (sandwich), shulchan orech (pesach meal), tzafun (afikoman), barech (blessing after meal), hallel (psalms), nirtzah (end of seder). As a pilgrimage festival the origins of pesach are connected to the Temple. An interesting way to present the materials for this lesson would be at a mock seder.

Shavuot (weeks) is the celebration of the receiving of the Torah at Sinai. The Book of Ruth is also read on Shavuot since Ruth made a strong commitment to Torah when she converted to Judaism. Shavuot was originally an agricultural festival as a celebration of the late spring harvest. Shavuot is essentially the celebration of the birth of the Israelite nation and the covenant with God. The relationship between God and Israel is understood as being mutually dependent -- the people are dependent upon God for survival and God is dependent upon Israel for the ongoing act of creation.

SUGGESTED LEARNING ACTIVITIES:

For Pesach have the learners create new symbols for Pesach or expand upon parts of the traditional hagaddah..

How can Shavuot become a more celebrated holiday in the Jewish community? Build your own Sinai and on Shavuot have the educator dress up as Moses and deliver the Torah to the congregation. Have the learners discuss the ways in which we can actively welcome Torah and torah more regularly in our Jewish lives.

LESSON 6: YOM HA'ATZMAUT

Yom Ha'Atzmaut is the celebration of Israel's Independence. One way of presenting this lesson is by presenting an unfolding of events which led to the declaration of the state. Follow up for this process is having the learners research the foundation of the country.

Suggested Learning Activity:

Have the learners research the founding moments of the country with the goal of presenting the infrastructure of information they discover which helped to lead to the foundation of Israel. Use a book like Historical Dictionary of Israel by Bernard Reich to provide your learners with a good resource guide. Also The Who's Who of Israel provides an excellent collection of information which will allow the learner to compile information.

Have the learners break up into groups which will research on different aspects of Israel. The divisions can be population, culture, agriculture, army, education, economy, and immigration patterns. The goal of the research is to provide the class with enough information so they will be able to appreciate the complexity of life and the complexity of the situation in early Israel.

How does the vision of the countries founders differ from the reality of Israel today. How are the leaders of the country different today than they were in 1948? How do these leaders reflect the needs of the country? How is Israel different from the original goals of the leaders?

LESSON 7: YOM HA'SHOAH AND TISHA B'AV

Yom HaShoah is the remembrance day of the Holocaust which is the 27th of Nissan which was the day of the Warsaw ghetto uprising.

Some of the major ideas which should be covered in this lesson are Avelut (mourning), Churban HaBayit (destruction of the House/ Temple), Nachamu (comfort), Teshuvah (returning/ repentance). Tisha B'Av is a fast day which commemorates the destruction of the first and second Temples. Tisha B'Av has become a collective day of mourning in the Jewish Calendar paralleled by Yom HaShoah.

Suggested Learning Activities:

How does Judaism deal with mourning and loss? Some people have chosen to fast on Yom Ha'Shoah although it is not prescribed in the Tanach nor in the Talmud. If at all possible have a survivor present to the class and begin to explore the issues of destruction and survival. Have the class write their thoughts before and after the experiences. Be sure to discuss the way in which Judaism teaches the lesson of survival and remembrance.

Trace the Jewish tradition of remembrance. We are commanded to remember that we were slaves in Egypt. We are taught that the way in which humans remember the "fall from Eden" is that man will have to bring forth food by the sweat of his brow and that women will have painful child-birthing. We are taught that we must remember our transgressions and seek forgiveness as we set out new goals for the new year. We are taught that we must remember our survival in foreign lands and in foreign cultures. We are taught that we are tied to nature and we must remember how dependent we are upon nature. We are taught that we remember our direct relationship to God through sacrifices and offerings during the shalosh regalim. How can we create space for memory in our lives today? Have the class read Nachamu, Nachamu Ami from second Isaiah. What issues are presented in the text and how does the text suggest one deal with loss and renewal?

Resource materials:

- Gates of the Seasons: A Guide to the Jewish Year edited by Peter S. Knobel (CCAR).

This book gives the Reform perspective on the calendrical holidays. It contains useful information on blessings, special fasts, special services, as well as helpful general information.

- A Teacher's Guide to Jewish Holidays by Roberta Goodman (ARE)

This is a fantastic resource tool which is full of information such as vocabulary, background information (themes and key ideas for each holiday), customs, ritual items, liturgy highlights, torah/haftarah portions, age appropriate ideas for each grade, teaching strategies, activities, and resource materials. This is a very thorough and well organized guide to the holidays.

- A Guide to Jewish Religious Practice by Isaac Klein (JTS)

This guide provides the reader with all traditional basic information on life cycle events and holidays. This information is organized in a user-friendly fashion and makes in depth research or simple last minute look-ups easier.

- The Complete Book of Jewish Observance by Leo Trepp (Behrman House).

Comparable to the Klein's Guide to Jewish Practice, this book provides a second (or first) opinion and thoughtful organization of holidays and life cycle.

Who Wrote the Bible?

Richard Elliott Friedman

Who Wrote the Bible? reads very much like a "Who Dunit?" book. The question is, Who is responsible for producing the most popular, most written about book known to human-kind? Friedman details the long answer to this question through a detailed and pointed journey through Jewish History, specifically 1200 - 587 BCE.

Friedman explains the development of the Documentary Hypothesis. The documentary hypothesis is a hypothesis which divides the Torah into four distinct strands of authorship and from this division determines who redacted the Torah as we know it today. In order to divide the text into these strands one must first have a complete working knowledge of the events which may have influenced the author of each strand. In addition to this one must also be able to read the text critically.

According to the man who designed the hypothesis, Julius Wellhausen (1844-1918), the Torah contains repetition, literary styles, and nuances which all make it possible to categorize each verse in Torah. Before one is able to do this one must first understand the theoretical progression of the text.

Friedman outlines this progression in order to fully inform the reader as to the critical points of Jewish history.

The events of the Exodus, the divided kingdoms, the succession of Kings, the destruction of religious centers, the exchange of power, conquering cultures, and the priesthood all lend a hand in the development of the political and religious inspirations for Torah text. Likewise, the individuals experiencing and recording these events were influenced by their culture and environment.

Thus, the authors of the text became products of their cultures and therefore ultimately aided the development of texts which would in some way reflect and or answer the needs of the host culture. Though it may seem rudimentary, these observations and conclusions allows one to understand the complex nature of the Documentary Hypothesis.

The Documentary Hypothesis supports the existence of four authors and one redactor. According to Friedman the four authors are known as J,E,D, and P. J is attributed to the author whose stories contain reference to deity as Yahweh. E referred to the deity as Elohim. These tow authors were tied to life between 1200-722

BCE. J is believed to be from Judah and E from Israel. D is most likely Jeremiah, or his scribe Baruch son of Neriyah, who wrote the entirety of Deuteronomy before 587 BCE. P is an Aranoid priest after 587 BCE. The redactor is identified as Ezra who was faced with the unique challenge of reading text to a post-exile composite people who needed to hear the traditions of each culture reflected the "sacred" text. Ezra not only had to present the text but he also had to make it fit together, smoothly, and make it fit into the political and cultural situations of his world.

Friedman makes some striking summations which I believe help the reader to focus. Friedman provides explanations, such as, "The mixing of the sources into one text enriched the interpretive possibilities of the Bible for all time." Perhaps this too is the underlying impetus for Friedman' work. He states also that, "The question, after all, is not only who wrote the Bible, but who reads it." Friedman's intent shines through in these two statements. Clearly he is interested not in doubting the concept that Torah is the "word of

God", rather he provides a parallel rubric with which to approach the text. He is deeply compelled by the implications of more than one non-God author just as much as he is excited about the help this development in thought might provide to the student of text.

Appendix

- Jeffrey K. Salkin Being God's Partner: How to Find the Hidden Link Between Spirituality and Your Work
Jewish Lights Publication, Woodstock, 1994.
- *Prophecy "A Prophet Is..."* an instant lesson by Ruth Levy.
Torah Aura Publications, 1985.
- The Book Of Legends ed. by Bialick. pages 39-44.
- What is Talmud? an instant lesson by Joel Lurie Grishaver,
Torah Aura Publications, 1991.
- Selected pages from Bava Metzia from the Soncino edition and
from the Adin Steinsaltz edition.
- Stone Chumash parashat Terumah.
- Table of Contents of the Jewish Line Encyclopedia by
Mattis Kantor.
- A Brief History of Israel and the Hebrew Bible, by
Carmody, Carmody, and Cohn, Prentise Hall, 1988.
- Chronolgy from Historical Dictionary of Israel by Bernard Reich.
Scarecrow Press, Inc. 1992.

Eight

Restoring Balance to Our Work Lives: *Specific Things You Can Do*

“Servants of time are slaves of slaves
The servant of God alone is free
When each one therefore seeks his lot
My soul says, ‘God my lot shall be.’”
— Yehuda Halevi, medieval Spanish Jewish
theologian and poet

In *The Music of Chance*, a novel by Paul Auster, two men lose everything they own in an all-night poker game with two eccentric lottery-winners. They are forced to pay up by constructing a wall on the estate of the millionaires. During their several months of work, they have several chances to escape. Not only do they fail to notice each one, but, truth be told, they gradually came to love the wall they build.

The story of these two men is too often our story. We frequently erect walls around our lives, walls that fence us in and constrain us. They blind us from the possibilities and the potentials both within us and around us. Sometimes, like the two laborers in Auster’s *The Music of Chance*, we mistake the wall for the finer truths in life.

It is time to escape the confines of these walls, to escape from the inner slavery and the inner Pharaoh which we have allowed to enslave us. Below are eight gates of liberation from this bondage of the contemporary workplace.

I. Get a life

Many people in high-powered professions, as well as a decent number of those in lesser professions, seem to have no interests outside of work, nothing else to which to give themselves. As a letter writer in the journal *Sh'ma* observed about the private lives of Jewish public figures, "The competition at the very top of the heap is so intense that any distraction such as vacations, outside interests or taking time off for the Jewish holidays puts them at a disadvantage, or at least what they perceive to be one. The heart of the problem is that just those people who should be leaders of communities are too wrapped up in their work lives to have time for anything else. All too often, the brightest Jews are simply so over-committed in their own work that they don't have the time for synagogue, to say nothing of serious participation in Jewish organizational work."

The Midrash contains a tantalizing interpretation of the hidden meaning of the Priestly Benediction (Numbers 6): "May God bless you and keep you..." According to the Midrash, "May God bless you" means "to be blessed with wealth and possessions," and "May God keep you" means "May God keep your wealth and possessions from possessing you."

It is too easy to be possessed by our professions, by the status they confer or the material benefits they reap. To move beyond that, do something that is spiritually refreshing. Get involved in synagogue or church. Feed the homeless. Care for AIDS patients. Volunteer for a non-profit board. Do anything that offers you a sense of altruism and a connection to

something higher. From his pulpit in Chicago, Reform Rabbi Joseph Edelman once told his congregants how people waste time, then challenged them to sanctify their time by hugging cocaine-addicted babies in a local hospital.

"Not only did people take me up on the offer," he said later, "but they told me that it was the high point of the week." Find the places in your life in which people are not potential customers, colleagues or competitors. Determine how they — and you — can be compatriots in making the world more whole and a little bit closer to what God hoped for during Creation.

II. Discover Sabbath: More than candles, wine, and services

One of the eccentric millionaires in Auster's *The Music of Chance* built a scale model of the way he hoped the world would look. The model, which was called "The City of the World," was a utopian vision of humanity, "a place where the past and future come together, where good finally triumphs over evil...It's an imaginary place, but it's also realistic. Evil still exists, but the powers who rule over the city have figured out how to transform that evil back into good. Wisdom reigns here, but the struggle is nevertheless constant, and great vigilance is required of all the citizens — each of whom carries the entire city within himself."

The Sabbath is the Jewish scale model of ideal reality. It is a utopian vision, a day in which "the real world" is shut out, if

only temporarily. It strengthens and inspires us to make the world into something that more closely resembles that scale model of the spirit. As the Zionist thinker Achad Ha Am wrote: "More than Israel has kept the Sabbath has the Sabbath kept Israel." In large measure, the Sabbath made the Jews a distinct people because it reminded them what the entire spectrum of Jewish living aimed to accomplish. It is a weekly preview of the Messianic Age.

Why did Jewish civilization produce the Sabbath?

Every unit of time — the day, the month, the year — is astronomically determined. Every unit, that is, except one. In *The Seven Day Circle: The History and Meaning of the Week*, Iranian-Jewish scholar Eviatar Zerubavel teaches that different cultures have different conceptualizations about the length of a week (which is, after all, an artificial, culturally determined creation). It could be two days, four days, ten days. In the West, a week lasts for seven days, mostly because God created for six days and rested on the seventh.

The Sabbath was intended to evoke a sense of *cosmic* rest, to embody an incredible paradox: God, more powerful than anything in the universe, *also* rested. In fact, the first thing that humans experienced of the world was God's rest, since the Eternal One ceased working the day after creating the first human. As the Sabbath liturgy suggests, by resting, God, the soul of the universe, *vayinafash*, "became endowed with a new soul." The Sabbath should be no less for us: Rest, replenishment and re-souling.

Which leads to the second aspect of the Sabbath: We rest

on the Sabbath not only to imitate God's rest, but to respond to the historical experience of the Jewish people. We rest as a *zecher lyitziat Mitzrayim*, a memory of the Exodus from Egypt, as a way to remember our freedom from slavery. God created us to be free of the things that chain us to the world of working, having, owning and manipulating.

But while many modern Jews like the *idea* and the appeal of the Sabbath, they resist the *reality* of actually observing it. Once, we had sacred time. Now, we have Filofax. And in that journey of the spirit, we have become Sabbath-phobic.

That phobia is built into the very premise of Western civilization. The Roman philosopher Seneca, for example, complained that "to spend every seventh day without doing anything means to lose a seventh part of one's life." This is the classic criticism of the Sabbath: It is inefficient, which is similar to why many modern Jews don't sit *shivva* for a full seven days after a death. *Shivva* is "inefficient." And what is "useless" and "non-productive" frightens us.

Aristotle believed that the sole purpose of rest was to be able to work again: "We need relaxation because we cannot work continuously. Relaxation is not an end, for it is taken for the sake of activity." Aristotle didn't understand that leisure should have intrinsic meaning and importance and *not* just help us re-charge our engines for the next bout with the world.

Jump with me across the centuries from the ancient pagan criticisms of the Sabbath to our great-grandparents, who came as immigrants to America. Poor and stressed, they lived tenuous

existences. Many were tailors and wagonmasters and shoemakers and barkeepers and middle-men — and they longed for the blessed rest of the Sabbath.

But many impoverished workers who emigrated to America left the idea of the Sabbath back home. Upon landing here, they encountered two ideologies that agreed on the importance of work: Socialism, which exalted the worker; and capitalism which venerated hard work. In their new world, the Sabbath was incongruous with the all-consuming work ethos.

The Depression reinforced the modern American obsession with work. Not to work was financially disastrous and psychologically traumatic. (It still is. Therapists note that for men, unemployment is often linked with sexual impotence.)

As anti-Semitism waned after World War Two, corporate barriers began to fall and Jews entered professions previously closed to them. Sabbath observance drastically declined since to celebrate a day of liberation from profession or career, after such a long fight to get that career, was almost unthinkable.

Earlier generations of Jews observed the Sabbath because it was what God wanted them to do. Later generations neglected it, except as nostalgia or ethnic memory. But there was never a time in American culture when the Sabbath was needed more than now. Many people want to break their bondage to career and materialism, yet don't know how to since modernity doesn't provide many models for that struggle. Judaism does — at least for one day.

The Sabbath is more than an obligation, more than candles, wine and religious services. It needs to be reframed so

it can be what it was intended to be: A 24-hour protest against materialism, careerism and competition. In his essay entitled "Shabbat as Protest," Canadian Reform Rabbi W. Gunther Plaut wrote, "We must understand that doing nothing, being silent and open to the world, letting things happen inside, can be as important as — and sometimes more important than — what we commonly call 'useful'." The Sabbath is the ultimate statement that the world does not own us.

Consider how Blu Greenberg, an Orthodox Jewish feminist, re-states the Biblical commandment to rest on the seventh day:*

"Six days shall you be a workaholic; on the seventh day, shall you join the serene company of human beings.

"Six days shall you take orders from your boss; on the seventh day, shall you be master/mistress of your own life.

"Six days shall you toil in the market; on the seventh day, shall you detach from money matters.

"Six days shall you create, drive, invent, push; on the seventh day, shall you reflect.

"Six days shall you be the perfect success; on the seventh day, shall you remember that not everything is in your power.

"Six days shall you be a miserable failure; on the seventh day, shall you be on top of the world.

"Six days shall you enjoy the blessings of work; on the seventh day, shall you understand that being is as important as doing."

The Sabbath teaches us that once a week, we can stop being doctors, dentists, salespeople, lawyers and we can be who

* *How to Run a Traditional Jewish Household*, c. 1993 by Blu Greenberg. Reprinted by permission of Simon & Schuster, Inc.

we really are. On the Sabbath, Jews remember that they have souls and depth, that they can speak to the universe and that the universe can speak back.

III. Pray daily

My friend in the wholesale food business once told me that he was thinking about turning a large, unused space in his factory into an interdenominational chapel for his employees. He hoped that this would spiritually invigorate them — and, in addition, reduce burnout and increase productivity.

This is a radical idea. A place for personal prayer in a place of business begins the task of sanctifying the profane. For what, we often think, could be more profane than the workplace? To attempt to meld work and worship with a chapel is to begin re-connecting the two meanings of the Hebrew term *avodah*: “work” and “worship.”

If my friend ever does build his chapel, it will surely be the only one in a wholesale food firm in the entire country. No doubt it will be a boon to him and his co-workers and will brace them spiritually. Maybe it will even boost productivity. But, since few of us have such enlightened employers, the best we can do on a daily basis is to pray on our own or in a morning prayer group.

Yet, many contemporary Reform and Conservative Jews have a bias against personal, daily prayer. They associate it with an Orthodoxy that is alien to them. But relegating personal prayer to the exclusive province of certain Jews throws out a

very valuable spiritual baby with a cultural bathwater.

Just as in the Middle Ages many Jewish theologian-physicians wrote prayers and meditations, so, too, now we need new prayers for professionals and workers, prayers that can help focus them on the day ahead, that can help them give thanks to God for what they have and ask God's help and support in times of crisis and challenge. Such prayers help us know that we serve something higher than ourselves, our egos, our colleagues, or our customers.

IV. Don't define yourself by your job or career

God made a covenant with every Jew, regardless of their economic status. As Deuteronomy 29:9-10 states, “You stand this day, *all of you* [italics added], before the Eternal your God..from woodchopper to waterdrawer — to enter into the covenant of the Eternal your God.”

Thus, Judaism rejects the idea of a hierarchy of professions. The manual laborer has as much dignity as the physician. Work is a necessity for human existence, but not the center of it. As Reform Rabbi Dow Marmur wrote, “It is only those who live to work, rather than work to live, who are snobbish or status-seeking about their jobs.”

The Midrash reminds us that God's test for a future leader is how he or she tends sheep. God saw Moses chase after a lamb that had separated from the flock. He saw the lamb drink from a spring of water, and he said, “If only I knew that you were thirsty I would have given you water to drink!” God

saw that Moses knew how to keep track of the flock. At that moment, God knew that Moses was the right person to lead the Israelites out of Egypt and through the challenges of the wilderness.

Hasidism, which began in the 18th century as a spiritual revolution against the then-stultifying world of Talmudic learning, sanctified the work of common people. In one Hasidic tale, a man was rebuked for wearing a *tallit* and *tefillin* while repairing his wagon. "Look, he oils the wheels while he prays!" his neighbors taunted. "No," scolded their teacher, "he *prays* while he oils the wheels. Even in the midst of work, we focus our minds and souls on the higher things. What a holy people we are!" In another Hasidic story, a disciple travelled for miles to visit his teacher, Dov Baer of Mezeritch. He just wanted to see how the sage put on his shoes and tied his shoelaces. To Hasidim, everything is potentially useable in this world. No wisdom goes to waste.

I believe this is true. Waiters have taught me to find joy in serving people. Barbers tell me that they derive great pleasure from helping people look better and feel better. And cab drivers, of course, always have something to say, *if you listen*.

A few years ago, a young taxi driver drove me to John F. Kennedy Airport on Long Island. After a few minutes of conversation, I discovered that Mike had belonged to my synagogue years before I came to the community.

"So, rabbi," he asked while we sat in heavy traffic, "what do you say to a Jew like me who hasn't been in a synagogue since his bar mitzvah ceremony?"

Thinking for a moment, I recalled that in Hasidic lore, the *baal agalah* (the wagon driver) is an honored profession. So I said, "We could talk about your work."

"What does my work have to do with religion?"

"Well, we choose how we look at the world and at life. You're a taxi driver. But you are also a piece of the tissue that connects all humanity. You're taking me to the airport. I'll go to a different city and give a couple of lectures that might touch or help or change someone. I couldn't have gotten there without you. You help make that connection happen.

"I heard on your two-way radio that after you drop me off, you're going to pick up a woman from the hospital and take her home. That means that you'll be the first non-medical person she encounters after being in a hospital. You will be a small part of her healing process, an agent in her re-entry into the world of health.

"You may then pick up someone from the train station who has come home from seeing a dying parent. You may take someone to the house of the one that he or she will ask to join in marriage. You're a connector, a bridge builder. You're one of the unseen people who make the world work as well as it does. That is holy work. You may not think of it this way, but yours is a sacred mission."

The "simplest" professions can be metaphors for all human existence. To God, nothing is wasted. Every kind of gainful work can make us better people. As the second century sage Ben Azzai said in *Pirke Avot*, the ethical section of the Mishnah: "Treat no one lightly and think nothing is useless,

for everyone has a moment and everything has its place."

V. Accept failure on the path to success

The chaplain in a Jewish geriatric center once told me that after years of working with the elderly, she had learned some invaluable lessons about the meaning of life and career.

"When I hear my clients' life stories," she said, "I have the enormous gift of hearing how life really plays itself out. I now realize that there is no such thing as a guaranteed upward career path. Career and profession do not always follow a straight line. Sometimes it's crooked, sometimes it's angular, sometimes it has false starts, fitful stops and detours."

Stop judging yourself by your accomplishments, my colleague had learned. Sometimes failure is part of the game plan.

A story about non-Jewish saintliness that illuminates our inner task: While Mother Teresa helped those starving in Ethiopia's famine during the 1980s, people were dying on all sides.

"How can you tend to the sick and the dying," an interviewer asked, "knowing that you will not be successful with everyone?"

"We are not here to be *successful*," she answered. "We are here to be *faithful*."

All of us need to be faithful to a higher sense of ourselves, faithful to a long-term goal and vision. *Pirke Avot* puts it in a slightly different way: "It is not up to you to finish the work, but neither are you free to desist from starting it." All work is

ultimately unfinished, but our efforts should never be half-hearted.

VI. Stop trying to be perfect

Most professionals believe they have to be *omniscient* and *omnipotent* in their work. Men are particularly vulnerable to this, especially lawyers, doctors, clergy or any professional to whom people entrust their lives.

Recognize the margin of error you can tolerate. It will be different for every profession. To a journalist, a typographical error is less catastrophic than, say, a landing gear error is to an airline pilot. No one wants to commit errors in his or her work, but in certain professions the price for perfectionism can be the suppression of creativity.

Only God is God. The rest of us are only human, and human is not so bad. As the Psalmist said, human is just a little lower than the angels.

VII. Accept limits and boundaries

Technology has let our work invade every aspect of our lives: The cellular phone, the laptop computer, voice mail, even fax machines in the car. They make private time collapse and private space shrink. They give us a work-world without limits and boundaries and this, in turn, gives us an inner life that's cramped and narrow.

Every worthy spiritual system believes in limits and boundaries.

When the Jews received the Torah at Sinai, there were boundaries around the base of the mountain beyond which the Israelites could not go. The Sabbath is a boundary in time. Judaism has *food* boundaries: Donuts are fine, at least if they're kosher, but not during Passover. Food is indispensable, but not during Yom Kippur. Judaism's sexual boundaries rule against incest and adultery.

Boundaries and limits speak against the omniscience or omnipotence to which each of us, secretly or not so secretly, aspires. And yet, as Rabbi Harold Schulweis suggests, a biblical name for God is Shaddai, whose name means *dai*, "You have done enough already." This is the God Who teaches that there are borders and boundaries and appropriate levels of aspiration, who taught that life cannot be the Tower of Babel, which was erected so its builders could achieve fame and immortality.

None of us can do everything, no matter how worthy or how important our goals may be. And none of us can be everything or take advantage of every business or professional opportunity that comes our way.

"How do we find God?" a sage asks in the Midrash. "Through good deeds and study of Torah. And how does God find *us*? Through love, respect, companionship...through the temporary lessening of one's daily commerce, through 'No' that is really 'No', through 'Yes' that is really 'Yes.'"

Learn which aspect of work requires a "yes," and which requires a "no," or a "not yet," or even, "Some day I would like to...." Create boundaries: Of time, of effort, of aspiration.

VIII. Make room for God in your success — Bring in a partner

You didn't get to where you are today without skill, luck, patience, fortitude, great colleagues and loyal customers and faithful clients. Invariably, we forget to credit the one force that is above and behind everything that we do and everyone with whom we come in contact: God.

In Deuteronomy 8, Moses told the Israelites that after their forty-year trek through the wilderness they were about to enter "a land where you may eat food without stint, where you will lack nothing."

"When you have eaten your fill," he said, "and have built fine houses to live in, and your herds and flocks have multiplied, and your silver and gold have increased, and everything you own has prospered, beware lest your heart grow haughty and you forget the Eternal your God....and you say to yourselves, 'My own power and the might of my hand have won this wealth for me.' Remember that it is the Eternal your God who gives you the power to get wealth, in fulfillment of the covenant that He made on oath with your fathers, as is still the case."

Even thousands of years ago, Moses knew that each of us is tempted by arrogance and selfishness, by vain assumptions that we are the sole progenitors of all that we do. The wisdom he spoke on the eve of his people's entry into Israel still rings true. Its credence and force have a place in every shop and office and boardroom in late-20th-century America, in every

business deal and artistic endeavor, in every ride we take in the elevator that carries us to yet another work day or every time we sit down in the pickup truck in which we ride on our appointed rounds.

Like the people of ancient Israel, we have built fine houses and our silver and gold have multiplied. Undeniably, we have prospered in many ways. But the price of that prosperity is a poverty of the soul. It is time to be as rich internally as we are externally; to be as rooted in the divine as we are in the material; to know that, as Moses said, it is God who gives us the power to acquire wealth, and that it is God who also gives us sustenance, to Whom we owe obeisance and thanks — and Who we should remember gave us not just this day and its accomplishments, but all of them.

Making It Real in Your Life

- *List three ways to reduce your stress, workaholicism and careerism.*
 - *How can you break out of “yourself” and give something back to the world?*
 - *How can you make the Sabbath into something holy for you?*
 - *How can you give thanks to God for the successes God has given you?*
 - *How can you be God’s partner tomorrow?*
- Name one thing you can do to take the first step on this path.*

PROPHECY "A PROPHET IS..."

An Instant Lesson by Ruth Levy

Instant Lesson
1-3 HOURS
GRADES: 6-ADULT
HISTORY
BIBLE
PROPHECY
ETHICS
SOCIAL ACTION

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PROPHECY is an inquiry lesson that leads students to create their own definition of who is a valid Jewish prophet. This is done through the a comparison of 7 different biblical prophets: Deborah, Nathan, Samuel, Elijah, Amos, Jeremiah, and Moses. Students read a series of overviews of individual prophets and use them to generalize prophetic traits.

OVERVIEW

Rarely throughout the years of Bible study do students have an opportunity to look at biblical phenomena. We tend to teach stories, laws, chapters, and maybe people, leaving the concepts and macro-structure to later years of study, if at all.

We sometimes introduce terms like "prophet" and "prophecy" with no preparation, springing them on the students as the occasion arises, most commonly as an afterthought when teaching the Early Prophets, or as a general umbrella under which names like Jeremiah, Isaiah, and Ezekiel are linked.

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This instant lesson is designed to give students a chance to define prophecy through biblical case study. For each prophet we present a basic overview with a little historical background, pointing out the person's main concerns and achievements. These are meant to help the student grasp their diversity as well as their mutual traits. We believe that working with the material according to the guidelines we suggest will enable the students to form their own ideas of what prophets and prophecy is about.

PURPOSE

1. Students will be able to generalize a number of traits that pertain to prophets.
2. Students will recognize the diversity of the term "prophet" and will gain an understanding of the vast scope of prophecy.
3. Students will be able to relate basic facts about the lives of the seven prophets included and will be able to place these prophets in historical context and sequence.
4. Students will be able to use the general information and concepts learned here to relate to other biblical prophets.

PROCEDURE

SET INDUCTION

START by asking students "Who are you?" We can expect names as the common answer. This is not enough to **KNOW** a person. What else can we ask? Some answers to that may be: full name, occupation, place and time of birth, description of activities.

POINT OUT that a lot of times we use professional traits as a helpful guide to who a person is. Examples: a lawyer, a doctor, a baseball player. **ASK:** When we say "Jerry is an athlete" we may have a lot of information.

What do we know when we say "Jerry is a prophet?" **ANSWER:** Not very much.

CONCLUDE: We need to work out a useful definition of a prophet.

INQUIRY TASK

1. **DISTRIBUTE** the student folders—one to each student. Have students work alone or in small groups. You may assign specific prophets to specific individuals or groups, or have them cover two or three prophets of their choice. **TELL** the students to read quietly each article and fill in the ID forms to the best of their ability. Each article should yield a completed form. It is not imperative that each student read and fill all seven forms. For each student to read

about four might be enough, as long as the teacher makes sure that all seven have been covered in the class. You may want to have a few copies of the Bible handy (the new J.P.S., in three separate volumes, is the most convenient here). Mark the appropriate books/chapters for students to skim through and refer to.

2. **SHARE** the information: **PLAN A:** Have a student **READ** an information sheet aloud and then read his/her ID form, Ask for additional comments to the same prophet. Go through all seven personalities in the same manner. **PLAN B:** in cases where every student read all seven information sheets, you might want to read aloud the ID cards only, also adding comments and completing the necessary details together.

At the end of the round each student will have at least four filled in ID cards. Give the group a moment or two to look through their collection and begin to form their ideas.

MODEL BUILDING

1. **ASK:** "So, who is a prophet?" (This question is voiced at this point in order to provoke thought—not to create a coherent answer.) **EXPAND** the discussion by asking: "Are all the people about whom we've read the same? How are they the same? How are they different? Are there any things we can say about them that would fit all of them? Most of them? Only one of them?"
2. **WRITE** the definitions that the students suggest on the board. Suggest some of your own, based on the traits that appear on the chart.
3. **HAVE STUDENTS TURN TO THE CHART.** **ASK** them to mark the appropriate box for each prophet they have learned about. (They can use markers to color the boxes or make an "X" or check mark—as long as the graphics as well as the content will emerge.) After all have completed their charts, you ask for comments.

IF EVERYTHING WORKS—the chart will reflect the evolution of a specific (limited) role for prophets. As Israel developed, the secondary leadership roles were transferred to others, and a prophet's monolithic role was to speak for God. Moses should receive the most "X"s, having been the total national leader. Jeremiah, the last of the prophets, should only receive checks regarding his message.

4. **DEBRIEF** this research. Have the class look at the charts they have filled out and **GENERALIZE** conclusions.

One conclusion that can be drawn from the encounter with the different prophets, is that they shared a special feeling of **MISSION**—a relentless search for a better future, and a devotion to the tasks they were chosen to carry out even in the face of personal suffering and danger.

A second conclusion is that the *moral* element of the prophets' concern was the most important factor. Prophets served as voices of Israel's conscience: predicting the future was only the byproduct of their ethical warnings.

ADDITIONAL ACTIVITIES

An important part of the learning process is the students personal involvement with the subject matter. Here is a chance to relate the information and insight gained to the students' concerns. Suggest that they choose one or more of these activities to round out their encounter:

- Bring two of the prophets together. What are they going to talk about? How will they relate to each other? What are their mutual concerns? What can they learn from each other? Write the meeting up as an interview, a magazine article, a news item, an editorial.
- A prophet of your choice finds him/herself in your neighborhood. Report what s/he sees and what his/her reactions are.
- Following Deborah's example, write a song commemorating an important event in your time. Use the song of Deborah as a model.
- Write a letter to the editor in the name of one of "our" prophets, pointing out what is wrong with a specific aspect of our life and what can be done to correct it.
- Prepare a debate with other students, involving some of the prophets, presenting their concerns and ideas.

BIBLIOGRAPHY

There are numerous books that deal with prophecy and individual prophets. It is always a good idea to have more information handy and available than the students will need for a particular task (you never know—the interest and curiosity might result in some surprises). Here is a sample bibliography of some available titles. Some of the books are general, dealing with the phenomenon rather than its personal manifestations. These books might be more suitable for the teacher and advanced students. Some of the books devote chapters to individual prophets and may be suitable reading for the class. The decision of how to use the bibliography, how much, when, and in what context depends on the class and the teacher.

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The best sources of additional information about the individual prophets will be found under their names in Jewish encyclopedias, Biblical personalities collections, and in the commentaries (Anchor Bible, I.C.C., etc).C

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Instant Lesson

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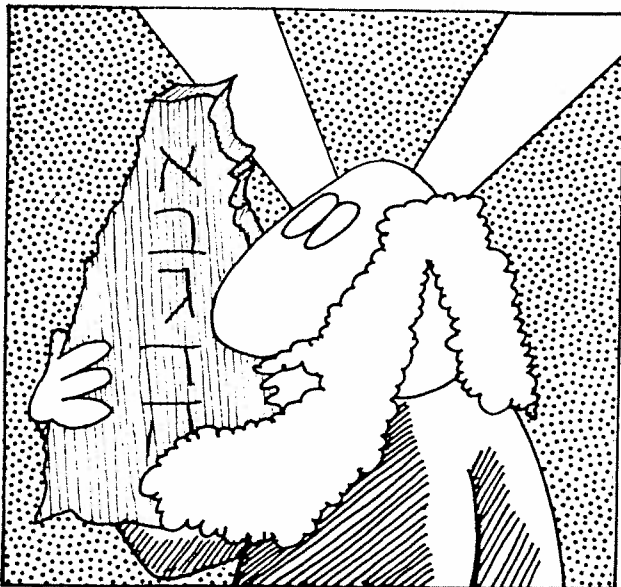
PROPHECY

“A PROPHET IS...”

An Instant Lesson
Ruth Levy

INTRODUCTION

Lots of different kinds of people are called “prophets.” In common English, we call some one a *prophet* when they have successfully predicted the future. In the Bible, we find warrior prophets, court prophets, traveling prophets, literary prophets, leader prophets, outcast prophets—prophets in all kinds of “job roles.” In this *Instant Lesson*, we are going to let you compare the lives of seven different prophets and evolve your own definition of prophecy.



MOSES

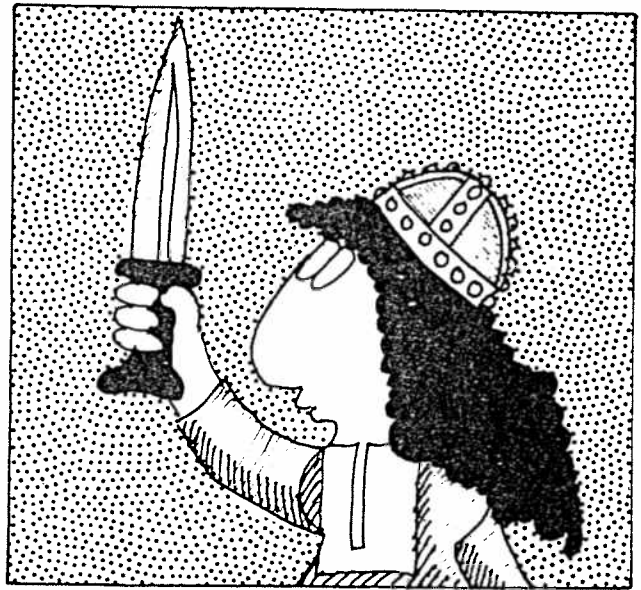
Moses was both the prototype for all of Israel's prophets and yet unlike any of them. He was the one and only with whom God spoke face to face. He is the one who God chose to be the leader, guide, teacher, law giver, interpreter, and mediator between God and the people during the long years of wandering in the wilderness.

Moses was born, hidden away, and then adopted by Pharaoh's daughter. He was raised in Pharaoh's house. When he grew to adulthood, he killed an Egyptian taskmaster while seeking to

protect a fellow Hebrew. He was forced to flee for his life. He went to the land of Midian, where he was “a stranger in a strange land.” There he married one of the daughters of Jethro, the local priest, and went to work herding his father-in-law's flocks. Outside of this, we have no knowledge of what happened during the almost eighty years until he reappeared as the prophet, demanding in the name of God the release of the Israelites from bondage to the Pharaoh.

His leadership and guidance preserved the Israelites in the wilderness, shaping them into a nation. He gave them the laws of God, taught them their meaning, and judged the people according to these laws. His teachings serve not only as the basis of the Jewish faith and tradition, but also as the base of Western civilization's world-view and beliefs.

Midrashic tradition teaches that Moses wrote the whole Torah—the five books of Moses—the pentateuch. The last chapters of Deuteronomy, describing his death and burial, are attributed to Joshua. The last line of the Torah says: “Never again did there arise in Israel a prophet like Moses, who knew the Lord face to face...”

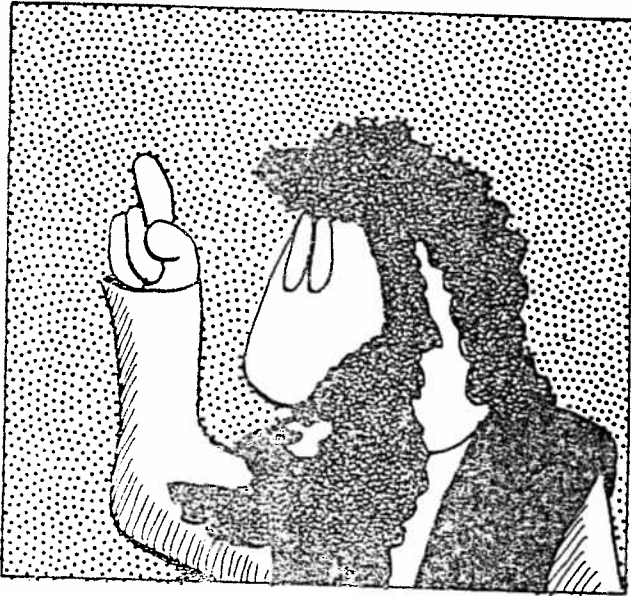


DEBORAH

Scholars believe that Deborah lived between 1200 and 1125 B.C.E. She was a judge and a prophetess in Israel during the period of the judges, in the days of Jabin, the king of Canaan. Deborah was unique in that she was a leader of Israel (or at least of some of the tribes) in time of crisis, serving as a military advisor, judge, and prophet all in one. She had great faith in the ability of Israel to stand up to its mighty enemy, the Canaanites, and she succeeded in infusing the people with her enthusiasm. The only account of her activities is found in chapters 4 and 5 of the

book of Judges. In the first of these we read a narrative of the events in which the tribes, led by Deborah and Barak Ben Avinoam, won a victory over the army and chariots of the Canaanites; the second chapter is a song attributed to Deborah, retelling the events, glorifying God, and praising the tribes who fought the battle.

In the tradition of the book of Judges, we are told that Deborah's leadership brought Israel forty years of peace.



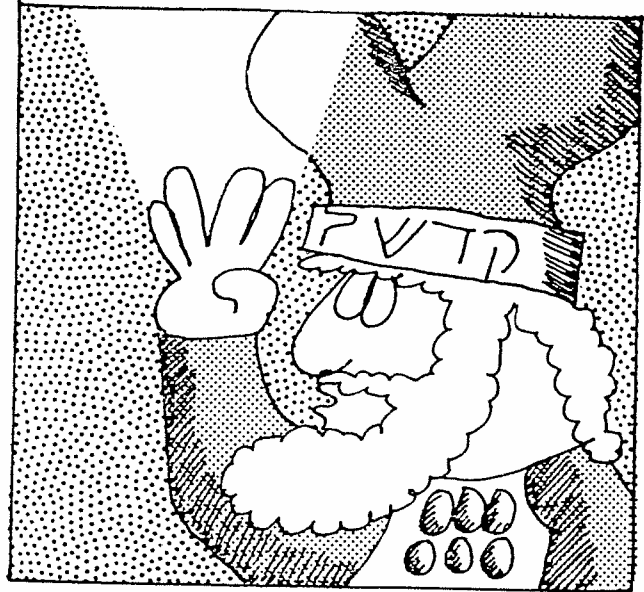
NATHAN

Not much is known about the prophet Nathan. The Bible does tell us that he was active in the days of King David and that together with the priest Zadok he anointed Solomon as king after David. He was a court prophet, one who gives advice and counsel to the king. Such a prophet was supported by the court, living in or near the palace. Since he was kept by the king, one would expect to hear him speak only in praise of the king's actions. Nevertheless, the most famous story about Nathan talks about his being in conflict with the king in a matter that could have cost him his life. The first time Nathan is mentioned in the Bible is when David seeks his advice about the building of a Temple. At first Nathan approves, but then he receives a message from God which forbade David's building the Temple. God didn't want the LORD's house built by a warrior. However, Nathan did prophesy about the eternal promise God made to the house of David that the Davidic dynasty will be established forever.

Nathan's most famous actions involved criticizing King David's conduct in his affair with Bath-Sheba. She was the wife of another man, but David found her attractive. He arranged to have her husband killed. When he died, David took Bath-Sheba as a wife. Nathan confronts the King

using a parable. He told him the story of a poor man who had only one lamb which was stolen by a rich man who had many sheep. David was trapped by the story and passed judgment upon himself. Nathan demanded that the king follow the same rules that he applied to govern the land. He stressed that the king is not above the law nor exempt from it.

His strong rebuke of the king put him in the same category with prophets like Elijah and Elisha who fulfilled their missions despite personal risks. Like them, he put truth and justice above personal concern.



SAMUEL

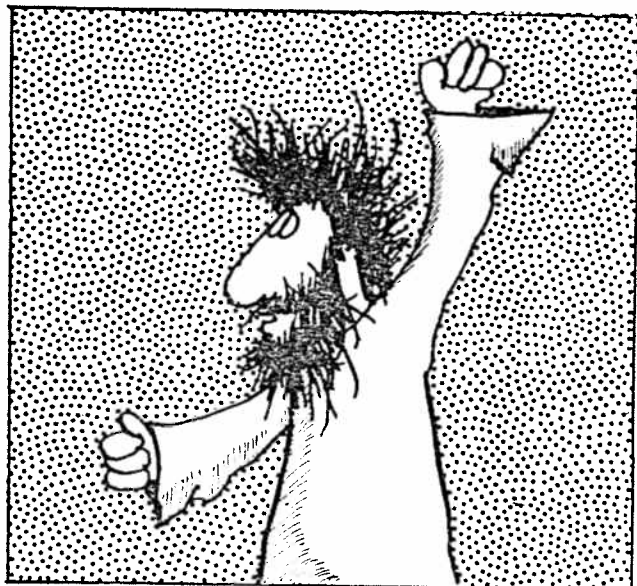
Samuel was a judge, priest and prophet who lived in the 11th century B.C.E. The Bible tells of special circumstances which surround his birth and how because of these, his mother dedicated him to God's service. Therefore, he grew up in the house of Eli, the priest of Shiloh. One night God visited him there and told Samuel about the end of Eli's house. After the tragic death of Eli, Samuel became the High Priest and national leader of Israel.

His life was closely interwoven with the transformation of Israel from a loosely interconnected group of tribes into a unified nation with a central monarchy. He is the one who anointed Israel's first king, Saul, as well as its second king, David. He did this in response to pressure from the people, even though he was totally opposed to the idea of monarchy. Samuel followed God's commands.

Samuel was one of the early prophets. Even though we have two books that bear his name, we do not have a collection of his prophecies. He served as a judge for Israel as long as he lived. Each year he made the rounds of Bethel, Gilgal,

and Mizpah, and acted as judge in each location. Then, he would return to Ramah, his home, and there, too, he would judge Israel.

Samuel was a charismatic personality. He was a military leader, a spiritual leader, a teacher, a counselor to kings, and a priest.



ELIJAH

Elijah was active in Israel during the reign on king Ahab (874-853 B.C.E.) and King Ahaziah (853-852 B.C.E.) In the biblical account of his activities he acted as a messenger of God, interpreting God's message and relaying it to both the king and to simple folk. There are stories that show him performing miracles, helping people, wandering around in the land, and being driven by "the zeal for the Lord."

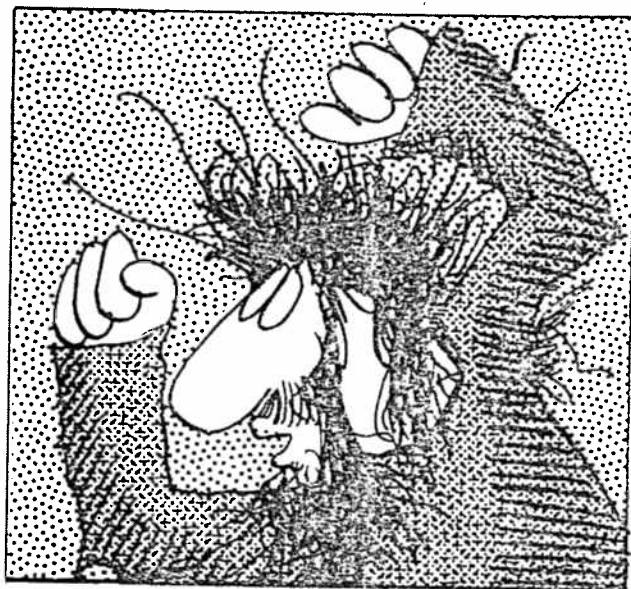
His relationship with the king was complex. Ahab, the king, sometimes sought his advice and sometimes persecuted him. Elijah was involved in the internal politics that brought about the demise of the house of Ahab. But above all, Elijah's activities focused on his war against the worship of the pagan god Baal, introduced to Israel by queen Jezebel, Ahab's Zidonite wife.

Elijah is unrelenting in his fight against the idolatrous rites and customs that engulfed Israel. His most famous encounter was with 850 priests of Baal on Mount Carmel. There, he asked the people: "How long will you keep hopping between two opinions? If the Lord is God, follow God; and if Baal, follow Baal!" During this encounter he defeated the priests of Baal.

Even though his life was already in danger, and even though he was being persecuted by the queen, Elijah confronted Ahab over the case of Naboth's vineyard. Naboth was a landowner who was put to death by orders from the queen so that the king could take possession of his land. Elijah's

words to Ahab were, "Would you murder and take possession? Thus said the Lord: In the very place where the dogs lapped up Naboth's blood, the dogs will lap up your blood, too."

Elijah holds a unique place in the Jewish tradition. The final biblical story involving him tells of his being carried up to heaven in a chariot of fire. This created a unique role for him in the *midrashim* and legends of Israel. In legends, he regularly comes back to visit the Jewish people and will return to announce the coming of the Messiah.



AMOS

Amos was born in the village of Tekoa, southeast of Jerusalem, in the kingdom of Judah. He was "a cattle breeder and a tender of sycamore figs." His prophetic activities, though, took him to the Northern Kingdom, the Kingdom of Israel. There, his outcry against injustice, moral decline, and corruption was not always welcome. He was the first prophet whose prophetic speeches came to be written down and collected in a book of his own. He prophesied "in the days of Uzziah, king of Judah, and Jeroboam, son of Joash, king of Israel." Also reflected in Amos are the great political and military changes that took place during the 41-year reign of Jeroboam, son of Joash.

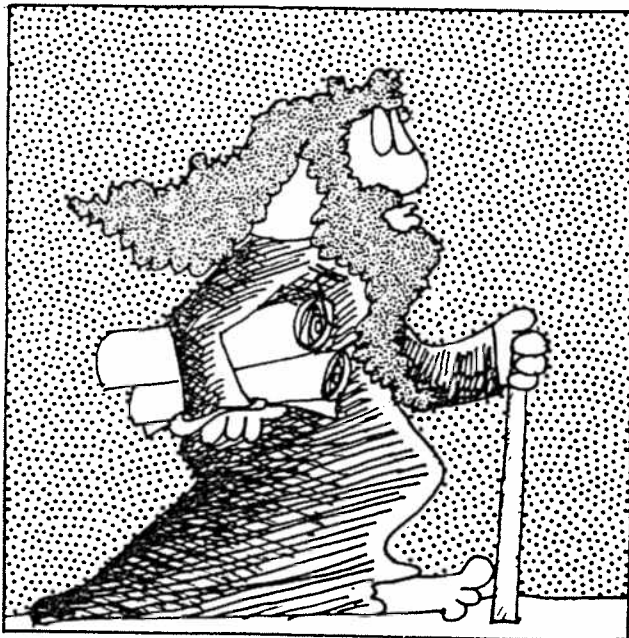
Under the reign of Jeroboam II, the Northern Kingdom, the Kingdom of Israel, reached the height of its power. During this entire period, when Assyria was weak and Syria on the decline; Jeroboam took advantage of the weakness of both to extend his kingdom, promote commerce, and accumulate wealth.

When Amos appeared in the North there was pride, plenty, and splendor in the land. The cities were filled with elegance and there was might in the palaces. The rich had their summer and

winter palaces adorned with costly ivory; during their feasts they reclined on damask pillows, eating and drinking to excess. At the same time there was no justice in the land, the poor were afflicted, exploited, and even sold into slavery. The judges were corrupt, the merchants cheated their customers, and people treated one another with arrogance and insensitivity.

Amos mocked the happiness of the people for their military conquests and predicted a coming disaster. He cried out against the worship in the temples, which was done with rich sacrifices, huge assemblies, and shouts of joy. The people did not sense that all these exhibitions of wealth and formal public ceremonies would not change the fate that awaited them and their place of worship. The coming destruction would be punishment for their transgressions. The only hope for rescue was in seeking the Lord, which was seeking the good. It meant creating a moral and social reform.

Amos was also concerned about the people's misinterpretation of what it means to be "the people of the Lord." To the people, chosenness was mistaken for immunity from retribution. For Amos, chosenness was a clear indication that, while God is concerned with history and with each and every nation, God will deal more seriously with The LORD's own people. For Amos, the Jewish people were subject to direct judgment and punishment.



JEREMIAH

Jeremiah prophesied in Judah during the period that led to the destruction of the first Temple. It was "in the days of King Josiah son of Amon, throughout the days of King Jehoyakim, son of Josiah, and until the end of the eleventh year of

King Zedekiah, son of Josiah of Judah, when Jerusalem went in exile in the fifth month." Jeremiah is a prophet who is remembered both for his deep concern for the fate of the nation, and for the eloquence of his personal "confessions."

He was born to a priestly family in Anathoth, four miles northeast of Jerusalem, around 645 B.C.E. His prophetic activities began in 627 B.C.E. The political as well as the religious atmosphere in his days led him to proclaim that the nation was under judgment. Even though the king, Josiah, was attempting a reform in the religious practices of the nation and trying to establish the centrality of the Temple in Jerusalem, things were not good. Jeremiah pointed out repeatedly that it was not the place of worship or the number of sacrifices that makes a difference, but the ethical quality of life that the people led outside of the Temple that counted for or against them in the final judgment.

Jeremiah compared the relationship between God and the people to that of a husband and wife. He said that love, concern, and loyalty were all part of this relationship, and he mourned the passing away of the old days when life was simple. The rituals had been made elaborate and more people were substituting appearance for substance. They forgot God's demands and teachings and they could not imagine that God might harm the LORD's own "house" (the Temple).

Jeremiah's heated speeches against the Temple cult and against the political moves of the nation's leaders got him into trouble. His life was at risk. He had to hide but he was found and jailed. He was put on trial as a traitor but throughout his ordeals he kept carrying the words of God and denouncing the wrongdoings of the people in the hope of preventing the coming destruction of the land.

Among the prophecies of Jeremiah we find a number of personal confessions that describe the hardships and loneliness of his mission. He was mocked, isolated from his own people, and felt at times as if even God had deserted him.

Jeremiah was unsuccessful in his attempts to change the fate of the nation. After the first exile that preceded the destruction of the Temple, he wrote to the exiled people, encouraging them and restating his belief that the real following of God can be done anywhere, not only in Jerusalem. Jeremiah is credited with writing the book of Lamentations, the scroll that laments the destruction of the First Temple and the exile of the people in the year 586 B.C.E. Jeremiah died in exile in Egypt.

PROPHET ID

Prophet's Name _____

Years of Activity _____

Where did he/she prophesy _____

Other known activities _____

Major concerns _____

Special personal traits _____

Achievements _____

Prophet's Name _____

Years of Activity _____

Where did he/she prophesy _____

Other known activities _____

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Special personal traits _____

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Major concerns _____

Special personal traits _____

Achievements _____

PROPHET CHART

MOSES DEBORAH SAMUEL NATHAN ELIJAH AMOS JEREMIAH

	MOSES	DEBORAH	SAMUEL	NATHAN	ELIJAH	AMOS	JEREMIAH
JUDGE							
POLITICAL ADVISOR (as COURT MEMBER)							
LAW INTERPRETER							
SPIRITUAL LEADER							
MILITARY LEADER							
LAW GIVER							
COLLECTIVE CONSCIENCE (Jiminy Cricket)							
REVOLUTIONARY							
MORAL ROLE MODEL							
ANTIESTABLISHMENT AGITATOR							

41. "Wherefore she said to Abraham: 'Cast out this bondwoman and her son'" (Gen. 21:10). R. Akiva expounded: The verse implies that Sarah saw Ishmael build altars, catch locusts,¹ and offer them with incense to an idol. So Sarah said, "It may be that my son also will learn such practices and be inclined to such worship, and in the end Heaven's Name will be profaned." But Abraham replied, "After bestowing high status upon a person, are we to demean him? After we declared Hagar mistress and had her enter into a role of such importance, are we now to expel her from our house? What will people say of us? Would not Heaven's Name be profaned by our action?" Sarah replied, "Since you say that the Name would be profaned through Hagar's banishment, let Him who is everywhere decide between you and me."

R. Simeon ben Yohai commented: This passage is one of four that R. Akiva expounded but that I do not expound as he did, and what I say appears to me to be more accurate. I say: God forbid that in the household of that righteous man there were ever such goings-on. Is it conceivable that in the household of the one of whom God had said, "For I know him" (Gen. 18:19)—is it conceivable that in his household idolatry was practiced? Rather, Ishmael's "making sport" (Gen. 21:9) [which incensed Sarah and signifies mockery or ridicule] has to do [not with idolatry but] with inheriting Abraham's estate. For after Isaac was born to our father Abraham, everyone rejoiced, saying, "A son is born to Abraham! A son is born to Abraham! He will inherit [two portions in] the world." Ishmael responded with ridicule, "Don't be foolish, utterly foolish—I am the firstborn, and mine is the right to inherit the double portion."²

42. R. Azariah said in the name of R. Levi: Ishmael suggested to Isaac, "Come, let us test our mettle in the field." Then Ishmael took a bow and arrows, and shot them in Isaac's direction, pretending that he was merely making sport. When Sarah saw such "making sport," she told Abraham about it.³

43. "And Abraham rose up early in the morning . . . and sent her away" (Gen. 21:14). Abraham took a wheeled water tub and tied it to Hagar's loins so that it would be pulled behind her, in order that whenever Abraham wished to see his son Ishmael, he might readily make out the direction in which Hagar and Ishmael had gone.

Presently Ishmael settled in the wilderness of Paran and took for himself a wife from the plains of Moab—her name was Aissa.

At the end of three years, Abraham went to see his son Ishmael in the wilderness of Paran, after first swearing to Sarah that he would not dismount from his camel at the place where Ishmael was living. Abraham reached there at midday, found Ishmael's wife, and asked her, "Where

is Ishmael?" She replied, "He and his mother went to bring some fruits and brooms⁴ from the wilderness." Abraham said, "Give me a little water and a little bread, for I am weary from the journey through the wilderness." She replied, "No bread, no water." Abraham said, "When your husband Ishmael returns, tell him, 'An old man from the land of Canaan came to see you and said to tell you, 'The household of this house is not in good repair.''" When Ishmael returned, his wife gave him the message—whereupon he divorced her. Then his mother sent for a woman from her father's house in the land of Egypt. Her name was Fatima, and Ishmael took her as his wife.

At the end of another three years, Abraham went again to see his son Ishmael, after once more swearing to Sarah that he would not dismount from the camel at the place where Ishmael lived. He reached there at midday, found Ishmael's wife, and asked her, "Where is Ishmael?" She replied, "He and his mother have gone to graze the camels in the wilderness." He said, "Give me a little bread and a little water, for I am weary from the journey through the wilderness." She brought these out and gave them to him. Then Abraham entreated the Holy One in his son's behalf, and Ishmael's house was filled with all manner of good things. When Ishmael came back, his wife told him what had happened. Then Ishmael realized that his father still loved him.⁵

The Binding of Isaac

44. Had the Holy One asked our father Abraham for even the apple of his eye, Abraham would have given it to Him, indeed would have given Him not only the apple of his eye—would have given Him his very soul.⁶

45. "And it came to pass after these things that God tried Abraham" (Gen. 22:1). After what things? According to R. Yohanan, citing R. Yose ben Zimra, after the things Satan had to say. [Following the feast given] upon the "child's having grown and being weaned" (Gen. 21:8), Satan spoke up to the Holy One, "Master of the universe, out of the entire feast that this old man, upon whom You bestowed fruit of the womb at the age of one hundred—out of the entire feast he prepared, could he not have spared, say, one turtledove, one fledgling, as an offering to You?"

The Holy One replied, "Is it not true that Abraham prepared the feast in honor of his son? Still, if I say to him, 'Sacrifice your son to Me,' he will sacrifice him at once." Satan said, "Try him." At once "God tried Abraham."

"And He said: 'Take, I beg thee (*na*), thy son'" (Gen. 22:2).⁷ R. Simeon bar Abba said: The word *na* can imply only entreaty. The matter may be illustrated by the parable of a king of flesh and blood who had to face many wars,

⁴ Reading with David Luria not *temarim* ("dates") but *retamim* ("brooms").

⁵ PRE 30; MhG Gen. pp. 339–40.

⁶ Sif Deut., §313.

⁷ JV: "Take now thy son."

¹ Being still very young, those were the only living things he could catch.

² See Deut. 21:17. Tos Sot 5:6; Gen. R. 53:11.

³ Gen. R. 53:11; PRE 30.

in all of which he had one mighty warrior who invariably achieved victory. In the course of time, he faced a war particularly severe. The king said to the mighty warrior, "I beg you, stand to with me in this war, that mortals should not say, 'The earlier wars were of no substance.'" "

Likewise, the Holy One said to Abraham, "I have tried you with many tests, and you have stood up to them all. Now, I beg you, stand to with Me in this test, that it not be said, 'The earlier ones were of no substance.'" "

"Take now thy son" (Gen. 22:2). Abraham: "I have two sons [which one do you mean]?" God: "Thine only son" (ibid.). Abraham: "[Both are only sons]—Isaac is the only son I have from his mother, and Ishmael is the only son I have from her who is his mother." God: "The son whom thou lovest" (ibid.). Abraham: "Master of the universe, are there separate compartments in one's inmost self for love? I love both of them." God: "Very well, then—Isaac." Why did God drag out His command to such length? So that Abraham's mind might not be stunned [by such a heartrending demand].

"And offer him up there for a burnt offering upon one of the mountains" (Gen. 22:2). Abraham asked, "Which mountain?" God: "Wherever you see My glory standing and waiting for you."

Abraham meditated in his heart, saying: What am I to do? Shall I tell Sarah? Women tend to think lightly of God's commands. If I do not tell her and simply take off with him—afterward, when she does not see him, she will strangle herself. What did he do? He said to Sarah, "Prepare food and drink for us, and we will rejoice today." She asked, "Why today more than other days? Besides, what is the rejoicing about?" Abraham: "Old people like ourselves, to whom a son was born in our old age—have we not cause to rejoice?" So she went and prepared the food. During the meal, Abraham said to Sarah, "You know, when I was only three years old, I became aware of my Maker, but this lad, growing up, has not yet been taught [about his Creator]. Now, there is a place far away where youngsters are taught [about Him]. Let me take him there." Sarah: "Take him in peace."

"And Abraham rose up early in the morning" (Gen. 22:3). Why early in the morning? Because he said: It may be that Sarah will reconsider what she said yesterday and refuse to let Isaac go. So I'll get up early and go while she is still asleep. Moreover, it is best that no one see us.¹

"And he [himself] saddled his ass" (Gen. 22:3). Love disregards dignity! How many menservants, how many maidservants did that righteous man have, yet he himself saddled his ass in his eagerness [to do God's will].

"And took two of his young men with him" (Gen. 22:3). These were Ishmael and Eliezer. He said: While I am offering up Isaac, these two will take care of our gear. At once, rivalry set in between Ishmael and Eliezer. Ishmael said, "Now that my father is about to bring his son Isaac as a burnt offering, I, being my father's firstborn, will be heir." Eliezer replied, "But he has exiled you and sent you into the wilderness! Whereas I am the servant

who waits on him day and night—I am to be his heir." But the holy spirit replied to both of them, "Neither the one nor the other is to be the heir."

"And rose up, and went" (Gen. 22:3). On the way, Satan ran ahead of Abraham, appeared before him in the guise of an old man, and asked, "Where are you going?" Abraham: "To pray." Satan: "Why should one going to pray have fire and a knife in his hand, and kindling wood on his shoulder?" Abraham: "We may abide there a day or two, and we will have to slaughter an animal, bake bread, and eat." Satan: "Old man, do you think I was not there when the Holy One said to you, 'Take now thy son'? Old man, you are out of your mind. A son who was given you at the age of one hundred—and you are setting out to kill him!" Abraham: "Even so." Satan: "And should He test you even more severely, will you still stand firm?" Abraham: "Yes, even more and more severely." Satan: "But tomorrow He will call you murderer for shedding the blood of your son." Abraham: "Even so."

Seeing that his efforts were in vain, Satan left Abraham and, disguising himself as a young man, stood at Isaac's right and said, "Where are you going?" Isaac: "To study Torah." Satan: "While still alive or after your death?" Isaac: "Is there a man who can study after his death?" Satan: "O hapless son of a hapless mother! How many fasts did your mother fast, how many prayers did she utter until at last you were born! And now this old man has gone mad in his old age and is about to slit your throat." Isaac: "Nevertheless, I shall not deviate from the will of my Maker and from the bidding of my father." Satan: "If so, shall all those fine tunics your mother made [for you] become a legacy for Ishmael, for him who hates your family?² Apparently you give no thought [to what would follow upon your death]." As the proverb has it, "If the whole word does not enter [the listener's mind], half of it does." For Isaac turned to his father and said: "Father, listen to what this one is saying to me!" Abraham replied, "Pay no attention to him!"

When Satan saw that neither Abraham nor Isaac heeded what he had to say, he proceeded to turn himself into a wide stream. At once [having to cross the stream], Abraham went down into the water until it reached to his knees and then said to his lads: Follow me. They went down after him. Halfway across the stream, the water came up to his neck. In that instant, Abraham lifted his eyes heavenward and said: Master of the universe, You chose me. You appeared to me, saying: "I am unique and you are unique. Through you shall My Name become known in My world—so bring your son Isaac before Me as a burnt offering." And I did not hold back. As You see, I am occupied with your bidding. But now "I am come into deep waters" (Ps. 69:3). If either I or Isaac were to drown, who will fulfill Your commands, and by whom will the uniqueness of Your Name be proclaimed? The Holy One replied:

² Or, "All the things done by your mother against Ishmael have been for nought, and he who hates your family will be the heir?" See Gen. R. TA, p. 598, which quotes Joseph B. Schönak, *Ha-Mashbir* (Jerusalem, 1858).

¹ They may find out what he is about to do and seek to dissuade him.

As you live! My Name shall be proclaimed in the world through you.

The Holy One rebuked the stream and it dried up, so that they found themselves standing on dry land.

What did Satan do? He said to Abraham, "This is what I heard from behind the [heavenly] curtain: 'A lamb will be the burnt offering—Isaac is not to be the burnt offering.'" But such is the punishment of a liar—even when he tells the truth, no one listens. [Hence Abraham gave Satan no heed.]

"Then on the third day Abraham lifted up his eyes, and saw" (Gen. 22:4). Why on the third day? Why not on the first, or on the second? That the nations of the world might not say: God deranged Abraham so that he cut his son's throat.

"And saw the place from afar" (Gen. 22:4). [But since the place was hollowed out], how could it have been seen from afar?¹ The place was originally hollowed out. But when the Holy One decided to cause His Presence to dwell there and to make it His sanctuary, He said: It is not fitting for a king to dwell in a valley, but only on a high and lofty mountain, resplendent in beauty and visible to all. So He beckoned the valley's environs to come together and provide a suitable place for the Presence.

Then Abraham asked Isaac, "Do you see what I see?" Isaac replied, "I see a mountain, radiant in majesty, with a [mysterious] cloud hovering over it." Abraham asked the two lads, "Do you see anything?" They replied, "We see nothing other than stretches of wilderness." Abraham: "O people the like of asses! As the ass sees but does not comprehend, so it is with you. 'Abide ye here, people like the ass'" (Gen. 22:5).²

"Abraham took the wood of the burnt offering and laid it upon Isaac his son" (Gen. 22:6), as upon one [condemned] who is made to carry the cross upon his shoulder.

"And Isaac said . . . 'Behold, the fire and the wood, but where is the lamb for the burnt offering?'" (Gen. 22:7). In that instant, fear and dread terror fell upon Isaac, when he saw in Abraham's hand nothing at all fit for an offering. So, suspecting what was intended, he asked, "Where is the lamb for the burnt offering?" Abraham replied, "The Holy One has chosen you." Isaac said, "If He has so chosen, my life is given to Him, but I grieve for my mother." Nevertheless, "they went both of them together" (Gen. 22:8)—one to bind, the other to be bound; one to slaughter, the other to be slaughtered.

"And they came to the place" (Gen. 22:9)—both carrying stones [for the altar], both carrying the fire, both carrying the wood. For all that, Abraham acted like one making wedding preparations for his son, and Isaac like one making a wedding bower for himself.

Then Isaac said, "Father, hurry, do the will of your

Maker, burn me into a fine ash, then take the ash to my mother and leave it with her, and whenever she looks at it she will say, 'This is my son, whom his father has slaughtered.' . . . Father, what will you do in your old age [without me]?" Abraham replied, "My son, we know that we can survive you for but a short time. He who comforted us in the past will comfort us until the day we die."

When Abraham was about to begin the sacrifice, Isaac said, "Father, bind my hands and my feet, for the urge to live is so willful that when I see the knife coming at me, I may flinch involuntarily [causing the knife to cut improperly] and thus disqualify myself as an offering. So I beg you, bind me in such a way that no blemish will befall me." So Abraham "bound his son well" (Gen. 22:9). Then Isaac said to Abraham, "Father, don't tell Mother about this while she is standing over a pit or on a rooftop, for she might throw herself down and be killed."

"And he placed him on the alter" (Gen. 22:9). Abraham's eyes were directed at Isaac's, and Isaac's at the heaven of heavens. Tears were flowing from Abraham's eyes, until his entire body was all but afloat in them. He took the knife in order to cut Isaac's throat deeply enough so that a quarter of a *log* of blood would issue from him.³ At that instant Satan appeared and shoved Abraham's arm aside, so that the knife fell out of his hand. When he reached out to pick it up, his mouth fell wide open with weeping as a great cry of anguish erupted from him. Then, his eyes blinking frantically, he looked up to the Presence and pleaded in a rising voice, "I lift mine eyes to the mountains; whence will my help come?" (Ps. 121:1). At that, the Holy One appeared above the angels and flung open the firmament. Isaac lifted up his eyes, and, as he beheld the chambers of the chariot, he trembled and shuddered. The ministering angels stood in rows upon rows, crying and weeping, as they said to one another, "Behold, one who is unique is about to slaughter, and one also unique is about to be slaughtered. Master of the universe, the oath 'Thus shall be thy seed' [Gen. 15:5]—what is to become of it?" The Holy One said to the angel Michael, "Why are you standing still? Do not let Abraham go on!" "Then the angel of the Lord called unto him out of heaven, and said: 'Abraham, Abraham,'" (Gen. 22:11), twice, as one who cries out in distress, "What [dreadful] thing are you about to do?"

When Abraham turned his face toward the angel, the angel said again, "What are you about to do? 'Do not lay thy hand upon the lad!'" (Gen. 22:12). Abraham asked, "Who are you?" Michael replied, "I am an angel." Abraham: "When the Holy One told me to offer my son, He Himself spoke to me; so too, if He now wishes something else, He Himself should speak to me."

At once the Holy One flung open the firmament, as well as the thick cloud [covering it], and said, "By Myself I swear" (Gen. 22:16). Abraham replied, "You have sworn, and I too swear that I will not go down from this altar until I say all that I need to say." God: "Say it." Abraham: "Did you not say to me, 'Count the stars . . . so shall thy seed be' (Gen. 15:5)?" The Holy One: "Yes."

¹ In Gen. 22:2, Moriah is spoken of as "land," presumably not elevated; in 2 Chron. 3:1, it is described as "mount." In the comment that follows, the inconsistency is explained by assuming that Moriah had been lowland, but because God was to appear there, the land (*mora yah*), in reverence of God, elevated itself to the height of a mountain. See *Yalkut, Va-yera*, §100, and *Zayit Raanan*, ad loc.

² JV: "Abide ye here with the ass." But by a slight change in vowels, the word *im* ("with") may be read *am* ("people").

³ The amount of blood required for ritually valid *shehitah*.

the window. The man felt constrained to seal the window. Likewise, while Esau's wives worshiped idols, Isaac saw them and was so greatly distressed that at once his eyes grew dim—[his "windows" had to be sealed].

Or: "From seeing"—from the effect of what he saw at his binding. When our father Abraham bound his son upon the altar, the ministering angels wept and tears dropped from their eyes into Isaac's eyes, leaving their mark upon them. And when he grew old, his eyes grew dim.¹

Isaac's Blessing

61. "And he called his son Esau" (Gen. 27:1). As the nightfall of Passover approached, Isaac called his elder son Esau and said to him, "My son, on this night the entire world, all of it, sings psalms of praise to God; on this night the treasuries of beneficent dews are opened. Make me some savory food and I will bless you while I am still in this world." To this the Holy Spirit retorted, "Eat not the bread of one who is up to no good, and desire not his savory morsels" (Prov. 23:6). Esau went to fetch what Isaac wanted but found himself hindered [by all manner of mishaps; in the interval thus gained] Rebekah said to Jacob, "My son, on this night the treasuries of beneficent dews are opened; on this night angels above utter song. Make some savory food for your father, that he may bless you while he is still in this world." So Jacob went and fetched two kids of the goats.²

62. "He called Esau his imposing³ son" (Gen. 27:1). R. Eleazar son of R. Simeon said: The description of Esau as "imposing" may be understood by the parable of a principality that was recruiting a bodyguard of tall men for its king. A certain woman there had a son, a dwarf, whom she used to call "Tallswift." So she protested, "My son is tall and swift. Why do you not enroll him?" They replied, "In your eyes he may be tall and swift, but in ours he is a dwarf even among dwarfs." Likewise, Esau's father called him "imposing"—"he called Esau his imposing son." His mother called him "imposing"—"Rebekah took the choicest garments of Esau her imposing son" (Gen. 27:15). "Nevertheless," said the Holy One to them both, "if in your eyes he is imposing, in Mine he is small [a dwarf]. 'Behold, among the nations I regard thee [Esau] as small, greatly despised'" (Obad. 1:2).⁴

63. "Make me food that is savory" (Gen. 27:4).⁵ Here Isaac is saying, "In the past, I used to relish the pleasures of sight, but now [that I am blind], I can enjoy only the pleasure of taste." Solomon also noted that this is true of

blind people: "When food looks appetizing, many can share in the eating of it. What makes it possible for the provider of such food to serve many? Its being seen" (Eccl. 5:10).⁶ Hence we learn that the blind [who do not see the food] cannot be fully satisfied [and therefore long for its savor and aroma]. So, too, one who sees a basket empty of food will become even more hungry, unlike one to whom the mere sight of a basket full of food will give some satisfaction.⁷

64. "Upon me thy curse, my son" (Gen. 27:13), [said Rebekah to Jacob]—so R. Abba bar Kahana understood this verse. When a man sins, is it not his mother who is cursed? Even so, Adam was told, "Cursed is the earth⁸ on account of thee" (Gen. 3:17). So, too, Rebekah said to Jacob, "Upon me thy curse, my son." But according to R. Isaac, [what Rebekah meant was, "Upon me the responsibility for averting the curse]; it is my duty to go in and tell your father, "Jacob is the righteous one, and Esau is the wicked one." "And Jacob went and fetched [the garments], and brought⁹ them to his mother" (Gen. 27:14). Still, [despite his mother's reassurance], he did so reluctantly, bowed down with distress, and weeping.¹⁰

65. "Because the Lord thy God sent me good speed" (Gen. 27:20). In using God's name, said R. Yohanan, Jacob was like a raven that carries fire into his own nest. For the moment Jacob said, "Because the Lord thy God sent me good speed," Isaac thought to himself: I know that Esau never mentions the Name of the Holy One. Since this one just did, he cannot be Esau, he must be Jacob. Then, when Isaac said to Jacob, "Come near, I pray thee, that I may feel thee, my son" (Gen. 27:21), urine ran down Jacob's thighs, and his heart turned as soft as wax. But the Holy One provided him with two angels, one at his right and one at his left, who supported him by his elbows so that he should not fall.¹¹

66. [Why] "Isaac was seized with great terror" (Gen. 27:33) [when Esau returned with the game will be explained in what follows. But to begin with], note that earlier in the passage it is said, "Jacob was yet scarce gone out from the presence of Isaac his father" (Gen. 27:30). How can one go out and the other come in at the same moment [without their seeing each other]? He who is in bright light cannot see one who is in the dark; but he who is in the dark will readily see the one who is in the bright light. Since Esau came in from the outdoors, he could not see Jacob, who was inside the house. Jacob, however, saw

¹ Gen. R. 65:10; Midrash Avkir.

² PRE 32.

³ JV: "elder." But *gadol* in the sense of "elder" is deemed unnecessary, since we already know that Esau was the elder son. Hence, "great, imposing."

⁴ Gen. R. 65:11.

⁵ The commentator will endeavor to explain why the patriarch Isaac, who was no glutton, would have asked for food that was savory, aromatic.

⁶ JV: "When goods increase, they are increased that eat them; and what advantage is there to the owner thereof, saving the beholding of them with his eyes?"

⁷ "Even without eating, for the mere knowledge that one has something to eat often satisfies him" (Soncino). Gen. R. 65:13.

⁸ The earth out of which Adam was created may be considered his mother.

⁹ Each of these three verbs begins with *va[y]* ("and"), whose sound, suggesting "woe," is taken to intimate that Jacob did his mother's bidding with woeful foreboding.

¹⁰ Gen. R. 65:15.

¹¹ Gen. R. 65:19.

What is Talmud?

An Instant Lesson Teacher's Guide Joel Lurie Grishaver

Grades: 6-Adult
Time: 1-2 Hours
Subjects: Talmud, Rabbinics, Jewish Law—
Ecology/Hazardous Waste

ABSTRACT:

This Instant Lesson is a hands-on exploration of the process and text of the Talmud—it does not present a tour of the topography of the Talmud page.

It begins (set induction) with a modern ethics problem, a question of responsibility for hazardous waste disposal upon which the students are asked to rule. Then, *What is Talmud?* presents two introductions, the first to the historical conditions under which the layers of Talmud, Mishnah and Gemara were produced, and the second to the "process" and feel of each of these layers.

The body of the Instant Lesson involves reading, analyzing, and then bringing to life the transcript of a Talmudic discussion. Both an innovative translation of the text (in the form of a script) and a series of guided questions help students to master the material.

Finally, students apply the ethical reasoning discovered in the passage to the case used in the set induction.

By way of extension, teachers can either "show students" an actual Talmud page, or involve them in creating their own Talmudic discussion.

OVERVIEW:

The Mishnah is the first part of the Talmud. It is a collection of teachings of a group of scholars called "the rabbis" who lived between 200 B.C.E. and 200 C.E., and was organized and written down in its present form near the end of that period. The Mishnah is divided into 6 sections called "orders." A large number of books, called "tractates," make up each order. The Mishnah groups laws found in the Bible into subject categories, and then attempts to apply these laws to the evolving conditions of the society of the time.

The Gemara is the second part of the Talmud. Between 200 and 500 C.E., additional "rabbis" added their own comments and interpretations to the Mishnah. This updating

and expansion of the Mishnah again helped to adapt the laws to the latest changes and problems in the society. Unlike the Mishnah, which is basically a straightforward law code, the Talmud is filled with dialogue, stories and other interesting tangents. The Talmud—Mishnah and Gemara—is the heart of the Jewish legal process.

Talmud may be one of the most dense literatures in history. Studying it has been described as "trying to figure out what was said in a phone conversation held 20 years ago, when all you have to go on is someone's notes on what her mother said into the phone when she was listening." When we study Talmud, we need to constantly fill in background and context, and we need to reconstruct the full sense of the conversation we are hearing. What makes Talmud difficult is often what is missing rather than what is written. My friend and teacher, Yosi Gordon uses this conversation as an example:

Voice 1: That's the phone.

Voice 2: I'm in the shower.

Voice 1: Okay.

To someone who didn't know American culture and translated the words literally, the conversation would be:

Voice 1: This instrument is a long distance communication tool.

Voice 2: I am in a little glass room having water poured all over me.

Voice 1: Everything is all right.

In other words, it makes no sense. On the other hand, we know that the real meaning is:

Voice 1: The telephone is ringing.

Voice 2: I can't get it, I'm in the shower.

Voice 1: If that is the case, I'll answer it.

The meaning comes only with context. Studying Talmud is reconstructing context.

OBJECTIVES:

1. That students are exposed to the historical settings and conditions which encouraged the creation of the Mishnah and Gemara.

2. That students become able to describe the two layers of the Talmud and their differing styles.
3. That students experience (in a relevant way) the process and depth of a Talmudic discussion.
4. That students enter into the Talmudic experience by applying its insights to a contemporary ethical situation (the toxic waste case).

LESSON PROCEDURE:

This is a lesson written in four acts.

Act One: Set Induction

Allow students to struggle with the case presented on the first page of this **Instant Lesson**. In the discussion, emphasize as much as possible the "reasoning" they use and why their verdict is just.

Act Two: Introductions

Read and discuss the two sections, **Historical Introduction**, and **Talmud Is...** Ask questions which help to clarify the materials presented.

Act Three: Talmud Text

Follow the directions for the three readings recommended in the student folders.

Cold Reading: Read it once through just to hear the whole thing. Do not stop except to learn how to pronounce difficult names. Ignore the questions at the end of each section.

Rehearsal: Read it through slowly. Discuss every speech and make sure you understand what each is saying. Answer and discuss all of the questions at the end of each section. A guide to "correct answers" is found below.

Performance: Go through the dialogue, speech by speech, but this time do not read it. Instead, express each of the opinions in your own words.

Act Four: Application and Evaluation

Reconsider the "waste case" found in the set induction. Have students apply the concepts from the Talmudic text to the problem. Then contrast the result with their own original responses. Conclude with: "What things of value did you find in the Talmudic passage?"

Extensions:

Bring in a Hebrew volume of the Talmud and explore the layers of learning found in it.

Work with your class to create your own original Talmudic discussion on another issue. We recommend recycling as an interesting possibility.

a

Mishnah (3:2)

1. Why was/is it important to be careful with thorns and broken glass?

Thorns and broken glass are, in legal terms, a "hazardous nuisance." They are things which can easily inflict injury if they are encountered in the wrong way. They were also hard, if not impossible, to completely destroy—therefore, they had to be carefully placed where they would never cause injury.

2. To what does this compare today?

Both the problem of nuclear waste and that of toxic waste are similar. Both are difficult to dispose of safely and both can cause injury if they are encountered in the wrong way.

3. How are the two cases ("hidden thorns" and a "thorn fence") similar?

Both these cases fall into the category of "hazardous nuisance"—something which can cause harm if encountered in the wrong way.

4. How are they different? Why does the Mishnah state both cases?

In one case, the dangerous item is placed in someone else's private space and then falls into the public way; in the second case, the dangerous item is on private property (even though it borders on public space).

5. What is the Mishnah's bottom line? What lesson does it teach?

One is responsible for the damage caused by hazardous items of which s/he has disposed—unless, as in the case of the fence, the person responsible for the hazard took reasonable measures to protect the public, but the injured party did not take reasonable precautions to avoid the hazard.

b

Gemara

1. What question does Rabbi Yohanan ask about the Mishnah? What does he understand that the Mishnah doesn't make clear?

Can the Mishnah apply to the case of a fence which is entirely on private property? If that is the case, isn't the injured party trespassing? The Mishnah is unclear as to whether a party who rubs against the fence (which is just off public property in a private area) is also responsible.

2. **Do you agree with Rabbi Aha? Do you think that the owner of a hazardous nuisance is only responsible to protect the public against obvious problems?**

Ultimately, he is overruled (unless he specifically renounces ownership). While Rabbi Aha's has a point, it doesn't transcend the responsibility to prevent harm.

C

1. **How is this baraita a response to Rabbi Aha's explanation of who is responsible? Does it agree or disagree with him?**

Hiding thorns and glass by containing them in a solid wall seems to be a good way of protecting people from their potential harm. By putting them in a wall, they are completely enclosed and not likely to be encountered.

2. **Explain the concept of "reasonable precaution."**

Reasonable precaution means preventing all foreseeable and somewhat plausible causes of injury.

It applies to this baraita in the distinction between a solid wall, which one could reasonably assume would stand for a long, long time, and a shaky wall which one should expect to be torn down. Hiding thorns in the former is a reasonable act of prevention, the latter is not.

d

1. **Why does Ravina jump from the case of thorns to the case of a pit? What do they have in common?**

This baraita shows that reasonable expectations aren't enough. Just as providing a pit with some cover doesn't exempt one as long as there is a potential and predictable likelihood that the cover will be removed—so too a fence against which a person could easily rub (even if it isn't common practice) is considered a hazard from which its owner must protect the public.

2. **In the end, who is ultimately responsible for keeping the pit from causing harm?**

The person who created the pit. S/he created the hazard and is still responsible for protecting people from it. While the person who took the cover "should" also be responsible and notify the owner of the renewed potential for damage—s/he cannot be held legally responsible for the damage the pit does.

3. **What is the difference between "the right thing" for the neighbor who owned the cover to do, and the things which were his "legal responsibilities." Why is there a difference?**

The right thing is to protect people from falling in the pit. The legal responsibility for people who are injured by the pit belongs to the person who created it. While

people can be urged to do the right thing, one can only make them live up to their legal responsibilities. It is like making a law that people must give tzedakah or say only supportive things to their neighbors.

4. **Bottom line: Who is responsible for damages caused by a thorn fence (public or private territory) and thorns and glass hidden in a wall?**

The builder of the fence and the person who hid the dangerous items in the wall—because one can't be absolved of the responsibility of creating danger.

e

1. **This section looks like it is a tangent. How is it connected to the previous material?**

Up to now we were talking about the legal responsibilities of people who created hazardous nuisances. Now, we are concerned with the "right thing" to do with them. The text presents ethical examples of ways earlier sages set the best possible models. Beyond the question of who can be sued for "glass and thorns" is the possibility of completely preventing such injuries. The sages were concerned that they never inflict injury—even by accident.

f

1. **At the very end of this discussion we are given three opinions. What are these opinions about?**

The curriculum of Jewish learning which is most likely to create a good person. One says laws of damages, the second says wise sayings (philosophy), and the third says laws of blessings and prayers.

2. **Can you find the connection between the discussion in part f and the rest of this passage?**

Up to now we have been studying the specifics of a small area of the laws of damages. At the very end of this passage, the Gemara turns to discuss the ultimate value of studying such material.

Apply this entire passage to the case at the beginning of this text.

The people that owned the larger company which purchased the chemical company also acquired its legal responsibilities which include preventing people from being harmed by their toxic waste. The workers who ignored the waste when they encountered it did the wrong thing, but cannot be held legally responsible.

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What is Talmud?

An Instant Lesson

Joel Lurie
Grishaver

Settle this case:

A chemical company legally buries its hazardous waste, in an unrecorded landfill using steel containers guaranteed to last 100 years, and then sells out to a much larger company. No one remembers that the landfill exists. Twenty years later, a contractor digs up part of the landfill (just sold by the larger company) for the foundation of a new housing development. In the process, the steel drums are smashed and the hazardous waste leaks out. The construction workers ignore the problem. Later, when the waste pollutes a local pond, the community demands that the responsible party pay for the cleanup. Who should pay, the contractor, the container manufacturer, the new land owner or the large company which bought the original chemical company?

Historical Introduction

Around 30 B.C.E., Jewish life as it had been lived in the land of Israel since the return from the Babylonian Exile was ending...

Augustus had defeated Marc Anthony (Cleopatra's boyfriend) and King Herod was granted power in Eretz Yisrael. A lot happened quickly; there were lots of revolts and protests. In 66 C.E. the Great Revolt started—Jerusalem was besieged. By 70 C.E., it had fallen and the Temple was destroyed. By 73 C.E. Masada had fallen, too. Life was pretty depressing.

Meanwhile, Rabban Yohanan Ben Zakkai had set up shop (or more specifically "school") in Yavneh, and there the "rabbinic process" got down to serious work. In 114 C.E., encouraged by Rabbi Akiva (the leading rabbi of his era), the last major revolt against the Romans, the Bar Kokhba War, began. In 117 C.E., Bar Kokhba was defeated. Most of the remaining rabbinical leadership was killed in the process. There was a great fear that Judaism would be lost. The key elements in Rabbinic Judaism had always been oral, passed on in class from teacher to student. Suddenly, in the aftermath of this holocaust, there was great fear that much of the tradition would be lost. As a response, Rabbi Judah, the prince, committed the "Oral Teachings" to print, redacting them into a six-volume work called the Mishnah—the Teachings. By 200 C.E., Jewish life in what is now "Palestine" was no longer viable. While a few Jews remained, the center of Jewish life had become Babylonia.

One of the major centers of Jewish life was located there, within the so-called "Ivy League" *Yeshivot*, the major rabbinical academies. Here, Jewish life remained vibrant, until about 500 C.E. During these three hundred years, the Mishnah was discussed, analyzed, adapted and applied. A whole new layer of Oral Teachings grew up around the Mishnah. Eventually, under Ravina and Rav Ashi, these too were written down, and became the Gemara—the Completion.

This 550-year period represented the time when Judaism changed from the national religion of a political state into a family and community centered "portable" ethnic-religious culture which Jews took with them all over the world. The chief designers of this transformation were the group of Pharisaic scholars we call "the rabbis." The rabbis were the creators of all those best-selling hits: the Siddur, the Mahzor, the Haggadah, the Mishnah, the Talmud, and the Midrash.

Talmud is...

The Talmud, the ultimate document of rabbinic thinking, is divided into two layers. The first is called Mishnah. The Mishnah is a law code, written between 30 B.C.E. and 200 C.E. in Eretz Yisrael. Essentially, the Mishnah is a set of conclusions. It reads like a municipal law code, telling people what to do, but for the most part omitting the reasoning behind those laws.

The Mishnah is like a city statute which sets a \$25 fine for crossing a nonresidential street in the wrong way (jaywalking). The law carefully talks about intersections, crosswalks and lights. It tells the police and the judges just who should receive a ticket.

The law does not contain an explanation of the purpose of the law. It does not explain that the "jaywalking" law was designed to save lives. All of those issues, the reasoning and the debate, took place in the city council (and might be part of their records) but didn't need to be part of the actual ordinance.

The Gemara is like the legal discussion that arises twenty years later, when a test case is brought to a court. A police officer cites a person for "jaywalking" at four in the morning. The person refuses to pay arguing that the intent of the law was public safety, and at 4 a.m., there is no question of public safety. In the courtroom, there is a need to reconstruct the "intent" of the law, and decide if the 4 a.m. case should change the enforcement of the jaywalking statute.

The second half of this process, this questioning of intent and application, parallels the Gemara. Years later, a new generation of rabbis had to reapply old laws to new conditions. To do so, they needed to reconstruct the reasoning behind the Mishnah, and decide whether it was relevant to a new situation. The Gemara, this second layer, was written between 200 C.E. and 500 C.E. in Babylonia.

Talmud = Mishnah + Gemara (but in Jewish English, when you say that you are *learning Gemara*, it means that you are studying Talmud—both Mishnah and the Gemara which comments on it).

Talmud Text: Bava Kama 30a

This text comes from the Talmudic tractate *Bava Kama*, the first of three books which deal with "Damages" and other issues of Civil Law. Bring this Talmudic dialogue to life by acting it out. Assign the following parts:

Narrator	Voice of the Baraita	Rabbi 2
Voice of the Mishnah	Ravina	Rabbi 3
Rabbi Yohanan	Raba	Other Rabbis
Student	Rabbi Judah	
Rabbi Aha	Rabbi 1	

Read this text out loud three times.

1. Cold Reading: Read it once through just to hear the whole thing. Do not stop except to learn how to pronounce difficult names. Ignore the questions at the end of each section.

2. Rehearsal: Read it through slowly. Discuss every speech and make sure you understand what it is saying. Answer all of the questions at the end of each section.

3. Performance: Go through the dialogue speech by speech, but this time do not read it. Instead, express each of the opinions in your own words.

Mishnah: Bava Kama 3:2

a

ONE WHO HIDES AWAY THORNS AND BROKEN GLASS IN A WALL,
OR WHO MAKES A FENCE OUT OF THORNS,
IS LIABLE IF THE FENCE FALLS INTO THE PUBLIC WAY
AND CAUSES INJURY TO ANOTHER PERSON.

1. Why was/is it important to be careful with thorns and broken glass?
2. To what does this compare today?
3. How are the two cases ("hidden thorns" and a "thorn fence") similar?
4. How are they different? Why does the Mishnah state both cases?
5. What is the Mishnah's bottom line? What lesson does it teach?

Gemara

b

R. Yohanan: This Mishnah can only be applied to a case where the thorns in the fence are sticking out into public ground. If they were only on private property, there should be no liability.

Student: Why is the owner exempt if the thorns are on private property?

R. Aha: Because one does not expect people to rub against walls and thereby injure themselves.

1. What question does Rabbi Yohanan ask about the Mishnah? What does he understand that the Mishnah doesn't make clear?
2. Do you agree with Rabbi Aha? Do you think that the owner of a hazardous nuisance is only responsible to protect the public against obvious problems?

c

Narrator: Expectations aren't always enough. We know of a *baraita*, an older teaching, which is similar. Our rabbis have taught:

Baraita: If a person hides thorns and broken glass in a neighbor's wall where s/he expected them to be safe, but which is later torn down, or which later falls into the public way—and the thorns and glass cause damage—then the one who hid them is responsible.

Rabbi Yohanan: Wrong, it is a matter of expectation. If it was a weak wall, the person who hid them is responsible, but if it was a strong wall which the owner chose to tear down, the owner is responsible.

1. How is this *Baraita* a response to Rabbi Aha's explanation of who is responsible? Does it agree or disagree with him?
2. Explain the concept of "reasonable precaution."

d

Ravina: Let's look at this a different way. Imagine one person covered his pit with a cover which belonged to his neighbor. If the neighbor came and took back his cover—wouldn't the owner of the pit still be liable to pay for any damage caused by someone falling into his pit? He hadn't adequately covered it.

Rabbi 1: That's obvious. Without your example of the pit and the neighbor's cover, you could have said that the owner who tore down the wall with broken glass and thorns in it would be liable for any damage they caused if he didn't know the identity of the person who had put them in the wall (and so make that person responsible).

But in the case of the neighbor who took back his cover, the neighbor was the one who left the pit uncovered and made it dangerous when he took back his cover—he should have informed the owner of the pit what he was doing. This makes the neighbor who took back the cover liable for any damage.

Rabbi 2: Wrong. The owner of the pit is always responsible. He must see to it that his pit is adequately covered. In the same way, the person who hid the glass and thorns is responsible to keep them harmless.

1. Why does Ravina jump from the case of thorns to the case of a pit? What do they have in common?
2. In the end, who is ultimately responsible for keeping the pit from causing harm?
3. What is the difference between "the right thing" for the neighbor who owned the cover to do, and the things which were his "legal responsibilities." Why is there a difference?
4. Bottom line: Who is responsible for damages caused by a thorn fence (public or private territory) and by thorns and glass hidden in a wall?

e

Narrator: Our rabbis taught:

Rabbi 1: The earliest rabbis would bury their thorns and glass in the field and make sure they were at least three handbreadths deep so that no plough would dig them up.

Rabbi 2: Rabbi Sheshet would throw them in the fire.

Rabbi 3: Raba would throw them into the Tigris River.

1. This section looks like a tangent. How is it connected to the previous material?

f

Rabbi Judah: A person who wants to lead an ethical life should study and practice the laws of damages.

Raba: I disagree, that person should study and practice the wise teachings in *Pirke Avot*.

Other Rabbis: We disagree, that person should study and practice the laws of prayers and blessings.

1. At the very end of this discussion we are given three opinions. What are these opinions about?
2. Can you find the connection between the discussion in part f and the rest of this passage?

Apply this entire passage to the case at the beginning of this text.

שנים אוחזין

פרק ראשון

בבא מציעא

ב

עין משפט
טר מצוה

שנים אוחזין בשלית. דוקא אוחזין דשניהם מוחזקים בה ואין להם כח בה יותר מזה שאילו הייתה ביד אחד לבדו היו אורך המזליה מחזירו ומהו להביא ראיה בפרטים שהיא של ואיט נלמנו זה לטוב בשטובה: זה אומר טולה שלי. בגמרא מפרש למאי תנא תרתי: זה יסבע. מפרש בגמרא תורה אור (דף ג' ע"ב) שטובה זו למה: שאין לו בה פחות מהליה. בגמרא (דף ג' ע"ב) תנא למאי תנא? כי האי לישנא ביה שטובה: זה אומר תליה שלי. מודה הוא שהאי של חבירו ואין דנין אלא על תליה הלכך זה האומר טולה שלי יסבע כי כמספח הראשון מה שהן דנין עליו ונשבעין שניהם שאין לכל אחד ט פחות מהליו וטעם כל אחד הליו: זה שנים רוכבין כו'. לאשמעינן אחא (ה) דרשב ומונהו שניהם שנין לקטו בהמה מן ההפקר: בזמן שהן מודין. בגמרא (דף ג' ע"ב) מפרש [דכחא] לאשמעינן דהמנהיגים מליה לחבירו קה חבירו: [גב] ראייה. קדם *שהבהה אותה: בראיה קני מדקתני יחלוק: תנא טולה שלי. בחזקה נמרה שהבהה מחילה והתה תפסת מדי משוכותי בה: והאמר רבנא. כבבא קמא בהגזל ומחילי: ומלמטה דלמא לידיה משמט. ואפי' הכי אהך ולא עובד טכבים ולא הימא כי מעט רחמנא עובד טכבים היכא דלא אחזי לידיה דשרא לא מיתביא למטרה עלה ולא הדרה אלא אחזי לידיה מיתביא להחזירה דלכידתו אסורה: תנא לישנא דעלמא נקט. אי לא הדר תנא כולה שלי הוא אמיתא מחי מלמטה דקתני תנא לשון בני אדם אהו במשנתו ולא לה מליה אסורה בני אדם קורין דקתני מלמטה: כ"מ שניט שהמזל מליה קנא הוא אמיתא דמליה קני לה משנת ראה דלא לאשמעינן שום תנא דלא קני לה אלא בהבהה: להכי לאשמעינן הכא משמטה יתירה: והא זהו קתני. גבי מלמטה תנא זה אומר גבי טולה שלי קתני זה אומר ואי חל הוא הכי אבטי ליה למתני זה אומר מלמטה וטולה שלי: במקח וממכר. קניסיה מיד פלוגי דוקא מקח וממכר הוא דלמירין יחלוקו בשבועה דליכא למימר שניהם קנייה ולשניהם נהלה המזכר אבל זה אומר אני ארנתייה זה אומר אני ארנתייה לא יחלוקו דודאי זה מינייהו רמאי הוא ותנא מונח עד שיכא תליה: דמורה



****אוחזין** בשלית זה אומר אני מצאתיה וזה אומר כולה שלי וזה אומר כולה שלי זה ישבע שאין לו בה פחות מחציה וזה ישבע שאין לו בה פחות מחציה ויחלוק יזה אומר כולה שלי וזה אומר הציה שלי האומר כולה שלי ישבע שאין לו בה פחות משלושה חלקים והאומר הציה שלי ישבע שאין לו בה פחות מרביע זה נוטל שלשה חלקים וזה נוטל רביע *היו שנים רוכבין על גבי בהמה או שהיה אחד רוכב ואחד מנהיג זה אומר כולה שלי וזה אומר כולה שלי זה ישבע שאין לו בה פחות מחציה וזה ישבע שאין לו בה פחות מחציה ויחלוקו בזמן שהם מודים או שיש להן עדים חלוקין בלא שבועה: [גב] למה לי למתנא זה אומר אני מצאתיה וזה אומר אני מצאתיה זה אומר כולה שלי ליתני הדא חדא קתני זה אומר אני מצאתיה וכולה שלי וזה אומר אני מצאתיה וכולה שלי וליתני אני מצאתיה ואנא ידענא דכולה שלי אי תנא אני מצאתיה הוה אמינא מאי מצאתיה ראייתה אע"ג דלא אחאי לידיה בראיה בעלמא קני תנא כולה שלי דבראיה לא קני ומי מצית אמרת מאי מצאתיה ראייתה *והא אמר רבנא *רבנא *ומצאתיה דאתאי לידיה משמע אין ומצאתיה דקרא דאתא לידיה משמע ומיהו תנא לישנא דעלמא נקט ומדחזי ליה אמר אנא אישכחות ואע"ג דלא אחאי לידיה בראיה בעלמא קני תני כולה שלי דבראיה בעלמא לא קני לה וליתני כולה שלי ולא בעי אני מצאתיה אי תני כולה שלי הוה אמינא בעלמא דקתני מצאתיה בראיה בעלמא קני תנא אני מצאתיה והדר תנא כולה שלי דמשמנה יתירה אשמעינן דראיה לא קני ומי מצית אמרת הדא קתני והא זהו קתני זה אומר אני מצאתיה וזה אומר אני מצאתיה זה אומר כולה שלי וכו' אמר רב בפאוארתימא דאי

שנים אוחזין בשלית. אידי דליירי בהגזל בחרה (כ"ק דף קס"ט) מחלוקת נסורה עבר ובעל הבית דקתני במעמד הכי אלו של ובכשלי הרי אלו של בעל הבית תני הכא נמי דיני חלוקת ואע"ג דתמרי מסכתא אין סדר למשנה וליכא מ"ד טולה נזיקין לאו חדא מסכתא הוא ה"מ לענין מחלוקת ואח"כ סתם לפי שרבי לא היה נומד כסדר אלא כמו שהיו הפלים ההלמדיים אבל כשהכרם על הסדר הכרם וזריך בכל מסכתא קעם למה נשנית אחר שלפניה כדדייק בריש מסכתא שטובה (דף ג' ע"ב) מכדי תנא ממוכת קסליק כו' וכן בסוכה (דף ג' ע"ב):

ויחלוקו. הימה דמאי שנה מהיחא דלרבה דלמא כל דלמיס גבר פרק חוקת הכתובים (כ"ג דף נ"ה וס"ג) וי"ל דלוחזין שאני דחשיב כליט כל אחד יש לו בה טורח הכני דלוק סהדי דמאי דתפיס הוא ידיה הוא וכן במנה שלישי דדמי בגמרא לעיל חשיב הואו שהפקד חופס בחזקה שניהם כליט הם עלמס מוחזקים טו לכך משני דהסם והלי דחד מינייהו הוא ואין החלוקה יכולה להיות אחת ולכך יהא מונח אבל עלים דליכא למימר דתרווייהו הוא יחלוקו וכן קמיס חלוקים כשטר דמדמי לקמן (דף ג' ע"ב) למתני משום דשניהם חלוקים טו דהחלוקה יכולה להיות אחת דלפסק שפרע לו החלי ובמנה אין דרך שיקנה לו החלי אחרי שהוא ביד חבירו אבל בלרבה אע"ג דלפסק שהוא של שניהם כיון דאין מוחזקין טו הו דינא כל דלמיס גבר וכלמטום אע"ג דאין מוחזקין טו ואין החלוקה יכולה להיות אחת הכא דליכא דררר דמונח פירוש שבלא טענותיהם יש ספק לבית דין יחלוקו: **וזה** טעם רביע. וא"ת יהא נלמן דהליו של מינו דאי בעי תנא כולה שלי דלמתי' בגמ' (לקמן דף ט"ו) הליו מינו גופיה לפעור משבועה אי לא משום דליתרומי קמטרים ומפרש ריב"ס דמינו להליה לא אמרי' דכחזו השני מוחזק זה כמו זה והיה דחוקת הכתובים (כ"ג דף נ"ה וס"ג) דגחין ולמיס ליה לרבה אין שטרה זיפח הוא ומייה שטרה מעליה הוה לי בדי ואכד והימיה רבה להליה כמינו דאי בעי תנא שטרה מעליה הוא יתהם הייט טעמא משום דלפי' הוה שיקוק רק שלא היה מודה שהוא מווייף היה נלמן כי החסימה היתה נכרת לעומדים סם ורב יוכף איח ליה דלפיל מינו לא הוה כיון שטענה דלאוניה שהוא טוען צהי שטרה הוא שקר ואין לער מינו אלא היכא שטענתו

רלסונה היא אחת מינו שהיה טוען אחרת ולכך איט מינו אפילו להחזיק כגון כעובדא קמיהא וא"ת וימח דאין ספק מליה מידי ודאי דהאומר טולה שלי יש לו בודאי תליה והאומר תליה שלי ספק אס יש לו בה כלום כדלמירין בפרק הוהין (יגמט דף ל"ח) ספק ויבס שבדו לחלוק בנכסי סכא ספק אמר אהו בר מחנא אהו וא"ת לי פלגא ויבס אמר אח ברה דירי וליח לך ולא מידי. הוה ליה יבס ודאי וספק ספק ואין ספק מליה מידי ודאי וי"ל דהסם יבס שהוא בט של סכא הו ודאי וירשו ולא ויליה הספק מספק ממוט אבל הכא אין ככרס מה שהוא ודאי בחזיו שיעט לו לחזיו השני: **בראיה** בעלמא קנה. אע"ג דקתני במתני' (לקמן דף ע"ב) רבא חת המליה והאמר לחבירו תנה לי דלא קנה בראיה וכן ראה את המליה ונפל עליה (לקמן דף ע"ב) קתני נמי דלא קני מלי למדמי כיון דלמא הנה לי או שנפל עליה גלי דעתיה דלא יתחא ליה למקני עד שיגיע לידו: **דבראיה** בעלמא לא קני. והא דלמתי' בפרק הבית והעליה (לקמן דף ק"ה וס"ג) הבעה בהפקד קני הייט שמשנה מטעה כל דהו כגון שגדר גדר קטן: **והא** זהו קתני. איכא דוכתי דפרקי כי האי גוונא וליכא דוכתי דלא פרקי: [פ"י חס"כ נדרות דף נ"ה ע"ב]:

רב שמי בר אשי ואמרי לה כ"ד רישא במציאה וסיפא במקח וממכר וצריכא דאי רלסונה היא אחת מינו שהיה טוען אחרת ולכך איט מינו אפילו להחזיק כגון כעובדא קמיהא וא"ת וימח דאין ספק מליה מידי ודאי דהאומר טולה שלי יש לו בודאי תליה והאומר תליה שלי ספק אס יש לו בה כלום כדלמירין בפרק הוהין (יגמט דף ל"ח) ספק ויבס שבדו לחלוק בנכסי סכא ספק אמר אהו בר מחנא אהו וא"ת לי פלגא ויבס אמר אח ברה דירי וליח לך ולא מידי. הוה ליה יבס ודאי וספק ספק ואין ספק מליה מידי ודאי וי"ל דהסם יבס שהוא בט של סכא הו ודאי וירשו ולא ויליה הספק מספק ממוט אבל הכא אין ככרס מה שהוא ודאי בחזיו שיעט לו לחזיו השני: **בראיה** בעלמא קנה. אע"ג דקתני במתני' (לקמן דף ע"ב) רבא חת המליה והאמר לחבירו תנה לי דלא קנה בראיה וכן ראה את המליה ונפל עליה (לקמן דף ע"ב) קתני נמי דלא קני מלי למדמי כיון דלמא הנה לי או שנפל עליה גלי דעתיה דלא יתחא ליה למקני עד שיגיע לידו: **דבראיה** בעלמא לא קני. והא דלמתי' בפרק הבית והעליה (לקמן דף ק"ה וס"ג) הבעה בהפקד קני הייט שמשנה מטעה כל דהו כגון שגדר גדר קטן: **והא** זהו קתני. איכא דוכתי דפרקי כי האי גוונא וליכא דוכתי דלא פרקי: [פ"י חס"כ נדרות דף נ"ה ע"ב]:

א א מ"י ס"פ מלמט
ס"פ וס"פ כ"ו
ס"פ ס"פ זכ מ"ט מ"ט
ס"י קלח ס"פ ט"ז
[ב"ק כ"ב]
ב ב מ"י ס"פ סלכס מ
ס"פ ס"פ ס"פ ט"ז
ג ג מ"י ס"פ סלכס ו
ס"פ ס"פ ס"פ ט"ז
ד ד מ"י ס"פ מלמט
ג"לכס וס"פ כ"ו
ס"פ ס"פ ס"פ ט"ז
ח"ט ס"י רכס ס"פ ט"ז
ה ה מ"י ס"פ מלמט
מכירס כ"ו ד וי"ן
כ"פ ס"פ ס"פ ס"פ ט"ז
כ"כ ס"פ ט"ז

רבינו תנאל

שנים אוחזין בשלית זה אומר אני מצאתיה וכו'. ואפי' הכי אהך ולא עובד טכבים ולא הימא כי מעט רחמנא עובד טכבים היכא דלא אחזי לידיה דשרא לא מיתביא למטרה עלה ולא הדרה אלא אחזי לידיה מיתביא להחזירה דלכידתו אסורה: תנא לישנא דעלמא נקט. אי לא הדר תנא כולה שלי הוא אמיתא מחי מלמטה דקתני תנא לשון בני אדם אהו במשנתו ולא לה מליה אסורה בני אדם קורין דקתני מלמטה: כ"מ שניט שהמזל מליה קנא הוא אמיתא דמליה קני לה משנת ראה דלא לאשמעינן שום תנא דלא קני לה אלא בהבהה: להכי לאשמעינן הכא משמטה יתירה: והא זהו קתני. גבי מלמטה תנא זה אומר גבי טולה שלי קתני זה אומר ואי חל הוא הכי אבטי ליה למתני זה אומר מלמטה וטולה שלי: במקח וממכר. קניסיה מיד פלוגי דוקא מקח וממכר הוא דלמירין יחלוקו בשבועה דליכא למימר שניהם קנייה ולשניהם נהלה המזכר אבל זה אומר אני ארנתייה זה אומר אני ארנתייה לא יחלוקו דודאי זה מינייהו רמאי הוא ותנא מונח עד שיכא תליה: דמורה

גליון הש"ס

תוס' ד"ס ו"ה ט"ז
כ"ס ו"ה י"ן
לקמן דף ק"ה פ"א ס"ס
ד"ס ו"ה:

opening of Bava Metzia from Soncino edition of Talmud which comes with English translation.

CHAPTER I

MISHNAH. TWO [PERSONS APPEARING BEFORE A COURT] HOLD A GARMENT.¹ ONE OF THEM SAYS, 'I FOUND IT', AND THE OTHER SAYS, 'I FOUND IT'; ONE OF THEM SAYS, 'IT IS ALL MINE', AND THE OTHER SAYS, 'IT IS ALL MINE', THEN THE ONE SHALL SWEAR THAT HIS SHARE IN IT IS NOT LESS THAN HALF, AND THE OTHER SHALL SWEAR THAT HIS SHARE IN IT IS NOT LESS THAN HALF, AND [THE VALUE OF THE GARMENT] SHALL THEN BE DIVIDED BETWEEN THEM. IF ONE SAYS, 'IT IS ALL MINE', AND THE OTHER SAYS, 'HALF OF IT IS MINE', HE WHO SAYS, 'IT IS ALL MINE' SHALL SWEAR THAT HIS SHARE IN IT IS NOT LESS THAN THREE QUARTERS, AND HE WHO SAYS, 'HALF OF IT IS MINE' SHALL SWEAR THAT HIS SHARE IN IT IS NOT LESS THAN A QUARTER. THE FORMER THEN RECEIVES THREE QUARTERS [OF THE VALUE OF THE GARMENT] AND THE LATTER RECEIVES ONE QUARTER. IF TWO RIDE ON AN ANIMAL, OR ONE RIDES AND THE OTHER LEADS IT, AND ONE OF THEM SAYS, 'IT IS ALL MINE', AND THE OTHER SAYS, 'IT IS ALL MINE', THEN THE ONE SHALL SWEAR THAT HIS SHARE IN IT IS NOT LESS THAN HALF, AND THE OTHER SHALL SWEAR THAT HIS SHARE IN IT IS NOT LESS THAN HALF. AND [THE VALUE OF THE ANIMAL] SHALL THEN BE DIVIDED BETWEEN THEM. IF BOTH ADMIT [EACH OTHER'S CLAIMS] OR IF THEY HAVE WITNESSES [TO ESTABLISH THEIR CLAIMS] THEY RECEIVE THEIR SHARES WITHOUT AN OATH.

MAR A. What need is there [for the Mishnah] to [give two pleas of the litigants and] state: ONE OF THEM SAYS, 'I FOUND IT', AND THE OTHER SAYS, 'I FOUND IT', ONE OF THEM SAYS, 'IT IS ALL MINE', AND THE OTHER SAYS, 'IT IS ALL MINE'? Surely one plea would have been sufficient!—It is only one plea: One says 'I found it and [therefore] it is all mine', and the other

says 'I found it, and [therefore] it is all mine'! But why not just state 'I found it', and it will be understood that the intention is to claim the whole garment?—The term 'I FOUND IT' might have been explained as denoting 'I saw it', the mere seeing [of the garment] entitling him to claim it as his possession.¹ Therefore the plea 'IT IS ALL MINE' is added, so as to make clear that seeing alone does not constitute a claim. But how could it be thought that one who has only seen [the garment] could plead 'I found it'? Does not Rabbannai² say that the phrase *and thou hast found it* means 'thou hast taken hold of it'?—It is admitted that the Scriptural use of the term 'found' implies having taken hold, but the Tanna uses popular language, in which, on seeing something, one might use the term 'found it', [the belief being prevalent] that one acquires [a lost article] by sight alone. For this reason it was necessary to add the plea 'IT IS ALL MINE' and thus to indicate that the mere seeing [of an ownerless object] constitutes no claim to possession. But even so, would it not have been sufficient to state 'IT IS ALL MINE' without the plea of 'I FOUND IT'?—Had [the Mishnah] stated only the plea 'IT IS ALL MINE' I might have said that elsewhere [in the Talmud] the term 'found' is used to mean ['seen', and the conclusion would have been drawn] that mere sight constitutes a claim to possession. For this reason the Mishnah states first 'I FOUND IT' and then 'IT IS ALL MINE', so that we may gather from the additional clause that mere sight does not constitute a claim to possession.

But how could you say that the two pleas are really one? Is not each plea introduced by the words: ONE OF THEM SAYS AND THE OTHER SAYS⁴, [viz.] ONE OF THEM SAYS 'I FOUND IT', AND THE OTHER SAYS 'I FOUND IT', ONE OF THEM SAYS 'IT IS ALL MINE', etc.? [To this] R. Papa, or R. Shimi b. Ashi, or, as some say, Kadi,³ replied: The first plea applies to a case of finding, but the second plea applies to a case of buying and selling.² And it is necessary [to have the two cases]. [2b] For if the Tanna had dealt

a (1) So that they are both in actual possession—otherwise the one in actual possession would have the stronger claim.

b (1) Though the other man has taken hold of it first. (2) B.K. 113b; [MS. M.: Rabina. V. D.S. a. l.]. (3) Deut. XXII, 3. (4) Which would show that they

form alternative pleas.

c (1) This word may also mean 'an unknown authority'. (2) But not to a case where each one maintains that he has made the garment, for then one of them is bound to be lying.

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solely with the case of finding I might have said that only in such a case would the Rabbis impose an oath, because each disputant might permit himself [to claim the garment] by saying to himself, 'My neighbour loses nothing through my action [as it cost him nothing to acquire the garment]; I shall go and take hold of it and share it with him.' But in the case of a bought article, where this argument does not apply,⁴ it might be assumed that no oath was to be imposed. On the other hand, had the Tanna dealt solely with a case of buying and selling, it might be assumed that only in such a case would the Rabbis impose an oath, because each disputant might permit himself [to claim the garment] by saying to himself, 'My neighbour has paid the price and I am prepared to pay the price; seeing that I need it I shall take it, and let my neighbour take the trouble to go and buy another garment.' But in the case of a found article, where this argument does not apply, it might be assumed that no oath was to be imposed; therefore both cases are necessary.

But how could such a situation arise in the case of a bought article? One could surely ascertain from the seller as to which of the two paid him the money?—The case is one in which the seller took money from the two purchasers, willingly from one, and unwillingly, from the other, and we do not know from whom he took it willingly and from whom unwillingly.⁵

Shall it be said that our Mishnah is not in agreement with the view of Ben Nannus? For does not Ben Nannus¹ express surprise at the decision of the Sages to impose oaths on disputants one of whom is bound to swear falsely?—The Mishnah may well be in agreement with Ben Nannus. For in the case [where Ben Nannus objects to the oath] it is certain that if both parties take the oath one of them will commit perjury. But in our Mishnah it may well be assumed that no perjury will be committed [even if both parties swear], for it is possible that both of them picked up the garment simultaneously.²

Again, shall it be said that our Mishnah is not in agreement with the view of Symmachus? For does not Symmachus, [in another case,]³ maintain that disputed money of doubtful ownership should

be divided among the disputants without an oath? But would not the same difficulty arise [if we compared the decision of our Mishnah] with that of the Rabbis⁴ [who are opposed to Symmachus]? For have these Rabbis not declared that 'the claimant must bring evidence to substantiate his claim' [while in our Mishnah the disputed article is divided on oath]?—What a comparison! In the case in which the Rabbis apply the principle that 'the claimant must bring evidence' the contending parties had not taken hold of the disputed object, but here [in our Mishnah] since both disputants hold the garment⁵ it is rightly divided, after both have taken the oath. But in regard to Symmachus the argument is the other way. For if he decided in the case referred to [where no party is in possession of the disputed property] that the amount should be divided among the litigants without an oath, how much more readily would he give this decision in a case like ours, where both disputants are equally in possession of the article in question; [and thus the query remains, 'Shall it be said that our Mishnah is not in agreement with Symmachus?']—It can still be maintained that the Mishnah is in agreement with Symmachus. For Symmachus expressed his view [that the property in dispute should be divided without an oath] only in a case where both litigants are uncertain as to the true facts [and it would therefore be wrong to make either of them swear] but where both parties assert their claims with certainty [as in our Mishnah] he would take a different view.

But does not Rabbah the son of R. Huna maintain that Symmachus's decision applies also to a case where both parties are certain and definite in their claims?⁶—It can still be maintained that our Mishnah is in agreement with Symmachus. For Symmachus expressed the view [as quoted] only in a case where a verdict in favour of one would involve a loss to the other, but where no actual monetary loss is involved [as in our Mishnah] he would take a different view. But then again, can we not infer by means of a *Kal wa-homer*⁷ [that Symmachus would disagree with our Mishnah]? For if even in the case where the party entitled to the verdict loses money by being awarded only half of the disputed amount,

(3) The oath would then act as a deterrent, as even if he did not hesitate to put forward a wrong claim he would not be ready to commit perjury. (4) Apart from the loss of the money paid, there is the loss of the garment which the man who went to the trouble of buying it evidently needed for his own use. (5) The evidence of the seller, even if available, would not be trusted in such a case, as he is not likely to remember, after the two have left, from whom he took the money willingly (Rashi). [Tosaf. reads, he did not know, i.e., the seller does not recollect the matter; v. Kid. 73a.]

(1) V. Shebu. 43a. It is the case of a householder having instructed a shopkeeper to supply his employees with goods for the amount that he (the householder) owed them in wages. The shopkeeper asserts that he has supplied the goods, while the employees deny having received any. The decision of the Sages is

that both the shopkeeper and the employees take an oath in confirmation of their statements, and the householder pays both parties, whereas Ben Nannus holds that both receive payment without taking an oath. (2) In this case each finder would be entitled to swear that half of the garment belongs to him, in the belief that he was first in picking up the whole of it. The same applies to a bought article if the seller consented to sell it to both at the same time. (3) V. B.K. 46a. (4) V. ibid. (5) And although each one claims the whole garment, and thus seeks to acquire the part that the other is holding, yet they are both in the same position, so that the above principle does not apply. (1) Which makes the above distinction (between 'certain' and 'uncertain') invalid? (2) An inference from a minor to a major premise; v. Glos.

TRANSLATION AND COMMENTARY

MISHNAH Two claimants appear before a Bet Din holding on to a garment. One of them says: "I found it," and the other says: "I found it." One of them says: "The whole garment is mine," and the other says: "The whole garment is mine." The Bet Din resolves such conflicting claims in the following way: One of the two claimants must take an oath that no less than half of the garment is his, and the other claimant must likewise take an oath that no less than half of it is his. They shall then divide the garment or its value between them.



אֹחֲזִין בְּטֵלִית. וְזֶה אוֹמֵר: "אֲנִי מְצָאתֶיהָ," וְזֶה אוֹמֵר: "אֲנִי מְצָאתֶיהָ." זֶה אוֹמֵר: "כּוֹלָהּ שְׁלִי," וְזֶה אוֹמֵר: "כּוֹלָהּ שְׁלִי." זֶה יִשָּׁבַע שְׂאֵין לוֹ בְּהַ פְּחוֹת מִחֲצֵיהָ, וְזֶה יִשָּׁבַע שְׂאֵין לוֹ בְּהַ פְּחוֹת מִחֲצֵיהָ, וַיִּנְחֲלוּקָהּ.

The order and internal structure of the tractate. Rishonim raise questions with regard to the place of tractate Bava Metzia in the general sequence of tractates in the Talmud (see Tosafot: ר"ה שנים). They also question the order of the chapters within the tractate itself: The first chapter, שנים אוחזין, would appear to belong to the laws concerning the finding of lost objects. Would it not have been more natural to begin with the fundamental principles underlying these laws (which are found in the second chapter, אלו מציאות) and only then to go on to discuss the various details relating to the subject?

Tosafot explain that the tractates Bava Kamma, Bava Metzia, and Bava Batra are really only divisions of one long tractate called Nezikin, comprising thirty chapters. Since the last chapter of Bava Kamma deals with the subject of dividing objects between different claimants and the imposition of an oath in such cases, our tractate begins with a discussion of these laws.

Another explanation is given by Rosh: In the case presented at the beginning of our tractate we suspect that one of the disputing claimants may have obtained possession of the object illegally. Therefore it was appropriate to present it immediately after similar cases in the last chapter of the previous tractate.

Rashbatz gives a different explanation: The tractate should actually begin with the laws and general principles concerning the finding of lost objects. But the specific case of שנים אוחזין, in which there are two equal claims to the ownership of a found object, contains unusual and interesting principles; hence the Mishnah begins with this

LITERAL TRANSLATION

MISHNAH Two are holding on to a garment. One says: "I found it," and this one says: "I found it." This one says: "All of it is mine," and this one says: "All of it is mine." This one shall swear that he does not have in it less than half of it, and this one shall swear that he does not have in it less than half of it, and they shall divide [it].

RASHI

משנה שנים אוחזין בטלית - דוקא אוחזין, דשניהם מוחזקים בה ולא ליה כח בה יומר מזה. שאלו הימה ציד אחד לנדו, הו אידך המוציא מחבירו, ועליו לנהיב ראיה נעדים שהיא שלו, ואינו נאמן זה לטעול בשנועה. זה אומר כולה שלי - בגמרא מפרש למאי חנא מרמי. זה ישבע - מפרש בגמרא (ג,ה) שנועה זו למה. שאין לו פחות מחציה - בגמרא (ה,ב) מפרש למאי חנא כי האי לישנא בהך שנועה.

NOTES

case. This is, indeed, a common practice in the Mishnah, where an individual case of special interest often precedes a discussion of general principles.

Two men are holding on to a garment. The Mishnah used the word טלית - "a garment" - and not the more general term חפץ - "an object" - because, as will be explained below, there are various laws which apply specifically to a garment and to the way in which the claimants are holding it which do not apply to other objects (Torat Hayyim and other Aharonim).

This one shall swear. In Jewish law an oath is not considered absolute proof but rather as corroboration of a certain claim. The prohibition against uttering a false oath written in the Ten Commandments (Exodus 20:7), and the words of the Torah and the Prophets regarding the many divine punishments imposed on someone who perjures himself (see Numbers 5; Zechariah 4-5), made people very fearful about taking oaths in general and about taking false oaths in particular. In general the obligation to take an oath is used as a threat against someone whose claim, we suspect, is not well founded, for it is possible that he has brought a case to court even though he is not entirely certain of the justice of his claim. Therefore it is assumed that a person would be very reluctant to take an oath in support of such a claim.

This one shall swear... and this one shall swear.... Rishonim (Rabbenu Hananel and others) ask why we do not apply here, as we sometimes do in other cases of property whose ownership is in doubt, the principle של דאלימ גבר - "whoever is the stronger wins" -

HALAKHAH

Two claimants are holding on to a garment. Where two claimants are holding on to an object (or have possession of one animal), and each claims ownership of the whole object, each of the claimants must take an oath that he has a valid claim to ownership of the

object he is claiming, and that he is entitled to no less than half of it. The claimants then divide the object, or its value, equally between them," in accordance with the Mishnah here and the Gemara's elucidation of it. (Shulhan Arukh, Hoshen Mishpat 138:1.)

BACKGROUND

Garment. This is the specific term for the garment worn by men during the Mishnaic and Talmudic periods. This garment was essentially a large, square piece of cloth in which men would wrap themselves, using it as an outer garment. A טלית might be woven in a geometric pattern for decoration, and occasionally decorations made of more expensive materials were added to it. But in general a טלית was a plain piece of cloth usually with ritual fringes (ציציות) on the four corners. After the Jews were exiled from Eretz Israel and other countries in the Middle East, the טלית remained as a garment used during prayer and various other religious ceremonies. The Mishnah used the טלית as an example for a number of reasons: Since it was generally worn as an outer garment, and since people used to take it off while they worked, it was quite common to find a lost טלית. In addition, the simple form of the טלית easily permitted its division into two or more pieces of cloth without destroying the value of the garment. In cases where the litigants claimed objects that cannot be divided physically, they divided the value of the object between them.

TRANSLATION AND COMMENTARY

Similarly, if one of the two claimants says: "The whole garment is mine," and the other claimant says: "Half of it is mine," since both claimants agree that half of the garment certainly belongs to the one who claims the whole garment and their dispute is only about the other half, their claims are resolved in the following way: ²The claimant who says, "The whole garment is mine," must take an oath that no less than three-quarters of the garment is his; and the claimant who says, "Half of it is mine," must take an oath that no less than a quarter of it is his. ³The one claimant takes three-quarters of the garment, and the other takes a quarter.

Similarly, if two people were riding on an animal, or if one was riding it, and the other was driving it or leading it, holding on to the halter, ⁵and if one said: "The whole animal is mine," and the other said: "The whole animal is mine," their claims are decided on the same basis as in the earlier cases brought

LITERAL TRANSLATION

¹This one says: "All of it is mine," and this one says: "Half of it is mine." ²The one who says, "All of it is mine," shall swear that he does not have in it less than three-quarters, and the one who says, "Half of it is mine," shall swear that he does not have in it less than a quarter. ³This one takes three-quarters, and this one takes a quarter. ⁴Two were riding on an animal, or one was riding and one was driving. ⁵This one says: "All of it is mine," and this one says: "All of it is mine."

RASHI

וזה אומר חצייה שלי - מודה הוא שהחצי של חצירו, ואין דנין אלא על חציה. הלכך, זה האומר כולה שלי ישבע כו' כמשפט הראשון. מה שהן דנין עליו - נשבעין שניהם שאין לכל אחד נו פחות מחציו. ונוטל כל אחד חציו. היו שנים רוכבין כו' - לאשמועין אחא, דרכוב ומנהיג שניהם שוין לקנות נהמה מן ההפקר.

וְזֶה אוֹמֵר: "כּוֹלֶהה שְׁלִי", וְזֶה אוֹמֵר: "חֲצִיָּה שְׁלִי". וְהָאוֹמֵר "כּוֹלֶהה שְׁלִי", יִשָּׁבַע שְׁאִין לוֹ בָּהּ פְּחוֹת מִשְׁלֹשָׁה חֲלָקִים, וְהָאוֹמֵר "חֲצִיָּה שְׁלִי", יִשָּׁבַע שְׁאִין לוֹ בָּהּ פְּחוֹת מִרְבִּיעַ. וְזֶה נוֹטֵל שְׁלֹשָׁה חֲלָקִים, וְזֶה נוֹטֵל רְבִיעַ.

הָיוּ שְׁנַיִם רוֹכְבִין עַל גְּבִי בַּהֲמָה, אוֹ שֶׁהִיָּה אֶחָד רוֹכֵב וְאֶחָד מְנַהִיג. וְזֶה אוֹמֵר: "כּוֹלֶהה שְׁלִי", וְזֶה אוֹמֵר: "כּוֹלֶהה שְׁלִי".

היו שנים רוכבין כו' - לאשמועין אחא, דרכוב ומנהיג שניהם שוין לקנות נהמה מן ההפקר.

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and let the more powerful and determined claimant gain possession of the object. *Tosafot* (ריה ונתלווקי) answer that since in our case the two claimants appear before the court while in (partial) possession of the object, the court is itself a witness to the existing situation and must assume that both claimants have a valid claim to ownership. Several Rishonim do, in fact, lay down the principle that the law of גָּבֵר only applies where neither claimant is in possession of the object in dispute. (See *Rabbenu Hananel*, *Rashba*, and others.) *Rosh* adds that if we were to apply the law of גָּבֵר here, where both claimants are in possession of the object in dispute, we would not be protecting the rightful owner and we might be sanctioning the use of force by someone (the other claimant) who does not in fact have a valid claim. Since we do not know which of the two is the rightful owner, we have no choice but to impose an oath and divide the object between them. **וְזֶה אוֹמֵר חֲצִיָּה שְׁלִי** This one says, "Half of it is mine." Commentators ask why this claimant should not be believed, on the basis of the principle of מינו - "since." (Where a claimant could have made a claim more advantageous to himself than the one he did make, we believe him with regard to the less advantageous claim.) In

our case he could have claimed that the whole garment belonged to him. Why, then, should we not believe him when he claims that only half of the garment belongs to him? Several answers are given to this question: *Tosafot* and others deduce from this Mishnah that the *מינו* argument is not strong enough to allow a court to take an object out of one person's possession and award it to another (לְהוֹצִיא). *Rid* is of the opinion that in a case where two people bought a garment, the person who claims that half of it is his does not dare to claim that the whole garment belongs to him, because he is afraid that the seller will contradict him. Our case, then, according to *Rid*, is not one of *מינו* at all, because the more advantageous claim is not available to the claimant.

נוטל רביע He takes a quarter. In the Jerusalem Talmud (and also in the Tosefta) a general principle is established that where there are two claimants to an object, the one claiming the entire object and the other claiming a part of it, the latter must take an oath that his claim is to no less than half of the part he is claiming, and he acquires ownership of that fraction. (For example, a person claiming a third of an object must take an oath with regard to a sixth of the object, and so on.)

HALAKHAH

וְזֶה אוֹמֵר כּוֹלֶהה שְׁלִי וְזֶה אוֹמֵר חֲצִיָּה שְׁלִי This one says: "All of it is mine," and this one says: "Half of it is mine." If two litigants claim ownership of something, the one claiming that all of it is his, and the other that half of it is his, the one who claims the entire object must take an oath that he has a valid claim to ownership and that he is entitled

to no less than three-quarters of it, and the other must take an oath that he has a valid claim to ownership and that he is entitled to no less than a quarter of it. The former takes three-quarters and the latter a quarter," in accordance with the Mishnah and the Gemara. (*Shulhan Arukh*, *Hoshen Mishpat* 138:2.)

TRANSLATION AND COMMENTARY

in the Mishnah: ¹One of the two claimants must take an oath that no less than half of the animal is his, and the other claimant likewise must take an oath that no less than half of the animal is his, ²and they then divide the value of the animal between them.

³If each of the two claimants admits the validity of the other's claim, or if the two claimants have witnesses testifying that they both have a share in the object in dispute, they divide it without taking an oath. An oath is only imposed when the claimants have no other method of proving their claims.

⁴The Gemara begins its examination of the Mishnah by discussing its style and asks: Why does the Mishnah appear to repeat itself by saying: The one claimant says: "I found it," and the other claimant says: "I found it." The one claimant says: "All of it is mine," and the other claimant says: "All of it is mine?" The second clause ("all of it is mine...") seems to be an unnecessary repetition of the first ("I found it..."). ⁵Let the Mishnah teach only one clause, containing a single claim.

⁶The Gemara answers: The Mishnah does use only one clause, and the correct way to understand the Mishnah is indeed that one case and one claim was intended. We should rephrase the Mishnah as follows: The one claimant says: "I found the object and all of it is mine," and the other claimant says: "I found it and all of it is mine." According to this answer of the Gemara, therefore, the two statements are fused into one.

⁷The Gemara now asks a further question: But let the Mishnah teach only the first clause, where each claimant says "I found it," and that would be sufficient for us to understand that each claimant means that "all of the object is mine"!

⁸The Gemara answers that, if the Mishnah had only taught the first clause, "I found it," its intention could have been misunderstood. We might have thought that, by saying "I found it," the claimant really meant, "I saw the object first, before the other claimant." ⁹We might then have drawn the incorrect conclusion that even though the object had not reached the hand of the claimant and he had not yet taken physical possession of it, nevertheless by merely seeing it he did in fact acquire ownership of it.

¹⁰In order to avoid this incorrect conclusion, the Mishnah added the second clause and taught that each claimant says: "All of it is mine." The strong assertive language suggests that the object is physically in his possession. In this way the Mishnah shows that one does not acquire ownership of something merely by seeing it!

LITERAL TRANSLATION

¹This one shall swear that he does not have in it less than half of it, and this one shall swear that he does not have in it less than half of it, ²and they shall divide [it].

³Whenever they admit, or if they have witnesses, they divide without an oath.

GEMARA ⁴Why [is it necessary] to teach: This one says: "I found it," and this one says: "I found it." This one says: "All of it is mine," and this one says: "All of it is mine?" ⁵Let him teach [only] one!

⁶He does teach [only] one: This one says: "I found it and all of it is mine," and this one says: "I found it and all of it is mine."

⁷But let him teach: "I found it," and I will know that "all of it is mine"!

⁸If he had taught: "I found it," I would have said: What [does] "I found it" [mean]? — "I saw it [first]." ⁹Even though it has not reached his hand, by merely seeing [it] he acquires [it].

¹⁰He [therefore] taught: "All of it is mine" [to show] that [merely] by seeing [it] he does not acquire [it].

RASHI

בזמן שהן מודין — נגמרא (מ"א) מפרש [דנה"א] אשמעין דהמגביה מילא לחניו קנה חניו. גמרא ראיתה קודם שהגבת אותה. בראיה קני — מדקמי יתלוקו. תנא כולה שלי — נחוקה גמורה. שהגבתה ממילא, ולמה תפסק מידי משוכתי בה.

TERMINOLOGY

ה לי למתנא... ליתני... Why does he need teach...? Let him teach... When the Gemara objects the wording of a Mishnah it suggests a clearer or more concise form of words, frequently begins: "Why does the author of the Mishnah use this expression? He would make his point more clear or more concisely if he had said..."

ליתני Let him teach. This expression is used by the Gemara to introduce an objection to the language or style of the Mishnah: "Why does the Tanna who taught this Mishnah not teach it in a clearer way?"

הנה אמין I would have said. This expression is used in the Talmud as an introduction to a possible answer that is later found to be incorrect.

פרשת תרומה

אונקלוס

כה א-ב וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל
 וַיִּקְחוּ לִי תְרוּמָה מֵאֵת כָּל-אִישׁ אֲשֶׁר יִדְבְּנוּ לְבוֹ
 ג תְּקָחוּ אֶת-תְּרוּמַתִּי: וְזֹאת הַתְּרוּמָה אֲשֶׁר תִּקְחוּ
 ד מֵאֲתָם זָהָב וְכֶסֶף וְנִחְשֵׁת: וְתִכְלַת וְאַרְגָּמָן וְתוֹלַעַת
 ה שָׁנִי וְשֵׁשׁ וְעִזִּים: וְעֹרֹת אֵילִם מְאֹדָמִים וְעֹרֹת
 ו תְּחָשִׁים וְעִצֵי שִׁטִּים: שֶׁמֶן לַמָּאֹר בְּשָׂמִים לְשֶׁמֶן
 ז הַמִּשְׁחָה וְלִקְטֹרֶת הַסָּמִים: אַבְנֵי-שֹׁהַם וְאַבְנֵי מִלֻּאִים
 ח-ט לְאֹפֶד וְלַחֹשֶׁן: וַעֲשׂוּ לִי מִקְדָּשׁ וְשִׁכְנָתִי בְּתוֹכָם: כָּל-כָּל

א ומליל יי עם משה למימר: ב מליל עם בני ישראל ויפרשו קנמי אפרשותא מן כל גבר דיתרעי לבה תסבון ית אפרשותי: ג ונדא אפרשותא דתסבון מנהון דהבא וכספא ונחשא: ד ותכלא וארגנא וזבוע ודורי ובוץ ומעז: ה ומשכי דרברי מסמקי ומשכי סגונא ואעישטיין: משחא לאנהרותא בוסמיא למשחא דרבותא ולקטרת בוסמיא: ו אבני בורלא ואבני אשלמותא לשקעא באפודא ובחושנא: ח ויעבדון קנמי מקדשא ואשרי שכנתו ביניהון: ט ככל

רש"י

(ב) ויקחו לי תרומה. לי לשמי (תנחומא ח): תרומה. הפרשה יפרישו לי מממונם נדבה. ירבנו לבו. לשון נדבה. והוא לשון טוב פריש'ט' בלע"ז: תקחו את תרומתי. אמרו רבותינו ג' תרומות אמורות כהן. אחת תרומה בקע לנגלה שגששו מהם האדנים כמו שפורש באלה פקודי (להלן להכו). והנה תרומת המזבח בקע לנגלה לקופות לקטת מהן קרבנות נבזר. והנה תרומת המסכן נדבה כל א' וא' שהננדבו וירושלמי שקלים א': מגילה כט: י"ג דברים האמורים בענין כולם הולרכו למלאכה המסכן או לבגדי כהונה כשתדקוק בהם: (ג) זהב וכסף ונחשת וגו'. כלם באלו נבדבה חיש חיש מה שנדבו לבו חזן מן הכסף שנה בזה מחלית השקל לכל אהד. ולא מליטו בכל מלאכה המסכן שהולך שם כסף יותר שנאמר וכסף פקודי העדה וגו' בקע לנגלה וגו' (להלן להכו). ושאר הכסף הבא שם נבדבה עשאוה לכלי שרת: (ד) ותכלת. אמר לבוע בדם הלזון ולבטו ירוק (מנחות מד): וארגמן. אמר לבוע ממין לבט ששמו ארגמן: ושש. הוא פשתן ויבמות ד: ועזים. נזזה של עזים. לכך ח"א ומעזי דבר הבא מן העזים ולא עזים עזמן שהרגום של עזים עזיא: (ה)

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☞ The Tabernacle — a resting place for God's Presence. With the exception of the tragic incident of the Golden Calf (see ch. 32-33), the rest of the Book of Exodus is devoted to the preparations for and the construction of the Mishkan [lit., dwelling place] or Tabernacle. Even the account of the Golden Calf is not unrelated to the Tabernacle for, according to Sforno (20:21, 25:9, 31:18), the very construction of the Tabernacle was made necessary only because of Israel's lapse into virtual idolatry. He maintains that ideally no "Temple" should have been needed after the Revelation at Sinai, because the entire nation achieved the level of prophecy and every Jew was worthy for the Shechinah [Divine Presence] to rest upon him, as it later did on the Tabernacle and the Temple. Only after Israel toppled from that high level of spirituality, as a result of the worship of the Golden Calf, did it become necessary for it to have a "central" Sanctuary. Indeed, Rashi (31:18) comments that the instructions regarding the erection of the Tabernacle were transmitted only after the incident of the Golden Calf. The fact that they are in this chapter is an instance of the common principle of the Torah is not always written in the chronological order in which the events occurred (Pesachim 6b). The commandments regarding the Tabernacle are given here be-

cause the Tabernacle and the Sanhedrin — the seats of so-called ritual and law — are interrelated. The headquarters of the Sanhedrin stood on the Temple Mount and the instructions for erecting the Tabernacle were inscribed right after the civil laws of Mishpatim, because in Judaism the laws of Temple offerings and those of bondsmen and dangerous livestock are equally expressions of God's will. Thus, a major part of Exodus, which Ramban calls the Book of Redemption, discusses the Tabernacle. He explains that the redemption from Egypt was not complete with the physical departure from the land of Israel's enslavement, nor was it complete even with the giving of the Ten commandments, even though the Revelation at Sinai was the goal of the Exodus (see note to 3:11-12). The Exodus had not achieved its purpose until the heights that the nation had achieved temporarily at Sinai were made a permanent part of existence by means of the Tabernacle, for Ramban shows in his commentary that the Tabernacle, as a whole and in its many parts, was symbolic of the historic experience at Mount Sinai. So, too, it was from the Holy Ark that God spoke to Moses, just as He had spoken to him from atop Mount Sinai, when giving him the Torah. In this light, the Tabernacle was intended to be the central rallying point of the nation — ringed by the tribes and

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25 ¹ **H**ASHEM spoke to Moses, saying: ² Speak to the Children of Israel and let them take for Me a portion, from every man whose heart motivates him you shall take My portion. ³ This is the portion that you shall take from them: gold, silver, and copper; ⁴ and turquoise, purple, and scarlet wool; linen and goat hair; ⁵ red-dyed ram skins, tachash skins, acacia wood; ⁶ oil for illumination, spices for the anointment oil and the aromatic incense; ⁷ shoham stones and stones for the settings, for the Ephod and the Breastplate. ⁸ They shall make a Sanctuary for Me — so that I may dwell among them — ⁹ like everything

topped by the cloud of God's Presence — and the place to which every Jew would go with the offerings through which he hoped to elevate himself spiritually. The function of the Tabernacle in the Wilderness was carried forward by the Temple in Jerusalem. Throughout the long and bitter exile — which alternates between grinding oppression and spiritually debilitating affluence — the centrality of God's Presence is represented by the *miniature sanctuaries* (Ezekiel 11:16) of synagogues and study halls (*Megillah* 29a), for it is in them and through them that Jews hark back to the sounds of Sinai and the radiance of the Temple.

Ibn Ezra, in a slightly different vein, comments that while Moses was on Mount Sinai, God commanded him concerning the Tabernacle so that it would be a permanent place among the people for the glory that had rested on the mountain and so that Moses would not be required to ascend the mountain when God wished to communicate with him.

R' Hirsch sees the key to the Tabernacle and its relationship to Israel's calling in verse 8: *They shall make a Sanctuary for Me — so that I may dwell among them*. That *Sanctuary* represents Israel's obligation to sanctify itself in its personal life, as expressed in many verses (*Leviticus* 11:44, 19:2, 20:7, et al.). When the nation carries out that primary responsibility, God responds by *dwelling among them*.

Many of the commentators discuss at length the symbolism of the various components of the Tabernacle. Such discussions are beyond the scope of this commentary, which will attempt to elucidate the plain meaning of the text.

25.

1-7. Contributions for the Tabernacle. The Tabernacle, its vessels, and the priestly garments were made from the thirteen types of raw materials that are listed here. With only two exceptions (see note to v. 3), everything was to be given voluntarily. So anxious were the people to have a share in creating a resting place for the *Shechinah*, and so prompt and enthusiastic was their free-willed response, that those in charge of the work had to appeal to Moses to order a halt to the contributions (36:3-6). Once these materials were in hand, people appointed by God were put in charge of fashioning them into the various final products.

2. ויקחו לי — *And let them take for Me*. *Rashi* comments that the term *for Me* indicates that people should contribute for the Tabernacle purely for the sake of God's Name, not because of social pressure or in quest of honor.

Since the people were asked to contribute, why does the

verse say *take* instead of *give*? *Sforno* comments that this command was directed to the leaders, who were directed to *take*, i.e., make collections, from the masses — not to levy a tax on them, but to request voluntary contributions. However, as noted above, the people did not wait to be asked; they flooded the treasurers with their generous contributions.

Homiletically, many comment that by contributing to God's causes, a Jew truly *takes* for himself, for personal benefit of generosity is far greater than its cost.

תְּרוּמָה — *Portion*. The true sense of the word has no English equivalent. It implies a *separation* of a portion of one's resources to be set aside (*Rashi*) for a higher purpose. The root of the word is *רום*, to *uplift* (*R' Hirsch*). Thus, the effect of these contributions was to elevate the giver and his concept of the purpose of the wealth with which God had blessed him.

3. נֶכֶסֶף — *Silver*. There were three separate portions of silver, two of which were obligatory. They were: a half-shekel portion from every Jew that was used to make the sockets for the Tabernacles planks (38:26), and an annual half-shekel portion that went into a fund to purchase communal offerings for the Tabernacle service. The optional gifts of silver were used to make vessels for the Tabernacle (*Rashi* to v. 1).

4. . . . וְתֵבֶלֶת — *And turquoise . . . wool*. The first three items in this verse are different colors of wool. *Techeiles*, the first of the three, was made from the secretion of a rare amphibious animal known as *chilazon* (*Menachos* 44a), whose exact identity has become forgotten with the passage of time. The Talmud describes its color as similar to that of the sea.

5. וְעֵרַת תְּחָשִׁים — *Tachash skins*. The *tachash* was a beautiful, multi-colored animal that existed only at that time and then became extinct (*Shabbos* 28a). Its hide was used to make a Cover for the Tabernacle (26:14).

6. בְּשָׂמִים — *Spices*. Spices were needed as ingredients in the anointment oil for the Tabernacle and its vessels, kings and Kohanim (30:25-30), and for the daily incense offerings [30:7] (*Rashi*).

7. אֲבָנֵי — *Stones*. Various precious and semi-precious stones were used in the vestments of the Kohen Gadol [High Priest]. They will be discussed in chapter 28, where his garments are described.

8. וַעֲשׂוּ לִי מִקְדָּשׁ — *They shall make a Sanctuary for Me*. The Sanctuary was to be a structure dedicated to God's service (*Rashi*). Elegant synagogues are meaningless unless they are built for the sake of God.

אֲשֶׁר אֲנִי מֵרְאֶה אוֹתְךָ אֵת תְּבִנֹת הַמִּשְׁכָּן וְאֵת תְּבִנֹת
 כָּל-בְּלֵיוֹ וְכֵן תַּעֲשׂוּ: וְעָשׂוּ אֲרוֹן
 עֲצֵי שִׁטִּים אֲמֹתִים וְחֻצֵי אֲרָכּוֹ וְאִמָּה וְחֻצֵי רָחְבּוֹ
 יא וְאִמָּה וְחֻצֵי קִמְתּוֹ: וְצִפִּיתָ אוֹתוֹ זָהָב טָהוֹר מִבֵּית וּמְחוּץ
 יב תְּצַפְּנּוּ וְעָשִׂיתָ עָלָיו זָר זָהָב סָבִיב: וְיִצְקֶתָ לוֹ אַרְבַּע
 טְבַעֲת זָהָב וְנִתְּתָה עַל אַרְבַּע פְּעַמְתָּיו וְשִׁתִּי טְבַעֲת
 עַל-צִלְעוֹ הָאֶחָת וְשִׁתִּי טְבַעֲת עַל-צִלְעוֹ הַשְּׁנִית:
 יג יְיָ וְעָשִׂיתָ בְּדֵי עֲצֵי שִׁטִּים וְצִפִּיתָ אוֹתָם זָהָב: וְהִבַּאתְ
 אֶת-הַבַּדִּים בְּטְבַעֲת עַל צִלְעֹת הָאֲרוֹן לְשֵׂאת אֶת-
 טו הָאֲרוֹן בָּהֶם: בְּטְבַעֲת הָאֲרוֹן יִהְיוּ הַבַּדִּים לֹא יִסְרוּ
 טז מִמֶּנּוּ: וְנִתְּתָ אֶל-הָאֲרוֹן אֵת הָעֵדוּת אֲשֶׁר אָתָּן אֵלֶיךָ:

די אֲנִי מִחֻצֵי יִתְךָ יֵת דְמוֹת מִשְׁכָּנָא וְיֵת
 דְמוֹת כָּל מְנוּהֵי וְכֵן תַּעֲבֹדוּ: וְיִעֲבֹדוּ
 אֲרוֹנָא דְעָצֵי שִׁטִּין תְּרִמִּין אֲמִין וּפְלָגָא
 אֲרַבָּה וְאֲמִתָּא וּפְלָגָא פּוֹתִינָה וְאֲמִתָּא
 וּפְלָגָא רֹמְמָה: יא וְתַחֲפֵי יֵתָה דְהַב
 דְכִי מְגוּ וּמִבְרָא תַחֲפֵי לֵיה וְתַעֲבֹד
 עֲלוּהֵי זִיר דְדָהָב סָחוֹר סָחוֹר: יב וְתַחֲפֵי
 לָה אַרְבַּע עֲזָרָן דְדָהָב וְתַתָּן עַל
 אַרְבַּע זְוִיָּתָה וְתַרְמִין עֲזָרָן עַל סְטְרָה
 סָד וְתַרְמִין עֲזָרָן עַל סְטְרָה תְּנִינָא:
 יג וְתַעֲבֹד אֲרִיחֵי דְעָצֵי שִׁטִּין וְתַחֲפֵי
 יֵתָהוֹן דְדָהָב: יד וְתַעֲלֵ יֵת אֲרִיחֵי
 בְּעֻקְתָּא עַל סְטְרֵי אֲרוֹנָא לְמַטְל
 יֵת אֲרוֹנָא בְּהוֹן: טו בְּעֻקְתָּא דְאֲרוֹנָא
 יֵהוֹן אֲרִיחֵי לֹא יֵעֲדוּן מִנָּה: טז וְתַתָּן
 לְאֲרוֹנָא יֵת סִדְהוֹתָא דִּי אָתָּן לָךְ:

כ"ט

למול עובי הכפורת ולמעלה הימנו משהו וכשהכפורת שוכב על עובי הכתלים טולה הזר למעלה מכל עובי הכפורת כל שהוא (יומא ע"ג). והוא סימן לכהר תורה (ש"ר לד"ג): (יב) ויצקת. לשון ההכה כהרגומו: פעמותיו. כהרגומו זייתיה. ובזיות העליונות סמוך לכפורת היו נהגים שהם מכלן ושהים מכלן לרחבו של הארון והבדים נהגים בהם והרכו של ארון מפסיק בין הבדים אמתים וחצי בין בד לבד שהיו בני אדם העושין את הארון מהלכין ביניהם. וכן מפורש במנחות בפ' שתי הלזה (לח): ושתי טבעות על צלעו האחת. הן הן ל' טבעות שבהמה המקראת ופירש לך הוכן היו. והיו' זו ימירה היא ופתרונו כמו שתי טבעות. ויש לך ליטבה כן וכו' מן הטבעות האלו על לנשו האחת: צלעו. לדו: (יג) בדי. מוטות: (טו) לא יסורו ממנו. לעולם (יומא ע"ג): (טז) ונתת אל הארון. כמו בלרון: העדת. התורה שהיא לעדות בניו וביניכם שלוייה אחת מלות הכתובות בה (פסיקתא חזקוני):

(ט) ככל אשר אני מראה אותך. כאן אלה תבנית המשכן. המקרא הזה מחובר למקרא שלמעלה הימנו ועשו לי מקדש ככל אשר אני מראה לך: וכן תעשו. לדורות (סנהדרין ע"ג). אם יאבד אחד מן הכלים או כשהעשו לי כלי בית עולמים כגון שולחנות ומנורות וכיכרות ומכונות ששה שלמה כהבנית אלו העשו אותם. ואם לא היה המקרא מחובר למקרא שלמעלה הימנו לא היה לו לכהוב וכן תעשו אלא כן העשו והיה מדבר על עשיית אהל מועד וכליו: (י) ועשו ארון. כמין ארונות שעושים בלא רגלים עשויים כמין ארבו שקורין אישקרי' יושב על שלויה (יא) מבית ומחוץ תצפנו. ג' ארונות עשה בללאל ב' של זהב וא' של עץ. ד' כתלים ושולים לכל אחד ופתוחים מלמעלה. נתן של עץ בתוך של זהב בתוך של עץ וחסה שפתו העליונה בזהב נמלא מלפני מבית ומחוץ (שקלים ט"ז; יומא ע"ג): זר זהב. כמין כתר מוקף לו סביב למעלה משפתו. ששה הארון החלוץ גבוה מן הפנימי עד שעלה

8-9. So that I may dwell among them — like everything that I show you . . . In the same manner that I rested My Presence on Mount Sinai, I shall rest it among Israel, on the Ark and the Cherubim to accept the nation's prayers. The structure and design of the Tabernacle symbolized the centrality of the Torah that was given on the mountain, for the zenith of the Tabernacle's holiness was the Holy of Holies, which contained the Tablets and the Torah, and the Cherubim perched atop the Ark gazed downward, toward the Ark, to show that Israel's focus is always upon the Torah (*Sforno*).
 10-22. The Ark and its Cover. The central feature of the Tabernacle was the Ark, which housed the Tablets of the Law. This is easily understood because, in the memorable expression of R' Saadiah Gaon, Israel is a nation only by virtue of the Torah. This focus on the Ark is even sharper in the light of Ramban's thesis, cited in the introduction to the Sidrah, that the entire Tabernacle was a symbolic representation of Mount Sinai. That being so, the Ark containing the Ten Commandments naturally assumed prime importance. R' Bachya writes that the very name of

the Ark, derives from אורכה, *light*, for the Torah is the light of the world.
 Logically, the Ark should not have been built until there was a structure in which to house it, and, indeed, Bezalel, the builder of the Tabernacle, asked Moses how he could make an Ark before its shelter. Moses agreed that he was right — that the Tabernacle *should* be built first (*Berachos* 55a) — and in actual practice, the components of the building were made (ch. 36) before the Ark (ch. 37). In this chapter Moses was speaking not as an architect, but as a teacher of values. He spoke first about the Ark because the word of God is infinitely more important than the building where it is stored. The Tablets are the reason for the building, not vice versa (*Ramban*).
 10. They shall make an Ark. The plural *they* refers to the entire nation, to which God's command was directed in verse 2. It is significant, however, that only here do we find the plural; the rest of the chapter is in the singular. This indicates that *all* the people must have a share in the Torah. As the Sages teach (*Shemos Rabbah* 33:3), let everyone be involved in the Ark, so they will merit a share in knowledge of the Torah (*Ramban*).
 אַמְתִּים — *Two cubits*. Estimates of a cubit in inches range from eighteen to twenty-four inches. For the sake of simplicity, it is common to refer to a cubit as being two feet.

that I show you, the form of the Tabernacle and the form of all its vessels; and so shall you do. ^{The Ark} 10 They shall make an Ark of acacia wood, two and half cubits its length; a cubit and a half its width; and a cubit and a half its height. 11 You shall cover it with pure gold, from within and from without shall you cover it, and you shall make on it a gold crown all around. 12 You shall cast for it four rings of gold and place them on its four corners, two rings on its one side and two rings on its second side. 13 You shall make staves of acacia wood and cover them with gold; 14 and insert the staves in the rings on the sides of the Ark, with which to carry the Ark. 15 The staves shall remain in the rings of the Ark; they may not be removed from it. 16 You shall place in the Ark the Testimonial-tablets that I shall give you.

11. וְצִפִּיתָ — Shall you cover. The wooden Ark was to be covered within and without with gold. As a practical matter, *Rashi* explains that three boxes were made: The primary one was of acacia wood. A second, larger box of gold was made, into which the wooden one was placed, and a third, smaller golden one was made, which was put inside the wooden one. Thus, the main box was covered with gold, inside and out.

מִבֵּית וּמִחוּץ — From within and from without. This arrangement symbolized the Talmudic dictum that a Torah scholar must be consistent; his inner character must match his public demeanor, his actions must conform to his professed beliefs (*R' Chananel*). Homiletically, *Bais Halevi* derives from this inner-outer coating of gold that the community should feel a responsibility to provide an adequate livelihood to its teachers of Torah: They should be prosperous *inside* their own homes, as well as in their outer service of the public.

וְזָרָה — A gold crown, i.e., a golden rim projecting upward and encircling the top of the Ark. This attachment symbolizes the "crown of Torah" (*Yoma* 76b).

12. אַרְבַּע טָבָעוֹת — Four rings. There were a total of four rings, two of which were on one side and two of which were on the other, and the staves were inserted into them. The rings were placed near the top of the width of the Ark, so that its two-and-a-half-cubit length was between the staves (*Rashi*). Thus, when the Ark was carried, its bearers stood along the Ark's length, with the staves on their shoulders.

15. וְיָהוּוּ הַבָּרִים — The staves shall remain. The staves of the Ark had to be left in the rings permanently, and one who removed them was in violation of both the positive and negative commandments that are in this verse. The Talmud teaches that although its bearers held the staves on their shoulders and seemed to be carrying the Ark, in reality the Ark bore them; when it moved, they were lifted with it (*Sotah* 35a), for it is the Torah that sustains the Jewish people.

R' Hirsch comments that the eternal presence of the staves symbolized the concept that the Torah is not tied to any one place; wherever Jews go, willingly or otherwise, their Torah goes with them, for the means of its transport are always attached to it.

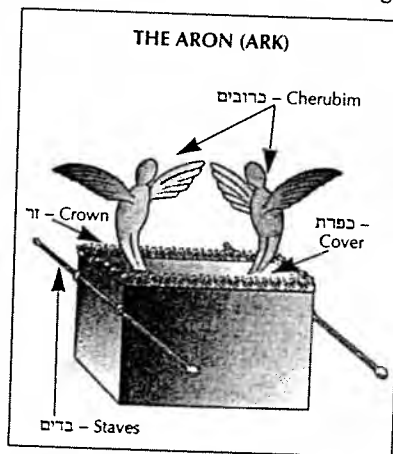
16. הַעֲדוֹת — The Testimonial-tablets [lit. witnesses]. These are the Tablets of the Law, which are called *witnesses* because they testify that God has commanded Israel to keep the commandments of the Torah (*Rashi*).

As *Ramban* sets forth at length in his introduction to this *Sidrah*, the Tabernacle was the embodiment of the Revela-

tion at Sinai. Consequently, the Ark was the source of the Tabernacle's sanctity, since it contained the Tablets of the Ten Commandments. This explains why, when the Philistines captured the Ark in the time of Eli and Samuel (see *I Samuel* 4:17-18), the Jewish people were thrown into such despair that both Eli and his daughter-in-law died from the shock. The capture of the Ark represented the loss of Torah — and the Jewish people depend on the sanctity of Torah. This is why the Torah study of children may not be disturbed even to build the Temple (*R' Aharon Kotler*).

17-22. The Cover. *Sforno* writes at length about the symbolism of the Ark Cover and the Cherubim, which were hammered from the same ingot of gold. Following are some highlights of his exposition. The Cover was made of solid gold to represent the human soul, which is the image of God. Although it was made to cover the Ark, the Cover was a separate unit, just as the heavenly soul is detached from the body with which it is united. The Cover had Cherubim upon it, and images of Cherubim were a recurring theme in the Tabernacle, being woven into the Curtain that faced the Most Holy (26:31) and on the curtains that were attached together to form the ceiling of the Tabernacle (26:1). The Cherubim were reminiscent of the angels whom Isaiah (ch. 6) and Ezekiel (ch. 1 and 10) saw in their vision of the heavenly court. All of these curtains were connected, to teach that the great men of Israel should unite themselves with the rest of the nation in the service of God.

The Cherubim had the faces of a male and a female child and the wings of birds. Their wings stretched upward to



teach that Man must aspire to raise himself upward to understand God's wisdom and excel in His service. Their faces were directed downward toward the Ark and also toward each other, to symbolize that the only true source of wisdom is the Torah, and that Man must use his wisdom to interact with his fellows.

שני

יז וְעֲשִׂיתָ כַּפֶּרֶת זָהָב טְהוֹר אֲמָתִים וְחָצִי אַרְבֵּה וְאִמָּה
 יח וְחָצִי רַחְבָּה: וְעֲשִׂיתָ שְׁנַיִם כְּרָבִים זָהָב מְקֻשָּׁה תַעֲשֶׂה
 יט אֹתָם מִשְׁנֵי קְצוֹת הַכַּפֶּרֶת: וְעֲשֶׂה כְרוֹב אֶחָד מִקְצֵה
 מִזֶּה וּכְרוֹב אֶחָד מִקְצֵה מִזֶּה מִן־הַכַּפֶּרֶת תַעֲשׂוּ אֶת־
 כ הַכְּרָבִים עַל־שְׁנֵי קְצוֹתָיו: וְהָיוּ הַכְּרָבִים פְּרָשֵׁי כְנָפִים
 לְמַעַל הַסִּבְכִים בְּכֹנְפֵיהֶם עַל־הַכַּפֶּרֶת וּפְנֵיהֶם אִישׁ אֶל־
 כא אָחִיו אֶל־הַכַּפֶּרֶת יִהְיוּ פְנֵי הַכְּרָבִים: וְנָתַתְּ אֶת־הַכַּפֶּרֶת
 עַל־הָאָרֶץ מִלְמַעְלָה וְאֶל־הָאָרֶץ תִּתֵּן אֶת־הָעֵדוּת אֲשֶׁר
 כב אָתָּן אֵלֶיךָ: וְנוֹעַדְתִּי לָךְ שֵׁם וּדְבַרְתִּי אִתְּךָ מֵעַל הַכַּפֶּרֶת
 מִבֵּין שְׁנֵי הַכְּרָבִים אֲשֶׁר עַל־אָרֶץ הָעֵדוּת אֶת כָּל־אֲשֶׁר
 אֲצַוֶּה אוֹתְךָ אֶל־בְּנֵי יִשְׂרָאֵל:
 כג וְעֲשִׂיתָ שְׁלַחַן עֲצֵי שִׁטִּים אֲמָתִים אַרְבֹּו וְאִמָּה רַחְבּוֹ
 כד וְאִמָּה וְחָצִי קֶמְתּוֹ: וְצִפִּיתָ אוֹתוֹ זָהָב טְהוֹר וְעֲשִׂיתָ לוֹ זֹר
 כה זָהָב סָבִיב: וְעֲשִׂיתָ לוֹ מִסְגֶּרֶת טֶפַח סָבִיב וְעֲשִׂיתָ זֹר־זָהָב
 כו לְמִסְגֶּרְתּוֹ סָבִיב: וְעֲשִׂיתָ לוֹ אַרְבַּע טַבַּעַת זָהָב וְנָתַתְּ אֶת־
 כז הַטַּבַּעַת עַל אַרְבַּע הַפְּאֵת אֲשֶׁר לְאַרְבַּע רַגְלָיו: לְעֵמֶת
 כח הַמִּסְגֶּרֶת תִּהְיֶינָה הַטַּבַּעַת לְבַתִּים לְבָדִים לְשֵׂאת אֶת־
 הַשְּׁלַחַן: וְעֲשִׂיתָ אֶת־הַבָּדִים עֲצֵי שִׁטִּים וְצִפִּיתָ אֹתָם

יז ותעבד כפרת זהב טהור אמתיים וחצי ארבה ואמה
 יח ותעבד כפרת זהב טהור אמתיים וחצי ארבה ואמה
 יט ותעבד כפרת זהב טהור אמתיים וחצי ארבה ואמה
 כ ותעבד כפרת זהב טהור אמתיים וחצי ארבה ואמה
 כא ותעבד כפרת זהב טהור אמתיים וחצי ארבה ואמה
 כב ותעבד כפרת זהב טהור אמתיים וחצי ארבה ואמה
 כג ותעבד כפרת זהב טהור אמתיים וחצי ארבה ואמה
 כד ותעבד כפרת זהב טהור אמתיים וחצי ארבה ואמה
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 כז ותעבד כפרת זהב טהור אמתיים וחצי ארבה ואמה
 כח ותעבד כפרת זהב טהור אמתיים וחצי ארבה ואמה

רס"ז

מלמעלה (להלן מ:כ): (כב) ונועדתי. כשאקבע מועד לך לדבר עמך אויבי מקום
 אקבע למועד שאזא שם לדבר אליך: ודברתי איתך מעל הכפורת. ובמקום אחר
 הוא אומר וידבר ה' אליו מאהל מועד לאמר (ויקרא א:א). זה המשכן מהוץ לכרמ
 נמלאו שני כתובים מכתובים זה אחר זה זה הכתוב השלישי והכרטי ביניהם. ובדף משה
 אל אהל מועד וישמע את הקול מדבר אליו מעל הכפרת וגו' (במדבר ז:טז): משה היה
 ככנס למשכן וכיון שבא בחוץ הפתח קול יורד מן השמים לבין הכרובים ומשה יולא
 וגשמע למשה באל מועד (ספרי נשא): ואת כל אשר אצוה אותך אל בני
 ישראל. הרי וי' זו יקירה וטפלה. וכמוהו הרבה במקרא וכה הפהר וזה אשר
 לדבר עמך שם את כל אשר אצוה אותך אל בני ישראל הוא: (בג) קומתו. גינה רגליו
 עס עובי השלחן: (בד) זר זהב. סימן לכתר מלכות. שהשלחן עס עושר וגדולה כמו
 שאומרים שלחן מלכים (יומא עב:). (כה) מסגרת. כתרנומו גדנפא. והשלחן חממי
 ישראל בדבר. וי' למעלה היה הקועם מרגל לרגל בארבע רוחות השולחן ודף השולחן שוכב על
 אומרים למטה היה הקועם מרגל לרגל בארבע רוחות השולחן ודף השולחן שוכב על
 אותה מסגרת (מנחות לו:). ועשית זר זהב למסגרתו. הוא זר האומר למעלה
 ופי' לך כאן שעל המסגרת היתה: (כז) לעמת המסגרת תהיין הטבעות.
 בגלים תקועות כנגד ראשי המסגרת: לבתים לבדים. אותן טבעות יהיו בתים
 לכניס בתן הבדים: לבתים. לזורך בתים: לבדים. כתרנומו לאהרה לאריחוי:

(זו) כפורת. כסוי על הארון שה' פתוח מלמעלה ומניחו עליו כמין דף: אמתיים
 וחצי ארבה. כארכו של ארון ורובה כרחבו של ארון ומונתה על עובי הכתלים
 ארבעתם. ואע"פ שלא נתן שיפור לעוביה פירשו רבותינו שהיה עוביה טפח וסוכה
 ה: (יח) כרובים. דמות פרטוף טינוק להם (סס ה:): מקושה תעשה. שלא תעשה
 בפני עולם ותחברם בראשי הכפורת לאחר עשייתם כמעשה זורפים שקורין
 סולד"ר. אלא הטיל זהב הרבה בהחלת עשיית הכפורת והכה בפטיש ונקורנם
 בחלמט וראשין בולטין למעלה וזייר הכרובים בבליטת קצותיו: מקשה. בנדוי"ן
 בלע"ו. כמו דא לזא נקשן (דניאל ה:): קצות הכפורת. ראשי הכפורת: (יט)
 ועשה כרוב אחד מקצה מזה: מן הכפורת. שלא תעשה את הכרובים. לך הולך
 לפרש כרוב אחד מקלה מזה: מן הכפורת. שלא תעשה את הכרובים. לך הולך
 על מקשה אחת אחר מקצה. שלא תעשה את הכרובים. לך הולך
 כנפים. שלא תעשה כנפיהם שוכבים אלא פרושים וגבוהים למעלה אלא ראשיהם.
 שיהא י' טפחים בחלל שבין הכנפים לכפורת כדאיתא בסוכה ה: (כא) ואל
 הארון תתן את העדת. לא ידעתי למה נכפל שהרי כבר נאמר ונתת אל הארון את
 העדות (לעיל פסוק טז). ויש לומר שבא ללמד שבשערו ארון לבדו בלא כפורת יתן תהלה
 העדות לתוכו ואחר כך יתן את הכפורת עליו (ירושלמי שקלים ו:א) וכן מצינו כשהקים
 את המשכן נאמר ויתן את העדות אל הארון ואח"כ ויתן את הכפורת על הארון

17. Cover. The Cover was made of solid gold, and was made to lay flat on top of the four walls of the Ark. The Ges (Succah 5a) give its thickness as one handbreadth [efach] (Rashi), which is three to four inches.
 18. שני כרובים — Two Cherubim. There were a total of two Cherubim, one for each end of the Cover. They had large wings, and the faces of young children.

The Cherubim were not made separately and then attached to the Cover. Instead, the entire Cover, including the Cherubim, had to be hammered out, of one large ingot of gold (Rashi).
 20. פרשי כנפיהם — With wings spread upward. The wings of each Cherub were thrust upward, pointing toward the wings of the one on the opposite end of the Cover, so that the four

The Cover ¹⁷ You shall make a Cover of pure gold, two and a half cubits its length; and a cubit and a half its width. ¹⁸ You shall make two Cherubim of gold — hammered out shall you make them — from both ends of the Cover. ¹⁹ You shall make one Cherub from the end at one side and one Cherub from the end at the other; from the Cover shall you make the Cherubim at its two ends. ²⁰ The Cherubim shall be with wings spread upward, sheltering the Cover with their wings with their faces toward one another; toward the Cover shall be the faces of the Cherubim. ²¹ You shall place the Cover on the Ark from above, and into the Ark shall you place the Testimonial-tablets that I shall give you. ²² It is there that I will set My meetings with you, and I shall speak with you from atop the Cover, from between the two Cherubim that are on the Ark of the Testimonial-tablets, everything that I shall command you to the Children of Israel.

The Table ²³ You shall make a Table of acacia wood, two cubits its length, a cubit its width, and a cubit and a half its height. ²⁴ You shall cover it with pure gold and you shall make for it a gold crown all around. ²⁵ You shall make for it a molding of one handbreadth all around, and you shall make a gold crown on the molding all around. ²⁶ You shall make for it four rings of gold and place the rings upon the four corners of its four legs. ²⁷ The rings shall be opposite the molding as housings for the staves, to carry the table. ²⁸ You shall make the staves of acacia wood and cover

outspread wings formed a canopy that was ten handbreadths (30-40 inches) over the Cover (*Rashi* from *Succah* 5b).

21. וְאֵלֵי-הָאָרֶן תָּתִין אֶת-הַעֲדוּת. — And into the Ark shall you place the Testimonial-tablets. This seems to be a repetition of the commandment given in verse 16. *Rashi* and *Ibn Ezra*, as explained by *Mizrachi* and *Gur Aryeh*, explain that it was forbidden to place the Cover on the Ark unless the Tablets were in it first. The Torah indicates this requirement by repeating this rule; otherwise, it would have been permitted to have an empty Ark in the Holy of Holies if the Tablets were missing. Indeed, during the Second Temple Era, the Jewish people did not have the Tablets of the Law, and because of that, they were forbidden to have an empty Ark in the Temple.

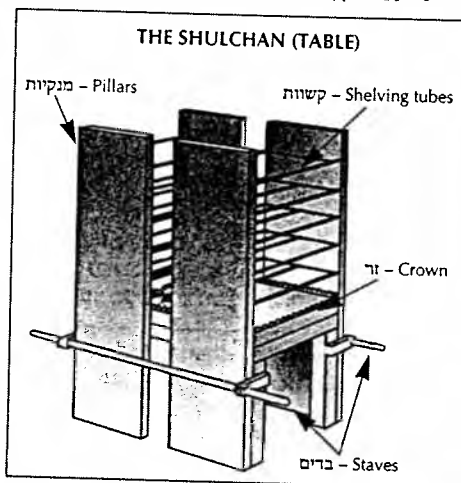
22. וְדַבַּרְתִּי אִתְּךָ. — And I shall speak with you. When God spoke to Moses, the Voice would come from heaven to the top of the Cover, and from between the Cherubim it would emanate to where Moses stood, in the outer chamber of the Tabernacle (*Rashi*).

23-30. The Table. The Table, which was placed near the north wall of the Tabernacle's outer chamber, had twelve specially baked loaves of "show-bread" on it at all times, in two columns of six loaves each. They were baked on Friday, and put on the Table on the Sabbath when the old loaves were removed and divided among the Kohanim. [The bread is described in *Leviticus* 24:5-9.] Like the Ark, the Table had a "crown," this one symbolizing the "crown of kingship" (*Yoma* 76b). Just as it is the king's responsibility to insure the safety and prosperity of his country, the Jewish people would enjoy prosperity because of

the merit of the Table.

Ramban explains the process of this miracle of prosperity. He writes that from the time when God brought the universe into existence from an absolute vacuum, He does not create anything from absolute nothingness. Instead, when He wishes to bring about a miraculous increase, He causes it to flow from something that is already in existence, as we find in the case of the prophet *Elisha*, who caused a single jug of oil to give an unceasing flow for as long as there were empty jugs to be filled (*I Kings* 17:16). So it was with the Table. By virtue of the bread that was placed on it weekly, prosperity flowed to the entire nation. In another more visible manifestation of this miracle, the Talmud teaches that a Kohen who ate even a tiny piece of the previous week's show-bread from the Table would be fully satisfied. In the expression of the Sages, it became blessed within his innards (*Yoma* 39a).

23. וְאִמְדָה וְחֲצִי קִמְתּוֹ. — And a cubit and a half its height. The height included the legs and the thickness of the tabletop (*Rashi*).



25. מִסְנָרֶת טֶפֶח. — A molding of one handbreadth. Some say that the molding was above the tabletop; others say it was under the tabletop. Either way, the crown, which is mentioned in this verse for a second time, was above the molding (*Rashi*). According to *Sforno*, however, there were two crowns, one symbolizing a king's responsibility to provide for prosperity and order, and the second symbolizing his role as the defender of the land. Accordingly, the Table represented God as Israel's Defender, as well as its Provider.



כט וְהָב וּנְשֵׂא בָּם אֶת־הַשְּׁלֶחַן: וְעָשִׂיתָ קְעָרְתָיו וּכְפָתָיו
 וְקָשׂוֹתָיו וּמִנְקִיָּתָיו אֲשֶׁר יִסָּךְ בָּהֶן וְהָב טְהוֹר תַּעֲשֶׂה
 5 אֹתָם: וְנָתַתְּ עַל־הַשְּׁלֶחַן לֶחֶם פָּנִים לִפְנֵי תְּמִיד:
 לא וְעָשִׂיתָ מִנְרֵת זָהָב טְהוֹר מְקֻשָּׁה תִּיעַשֶׂה הַמִּנְרֵה יִרְכָּה
 לב וְקָנָה גְבִיעֵיהָ כַּפְתָּרֶיהָ וּפְרָחֶיהָ מִמָּנֶה יְהִיוּ: וְשֵׁשֶׁה קָנִים
 יֵצְאִים מִצְדֵּיהָ שְׁלֹשָׁה 1 קָנֵי מִנְרֵה מִצְדֵּה הָאֶחָד
 2 וְשְׁלֹשָׁה קָנֵי מִנְרֵה מִצְדֵּה הַשְּׁנַיִ: שְׁלֹשָׁה גְבָעִים
 מִשְׁקָדִים בְּקָנֵה הָאֶחָד כַּפְתָּר וּפְרָח וְשְׁלֹשָׁה גְבָעִים
 מִשְׁקָדִים בְּקָנֵה הָאֶחָד כַּפְתָּר וּפְרָח בֵּן לְשֵׁשֶׁת הַקָּנִים
 3 יֵצְאִים מִן־הַמִּנְרֵה: וּבַמִּנְרֵה אַרְבַּעַה גְבָעִים מִשְׁקָדִים
 4 כַּפְתָּרֶיהָ וּפְרָחֶיהָ: וּכְפָתָר תַּחַת שְׁנֵי הַקָּנִים מִמָּנֶה
 וּכְפָתָר תַּחַת שְׁנֵי הַקָּנִים מִמָּנֶה וּכְפָתָר תַּחַת־שְׁנֵי
 הַקָּנִים מִמָּנֶה לְשֵׁשֶׁת הַקָּנִים יֵצְאִים מִן־הַמִּנְרֵה:

דְּהָבָא וַיהוֹן מְנַטְלִין בְּהוֹן יַת פְּתוּרָא:
 כט וְתַעֲבַד מְגִיסוּהִי וּבְכוּכְוִהִי וְקִסְוֹתֶיהָ
 וּמְכִילֹתֶיהָ דִּיתְנַסְךָ בְּהוֹן דְּהָב דְּכִי תַעֲבַד
 יְתְהוֹן: 5 וְתַתְּן עַל פְּתוּרָא לְחָם אֲפִיא
 קְדָמֵי תְדִירָא: לא וְתַעֲבַד מִנְרֵתָא דְּהָב
 דְּכִי נִגִיד תַּתְעַבַד מִנְרֵתָא שְׂדֵה וּקְנֵה
 כְּלִידָהָ חוּזְרָהָ וְשׁוֹשְׁנָהָ מִנֵּה יְהוֹן:
 לב וְשֵׁשֶׁת קָנִין נְפִקִין מִסְטְרָהָ תְּלָתָא
 קָנֵי מִנְרֵתָא מִסְטְרָה חַד וְתְּלָתָא קָנֵי
 מִנְרֵתָא מִסְטְרָה תְּנִינָא: 2 תְּלָתָא
 כְּלִידִין מִצְרִין בְּקָנֵי חַד חוּזֵר וְשׁוֹשֵׁן
 וְתְּלָתָא כְּלִידִין מִצְרִין בְּקָנֵי חַד
 חוּזֵר וְשׁוֹשֵׁן בֵּן לְשֵׁשֶׁת קָנִין דְּנִפְקִין מִן
 מִנְרֵתָא: 3 וּבַמִּנְרֵתָא אַרְבַּעַה כְּלִידִין
 מִצְרִין חוּזְרָהָ וְשׁוֹשְׁנָהָ: 4 וְחוּזֵר
 תַּחַת תְּרִין קָנִין מִנֵּה וְחוּזֵר תַּחַת
 תְּרִין קָנִין מִנֵּה וְחוּזֵר תַּחַת תְּרִין קָנִין
 מִנֵּה לְשֵׁשֶׁת קָנִין דְּנִפְקִין מִן מִנְרֵתָא:

ה"ט

(כח) ונשא בם. לשון נפעל יהיה נשא בם את השלחן: (בט) ועשית קערותיו
 ובפותיו. קערותיו זה הדפוס שהיה עשוי כדפוס הלחם (מנחות 12). והלחם היה
 עשוי כמין היבש פרושה משתי רוחותיה גולים לו למטה (סס לד:). וקופל מכלן ומכלן
 כלפי מעלה כמין כותלים ולכן קרוי לחם הפנים שיש לו פנים רואין לכלן ולדי
 הבית מזה ומזה. ונתן ארכו לרחבו של שלחן וכותליו זקופים כנגד שפת השולחן. והיה
 עשוי לו דפוס זהב ודפוס ברזל. בשל ברזל הוא נאפה וכשמוציאו מן התנור נהטו
 בשל זהב עד למחר בשבת שמסדרו על השולחן ואותו דפוס קרוי קערה (סס 12):
 ובפותיו. בזיכין שנהנין בהם לבונה. ושהים היו לשני קומי לבונה שנהנין על שתי
 המערכות. שאל ונתת על המערכת לבונה וזה (ויקרא כד:; מנחות 12): וקשותיו.
 הן כמין הלחי קנים חלולים הנסדקין לארכן. דוגמתן עשה של זהב ומסדר ג' על ראש
 כל לחם. שיבש לחם האחד על גבי אותן הקנים ומבדילין בין לחם לחם כדי שהכנס
 הרוח ביניהם ולא יתעפשו. ובלשון ערבי כל דבר חלול קרוי קס"א (סס 12):
 ומנקיותיו. תרגומו ומכילתיה. הן סניפים כמין יהדות זהב שומדין בארץ וגביהם
 עד למעלה מן השלחן הרבה כנגד גובה מערכת הלחם. ומפוללים שם (ל"א המשנה)
 פוללים זה למעלה מזה וראשי הקנים שבין לחם לחם סמוכין על אותן פולין כדי
 שלא יכבד משא הלחם העליונים על התחתונים ושכרו. ולשון מכילתיה סלוחתיו. כמו
 נלאיתי הכיל וירמיה ויאל). אבל לשון מנקיות אינו יודע איך נופל על סניפין. ויש
 מחכמי ישראל אומרים קשותיו אלו סניפין שמקשין אותו ומחזיקים אותו שלא יבדר.
 ומנקיותיו אלו הקנים שמקנין אותו שלא יתעפשו (מנחות 12). אבל אונקלוס שהרגיש
 מכילתיה היה שונה בדברי האומר מנקיות הן סניפין: אשר יסך בהן. אשר יכסה
 בהן. ועל קשותיו הוא אומר אשר יוסך שהיו עליו כמין סכך וכסוי. וכן במקום אחר
 הוא אומר ואת קשות הנסך (במדבר 12). וזה וזה יוסך והנסך לשון סכך וכסוי הם:
 (ל) לחם הפנים. שהיה לו פנים כמו שפירשתי. ומנין הלחם וסדר מערכותיו
 מפורשים באמור אל הכהנים (ויקרא כד:12): (לא) מקשה תיעשה המנורה.
 שלא ישענה חוליות. ולא ישענה קניה ונרותיה איברים איברים ואח"כ ידביקים כדרך
 הזרפים שקרין אולד"ר. אלא כולה בזה מחתיכה אחת ומקיש בקורנם וחותך בכלי
 האומנות ומפיריז הקנים אילך ואילך (ברייתא דמלאכת המשכן ט): מקשה. תרגומו

נייד לשון המשכה שממשך את האיברים מן העשה לכלן ולכלן בהקשה הקורנם.
 ולשון מקשה מכת קורנם בטד"ץ בלע"ז כמו דל לרא נקשן (דניאל ה:1): תיעשה
 המנורה. מאליה. לפי שהיה משה מקשה בה. אמר לו הקב"ה השלך את הככר
 לאור והיא נעשית מאליה. לכך לא נכתב העשה (תנחומא בהעלתך ג): ירבה. הוא
 הרגל של מטה העשוי כמין היבש. ושלה רגלים ויולאין הימנה ולמטה: וקנה. הקנה
 האמצעי שלה העולה באמצע הירך זקוף כלפי מעלה. ועליו נר האמצעי עשוי כמין
 ביד לעוק הזמן לחוכו ולהת הפחילה: גביעיה. הן כמין כוסות עשויין מאכות
 ארוכים וקצרים וקורין להם מדריכ"ם. ולא היו בה אלא לטוי: כפתוריה. כמין הפוחים היו
 וקנה כמין שנתן בהם הכהוב. ולא היו בה אלא לטוי: כפתוריה. כמין הפוחים היו
 עגולין סביב בולטין סביבות הקנה האמצעי כדרך עשויין למטרות שלפני השרים.
 וקורין להם פאמיל"ם. ומנין שלהם כהוב בפרשה כמה כפתורים בולטין ממנה וכמה
 חלק שבין כפתור לכפתור: ופרחיה. יורוין עשויין בה כמין פרחין: ממנה יהיו. הכל
 מקשה יולא מתוך חתיכת העשה ולא ישעם לבדם וידביקים: (לב) יוצאים מצדיה.
 לכלן ולכלן באלכסון נמשכים ועולין עד כנגד גובהה של מנורה שהיא קנה האמצעי.
 ויולאין מתוך קנה האמצעי זה למעלה מזה. התחורן ארוך ובל מעלה קצר הימנו
 והעליון קצר הימנו לפי שהיה גובה ראשיתן שיה לגובהה של קנה האמצעי השביעי
 שממנו יולאין העשה קנים: (לג) משקדים. כהרגומו. מלויירים היו כדרך עשויין
 לכלי כסף וזהב שקרין יואל"ר: ושלשה גבעים. בולטין מכל קנה וקנה: כפתור
 ופרח. היה לכל קנה וקנה: (לד) ובמנרה ארבעה גבעים. בגובהה של מנורה
 היו ארבעה גבעים. אחד בולט בה למטה מן הקנים והב' למעלה מן יואלת הקנים
 היוולאין מלדיה: משקדים כפתוריה ופרחיה. זה אחד מהמשה מקראות שאין
 להם הכרה. אין ידוע אם גביעי משקדים או משקדים כפתוריה ופרחיה (יומא
 נב:): (לה) ובפתור תחת שני הקנים. מתוך הכפתור היו הקנים נמשכים משני
 לדיה אילך ואילך. כך שנינו במלאכת המשכן (פרק י' מנחות כה): גובהה של מנורה
 י"ח טפחים. הרגלים והפרח ג' טפחים הוא הפרח האמור בירך שנאמר עד ירכה
 עד פרחו (במדבר תד:). טפחים חלק. ועשה שבו גביעי מהארבעה גביעים וכפתור
 ופרח משני כפתורים ושני פרחים האמורים במנורה עזמה שנאמר משקדים

29. ... Its dishes ... The verse lists the utensils that were used in conjunction with the Table itself. There were twelve dishes, which were the forms in which the breads were kept from the time they were baked until they were placed on the Table. There were two spoons of frankincense

that rested on the uppermost loaves throughout the week (see Leviticus 24:7).
 30. See Leviticus 24:5-9.
 31-40. The Menorah. The symbolic and esoteric interpretations attached to the Menorah are virtually endless. In its

them with gold, and the Table shall be carried through them. ²⁹ You shall make its dishes, its spoons, its shelving-tubes, and its pillars, with which it shall be covered; of pure gold shall you make them. ³⁰ On the Table shall you place show-bread before Me, always.

The Menorah ³¹ You shall make a Menorah of pure gold, hammered out shall the Menorah be made, its base, its shaft, its cups, its knobs, and its blossoms shall be [hammered] from it. ³² Six branches shall emerge from its sides, three branches of the Menorah from its one side and three branches of the Menorah from its second side; ³³ three cups engraved like almonds on the one branch, a knob and a flower; and three cups engraved like almonds on the next branch, a knob and a flower — so for the six branches that emerge from the Menorah. ³⁴ And on the Menorah shall be four cups, engraved like almonds, its knobs and its flowers. ³⁵ A knob shall be under two of the branches from it, a knob under two of the branches from it, and a knob under two of the branches from it — for the six branches emerging from the Menorah.

simple sense, the ornate, gold Menorah served to demonstrate the majesty of the Tabernacle. It was placed in the outer chamber so that it would be visible — and inspirational — to everyone, and it was *outside* of the Holy of Holies to show that the Ark and all that it represented did not require light; the Torah is its own light (R' Bachya).

The Menorah, whose flames were fed by the purest oil of the olive, symbolized the illumination of the intellect. It was placed near the southern wall of the Tabernacle, opposite the Table on the north. The Ark, hidden behind the *Paroches* (26:33-35), was equidistant from both. Thus, the Ark, containing the word of God, cast its spiritual emanations, as it were, upon the Menorah and the Table, which represented intellectual achievement and material prosperity. This symbolized the conviction that both our spiritual and temporal lives must be guided by, and work to serve, the dictates of the Torah. Jewish life cannot be compartmentalized in the realms of sacred and temporal, or, in the modern vernacular, Church and State; the Torah regulates all aspects of life, and demands purity in all of them. Indeed, the requirement that the entire, very intricate Menorah had to be hammered out of one ingot of gold (vs. 31, 39) symbolized the indivisibility of the Torah; a Jewish life must be constructed entirely from one set of values. It may not be a hodge-podge of separate bits and pieces, grafted together to suit anyone's convenience. All areas of life must derive from the same set of values.

As *Sforno* comments, the law that the flames on the six side branches of the Menorah had to point toward its central stem (v. 37) teaches that all intellectual achievements must be directed toward the central authority of the Torah.

The Menorah also represents another dimension of the Torah: the Oral Law that is the God-given companion of the Written Torah. By using the principles and methodology taught to Moses at Sinai, man exercises his own creative, inquisitive abilities to derive new knowledge and apply eternal wisdom to new situations. Just as the

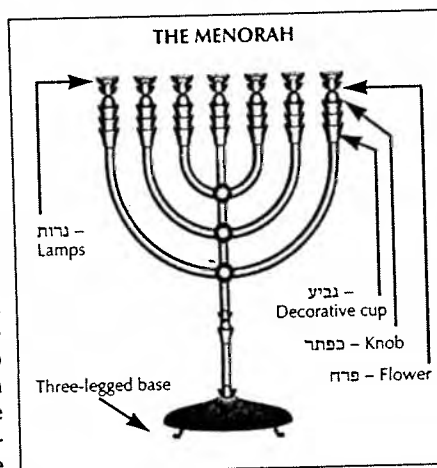
Menorah's illumination was created by man-made wicks, oil, and flame, so the Oral Torah is man's contribution to the Torah itself (R' Gedaliah Schorr).

31. מִקְשָׁה תֵּיּוּשָׁה — *Hammered out shall . . . be made.* Although the Menorah consisted of many shapes and forms, all of them had to be hammered from the same ingot; nothing could be made separately and then attached. *Midrash Tanchuma* teaches that so difficult was this feat that Moses could not visualize how the Menorah should appear, so God showed him a Menorah of fire. Even then, Moses despaired of actually being able to make it properly, whereupon God instructed him to throw the ingot into a fire — and the completed Menorah emerged (*Rashi*). That this miracle occurred is suggested by the term *shall be made*, rather than *you shall make*, indicating that the Menorah came into being without human intervention.

Gur Aryeh explains that once God showed Moses how the Menorah was to be made, he actually began to make it — otherwise, what was the purpose of the commandment and the demonstration? — but then God assisted him, so that when the ingot was cast into the fire as part of the normal process of crafting it, the work was completed miraculously. This is how God typically performs miracles: First Man must do what he can, and then God comes to his aid. Similarly, at the time of the Splitting of the Sea, God commanded Moses to split the waters by raising his staff (14:16), and it was only after Moses had done so that God performed the awesome miracle. In Egypt and throughout the years in the Wilderness, Moses performed acts that resulted in miracles; clearly, only God makes miracles, but He wants man to initiate them.

33. מִשְׁקָדִים — *Engraved like almonds.* The surface of the cup was grooved like an almond (*Rashbam*).

34. וּבִמְנִיחָהּ — *And on the Menorah.* In this context, the Torah refers to the central shaft of the Menorah, from which the arms branched out (*Rashi*).



לו כַּפְתֹרֵיהֶם וּקְנִיתֶם מִמֶּנָּה יִהְיוּ כֹלֵה מִקְשָׁה אַחַת זָהָב
 לו טְהוֹר: וְעָשִׂיתָ אֶת-נִרְתִּיָּה שְׂבָעָה וְהַעֲלֵה אֶת-נִרְתִּיָּה
 לח וְהָאִיר עַל-עֵבֶר פְּנֵיהֶ: וּמִלְקָחֶיהָ וּמַחְתֵּתֶיהָ זָהָב טְהוֹר:
 לט-מ כִּכָּר זָהָב טְהוֹר יַעֲשֶׂה אֹתָהּ אֶת כָּל-הַכֵּלִים הָאֵלֶּה: וּרְאֵה
 כו א וַעֲשֶׂה בְּתַבְנִיתָם אֲשֶׁר-אַתָּה מֵרָאה בְּהָר: וְאֶת-
 הַמִּשְׁכָּן תַּעֲשֶׂה עֶשֶׂר יָרִיעֹת שֵׁשׁ מְשֹׁר וְתַכְלֵת וְאַרְגָּמֹן
 ב וְתִלְעַת שְׁנֵי כַרְבִּים מַעֲשֶׂה חֹשֶׁב תַּעֲשֶׂה אֹתָם: אַרְךָ ו
 ג בְּאֶמָּה הַיָּרִיעָה הָאֶחָת מֵדָה אַחַת לְכָל-הַיָּרִיעֹת: חֲמֵשׁ
 ד הַיָּרִיעֹת תִּהְיֶינן חִבְרֹת אִשָּׁה אֶל-אַחַתָּה וְחֲמֵשׁ יָרִיעֹת
 ה חִבְרֹת אִשָּׁה אֶל-אַחַתָּה: וְעָשִׂיתָ לְלֵאָת תַּכְלֵת עַל שְׁפַת
 הַיָּרִיעָה הָאֶחָת מִקְצֵה בַּחֲבֵרֹת וְכֹן תַּעֲשֶׂה בְּשֵׁפֶת
 הַיָּרִיעָה הַקִּיצוֹנָה בַּמַּחְבֵּרֹת הַשְּׁנַיִת: חֲמִשִּׁים לְלֵאָת
 הַתַּעֲשֶׂה בִּירִיעָה הָאֶחָת וְחֲמִשִּׁים לְלֵאָת תַּעֲשֶׂה בַקְצֵה
 הַיָּרִיעָה אֲשֶׁר בַּמַּחְבֵּרֹת הַשְּׁנַיִת מִקְבִּילַת הַלֵּלֵאָת

לו חזוניהו וקניהו מנה יהוה כלה נגידא
 כדא דדהב דכי: לו ותעבד ית בוצינהא
 שכעא ואדלק ית בוצינהא ויהו
 מנהרין לקבל אפהא: לח וצבתהא (גיא
 וצביתהא) ומחתיתהא דדהב דכי:
 לט ככרא דדהב דכי יעבד יתה ית כל
 מניא האלין: מ נחוי ועבד כדמותהו
 דאת מתחוי בטורא: א וית משכנא
 מעבד עשר יריען דבוץ שזיר ותכלא
 ואר גונא וצבע והוריצורת כרובין עובד
 אמן מעבד יתהו: ב ארפא דיריעתא
 כדא עשרין ותמני אמין ופוחתא ארבע
 אמין דיריעתא כדא משתתא כדא
 לכל יריעתא: ג חמש יריען תהיון
 מלפפן כדא עם כדא וחמש יריען
 מלפפן כדא עם כדא: ד ותעבד ענובין
 דתכלא על שפתא דיריעתא כדא
 דסטרא בבית לופי וכן מעבד בשפתא
 דיריעתא בסטרא בבית לופי תניא:
 ה חמשין ענובין מעבד ביריעתא כדא
 וחמשין ענובין מעבד בסטרא דיריעתא
 בבית לופי תניא מכונן ענובא

כפתוריה ופרחיה למדנו שהיו בקנה שני כפתורים ושני פרחים לכד מן הג' כפתורים
 שהקנים נמשכין מהוהו וכפתור החת שני הקנים וגו'. וטפחיים חלק. וטפח
 כפתור ושני קנים יולאים ממנו חילך וחילך נמשכים ועולים כנגד גובהה של מנורה.
 טפח חלק. וטפח כפתור ושני קנים יולאים ממנו. וטפח חלק. וטפח כפתור ושני קנים
 יולאים ממנו ונמשכים ועולים כנגד גובהה של מנורה. וטפחיים חלק. נשהירו שם ג'
 טפחים שבהם ג' גבישים וכפתור ופרח. נמאלו גבישים כ"ב י"ח לששה קנים ג' לכל
 אחד ואחד וארבעה בגופה של מנורה הרי כ"ב. ואחד עשר כפתורים ו' בששת הקנים
 וג' בגופה של מנורה שהקנים יולאים מהם ושנים עוד במנורה שנה' משוקדים
 כפתוריה ומיעוט כפתורים שנים האחד למטה אל הירך והאחד בג"ט העליונים עם
 ג' הגבישים. ותשעה פרחים היו לה' לששת הקנים שנאמר בקנה האחד כפתור ופרח
 וג' למנורה שנה' משוקדים כפתוריה ופרחיה ומיעוט פרחים שנים ואחד האמור

רש"י
 כפרשה בהעלותך עד ירכה עד פרחיה (במדבר תד). ואם תדקדק במשנה זו הכוונה
 למעלה המלאים כמינים איש איש במקומו: (לו) את נרותיה. כמין בזיכין שנתנין
 בזיכין השמן והפתילות: והאיר על עבר פניה. עשה פי ששה הגרות שבראשי
 הקנים היולאים מזדיה מוסבים כלפי האמצעי כדי שיהיו הגרות כשהדליקם מאחרי
 על עבר פניה מוסב אורם אל זד פני הקנה האמצעי שהוא גוף המנורה: (לח)
 ומלקחיה. הם הזכחים העשויין ליקח בהם הפתילה מתוך השמן לישבן ולמשכן בני
 הגרות. ועל שם שלוקחים בהם קרויים מלקחים. וזביהא שם"א לשון זבת. טיזייל"ש
 בלע"ז: ומחתותיה. הם כמין בזיכין קטנים שחובה בהן את האפר שנגר בבקר
 בבקר כשהוא מטיב את הגרות מאפר הפתילות שדלקו הלילה וככו. ולכן מתהה
 פישידור"א בלע"ז. כמו להקות אש מיקוד (ישעיה ליד: לו) בכר זהב טהור.
 שלא יהיה משקלה עם כל כליה אלא בכר לא פחות ולא יותר (מנחות פה:). והכר

37. *Its lamps, i.e., the cups at the tops of the branches. They were called lamps because they contained the oil and wicks that produced the flame (Rashi).*

He shall kindle its lamps. As is common in Scripture, the antecedent of the pronoun *he* is not specified. It refers to whichever Kohen is kindling the Menorah on any given day (*Rashbam*). When he kindles the lamps, he shall place the respective wicks on the six arms of the Menorah pointing toward the central stem, so that all the flames will be directed toward the center (*Rashi*).

Sforno comments that the three flames on the right symbolize intellectual ideas, and those of the left symbolize thought applied to one's livelihood. All should be guided and directed by the centrality of the Torah's light, as symbolized by the flame of the central shaft.

38. *Its tongs and its spoons.* These were the implements that were used to clean and prepare the lamps. With the *tongs*, the Kohen would grip the wicks to

place them in the oil. The *spoons* were used to remove the previous day's ash and other residue so that the lamps could be prepared for the new day's lighting (*Rashi*).

39. *A talent, i.e., the weight of three thousand shekels, or approximately 2400 ounces.*

26.

1-14. *Covers of the Tabernacle.* The Tabernacle had three or four covers (see notes to v. 14), one on top of the other, two of them made of fabric and the other(s) of animal hide. They were known as "Tabernacle," "Tent," and "Cover," as will be seen below. It is noteworthy that the one that rested immediately atop the structure's air space was known simply as *Tabernacle* (v. 1), implying that that Cover represented the function of the entire structure of the same name: *Tabernacle*. By covering the walls and air space of the building, this Cover unified everything that was inside the Tabernacle, meaning that the Ark, Table, Menorah, and Golden Altar were not unrelated vessels, each performing its own separate

³⁶ Their knobs and branches shall be of it; all of it a single hammered piece of pure gold. ³⁷ You shall make its lamps seven; he shall kindle its lamps so as to give light toward its face. ³⁸ Its tongs and its spoons shall be of pure gold. ³⁹ Of a talent of pure gold shall he make it, with all these vessels. ⁴⁰ See and make, according to their form that you are shown on the mountain.

26

Covers of the Tabernacle

¹ You shall make the Tabernacle of ten curtains — twisted linen with turquoise, purple, and scarlet wool — with a woven design of cherubim shall you make them. ² The length of a single curtain twenty-eight cubits, and the width four cubits for each curtain, the same measure for all the curtains. ³ Five curtains shall be attached to one another, and five curtains attached to one another. ⁴ You shall make loops of turquoise wool at the edge of the single curtain at the end of one set, and you shall make the same on the edge of the outermost curtain on the second set. ⁵ Fifty loops shall you make on the first curtain and fifty loops shall you make on the end of the curtain that is on the second set; the loops shall correspond

רש"י

מקבילות הלולאות אשה אל אחותה. שמור שהעשה הלולאות צמדה אחת מכוונות הבדלתן זו מזו וכמדתן בידיעה של כן יהא בחצרתה. שכשפרוש חוברת אל חוברת יהיו הלולאות של יריעה זו מכוונות כנגד לולאות של זו והוה לשון מקבילות זו כנגד זו. חרגומו של כנגד (לעיל י"ז) לקבל. היריעות ארכן כ"ח ורחבן ארבע וכשחבר חמש יריעות יחד נמלא רחבן י' וכן החוברת השנית. והמשכן ארכו שלשים מן המזרח למערב שנאמר עשרים קרשים לפאת נגב תימנה (להלן פסוק יח) וכן ללפון. וכל קרש אמה וחצי האמה (שם פסוק עז) הרי שלשים מן המזרח למערב. רוחב המשכן מן הלפון לדרום עשר אמות שנא' ולירכתי המשכן ימה וגו' ושני קרשים למקולעות (שם פסוקים כ"ב-כג) הרי עשר. ובמקומם אפרסם למקראות הללו. נתן היריעות ארכן לרחבו של משכן עשר אמות אמלעיות לגב חלל רוחב המשכן ואמה מלאן ואמה מלאן עשירי ראשי הקרשים שבזיית אמה. נשתיירו ט"ז אמה ח' ללפון וח' לדרום מכסות קומות הקרשים שבזיהן עשר נמלאו שתי אמות התחטויות מגולות. רחבן של יריעות ארבעים אמה כשהן מחוברות עשרים אמה לחוברת. שלשים מהן לגב חלל המשכן לארכו. ואמה כנגד עובי ראשי הקרשים שבמערב. ואמה לכסות עובי העמודים שבמזרח שלא היו קרשים במזרח אלא ד' (ברש"י י"ג המשנה) עמודים שהמסך פרוש ותלוי בזוין שבהן כמין וילון. נשתיירו ח' אמות הקלוין על אחורי המשכן שבמערב ושתי אמות התחטויות מגולות. זו מלאחי בכריית דמ"ט מדות. אבל במסכת שבת (נחת) ח'ין היריעות מכסות את עמודי המזרח וט' אמות תלויות אחורי המשכן. והכתוב בפרשה זו מסייענו ונתת את הפרוכת תחת הקרסים (להלן פסוק לג). ואם כדברי הברייתא הזאת נמלאת פרוכת משוכה מן הקרסים ולמערב אמה:

של חול ששים מנה ושל קדש היה כפול ק"ך מנה (בכורות ה.). והמנה הוא לישראל שזקלן זה כסף למשקל קולוני"ח והם ק' זהובים כ"ה סלטים והסלט ארבעה זהובים: (ג) וראדה ועשה. ראה כאן דבר הבנית שאני מראה חותך. מגיד שנתקפה משה במעשה המטרה עד שהראה לו הקב"ה מטרה של אש (מנחות כט.). אשר אתה מראה. כהרגומו דלת מהחזי בטורח. אילו היה נקוד מראה בפת"ח היה פתרונו אמה מראה לאחרים. עכשיו שנקוד חטף קמץ פתרונו דלת מהחזי שאחרים מראים לך (שהנקוד מפריד בין עושה לנעשה): (א) ואת המשכן תעשה עשר יריעות. להיות לו לגב ולמחילות מחוץ לקרשים שהיריעות תלויות מאחוריהן לכסותן: שש משורז ותבלת ואר גמץ ותולעת שני. הרי ארבע מינין יחד בכל חוט וחוט א' של פשתים וגו' של צמר וכל חוט וחוט כפול ו' הרי ד' מינין כשהן שזרין יחד כ"ד כפלים לחוט (יומא ע"ג); בר"י דמלאכת המשכן ז': כרובים מעשה חושב. כרובים היו מזויירין בהם בחריתן ולא בדיקומה שהו מעשה מחט אלא בחריתו בשני כותלים פרטוף אחד מלאן ופרטוף אחד מלאן. הרי מדד זה וגשר מדד זה (יומא ט"ב). כמו שאורגין חגורות של משי שקורין בלע"ז פיי"ש"ט: (ג) תהיין חוברות. חופרן במחט זו בלד זו מחט לבד וחמט לבד: אשה אל אחותה. כך דרך המקרא לדבר בדבר שהוא לשון נקבה. ובדבר שהוא לשון זכר אומר איש אל אחיו כמו שנא' בכרובים ופיניהם איש אל אחיו (לעיל כ"ה): (ד) לולאות. לנ"ג בלע"ז. וכן ח"א ענובין לשון עניבה: מקצה בחוברת. בלואה יריעה שבסוף ההצור. קבולת המשנה היריעות קרויה חוברת: וכן תעשה בשפת היריעה הקיצונה במחברת השנית. בלואה יריעה היא קיצונה לשון קלה כלומר לסוף החוברת: (ה)

task, but were parts of a united whole. Indeed, this represents the Torah's philosophy of Jewish life: Learning, ritual, business, and so on do not spin in separate orbits, but work together toward a single spiritual goal. In this sense, the first covering was the Tabernacle, because it joined them all together.

According to *Or HaChaim*, the ten curtains of the Tabernacle symbolized the ten sayings with which God created the world (*Avos* 5:1). This corresponds to the thesis that the curtains of the Tabernacle symbolized the unification of all elements of the Tabernacle in the common service of God, just as all parts of Creation fused into one universe in consonance with God's overriding will.

In order to understand how the covers were placed upon the Tabernacle, it is necessary to know the dimensions of the structure and the thickness of it walls. These computations will be seen below (vs. 15-30). Thereafter, we will discuss the placement of the covers.

1. שש משורז — Twisted linen. The Sages derive that all four

materials mentioned in this verse — linen and the three colors of wool — were spun the same way. Six strands of each type were spun into a single thread, and then four threads, one of each material, were twisted together to make twenty-four-stranded yarn. The curtains were then woven from those thick threads of yarn (*Rashi*).

השב — A woven design of cherubim. The yarn was woven in such a way that different forms would appear on the two sides of the material. Had the forms been embroidered, through needlework, the same form would have appeared on both sides of the fabric. In addition to the image of cherubim, which are mentioned specifically, the images of a lion, eagle, and ox were woven into the curtains. Thus, it contained the four images that the prophet Ezekiel (*Ezekiel* ch.1) saw in his vision of God's Throne of Glory (*Rashi*, according to *Maskil L'David, Minchas Yehudah*).

2-3. When the ten four-by-twenty-eight curtains were sewn together in sets of five each, each set was twenty by twenty-eight cubits.

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ו אִשָּׁה אֶל-אֶחָתָהּ: וְעָשִׂיתָ חֲמִשִּׁים קָרְסִי זָהָב וְחִבְרָתָ
 אֶת-הַיְרִיעֹת אִשָּׁה אֶל-אֶחָתָהּ בַּקָּרְסִים וְהָיָה הַמִּשְׁבָּן
 אֶחָד: וְעָשִׂיתָ יְרִיעֹת עֹזִים לְאֹהֶל עַל-הַמִּשְׁבָּן עֲשֶׂתִּי-
 ח עֶשְׂרֵה יְרִיעֹת תַּעֲשֶׂה אֹתָם: אַרְבָּה הַיְרִיעָה הָאֶחָת
 שְׁלֹשִׁים בְּאַמָּה וְרֹחַב אַרְבַּע בְּאַמָּה הַיְרִיעָה הָאֶחָת
 ט מִנְּהָ אֶחָת לְעֶשְׂתֵי עֶשְׂרֵה יְרִיעֹת: וְחִבְרָתָ אֶת-חֲמִשׁ
 הַיְרִיעֹת לְבָד וְאֶת-שֵׁשׁ הַיְרִיעֹת לְבָד וְכִפַּלְתָּ אֶת-
 י הַיְרִיעָה הַשְּׁשִׁית אֶל-מוֹל פְּנֵי הָאֹהֶל: וְעָשִׂיתָ חֲמִשִּׁים
 לְלֹאֵת עַל שַׁפַּת הַיְרִיעָה הָאֶחָת הַקִּיצֵנָה בְּחִבְרָת
 וְחֲמִשִּׁים לְלֹאֵת עַל שַׁפַּת הַיְרִיעָה הַחִבְרָת הַשְּׁנִיָּת:
 יא וְעָשִׂיתָ קָרְסִי נְחֹשֶׁת חֲמִשִּׁים וְהִבַּאתָ אֶת-הַקָּרְסִים
 יב בְּלֹאֵת וְחִבְרָתָ אֶת-הָאֹהֶל וְהָיָה אֶחָד: וְסָרַח הָעֹדֶף
 בִּירִיעֹת הָאֹהֶל חֲצִי הַיְרִיעָה הָעֹדֶפֶת תִּסְרַח עַל אַחֲרֵי
 יג הַמִּשְׁבָּן: וְהָאֹמָה מִזָּה וְהָאֹמָה מִזָּה בְּעֹדֶף בְּאַרְבָּה יְרִיעֹת
 הָאֹהֶל יִהְיֶה סְרוּחַ עַל-צְדֵי הַמִּשְׁבָּן מִזָּה וּמִזָּה לְכַסְתּוֹ:
 יד וְעָשִׂיתָ מַכְסֵה לְאֹהֶל עֶרְת אֵילָם מְאֹדָמִים וּמַכְסֵה עֶרְת
 תְּחָשִׁים מְלִמְעָלָה:
 טו וְעָשִׂיתָ אֶת-הַקָּרְשִׁים לְמִשְׁבָּן עֲצֵי שֵׁטִים עֲמֻדִים:
 טז עֶשֶׂר אַמּוֹת אַרְבָּה הַקָּרֶשׁ וְאֹמָה וְחֲצִי הָאֹמָה רֹחַב
 יז הַקָּרֶשׁ הָאֶחָד: שְׁתֵּי יָדוֹת לְקָרֶשׁ הָאֶחָד מְשֻׁלְּבֹת
 אִשָּׁה אֶל-אֶחָתָהּ בֵּן תַּעֲשֶׂה לְכֹל קָרְשֵׁי הַמִּשְׁבָּן:

קָדָא לְקַבֵּל קָדָא: וְתַעֲבֹד חֲמִשִּׁין
 פּוּרְפִין דְּדָהָב וְתַלְפָּף יָת יְרִיעֹתָא קָדָא
 עִם קָדָא בְּפּוּרְפִיא וְיֵהִי מִשְׁבָּנָא חָד:
 וְתַעֲבֹד יְרִיעֹן דְּמַעֲזֵי לְפָרְסָא עַל
 מִשְׁבָּנָא קָדָא עֶסְרֵי יְרִיעֹן תַּעֲבֹד יְתָהוּן:
 ח אַרְבָּא דִּירִיעֹתָא קָדָא תְּלַתִּין אַמִּין
 וּפּוּתְיָא אַרְבַּע אַמִּין דִּירִיעֹתָא קָדָא
 מִשְׁחָתָא קָדָא לְחָדָא עֶסְרֵי יְרִיעֹן:
 ט וְתַלְפָּף יָת חֲמִשׁ יְרִיעֹן לְחָד וְיָת שִׁית
 יְרִיעֹן לְחָד וְתִיעוּף יָת יְרִיעֹתָא
 שְׁתִּיתָאָה לְקַבֵּל אַפִּי מִשְׁבָּנָא: וְתַעֲבֹד
 חֲמִשִּׁין עֲנוּבִין עַל שַׁפְתָא דִּירִיעֹתָא
 קָדָא דְסִטְרָא בְּבֵית לּוּפֵי וְחֲמִשִּׁין
 עֲנוּבִין עַל שַׁפְתָא דִּירִיעֹתָא דְבֵית לּוּפֵי
 תְּנִיתָא: יא וְתַעֲבֹד פּוּרְפִין דְּנִחְשָׂא
 חֲמִשִּׁין וְתַעֲזִיל יָת פּוּרְפִיא בְּעֲנוּבִיא
 וְתַלְפָּף יָת מִשְׁבָּנָא וְיֵהִי חָד: יב וְסָרַח
 דִּיתִירְתָא בִּירִיעֹת מִשְׁבָּנָא פְּלָגוֹת
 יְרִיעֹתָא דִּיתִירְתָא תִּסְרַח עַל אַחֲרֵי
 מִשְׁבָּנָא: יג וְאֹמְתָא מְכָא וְאֹמְתָא מְכָא
 בְּדִיתִירְתָא בְּאַרְבָּא דִּירִיעֹתָא דְּמִשְׁבָּנָא
 יְהִי סְרוּחַ עַל סִטְרֵי מִשְׁבָּנָא מְכָא וּמְכָא
 לְכַסְיֹתָהּ: יד וְתַעֲבֹד חוּפָאָה לְפָרְסָא
 מִשְׁכֵּי דְדִכְרֵי מִסְמְקֵי וְחוּפָאָה מִשְׁכֵּי
 דְּסִטְגוּנָא מְלַעְלָא: טו וְתַעֲבֹד יָת דְּפִיא
 לְמִשְׁבָּנָא דְּאֵעִי שֵׁטִין קִמִּין: טז עֶשֶׂר
 אַמִּין אַרְבָּא דְּדָפָא וְאֹמְתָא וּפְלָגוֹת
 אֹמְתָא פּוּתְיָא דְּדָפָא חָד: יז תְּרַתִּין
 צִירִין לְדָפָא חָד מְשֻׁלְּבִין קָדָא לְקַבֵּל
 קָדָא בֵּן תַּעֲבֹד לְכֹל דְּפִי מִשְׁבָּנָא:

רביעי

רס"ה

לאהל. לאותו גג של יריעות עושים עשה עוד מכסה אחד של עורות אילים מאדמים
 ועוד למעלה ממנו מכסה עורות תחשים. ואותן מכסאות לא היו מכסין אלא את הגג
 ארכן ל' ורחבן י' אלו דברי רבי נחמיה. ולדברי רבי יהודה מכסה אחד היה חליו
 של עורות אילים מאדמים וחליו של עורות תחשים (שבת כה:). (טו) ועשית את
 הקרשים. הל' ועשית קרשים כמו שנאמר בכל דבר ודבר מהו הקרשים. מאותן
 העומדין ומונהדין לכך. יעקב אבינו נטע ארזים צמלרים וכשמה ליה לבניו להעלותם
 עמהם כשילאו ממלרים. ואמר להם שעתיד הקב"ה ללוות אותן לעשות משכן במדבר
 מעלי שמים ראו איהו מזומנים בידכם. הוא איםד הבצלו צפויט שלו טם מטע
 מזרזים קורות בהיו ארזים ויולר ליום ראשון של פסח). שזדורו להיות מוכנים בידם
 מקודם לכן: עצי שטים עומדים. אישטנטיב"ש גלע"ז. איהא אורך הקרשים וקוף
 למעלה בקירות המשכן. ולא תעשה הכתלים בקרשים שוככים להיות רוחב הקרשים
 לגובה הכתלים קרש על קרש (סוכה מה:). (טז) עשר אמות אורך הקרש. למדנו
 גבהו של משכן עשר אמות: ואמה וחצי האמה רוחב. למדנו ארכו של משכן ל'
 קרשים איהו בלפון ובדרכו מן המזרח למערב ל' אמה: (יז) שתי ידות לקרש
 האחד. היה חורף את הקרש מלמעלה בחלמטו בגובה אמה. ומינה רביע רחבו מכלן
 ורביע רחבו מכלן והן הן הידות. והחרין חלי רוחב הקרש בחלמט. ואותן הידות
 מכנים בלדנים שהיו חלולים. והאלדנים גבהן אמה ויושבים רזופים מ' זה אלל זה.
 וידות הקרש הנכנסות בחלל האלדנים הרעות משלשה לדין רוחב החרין כעובי שפת
 האדן ביכסה הקרש את כל ראש האדן. שאל"כ נמלא ריח בין קרש לקרש כעובי

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to one another. ⁶ You shall make fifty hooks of gold, and you shall attach the curtains to one another with the hooks, so that the Tabernacle shall become one.

⁷ You shall make curtains of goat hair for a Tent over the Tabernacle; eleven curtains shall you make them. ⁸ The length of a single curtain thirty cubits, and the width of a single curtain four cubits; the same measure for the eleven curtains. ⁹ You shall attach five of the curtains separately and six of the curtains separately, and you shall fold the sixth curtain over the front of the Tent. ¹⁰ You shall make fifty loops on the edge of the first curtain at the end of one set, and fifty loops on the edge of the curtain of the second set. ¹¹ You shall make fifty hooks of copper; you shall bring the hooks into the loops and attach the Tent, so that it shall become one. ¹² As for the extra overhang of the curtains of the Tent — half of the extra curtain shall hang over the back of the Tabernacle. ¹³ And the cubit on one side and the cubit on the other side, that are extra in the length of the curtains of the Tent, shall hang over the sides of the Tabernacle on one side and the other, to cover it.

¹⁴ You shall make a Cover for the Tent of red-dyed ram skins, and a Cover of tachash skins above.

¹⁵ You shall make the planks of the Tabernacle of acacia wood, standing erect. ¹⁶ Ten cubits the length of each plank, and a cubit and a half the width of each plank. ¹⁷ Each plank should have two tenons, parallel to one another — so shall you do for all the planks of the Tabernacle.

רש"י
 עמודי הסולם: אשה אל אחתה. מכוונות זו כנגד זו שיהיו חריניהם שוים זו כמדת
 זו כדי שלא יהיו שתי ידות זו משוכה ללד פנים וזו משוכה ללד חוץ בעובי הקרש שהוא
 חמה, והרגום של ידות לירין לפי שדומות לירי הדלת הנכנסים בחורי המפתח:

שפת שני האדנים שיפסיקו ביניהם והיו שנאמר ויהיו תולמים מלמטה שיחרוך את
 לדי הידות כדי שיסתכרו הקרשים זה אל זה: משולבות. טשויות כעין שליבות סולם
 מובדלות זו מזו ומשופין ראשיהם ליכנס בתוך חלל האדן כשליבה הנכנסת בנקב בתוך

6. וְהָיָה הַמִּשְׁכָּן אֶחָד. — So that the Tabernacle shall become one. The two curtains were connected at the point where the Holy of Holies was separated from the Holy, and the Paroches [Curtain] that divided the two sections of the Tabernacle was hung there (v. 33). Both sections of the Tabernacle — the one over the Holy of Holies and the one over the Holy — had cherubim woven into them, symbolizing that all degrees of holiness in the Heavenly spheres come together in God's service (*Sfomo*). Thus, the concept that the Tabernacle shall become one is an indication that all elements of Creation — Heavenly and human alike — should work together toward a common goal.

7. לְאֶהֱל. — For a Tent. This second covering, called a "Tent," was placed directly on the previously described "Tabernacle." There was no space between the two.

9. וְכִפְלֹתָ. — And you shall fold. Each of these eleven curtains was four cubits wide, so that when they were attached, they measured forty-four cubits. Thus, when this "Tent" was placed on top of the Tabernacle, i.e., the previously described forty-cubit Cover, there were two extra cubits at the front and at the back. The two cubits at the front were "folded over," meaning that they hung over the front of the structure. The other two cubits hung over the back of the building, covering its west wall (v. 12). See further explanation at the end of this chapter.

13. בְּעֶרְףָּהּ. — That are extra. Each section of the Tabernacle curtains was four by twenty-eight cubits; each section of the Tent curtains was four by thirty. Of these extra two cubits of length, one hung over on either of the two sides of the Tabernacle.

14. מִבְּקָעָהּ. — A Cover. According to R' Nechemiah (*Shabbos* 28a), the verse requires that two Covers be made, one of ram

skins and the other of tachash skins. Each of them was ten by thirty cubits and they were placed on the goat-hair Tent. According to R' Yehudah, there was one ten by thirty Cover, made of ram and tachash skins (*Rashi*).

15-30. Walls of the Tabernacle. The Tabernacle's walls were made of huge wooden planks of acacia wood. According to *Midrash Tanchuma* cited by *Rashi* (v. 15), the Patriarch Jacob anticipated the need for such lumber and he knew that it would be impossible for Israel to find wood in the barren wilderness. He planted these trees in Egypt and instructed his children that when they left their exile, they should take the wood with them.

Unlike normal building planks that are laid horizontally, these planks were stood on the ground vertically (v. 15). Or *HaChaim* writes that this position — reaching, as it were, upward from the earth heavenward — symbolizes man's spiritual goal to bind together the earthly and heavenly realms, his lower nature with his higher potential and aspirations.

Each of the planks was ten cubits long, one-and-a-half cubits wide and one cubit thick. Thus, the Tabernacle was ten cubits high, and, since its north and south walls were made of twenty planks, it was thirty cubits long. On the west and east, the Tabernacle was ten cubits wide. How we arrive at this figure will be seen in verses 22-23.

15. עֹמְדִים. — Standing erect. The Sages interpret this term homiletically as a guarantee of Jewish survival in the worst of times: "Perhaps you will say that their hope of return is gone and their expectation is frustrated? But it is written acacia wood standing erect — they will stand forever!" (*Yoma* 72a).

17. שְׁתֵּי יָדוֹת. — Two tenons. A tenon is a projection from a plank that is shaped to fit into a socket. In the case of the

יח וְעָשִׂיתָ אֶת-הַקְּרָשִׁים לְמִשְׁכַּן עֲשָׂרִים לְקָרֶשׁ לַפָּאֵת נֹגֵה
 יט תִּימְנָה: וְאַרְבָּעִים אֲדָנֵי-כֶסֶף תַּעֲשֶׂה תַּחַת עֲשָׂרִים
 כ הַקָּרֶשׁ שְׁנֵי אֲדָנִים תַּחַת-הַקָּרֶשׁ הָאֶחָד לְשֵׁתֵי יָדָיו
 כא וּשְׁנֵי אֲדָנִים תַּחַת-הַקָּרֶשׁ הָאֶחָד לְשֵׁתֵי יָדָיו: וּלְצֹלַע
 כב הַמִּשְׁכָּן הַשְּׁנִית לַפָּאֵת צָפוֹן עֲשָׂרִים קָרֶשׁ: וְאַרְבָּעִים
 כג אֲדָנִיהֶם כֶּסֶף שְׁנֵי אֲדָנִים תַּחַת הַקָּרֶשׁ הָאֶחָד וּשְׁנֵי
 כד אֲדָנִים תַּחַת הַקָּרֶשׁ הָאֶחָד: וּלְיָרֵכְתֵי הַמִּשְׁכָּן יִמָּה
 כה תַּעֲשֶׂה שֵׁשׁ קָרָשִׁים: וּשְׁנֵי קָרָשִׁים תַּעֲשֶׂה לְמִקְצַעַת
 כו הַמִּשְׁכָּן בִּירְכָתָיִם: וְיִהְיוּ תְּאֵמָם מִלְמֶטֶה וַיַּחֲדוּ יִהְיוּ
 כז תְּמִים עַל-רֵאשׁוֹ אֶל-הַטְּבַעַת הָאֶחָת בֵּן יִהְיֶה לְשְׁנֵיהֶם
 כח לְשְׁנֵי הַמִּקְצַעַת יִהְיוּ: וְהָיוּ שְׁמֹנֶה קָרָשִׁים וְאֲדָנֵיהֶם כֶּסֶף
 כט שֵׁשׁ עֶשֶׂר אֲדָנִים שְׁנֵי אֲדָנִים תַּחַת הַקָּרֶשׁ הָאֶחָד וּשְׁנֵי
 לו אֲדָנִים תַּחַת הַקָּרֶשׁ הָאֶחָד: וְעָשִׂיתָ בְּרִיחַם עֲצֵי שֵׁטִים
 לב חֲמֹשֶׁה לְקָרְשֵׁי צֹלַע-הַמִּשְׁכָּן הָאֶחָד: וְחֲמֹשֶׁה בְּרִיחַם
 לד לְקָרְשֵׁי צֹלַע-הַמִּשְׁכָּן הַשְּׁנִית וְחֲמֹשֶׁה בְּרִיחַם לְקָרְשֵׁי
 לו צֹלַע הַמִּשְׁכָּן לְיָרֵכְתָיִם יִמָּה: וְהִבְרִיחַ הַתֵּיכֵן בְּתוֹךְ
 לז הַקָּרָשִׁים מִבְּרִיחַ מִן-הַקְּצָה אֶל-הַקְּצָה: וְאֶת-הַקָּרָשִׁים
 לח תְּצַפֶּה זָהָב וְאֶת-טְבַעְתֵּיהֶם תַּעֲשֶׂה זָהָב בְּתִים
 לט לְבְרִיחָם וְצִפִּיתָ אֶת-הַבְּרִיחַם זָהָב: וְהִקְמַתָּ אֶת-הַמִּשְׁכָּן

יח ותעבד ית דפיא לת דפיא למשכנא עשרין
 יט דפיין לרוח עבר (ניא עיבר) דרומא:
 כ וארבעין סמכין דכסף תעבד תחות
 עשרין דפיין תרין סמכין תחות דפא
 כד לתרין צירוהי ותרין סמכין תחות
 דפא חד לתרין צירוהי: כ ולסטר
 כב משכנא תניתא לרוח צפונא עשרין
 כג דפיין: כא וארבעין סמכיהון דכסף תרין
 סמכין תחות דפא חד ותרין סמכין
 תחות דפא חד: כב ולספי משכנא
 כד מערבא תעבד שתא דפיין: כג ותרין
 דפיין תעבד לונת משכנא בסופיהון:
 כד ויהון מכנין מלרע וכנדא יהון
 מכנין על רישה לעוקתא חדא בן ימי
 לתרוהון לתרין וזון יהון: כה ויהון
 תמניא דפיין וסמכיהון דכסף שתא
 עשר סמכין תרין סמכין תחות דפא
 חד ותרין סמכין תחות דפא חד:
 כו ותעבד עברי דאעי שטין חמשא
 לדפי סטר משכנא חד: כז וחמשא
 עברין לדפי סטר משכנא תניתא
 וחמשא עברין לדפי סטר משכנא
 לסופיהון מערבא: כח ועברא מציעאה
 בגו דפיא מעבר מן ספי לספי: כט וית
 דפיא תחפי דהבא ית עוקתהון תעבד
 דהבא אתרא לעבריא ותחפי ית
 עבריא דהבא: לו ותקים ית משכנא

רע"ז

והחריץ חליו באמלע. ועשה לו שתי ידות כמין שני חמוקין. ולי נראה שהגרסא כמין
 שני חווקין. כמין שני שליבות סולם המובדלות זו מזו ומאופות להכנס בחלל האדן
 כשליבה הנכנסת בנקב עמוד הסולם. והוא לאון משולבות עשויות כמין שליבה.
 ומכניסין לתוך שני אדנים שלאחר שני אדנים. וחורץ את הקרש מלמעלה
 אלצבע מכלן ואלצבע מכלן ונותן לתוך טבעת אחת של זהב כדי שלא יהיו נפרדין
 זה מזה שגא' ויהיו תואמים למטה וגו'. כך היא המשנה והפירוש שלה הלשתי
 למעלה בסדר המקראות: (כו) בריחם. כתרומתו עברין. ובלע"ז אשפר"ז:
 חמשה לקרשי צלע המשכין. אלו ה' ג' הן אלא שהבריה העליון והתחתון עשוי
 משתי התיבות. זה מצריח עד חצי הכותל וזה מצריח עד חצי הכותל זה נכנס
 בטבעת מלד זה וזה נכנס בטבעת מלד זה עד שמגיטין זה לזה. נמלא שעליון והתחתון
 שנים שכן ארבע חבל האמלעי ארכו כנגד כל הכותל ומצריח מקלה הכותל ועד
 קצהו שגא' והבריה התיכון וגו' מצריח מן הקלה אל הקלה. שהעליונים והתחתונים
 היו לכן טבעות בקרשים להכנס לתוכן שתי טבעות לכל קרש ושלושים בתוך עשר
 אמות של גובה הקרש. חלק אחד מן הטבעת העליונה ולמעלה וחלק אחד מן
 התחתונה ולמטה וכל חלק הוא רביע אורך הקרש ושני חלקים בין טבעת לטבעת
 כדי שיהיו כל הטבעות מכוונות זו כנגד זו. אצל לבריה התיכון אין טבעות אלא
 הקרשים נקובין בטבעים והוא נכנס בהם דרך הנקבים שהם מכוונין זה מול זה והוא
 שגא' בתוך הקרשים הבריים העליונים והתחתונים שצפון ושדרום אורך כל
 אחת ע"ז אמה והתיכון ארכו ל' אמה וזהו מן הקלה אל הקלה מן המזרח ועד
 המערב. וה' בריחים שבמערב אורך העליונים והתחתונים ו' אמות והתיכון ארכו
 י"ז כנגד רוחב ח' קרשים. כך היא מפורשת במלכת המשכן (פרק א):
 (בט) בתים לבריהים. הטבעות שחטשה בהן יהיו בתים להכניס בהן הבריים:
 וצפית את הבריים זהב. לא שהיה הזהב מדובק על הבריים שאין עליהם שום

(יח) לפאת נגבה תימנה. אין פאה זו לאון מקצוע אלא כל הרוח קרויה פאה.
 כתרומתו לרוח עיבר דרומא: (כב) ולירבתי. לאון סוף כתרומתו ולסיפי. ולפי
 שהפנת במזרח קרוי מזרח פנים והמערב אחרים וזהו סוף שהפנים הוא הראש:
 תעשה ששה קרשים. הרי ע' אמות רוחב: (כג) ושני קרשים תעשה
 למקצעות. אחד למקצוע לפניה מערבית ואחד למערבית דרומית. כל שמונה
 קרשים בסדר אחד הן אלא שאלו שהתים אין בחלל המשכן אלא חצי אמה מזו וחצי
 אמה מזו נראות בחלל להשלים רחבו לעשר. והאמה מזה והאמה מזה בלות כנגד
 אמות עובי קרשי המשכן הלפון והדרום כדי שיהא המקצוע מכתון שזה: (כד) ויהיו
 תואמים מלמטה. כל הקרשים התואמים זה לזה מלמטה שלא יפסיק עובי שפת
 שני האדנים ביניהם להרחיקן זו מזו. זה שפרשתי שיהיו לירי הידות חרוטים מלדיהן
 שיהא רוחב הקרש בולט ללדיו חוץ לידו הקרש לכסות את שפת האדן וכן הקרש
 שאללו ונמלאו תואמים זה לזה. וקרש המקצוע שבסדר המערב חרוץ לרחבו בעובי
 כנגד חרוץ של ד' קרש הלפוני והדרומי כדי שלא יפרידו האדנים ביניהם: ויחדו
 יהיו תמימים. כמו תואמים [ס"א תואמים]: על ראשו. של קרש: אל הטבעת
 האחת. כל קרש וקרש היה חרוץ מלמעלה ברחבו שני חרוטין בעובי לדיו כמו עובי
 טבעת ומכניסו בטבעת אחת נמלא מתאים לקרש שאללו. אצל אותן טבעות לא
 ידעתי אם קבועות הן אם מטולטלות. ובקרש שבמקצוע היתה טבעת בעובי הקרש
 הדרומי והלפוני וראש קרש המקצוע שבסדר מערב נכנס לתוכו נמלאו שני הכתלים
 מחזורים: בן יהיה לשניהם. לשני הקרשים שבמקצוע לקרש שבסוף לפון ולקרש
 המערבי וכן לשני המקצועות: (כה) והיו שמונה קרשים. הן האמורות למעלה
 תעשה ששה קרשים ושני קרשים תעשה למקצועות נמלא שמונה קרשים בסדר
 מערבי. כך עושה במשנה מעשה סדר הקרשים במלכת המשכן (פרק א). היה
 עושה את האדנים חלולים. וחורץ את הקרש מלמטה רביע מכלן ורביע מכלן

¹⁸ You shall make planks for the Tabernacle, twenty planks for the south side. ¹⁹ You shall make forty silver sockets under the twenty planks; two sockets under one plank for its two tenons, and two sockets under the next plank for its two tenons. ²⁰ For the second wall of the Tabernacle on the north side — twenty planks. ²¹ Their forty silver sockets: two sockets under one plank and two sockets under the next plank. ²² For the back of the Tabernacle on the west, you shall make six planks. ²³ You shall make two planks for the corners of the Tabernacle, in the back. ²⁴ They shall be even at the bottom, and together shall they match at its top, for a single ring, so shall it be for them both, for the two corners shall they be. ²⁵ There shall be eight planks and their silver sockets, sixteen sockets — two sockets under one plank and two sockets under the next plank.

²⁶ You shall make bars of acacia wood; five for one side of the Tabernacle, ²⁷ and five bars for the planks of the second wall, and five bars for the planks of the Tabernacle wall at the back, on the west. ²⁸ The middle bar inside the planks shall extend from end to end.

²⁹ You shall cover the planks with gold, and its rings shall you make of gold as housing for the bars, and you shall cover the bars with gold. ³⁰ You shall erect the Tabernacle accord-

רש"י

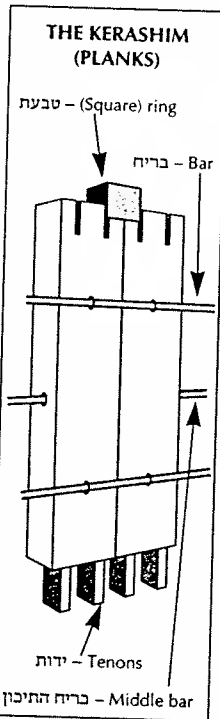
מלופים זהב כשהן תחובין בקרשים (סס). והבריחים הללו מחוץ היו בולטות הטבעות והפיסיות לא היו נראות בתוך המשכן אלא כל הכול חלק מצפנים (ברייתא דמלאכת המשכן א): (ל) והקמות את המשכן. לאחר שיגמור הקימה:

נשי. אלא בקרש היה קבוע כמין ב' פיפיות של זהב כמין ב' סדקי קנה חלול וקובען הלל הטבעות לבחן ולכחן. ארכן ממלא את רוחב הקרש מן הטבעות לבחן וממנה לבחן והבריח נכנס לתוכו וממנו לטבעת ומן הטבעת לפה השני. נמלאו הבריחים

Tabernacle planks, they rested flush against one another and, at their base, the tenons were inserted into silver sockets, as set forth in verse 19.

18. Names of directions. It is obvious that the word מִזְרֵחַ is derived from זָרַח, the *shining* of the sun, and מְעַרְבַּת, *west*, is derived from עָרַב, *evening* or *setting* of the sun. Ramban explains the derivation of the other names for the various directions. [Unlike the commonly used secular system that uses north as the primary point of reference, so that all maps have north on top, the Torah's system assigns this role to the east, as will be seen below.] East is primary because it is natural for people to look toward the sun, which rises in the east, and for this reason the east is nicknamed קֶדֶם, *forward*. Conversely, west is nicknamed אַחֲרָי, *rear*, because it is in back of someone facing eastward. The west is also nicknamed יָם, *sea*, because the Mediterranean Sea is the western boundary of *Eretz Yisrael*. The proper name for south is יָמִין, and it is nicknamed נֶגֶב [which means *dry*, after the southern desert of *Eretz Yisrael*]. Its other name, דְּרוֹם, is a contraction of the words רוּם דָּרוֹם, *dwelling on high*, because as one goes south from *Eretz Yisrael*, the sun is higher in the sky. North is called צָפוֹן, *hidden*, because as one goes toward the north, the sun is seen less and less, and in the extreme north it does not rise at all for part of the year. The south is also called יָמִין, *right*, and the north שְׂמָאל, *left*, because they are on those sides of a person facing east, the primary direction.

23. ושני קרשים — *Two planks*. The six planks mentioned in verse 22 accounted for a width of nine cubits along the west wall. One more plank was added to its north and south corners. Since the north wall was added to its north and south corners. Since the north wall was added to its north and south corners. Since the north wall was added to its north and south corners. Since the north wall was added to its north and south corners. Thus, the entire west wall consisted of eight planks, measuring twelve



cubits, of which ten cubits were open space on the inside of the Tabernacle, and two cubits were flush against the thickness of the north and south walls. Consequently, the inner dimensions of the Tabernacle were ten by thirty cubits.

24. ויהיו תאמם מלמטה — *They shall be even at the bottom*. Even though the planks were fitted into sockets, the planks had to remain flush against one another. Consequently, the cubit-high length of tenon that was inserted into the sockets was trimmed on all sides, so that there would be no space between the planks (*Rashi*).

אלי הטבעת האחת — *For a single ring*. The "rings" (actually square) held the planks snugly together at the top. Two slots were carved into each plank, and a ring was fitted into the slots of two adjoining planks. Thus, the right side of plank A and the left side of plank B would be fastened by a ring; the right side of plank B and the left side of plank C by a ring, and so on. Thus, each two planks would

be held together by a *single ring* (*Rashi*).

25. שמונה קרשים — *Eight planks*. Six for the west wall [v. 22], and two at the north and south corners [v. 23] (*Rashi*).

26-28. The bars. Bars were made to strengthen the walls and keep the planks together more firmly. The bars were held in place by rings attached to the planks, one-fourth of

חמישי לא

כַּמְשַׁפְטוּ אֲשֶׁר הָרְאִיתָ בְּהָרִי:

וְעֲשִׂיתָ פְּרֹכֶת

תְּכַלֵּת וְאֶרְגָּמָן וְתוֹלַעַת שָׁנִי וְשֵׁשׁ מְשֹׁר מַעֲשֵׂה חֹשֶׁב

יַעֲשֶׂה אֹתָהּ כְּרִבִּים: וְנָתַתָּה אֹתָהּ עַל-אַרְבָּעָה עַמּוּדֵי

שָׁטִים מִצָּפִים זָהָב וְזָהָב עַל-אַרְבָּעָה אֲדָנֵי-כֶסֶף:

וְנָתַתָּה אֶת-הַפְּרֹכֶת תַּחַת הַקְּרָסִים וְהִבֵּאתָ שָׁמָּה מִבֵּית

לְפָרֶכֶת אֶת אַרְוֹן הָעֵדוּת וְהִבְדִּילָהּ הַפְּרֹכֶת לָכֶם בֵּין

הַקֹּדֶשׁ וּבֵין קֹדֶשׁ הַקְּדָשִׁים: וְנָתַתָּה אֶת-הַכַּפְּרֹת עַל אַרְוֹן

הָעֵדוּת בְּקֹדֶשׁ הַקְּדָשִׁים: וְשַׁמְתָּ אֶת-הַשְּׁלֶחָן מַחוּץ

לְפָרֶכֶת וְאֶת-הַמִּנְרָה נָכַח הַשְּׁלֶחָן עַל צִלְע הַמִּשְׁכָּן

לְיַמִּנָּה וְהִשְׁלַחְתָּן תַּתָּן עַל-צִלְע צָפוֹן: וְעֲשִׂיתָ מִסָּךְ

לְפֶתַח הָאֹהֶל תְּכַלֵּת וְאֶרְגָּמָן וְתוֹלַעַת שָׁנִי וְשֵׁשׁ מְשֹׁר

מַעֲשֵׂה רֶקֶם: וְעֲשִׂיתָ לְמִסָּךְ חֲמִשָּׁה עַמּוּדֵי שָׁטִים

וְצִפִּיתָ אֹתָם זָהָב וְזָהָב וְיִצְקֶתָ לָהֶם חֲמִשָּׁה אֲדָנֵי

וְעֲשִׂיתָ אֶת-הַמִּזְבֵּחַ עֲצֵי שָׁטִים חֲמִשׁ

אֲמוֹת אַרְךָ וְחֲמִשׁ אֲמוֹת רָחֵב רְבֹעַ יִהְיֶה הַמִּזְבֵּחַ

וְשִׁלַּשׁ אֲמוֹת קָמָתוֹ: וְעֲשִׂיתָ קַרְנֹתָיו עַל אַרְבַּע פְּנֵיתָיו

מִמַּנּוֹ תִהְיֶינן קַרְנֹתָיו וְצִפִּיתָ אֹתוֹ נְחֹשֶׁת: וְעֲשִׂיתָ סִירְתָיו

פְּהֻלָּתָהּ דֵּי אֲתֻחֻיָּתָא בְּטוּרָא:

לא וְתַעֲבֹד פְּרֹכֶתָא תְּכַלֵּא וְאֶרְגָּמָא

וְצִבְעַת וְהוֹרֵי וּבוּץ שְׁוִיר עוֹבֵד אָמֵן יַעֲבֹד

יְתָה צוֹרֵת כְּרוּבִין: לא וְתַתֵּן יְתָה עַל

אַרְבָּעָא עַמּוּדֵי שָׁטִין מִחֶפֶן דְּהִבָּא

נִוְהוּן דְּהִבָּא עַל אַרְבָּעָא סְמִכִין דְּכֶסֶף:

לא וְתַתֵּן יְתָה פְּרֹכֶתָא תַּחַת פּוֹרְפִינָא

וְתַעֲלֵ תַמָּן מִגּוֹ לְפָרֶכֶתָא יְתָה אֶרְוֹנָא

דְּסִהְרוּתָא וְתַפְרֵשׁ פְּרֹכֶתָא לְכוּן בֵּין

קוֹדֶשָׁא וּבֵין קֹדֶשׁ קוֹדְשֵׁיָא: לא וְתַתֵּן יְתָה

כַּפְּרֹתָא עַל אֶרְוֹנָא דְּסִהְרוּתָא בְּקֹדֶשׁ

קוֹדְשֵׁיָא: לא וְתַשְׁוִי יְתָה פְּתוּרָא מִבְּרָא

לְפָרֶכֶתָא וְיְתָה מִנְרָתָא לְקַבֵּל פְּתוּרָא עַל

סִטְרָא דְּמִשְׁכָּנָא דְּרוּמָא וּפְתוּרָא תַתָּן עַל

סִטְרָא צָפוֹנָא: לא וְתַעֲבֹד פְּרֶסָא לְתַרַע

מִשְׁכָּנָא תְּכַלֵּא וְאֶרְגָּמָא וְצִבְעַת וְהוֹרֵי

וּבוּץ שְׁוִיר עוֹבֵד צִיר (גִּיא צִיור):

לא וְתַעֲבֹד לְפָרֶסָא חֲמִשָּׁא עַמּוּדֵי שָׁטִין

וְתַחֲפִי יְתָהוּן דְּהִבָּא נִוְהוּן דְּהִבָּא וְתַחֲפִי

לְהוּן חֲמִשָּׁא סְמִכֵי נְחֹשֶׁת: וְתַעֲבֹד יְתָה

מִדְּבָחָא דְּאֵעִי שָׁטִין חֲמִשׁ אֲמִין אַרְבָּא

וְחֲמִשׁ אֲמִין פּוֹרְפִינָא מִרְבַּע יְהִי מִדְּבָחָא

וְתַלַּת אֲמִין רוּמָא: וְתַעֲבֹד קַרְנֹתָיו עַל

אַרְבַּע וְיְתָה מִנָּה תַתָּן קַרְנֹתָיו וְתַחֲפִי

יְתָה נְחֹשֶׁת: וְתַעֲבֹד פְּסַכְתֵּינָתָהּ

כ"ג

הראית בהר. קודם לכן. שאני עתיד ללמדך ולהראותך סדר הקמתו: (לא) פרוכת. לשון מחילה הוא ובלשון חכמים פרגוד (זכרות ית; חגיגה טו.) דבר המבדיל בין המלך ובין העם: תכלת וארגמן. כל מין ומין היה כפול בכל חוט וחוט ו' חוטי (יומא ע"א): מעשה חושב. כבר פרשתי (לעיל פסוק א) שזו היא אריגה של שתי קירות והאזורים שמשי עבריה אינן דומין זה לזה: ברבים. לזרין של בריות יעשי בה: (לב) ארבעה עמודי. ד' עמודים תקועים בתוך ד' אדנים ואונקיות קבועין בהן עוקמין למטלה להשיב עליהן כלונס שראש הפרוכה כרוך בה. והאונקיות הן הווין שהרי כמין ווין הן עשויים. והפרוכה ארכה י' אמות לרצה של משכן ורחבה י' אמות כגובה של קרשים. פרוסה בשליש של משכן שיאה הימנה ולפנים עשר אמות והימנה ולחוץ כ' אמה. נמלא בית קדשי הקדשים עשר על עשר שנאמר ונתת את הפרוכה תחת הקרשים המחברים את שתי חוברות של יריעות המשכן. רוחב החוברת כ' אמה וכשפרסם על גג המשכן מן הפתח למערב כלתה בשני שלישי המשכן. והחוברת השנייה כספה שלישו של משכן והמזוזה תלוי לאחוריו לכסות את הקרשים: (לה) ושמת את השלחן. שלחן בשלשן משוך מן הכותל הפנימי שתי אמות ומחלה. ומטרה בדרום משוכה מן הכותל הדרומי שתי אמות ומחלה. ומזבחה ההב נתון כנגד חויר שבין שלחן למטרה משוך קמעא כלפי המזרח. וכלס נקועים מן חצי המשכן ולפנים. כיצד אורך המשכן מן הפתח לפרוכה עשרים אמה המזבחה והשלחן והמטרה משוכים מן הפתח לזרע משך. ושלחן הוא מסך כנגד הפתח. כמו סכה בעדו (איוב א"י) ל' מגין: מעשה רוקם. הנורות עשויות צו מעשה מחט כפרוף של עבר זה כך פרטוף של עבר זה (יומא ע"ב): רוקם. שם האומן ולא שם

האומנות והרגומו עובד לזכר ולא עובד לזכר. מדת המסך כמדת הפרוכה י' אמות על י' אמות: (א) ועשית את המזבחה וגוי' ושלש אמות קומתו. דברים ככהבן דברי ר' יהודה. ר' יוסי אומר נאמר כאן רבוע (להלן ל"ב). ונא' בפנימי רבוע מה להלן גבהו פי שנים כארכו אף כאן גבהו פי שנים כארכו. ומה אני מקיים שלש אמות קומתו משפת סוכה ולמעלה (זבחים נט:): (ב) ממנו תהיון קרנותיו. שלש יעשה לבדו ויחברם צו: וצפית אותו נחשת. לכפר על עוונת מלך שנאמר ומלךך יעשה (ישעיה מה:ד; הנחומא י"א): (ג) סירותיו. כמין יורות: לרשנו. להסיר דגשו נחוס. והוא שתי"א למספי קטמיה לנספות הדשן לתוכס. כי יש מלות בל' עברית מלה אחת מהחלפת בפתרון לשמש בנין וספירה כמו ותשרש שרשיה (תהלים פ"ז). חויל משריש (איוב ה"ג) וחלופו וכלל תבולתי תשרש (שם לא"ב). וכמוהו בשעפיה פוריה (ישעיה י"ז) וחלופו מסעף פארה (שם י"ג) מפשה שעפיה. וכמוהו וזה האחרון עלמו (ירמיה כ"ז) שבר עלמותיו. וכמוהו ויסקלוהו (מלכים א' כא"ג) וחלופו סקלו מלכין (ישעיה ס"ז): הסירו אבניה. וכן ויעקרו ויסקלוהו (שם ה"ב). אף כאן לדשו להסיר דגשו. ובלע"ז אשדגרי"ר: ויעיו. כתרגומו מנרפות שנטל בהם את הדשן. והן כמין כסוי קרה של מהתק דק ולו בית יד. ובלע"ז ווד"י: ומורקותיו. לקבל בהם דם הזבחים: ומזלגותיו. כמין אונקיות כפופים. ומכה בהם צבצר ונחשבים צו ומתהפכין בהן על גבלי המערכה שיאה ממחר שריפתן. ובלע"ז קרו"י"ש. ובלשון חכמים לנוריות (יומא י"ב). ומחתותיו. בית קבול יש להם לטול בהן גחלים מן המזבחה לשאתם על מזבחה הפנימי לקטרת. ופ"ש חתייתן קרויים מחות כמו לחות אש מיקוד (ישעיה ל"ד) לשון שאיבת אש ממקומה. וכן הייתה איש אש בחיקו (משלי ו"ז): לכל כליו. כמו וכל כליו:

the way down from the top and one-fourth of the way up from the bottom. The bars at the top and bottom were half the length of the respective walls: four bars of fifteen cubits for the north and south walls, and two bars of six cubits for the west wall. The bars along the middle of each wall extended

for the full length of the wall. These middle bars were not attached by rings, but were inserted into holes bored through the middle of the planks, (Rashi). 31-33. The Paroches/Partition. The Tabernacle was divided into two chambers, the Holy of Holies,

ing to its manner, as you will have been shown on the mountain.

³¹ You shall make a Partition of turquoise, purple, and scarlet wool, and linen, twisted; he shall make it with a woven design of cherubim. ³² You shall place it upon four pillars of acacia wood, plated with gold with hooks of gold, upon four silver sockets. ³³ You shall put the Partition under the hooks. You shall bring there, inside the Partition, the Ark of the Testimonial-tablets, and the Partition shall separate for you between the Holy and the Holy of Holies.

³⁴ You shall put the Cover upon the Ark of the Testimonial-tablets in the Holy of Holies. ³⁵ You shall place the Table outside the Partition, and the Menorah opposite the Table on the south side of the Tabernacle, and the Table you shall place on the north side.

³⁶ You shall make a Screen for the entrance of the Tent, of turquoise, purple, and scarlet wool, and twisted linen; the work of an embroiderer. ³⁷ You shall make for the Screen five pillars of acacia wood and cover them with gold, and their hooks shall be gold; and you shall cast for them five sockets of copper.

27 ¹ You shall make the Altar of acacia wood, five cubits in length and five cubits in width — the Altar shall be square — and three cubits its height. ² You shall make its horns on its four corners, from it shall its horns be; and you shall cover it with copper. ³ You shall make its pots

which no one may ever enter except for the Kohen Gadol on Yom Kippur, and the קֹדֶשׁ, Holy, which may be entered by any Kohen who is not in a state of spiritual contamination, and who enters either to perform the Service or to prostrate there. The divider between the two domains was the Paroches, or Partition, which was hung from a bar attached to the tops of the pillars described in this passage. The Partition was ten cubits from the rear wall, so that the Holy of Holies was ten by ten cubits, and the Holy was ten by twenty.

37. הַמִּשְׁחָה עֲמוּדָיו — Five pillars. There was no wall at the east of the Tabernacle, only the Screen hanging from the pillars.

Position of the covers. As noted above, the inner dimensions of the Tabernacle were thirty by ten, and each of the walls was one cubit thick. Of the covers of the building, the lowest was the "Tabernacle" (vs. 1-6) which, when sewn together and attached, had an area of forty by twenty-eight. Its twenty-eight-cubit width was draped over the width of the building, so that twelve cubits of material were at the top (ten to cover the Tabernacle's inner width and two to cover its north and south walls), leaving eight cubits of material hanging over each wall. As for the forty-cubit length, thirty covered the inner space of the Tabernacle, one covered the thickness of the west wall, and nine hung down over the rear wall. The next cover, known as the "Tent," was forty-four by thirty (vs. 7-13). The thirty-cubit width went over the width of the Tabernacle, leaving nine cubits hanging down over both the north and south walls. Thus all the wood of those walls was covered, and only the one-cubit-high silver sockets were exposed. As for the forty-four-cubit length, it covered the entire ten-cubit height of the rear wall, one cubit of its thickness at the top, thirty cubits of the Tabernacle's interior and one of the thickness of the wooden pillars in front. This made for a total of forty-two cubits, leaving two cubits to hang over the front of the Tabernacle. As for the other cover(s), see note to verse 14. All of the above is based on Rashi.

27.

1-8. The Altar. The Tabernacle complex included two Altars. The one described in this passage was located in the חֲצֵר הַמִּשְׁכָּן, Tabernacle Courtyard; the other one (30:1-6) was inside the Tabernacle. The Altar discussed here, known simply as "the Altar" [Mizbe'ach], had three other names: מִזְבֵּחַ הַעֲלֵה, Altar of the Elevation-offering, because the sacrificial parts were burned on it; מִזְבֵּחַ הַנְּחֹשֶׁת, Copper Altar, because it was coated with copper (v. 2); and מִזְבֵּחַ הַחִיצוֹן, Outer Altar, because it was outside of the Tabernacle. No offering was valid unless at least the most essential part of its service — the blood service — was performed on the Altar. Because the atonement provided by the Tabernacle and later the Temple depended on the Altar, its role in Israel's life was extremely important.

1. וְשָׁלֹשׁ אַמּוֹת קָמְחוֹ — And three cubits its height. There is a Talmudic dispute concerning the interpretation of this height requirement. According to R' Yehudah, the complete dimensions of the Altar are five by five by three cubits, as stated in this verse. R' Yose derives exegetically that the total height of the Altar was ten cubits. According to him, the three cubits of this verse refers to the height of the Altar from the top of the surrounding border, which is mentioned in verse 5 (Rashi, Zevachim 59b).

2. קַרְנֵיָו — Its horns. Although this is a literal translation, it provides no sense of what these so-called horns actually were. They were box-like protrusions at the four corners of the Altar. In the larger Altar of the Temple, they were one cubit square and five handbreadths high (Rambam, Hil. Bais HaBechirah 2:5), and blood of sin-offerings [חַטָּאוֹת] was placed on them.

מִמֶּנּוּ — From it. The horns were to be made from the Altar itself, not made separately and then attached to the Altar (Rashi).

3. . . . סִירֵיָו — Its pots . . . The vessels mentioned in this verse served the following purposes: When ashes accumu-

לְדַשְׁנוּ וְיַעֲיוּ וּמִזְרְקֵתוֹ וּמִזְלֹגֵתוֹ וּמִחַתְתֵּי לְכָל-בְּלָיו
 ד תַּעֲשֶׂה נְחֹשֶׁת וְעָשִׂיתָ לוֹ מִכְבָּר מַעֲשֵׂה רֶשֶׁת נְחֹשֶׁת
 וְעָשִׂיתָ עַל-הַרְשֵׁת אַרְבַּע טַבַּעַת נְחֹשֶׁת עַל אַרְבַּע
 ה קְצוֹתָיו וְנָתַתָּה אֹתָהּ תַּחַת כָּרֶכֶב הַמִּזְבֵּחַ מִלְמַטָּה
 ו וְהִיְתָה הַרְשֵׁת עַד חֻצֵי הַמִּזְבֵּחַ וְעָשִׂיתָ בָּדִים לַמִּזְבֵּחַ
 י בָּדֵי עֲצֵי שִׁטִּים וְצִפִּיתָ אֹתָם נְחֹשֶׁת וְהוֹבֵא אֶת-בָּדָיו
 בַּטַּבַּעַת וְהָיוּ הַבָּדִים עַל-שְׁתֵּי צַלְעֹת הַמִּזְבֵּחַ בַּשָּׂאת
 ח אֹתוֹ נָכוֹב לַחַת תַּעֲשֶׂה אֹתוֹ כַּאֲשֶׁר הִרְאָה אֶתְךָ בְּהָר פֶּן
 ט יַעֲשׂוּ וְעָשִׂיתָ אֶת חֻצֵר הַמִּשְׁכָּן לַפָּאֵת נָגֹב-
 תִּימְנָה קִלְעִים לַחֲצֵר שֵׁשׁ מִשׁוֹר מָאָה בָּאֵמָה אַרְךָ
 י לפָּאֵה הָאֶחָת וְעַמְדָיו עֲשׂוּיִם וְאֲדָנִיהֶם עֲשָׂרִים נְחֹשֶׁת
 יא וְגַי הָעַמְדִים וְחֻשְׁקֵיהֶם כֶּסֶף וְכֵן לַפָּאֵת צָפוֹן בְּאֶרֶךְ
 קִלְעִים מָאָה אַרְךָ וְעַמְדוֹ עֲשׂוּיִם וְאֲדָנִיהֶם עֲשָׂרִים
 יב נְחֹשֶׁת וְגַי הָעַמְדִים וְחֻשְׁקֵיהֶם כֶּסֶף וְרַחֵב הַחֲצֵר
 לַפָּאֵת-זֵם קִלְעִים חֲמִשִּׁים אָמָה עַמְדֵיהֶם עֲשָׂרָה
 יג וְאֲדָנִיהֶם עֲשָׂרָה וְרַחֵב הַחֲצֵר לַפָּאֵת קִדְמָה מִזְרָחָה
 יד חֲמִשִּׁים אָמָה וְחֲמֵשׁ עֲשָׂרָה אָמָה קִלְעִים לַפָּתָה
 טו עַמְדֵיהֶם שְׁלֹשָׁה וְאֲדָנִיהֶם שְׁלֹשָׁה וְלַפָּתָה הַשְּׁנִיתָ

שביעי

למספיק קטמה ומגורפיתה ומזרקה
 וצנוריתה ומחתתיה לכל מנוהי מעבר
 נחשא: ומעבר לה סרדא עובד
 מצדתא דנחשא ומעבר על מצדתא
 ארבע עזון דנחשא על ארבע סטרוה:
 ותתן יתה תחת סוכבי מדבחה מלרע
 ותהי מצדתא עד פלגות מדבחה:
 ומעבר אריחא למדבחה אריחי
 דאצי שטין ותחפי יתהון נחשא: ויעל
 ית אריחיהי בעזקתא ויהון אריחא על
 תרין סטרי מדבחה במשל יתה: חליל
 לוחי (ביא לוחין) מעבר יתה כמא די
 אחזי יתך בטורא פן יעברון: ומעבר
 ית דבת משכנא לרוח עבר דרוקא
 סרדין דלרתא דבין שויר מאה באמין
 ארפא לעבר חד: ועמודיהי עשרין
 וסמכיהון עשרין נחשא ווי עמודיא
 וכבושיהון כסף: יא וכן לרוח צפונא
 בארפא סרדין מאה ארפא ועמודיהי
 עשרין וסמכיהון עשרין נחשא ווי
 עמודיא וכבושיהון כסף: יב ופותריא
 דדרתא לרוח מערבא סרדין חמשים
 אמין עמודיהון עשרא וסמכיהון
 עשרא: יג ופותריא דדרתא לרוח קדומא
 מדינתא חמשים אמין: יד נחמש עשרי
 אמין סרדין לעברא עמודיהון תלתא
 וסמכיהון תלתא: טו ולעברא תנגא

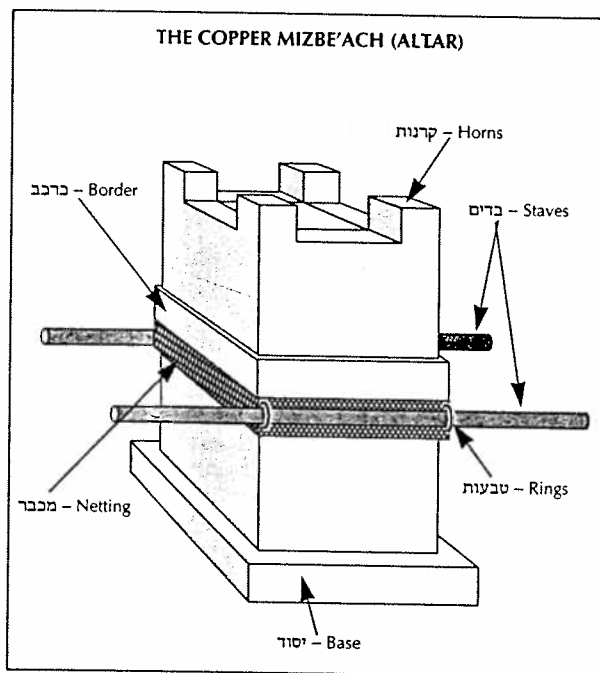
רע"ד

(ד) מכבר. ל' ככרה שקורין קרוב"ל. כמין לבוש עשוי לו למזבח עשוי הורין
 חורין כמין רשת. ומקרא זה מסורס וזה פתרונו ועשית לו מכבר נחשת מעשה
 רשת: (ה) כרכב המזבח. סוכה. כל דבר המקיף סביב בעגול קרוי כרכב. כמו
 שגינו בהלל שוחטין אלו הן גולמי כלי עץ כל שעתיד לסוף ולכרכב (חולין כה).
 והוא כמו שבשין חריוץ עגולין בקרשי דפני התיבות וספסלי התי. חף למזבח
 עשה חרין סביבו והיה רחבו אמה בדפנו לגוי והוא לסוף שלש א"ל [ש] אמות של
 גבה כדברי האומר גבה פי שנים כחרכו (זבחים נט). הא מה חזי מקיים ו'
 אמות קומתו. משפת סוכה ולמעלה. אבל סוכה להלן הכהנים לא היה למזבח
 הנחשת אלא על ראשו לפנים מקרבתיו. וכן שנינו בזבחים (סב). איזהו כרכוב בין
 קרן לקרן והיה רוחב אמה ולפנים מהן אמה של הלך רגלי הכהנים. שתי אמות
 הללו קרויים כרכוב. ודקדקנו שם והכתיב תחת כרכוב המזבח מלמטה (להלן)
 להצב למדנו שהכרכוב דפנו הוא ולבוש המכבר תחתו. ויחזיק המזבח חרי היו
 חד לגוי וחד לכהנים דלא ישתרגו. זה שדופן לגוי היה ומתחתיו הגבישו המכבר
 והגיש רחבו עד חצי המזבח. נמלא שהמכבר רחב אמה והוא היה סימן לחצי גבהו
 להבדיל בין דמים העליונים לדמים התחתונים. וכנגדו עשו למזבח בית עולמים
 דוגמת חוט הסקרא בחלמנו (מדות גא). וכבש שהיו עולין בו אע"פ שלא פירשו
 בענין זה כבר שמענו בפי מוצח אדמה העשה לו (לשיל כז) לא העלה במטלות
 (שם פסוק כז) לא העשה לו מעלות בכבש שלו אלא כבש חלק. למדנו שיהיה לו
 אדמה במקום חנייתו. והכבש היה בדרוס המזבח מובדל מן המזבח מלא חוט
 השערה. ורגליו מנישין עד אמה סמוך לקלעי החצר שדרוס לזבחי האומר 'י
 אמות קומתו. ולדברי האומר דברים ככהבן ג' אמות קומתו לא היה אורך הכבש
 אלא 'י אמות כך מלאחי במשנה מ"ט מדות. וזה שהיה מובדל מן המזבח מלא החוט
 (רמב"ם יאדוהו מן המכרה: ו) בטבעות. בארבע טבעות ששעו

למכבר: (ח) גבוב לוחות. כתרומה חליל לוחין. לוחות עני שטים מכל זר והחלל
 בחלמנו. ולא יחא כלו עץ אחד שיהא עשוי ה' אמות על ה' אמות כמין סדן:
 (ט) קלעים. עשויין כמין קלעי ספינה נקבים נקבים מעשה קליעה ולא מעשה
 אורג. ותרומה סרדין כהרוב של מכבר המסורס סרדא לפי שהן מוקבין
 כככרה: לפאה האחת. כל הרוב קרוי נחשת. האדנים יושבים על הארץ
 בין עמוד לעמוד: ואדניהם. הם העמודים נחשת. האדנים יושבים על הארץ
 והעמודים הקושין לתוכן היה עושה כמין קונסין שקורין פלא"ש. ארכן ו' טפחים
 ורחבין ג' וטבעת נחשת קבוע בו בחלמנו. וכורך שפת הקלט סביבו במיתרים
 כנגד כל עמוד ועמוד. והולה הקונסין דרך טבעתו באונקליות שבעמוד השני
 כמין וי"ו ראשו וקוף למעלה וראשו אחד תקוע בעמוד כאותן שעשין להניב דלתות
 שקורין גול"ש. ורחב הקלט הלוי מלמטה והיא קומת מחילות החצר ובדיהא
 דמלאכת המשכן ה: ווי העמודים. הם האונקליות: וחשוקיהם. מוקפות היו
 העמודים בחוטי כסף סביב. וחזי יודע חס על פני כולן חס בראש חס
 בחלמנו. אך יודע חזי שחוק לשון חגורה שכן מנינו בפילגש בגבעה ועמו למד
 החורים חבוסים (שופטים יט): תרומה השקוס: (יג) לפאת קדמה מזרחה.
 פני המזבח קרוי קדס לשון פנים. החור לשון החורים. לפיכך המזבח קרוי קדס
 שהוא פנים. ומערב קרוי חמור כד"ל הם האחרון (דברים יא:כד) ימא מערבא:
 חמושים אמה. אותן ל' אמה לא היו סתומים כולם בקלעים לפי שש הפתח. אלא
 ט"ו אמה קלעים לכתף הפתח מכאן וכן לכתף השנייה. נשאר רוחב הלל הפתח
 למזבח. וזהו שחמור ולאשער החצר מסך עשרים אמה. וילון למסך כנגד
 בניהם כ' אמה. ארך חמור כרוחב הפתח: (יד) עמדיהם שלשה. חמש אמות בין עמוד
 לפתח כ' אמה. אמות. וממנו לשני חמש אמות. ומן השני לשלישי חמש אמות.
 מן הג' שבמזבח ה' אמות. וממנו לשני חמש אמות. ומן השני לשלישי חמש אמות.
 וכן לכתף השנייה. ורחבעה עמודים למסך חרי 'י עמודים למזבח כנגד 'י למערב:

to clear its ashes, its shovels, its basins, its forks, and its fire-pans; you shall make all its vessels of copper. ⁴ You shall make for it a netting of copper meshwork and make upon the meshwork four copper rings at its four edges. ⁵ You shall place it under the surrounding border of the Altar from below, and the meshwork shall go to the midpoint of the Altar. ⁶ You shall make staves for the Altar, staves of acacia wood, and you shall plate them with copper. ⁷ Its staves shall be brought into the rings, and the staves shall be on two sides of the Altar when it is carried. ⁸ Hollow, of boards, shall you make it; as you were shown on the mountain, so shall they do.

The ⁹ You shall make the Courtyard of the Tabernacle: On the south side the lace-hangings of the Courtyard, of twisted linen, a hundred cubits long for one side; ¹⁰ and its pillars twenty and its sockets twenty, of copper, the hooks of the pillars and their bands silver. ¹¹ So, too, for the north side in length, lace-hangings a hundred long: its pillars twenty; and their sockets twenty, of copper; the hooks of the pillars and their bands, silver. ¹² The width of the Courtyard on the west side, lace-hangings of fifty cubits, their pillars ten; and their sockets ten. ¹³ The width of the Courtyard on the eastern side, fifty cubits; ¹⁴ and fifteen cubits of lace-hangings on a shoulder, their pillars three; and their sockets three. ¹⁵ And the second shoulder,



lated on the Altar, they were removed with *shovels*, which looked like dustpans, and placed in the *pots*. After a sacrificial animal was slaughtered, its blood was accepted in *basins*, from which it was placed on the Altar. In order to properly burn the parts that went on the Altar, they were turned over and placed on the flames with *forks*. The incense that was placed twice a day on the Inner Altar had to be burned on coals that were taken from the Outer Altar. These glowing coals were taken on *fire-pans* (*Rashi*).

4-5. Two decorative features surrounded the Altar; one was

a copper netting that was attached to it and the other was a border that was carved into the Altar wall. The netting delineating the midpoint was crucial to the Altar's function, because the blood of some offerings had to be placed on the lower half of the Altar, while others had to be on its upper half (*Rashi*).

8. **חלול לוחות** — *Hollow, of boards*. The Altar was not a solid wooden square, but a hollow box. Its interior was filled with earth whenever the people encamped and reassembled the Tabernacle (see *Rashi* to 20:21).

9-19. **The Courtyard**. The Courtyard was made of linen curtains that were suspended from rods attached to wooden pillars, one pillar for every five cubits of curtain. These rods were attached to six-by-three-handbreadth wooden boards that were suspended from the pillars with silver hooks. Silver bands were wound around the pillars, but it is not clear if they were wound around their entire length from top to bottom, or if there was merely a silver band that was placed at the top or middle. The Courtyard's dimensions were one hundred cubits along the north and south walls, and fifty cubits along the east and west (*Rashi*). Certain offerings could be eaten only within the Courtyard.

According to R' Yehudah, who says the Altar was three cubits high, the height of the curtains was five cubits, literally as stated in verse 18. According to R' Yose, who says the Altar was ten cubits high, the intent of that verse is that the curtains were five cubits higher than the Altar, for a total height of fifteen cubits (*Zevachim* 59b-60a).

14-16. The entrance to the Courtyard was on the east. On that side the curtains were in three sections: On its north and south shoulders, there would be fifteen cubits of curtain, that were hung exactly like those of the other three walls, leaving twenty cubits in the center. This space was covered by an ornate screen that was set back toward the east, allowing people to enter from either side.

חמש עשרה קלעים עמדיהם שלשה ואדניהם שלשה: ^{טו} ולשער החצר מסך ו עשרים אמה תכלת וארגמן ותולעת שני ושש משור מעשה רקם עמדיהם ארבעה ואדניהם ארבעה: ^{יז} כל עמודי החצר סביב מחשקים כסף ונייהם כסף ואדניהם נחשת: ^{יח} ארך החצר מאה באמה ורחב חמשים בחמשים וקמה חמש אמות שש משור ואדניהם נחשת: ^{יט} לכל בלי המשכן בכל עבדתו וכל יתרתיו וכל יתרת החצר נחשת:

חמש עשרה קלעים עמדיהם שלשה ואדניהם שלשה: ^{טו} ולשער החצר מסך ו עשרים אמה תכלת וארגמן ותולעת שני ושש משור מעשה רקם עמדיהם ארבעה ואדניהם ארבעה: ^{יז} כל עמודי החצר סביב מחשקים כסף ונייהם כסף ואדניהם נחשת: ^{יח} ארך החצר מאה באמה ורחב חמשים בחמשים וקמה חמש אמות שש משור ואדניהם נחשת: ^{יט} לכל בלי המשכן בכל עבדתו וכל יתרתיו וכל יתרת החצר נחשת:

צ"ו פסוקים. יע"ז סימן. סל"ז סימן:

מפסיר

עירובין כג): וקומה חמש אמות. גובה מחיצת החצר והוא רוחב הקלעים: ואדניהם נחשת. להביא אדני המסך. שלא תאמר לא נאמרו אדני נחשת אלא לעמודי הקלעים אבל אדני המסך של מין אחר. כך נראה בעיני שלכך חזר ושגאן: (וט) לכל בלי המשכן. שהיו לריבין להקמתו ולהורדתו כגון מקבות לתקוט יתדות ועמודים: יתדות. כמין עגרי נחשת עשוין ליריעות האהל ולקלעי החצר קשורים במיתרים סביב סביב בשפוליהן כדי שלא תהא הרוח מגזיבהתן. ואיני יודע אם תחובין בארץ או קשורין ותלוין וכובדן מכביד שפולי היריעות שלא ינעו ברוח. ואומר אני ששמן מוכיח עליהם שהם תקועים בארץ לכך נקראו יתדות. ומקרא זה מסייעני אהל כל יטען כל יסע יתדותיו ללגח (ישעיה לג:כ):

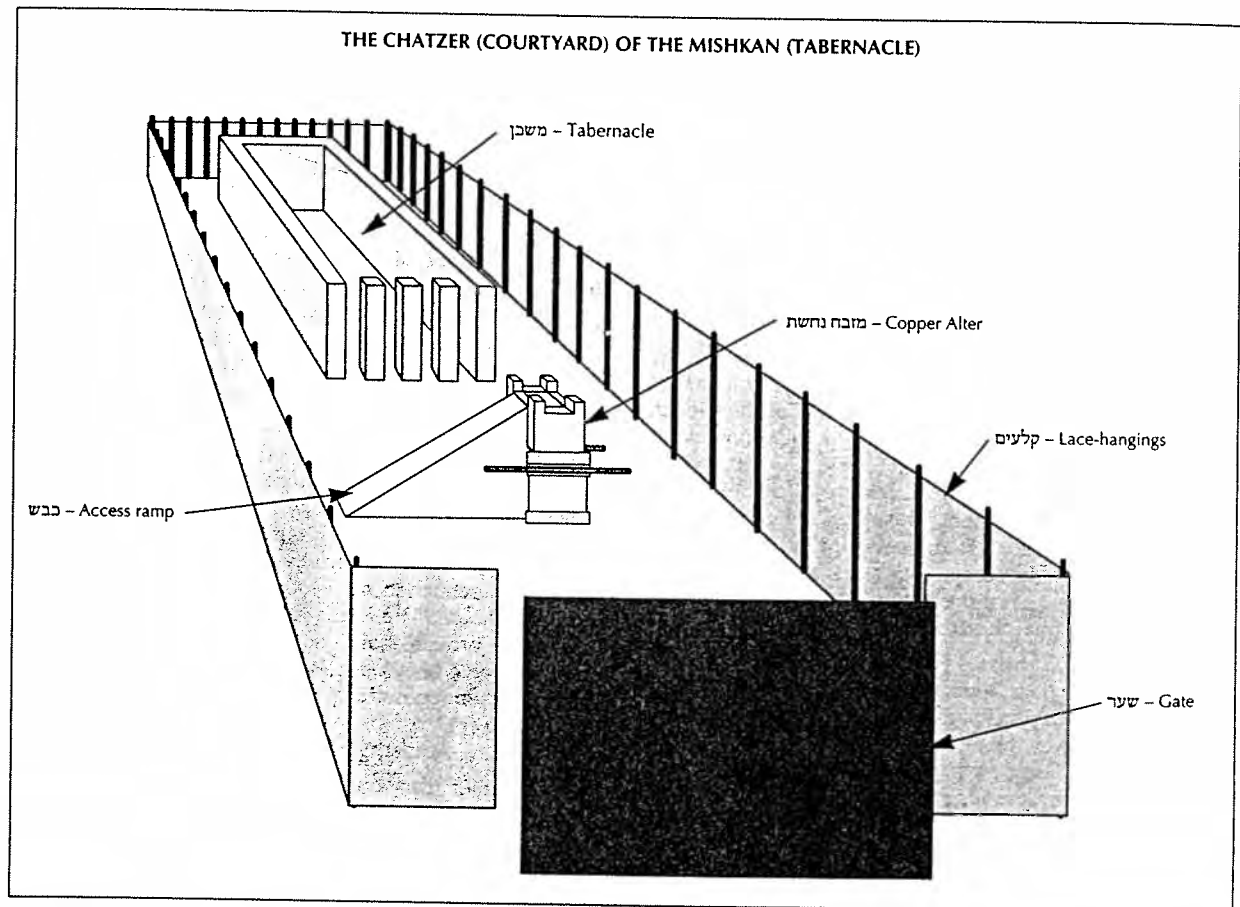
רש"י
(יז) כל עמודי החצר סביב וגו'. לפי שלא פירש ויין וחשוקים ואדני נחשת אלא ללפון ולדרוס אבל למזרח ולמערב לא נאמר ויין וחשוקים ואדני נחשת לכך בא ולמד כאן: (יח) ארך החצר. הלפון והדרוס שמן המזרח למערב מאה באמה: ורחב חמשים בחמשים. חצר שבמזרח היתה מרובעת חמשים על חמשים. שהמשכן ארכו שלשים ורחבו עשר העמיד מזרח פתחו בשפת ג' החילונים של אורך החצר. נמלאו כלו בחמשים הפנימים וכלה ארכו לסוף ג' נמלא כ' אמה ריוח לאחוריו בין הקלעים שבמערב ליריעות של אחורי המשכן. ורוחב המשכן עשר אמות באמצע רוחב החצר נמלאו לו עשרים אמה ריוח ללפון ולדרוס מן קלעי החצר ליריעות המשכן וכן למערב וחמשים על חמשים חצר לפניו (ברייתא דמלאכת המשכן ה:

18. *The width fifty by fifty.* This refers to the western half of the Courtyard, in which the Tabernacle stood. If we imagine the Courtyard to be divided in two, its western half was fifty by fifty cubits. The front of the Tabernacle was at the very beginning of this area. Since the Tabernacle was thirty by ten, there were twenty cubits of open space on its west, south, and north sides (*Rashi*).
19. *Its pegs.* In order to keep the Courtyard curtains from flapping in the wind, they were secured by ropes tied to pegs that were driven into the ground (*Rashi*).

This Masoretic note means: There are ninety-six verses in the *Sidrah*, numerically corresponding to the mnemonics יע"ז and סל"ז.
The word יע"ז, *his shovels*, refers to the utensils that were used to remove ashes from the Altar, alluding to the idea that God grants sustenance in return for the offerings (see *Rashi; Kesubos* 10b). This concept carries over to the mnemonic סל"ז, *his basket*, an allusion to the colloquial "breadbasket," that represents livelihood (*R' David Feinstein*).

fifteen of lace-hangings; their pillars three; and their sockets three. ¹⁶ At the gate of the Courtyard, a Screen of twenty cubits: turquoise, purple, and scarlet wool, and twisted linen, work of an embroiderer, their pillars four; and their sockets four.

¹⁷ All the pillars of the Courtyard, all around, banded with silver; their hooks of silver, and their sockets of copper. ¹⁸ The length of the Courtyard a hundred cubits; the width fifty by fifty; and the height five cubits of twisted linen; and their sockets of copper. ¹⁹ All the vessels of the Tabernacle for all its labor, all its pegs and all the pegs of the Courtyard — copper.



Time Line 3: Major Events in Jewish History

THE BEGINNINGS

Chapter 1 THE NEW WORLD

Jewish Year		Secular Year
1	✓ THE CREATION OF THE WORLD AND ADAM AND CHAVA (EVE)	
687	Metushelach (Methuselah) was born	- 3760
930	Adam died	- 3074
1056	Noah was born	- 2831
1558	Shem was born	- 2705
1656	✓ THE GREAT FLOOD COVERED THE EARTH	- 2203
1723	Ever was born	- 2105
		- 2038

Chapter 2 THE FOREFATHERS

1948	Avraham (Abraham) was born	- 1813
1996	Dispersion from Bavel (Babel) after the tower was built	- 1765
2006	Noah died	- 1755
2018	✓ THE COVENANT (BRIT BEIN HABETARIM) WITH AVRAHAM	- 1743
2023	Avraham came to settle in Canaan	- 1738
2048	Avraham circumcised himself and Yishmael	- 1713
2048	Sdom and Amorraah were destroyed	- 1713
2048	Yitzchak (Isaac) was born	- 1713
2084	✓ THE AKEDA: YITZCHAK WAS PREPARED TO BE A SACRIFICE	- 1677
2084	Sarah died	- 1677
2108	✓ Yaakov (Jacob) and Eisav (Esau) were born	- 1653
2123	Avraham died	- 1638
2158	Shem died	- 1603
2171	Yitzchak blessed Yaakov instead of Eisav	- 1590
2192	Yaakov married Leah and Rachel	- 1569
2199	Yosef (Joseph) was born	- 1562
2205	Yaakov left Charan	- 1556
2216	✓ Yosef was sold	- 1545
2228	Yitzchak died	- 1533
2229	Yosef became Viceroy of Egypt	- 1532
2238	YAAKOV AND HIS FAMILY WENT TO EGYPT	- 1523

Chapter 3 LIVING IN EGYPT

2255	Yaakov died	
2309	Yosef died	- 1506
2332	THE ENSLAVEMENT IN EGYPT BEGAN	- 1452
2368	Moshe (Moses) was born	- 1429
2406	✓ Yehoshua (Joshua) was born	- 1393
2447	✓ Moshe saw the burning bush	- 1355
2448	THE CHILDREN OF ISRAEL LEFT EGYPT	- 1314
		- 1313

THE NATION

Chapter 4 MOSHE THE LEADER

Jewish Year		Secular Year
2448	✓ THE REVELATION ON MOUNT SINAI	
2449	Moshe came down Sinai with the second tablets	- 1313
2449	The Mishkan (Tabernacle) was erected	- 1312
2449	The spies returned from Canaan with bad news	- 1312
2487	Aharon and Miriam died	- 1312
2488	Moshe died	- 1274
		- 1273

Chapter 5 JUDGES AND EARLY PROPHETS

2488	Bnei Yisrael crossed the Jordan into Canaan	
2503	The apportionment of Eretz Yisrael was completed	- 1273
2516	Yehoshua died	- 1258
2533	The rule of the Shoftim (Judges) commenced	- 1245
2654	Devorah became leader	- 1228
2694	Gideon became leader	- 1107
2810	Shimshon (Samson) became leader	- 1067
2830	Eli (HaKohen) became leader	- 951
2854	David ben Yishai was born	- 931
2871	Shmuel became leader	- 907
		- 890

Chapter 6 KINGS AND THE FIRST BEIT HAMIKDASH

2882	Shaul was appointed king	
2884	David became king in Hevron (Hebron)	- 879
2892	✓ DAVID BECAME KING OF ISRAEL IN YERUSHALAYIM	- 877
2924	Shlomo became king	- 869
2928	Building of the first Beit Hamikdash commenced	- 837
2935	✓ THE FIRST BEIT HAMIKDASH WAS COMPLETED	- 833
2964	✓ SHLOMO DIED AND HIS KINGDOM WAS DIVIDED	- 826
3084	Yeho'ash I (Joash) renovated the Beit Hamikdash	- 797
3142	Yeshayahu (Isaiah) began his prophecies	- 677
3187	First two of the ten tribes were exiled	- 619
3195	Two more of the ten tribes were exiled	- 574
3199	Chizkiyahu (Hezekiah) became king of Yehuda	- 566
3205	THE LAST OF THE TEN TRIBES WAS EXILED	- 562
3213	Sancheriv invaded Eretz Yehuda	- 556
3228	Menasheh (son of Chizkiyahu) became king of Yehuda	- 548
3298	Yirmiyahu (Jeremiah) began his prophecies	- 533
3303	Yoshiyahu (Josiah) renovated the Beit Hamikdash	- 463
3319	Yerushalayim was conquered, and Yehoyakim was exiled	- 458
3321	Yehoyakim burned Megillat Eycha	- 442
3327	Yerushalayim was conquered again and Yehoyachin was exiled	- 440
3331	Yirmiyahu persisted in prophesying calamity	- 434
3332	Yechezk'el (Ezekiel) prophesied in exile	- 430
3336	The final siege of Yerushalayim	- 429
3338	✓ THE FIRST BEIT HAMIKDASH WAS DESTROYED	- 425
		- 423

RIVERS OF BABYLON, CONVULSIONS IN YEHUDA (JUDEA)

Chapter 7 EXILE IN BABYLON

Jewish Year		Secular Year
3339	Gedalyah ben Achikam was killed	
3340	Daniel interpreted Nebuchadnetzar's dream	- 423
3352	Yechezk'el prophesied about the future Beit Hamikdash	- 421
3389	Daniel read the writing on the wall	- 410
3389	Daniel was thrown into the lion's den	- 372
3390	Zerubavel led the return to Eretz Yisrael	- 372
3391	Building of second Beit Hamikdash began and was stopped	- 371
3395	Achashverosh II made his great banquet	- 370
3399	Esther was taken to the palace	- 366
3404	Esther took action against Haman's decree	- 362
3406	MORDECHAI PROCLAIMED PURIM	- 357
3408	Building of the second Beit Hamikdash was resumed	- 355
3412	THE SECOND BEIT HAMIKDASH WAS COMPLETED	- 353
		- 349

Chapter 8 THE SECOND BEIT HAMIKDASH

3413	Ezra led the second return to Eretz Yisrael	- 348
3426	Nechemyah returned to rebuild the walls of Yerushalayim	- 335
3448	EZRA DIED	- 313
3448	Shimon HaTzadik met Alexander the Great	- 313
3449	The Minyan Shtarot began	- 313

Greek Cultural Domination

3488	Shimon HaTzadik died	- 273
3515	Seventy-two elders translated the Torah into Greek (Septuagint)	- 246
3621	The revolt of Mattityahu the Chashmona'i	- 140

Kingdom of Yehuda (Judea)–Dynasty of the Chashmona'im

3622	Yehuda (HaMaccabi) ruled	- 139
3622	The Second Beit Hamikdash was rededicated	- 139
3623	CHANUKA WAS DECLARED A FESTIVAL	- 138
3628	Yehuda (HaMaccabi) was killed in battle	- 133
3700	The Romans gained control of Yehuda (Judea)	- 61

Roman Client Kings and Rulers–The Herodian Dynasty

3725	Herod I ruled and killed all the Chashmona'im	- 36
3728	Hillel became leader of the Torah scholars	- 33
3742	Herod I commenced rebuilding the second Beit Hamikdash	- 19
3750	Renovations of the second Beit Hamikdash were completed	- 11
3768	Hillel died	8
3788	The Sanhedrin moved from the second Beit Hamikdash	28

Jewish Year		Secular Year
3810	Raban Gamliel I (son of Shimon, son of Hillel) died	
3826	Vespasian arrived in Yehuda to reassert Roman authority	50
3829	✓ THE SECOND BEIT HAMIKDASH WAS DESTROYED	66
		69

Chapter 9 THE TALMUDIC ERA: THE MISHNA

3834	R.Yochanan ben Zakkai died	
3846	The Sanhedrin began moving from place to place	74
3893	Betar fell and Bar Kochba's revolt ended in tragedy	86
3894	Judaism was banned, and R.Akiva was imprisoned	133
3949	R.YEHUDA HANASSI COMPLETED THE <u>MISHNA</u> AROUND THIS TIME	134
		189

Chapter 10 THE TALMUDIC ERA: THE GEMARA

3979	Rav left Eretz Yisrael and settled in Bavel (Babylonia)	219
4007	Shmuel was the Talmudic authority in Bavel	247
4014	R.Yochanan was the leading Talmudic authority	254
4050	R.Huna was the leading Talmudic authority	290
4058	R.Yehuda was the leading Talmudic authority	298
4060	R.Chisda was the leading Talmudic authority	300
4069	Rabbah was the leading Talmudic authority	309
4081	R.Yosef was the leading Talmudic authority	321
4085	Abbayé was the leading Talmudic authority	325
4098	Rava was the leading Talmudic authority	338
4119	✓ Hillel II (who made the Jewish calendar) became Nassi	359
4152	R.Ashi was the leading Talmudic authority	392
4187	R.Ashi died after the compilation of the Gemara	427
4235	✓ THE TALMUD WAS COMPLETE WHEN RAVINA II DIED	475

Chapter 11 THE TALMUDIC ACADEMIES OF BAVEL

The Rabbanan Savurai

4311	Mar Zutra proclaimed Jewish self-rule in Babylonia	551
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The Ge'onim and Arabic Dominion

4349	The Metivta of Pumpedita was reconstituted by R.Chanan	589
4369	The Metivta of Sura was reconstituted	609
4374	The Persians conquered Eretz Yisrael	614
4374	JEWES WERE ALLOWED TO RETURN TO YERUSHALAYIM	614
4389	The Byzantine (E.Roman) Empire reconquered Eretz Yisrael	629
4396	R.Yitzchak was the last Gaon of Neharde'a (Firuz-Shabur)	636
4397	The Arabs conquered Eretz Yisrael	637
4405	One of the <i>Takkanot HaGe'onim</i> was enacted	645
4515	R.Acha(i) Gaon left Bavel for Eretz Yisrael	755
4519	R.Yehudai became Gaon of Sura	759
4519	The <i>Halachot Gedolot</i> (BaHaG) was written at this time	759
4548	Another of the <i>Takkanot HaGe'onim</i> was enacted	788
4618	R.Amram (who wrote the Siddur) became Gaon of Sura	858

Jewish Year		Secular Year
4688	Rbnu.Saadya was appointed Gaon of Sura	928
4715	Four Captives were ransomed around this time	955
4728	R.Sherira became Gaon of Pumpedita	968
4757	R.Hai became (the last) Gaon of Pumpedita	997
4798	R.HAI GAON DIED AND THE ACADEMIES OF BAVEL DECLINED	1038

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Chapter 12 THE RISHONIM-EARLY SCHOLARS

Early Rishonim, Tosaphot, and the Crusade Massacres

4800	Rbnu.Gershom Me'or HaGola died	1040
4856	THE FIRST CRUSADES DESTROYED JEWISH COMMUNITIES	1096
4859	Yerushalayim was captured by the Crusaders	1099
4863	The Rif died	1103
4865	RASHI DIED AND THE ERA OF THE TOSAPHOT BEGAN	1105
4895	THE RAMBAM (MAIMONIDES) WAS BORN	1135
4904	THE FIRST (RECORDED) BLOOD LIBEL TOOK PLACE	1144
4907	The Second Crusade attacked Jewish communities	1147
4907	Rabbenu Tam was captured by the Crusaders	1147
4908	The Rambam's and the Radak's families left Cordova	1148
4925	The Rambam visited Eretz Yisrael	1165
4931	Rabbenu Tam died	1171
4935	The Rashbam died	1175
4944	The young son of the Ri was killed	1184
4948	Jews were allowed to return to Yerushalayim	1187
4949	R.Yaakov D'Orleans was killed in London	1189
4950	Jews were massacred in England in the Third Crusade	1190
4951	The Radak wrote his commentary	1191
4954	The Ramban (Nachmanides) was born	1194
4959	The Ra'avad died	1198
4965	The Rambam died	1204
4996	Rampaging mobs massacred Jews in France	1236
5002	A massive burning of the Talmud took place in Paris	1242
5004	Yerushalayim was sacked by Egyptians and Turks	1244
5012	The Inquisition began to use torture	1252
5030	The Ramban (Nachmanides) died in Eretz Yisrael	1270
5046	The Maharam MeRothenburg was imprisoned	1286
5050	THE ERA OF THE TOSAPHOT CONCLUDED AROUND THIS TIME	1290

Later Rishonim, Persecutions, and Expulsions

5050	The Jews were expelled from England	1290
5053	The Maharam MeRothenburg died in prison	1293
5058	The Rindfleisch massacres began	1298
5058	The Mordechai and Hagahot Maimoniyot were killed	1298
5065	The Rashba placed a limited ban on philosophy	1305
5065	The Rosh (and his son, the Tur) arrived in Spain	1305

Jewish Year		Secular Year
5066	The Jews were expelled from France	
5088	The Rosh died	1306
5096	Jews of Germany were massacred by the Armleder bands	1327
5098	The Raibag wrote his commentary on the Bible	1336
5109	✓ THE BLACK DEATH MASSACRES SWEEP ACROSS EUROPE	1349
5127	The Ran, Rivash, and other scholars were imprisoned	1367
5151	Jews of Spain were massacred—many became Marranos	1391
5151	The Rivash and Rashbatz left Spain	1391
5155	✓ The final expulsion of Jews from France	1394
5173	R.Yosef Albo was in a forced debate with Christians	1413
5181	Jews of Austria massacred in the Wiener Gezera	1421
5235	THE INVENTION OF PRINTING WAS USED FOR JEWISH BOOKS	1475
5241	✓ The Inquisition was established in Spain	1481
5248	R.Ovadya Bertinura settled in Yerushalayim	1488
5251	Columbus consulted R.Avraham Zacuto before his travels	1491
5252	✓ THE JEWS WERE EXPELLED FROM SPAIN AND SICILY	1492

Chapter 13 THE KOV'IM, TORAH CONSOLIDATION, AND THE SHULCHAN ARUCH

5253	R.Yitzchak Abarbanel arrived in Naples from Spain	1493
5257	✓ The Jews were expelled from Portugal	1496
5276	The <i>Eyn Yaakov</i> was printed	1516
5276	The Turks (Ottoman Empire) conquered Eretz Yisrael	1516
5285	R.Yosef Yoselman saved Jews during the Peasants War	1525
5314	A mass burning of Jewish books took place in Rome	1553
5323	✓ The Shulchan Aruch was completed by R.Yosef Karo	1563
5330	✓ SHULCHAN ARUCH PUBLISHED WITH SUPPLEMENTS OF RAMO	1570
5332	The Ari'zal died in Tzfat (Safed)	1572
5334	The Maharshal died	1573
5335	R.Yosef <u>Karo</u> died in <u>Tzfat</u>	1575
5359	The Maharal returned to Prague again	1599
5374	The Maharsha became Rabbi in Lublin	1614
5377	The Tosaphot Yom Tov commentary was concluded	1616
5382	The Shaloh arrived in Eretz Yisrael	1621
5389	R.Yom Tov Lipman Heller was imprisoned in Prague	1629
5400	R.Yoel Sirkes, the Bach, died	1640
5406	The Shach and Taz (on Shulchan Aruch) were printed	1646
5408	THE JEWS WERE MASSACRED BY CHMIELNITZKI'S FORCES	1648

Chapter 14 THE ACHARONIM—LATER SCHOLARS

5414	The first Jews settled in New Amsterdam (New York)	1654
5415	Jews killed in Russian and Swedish invasions of Poland	1655
5416	Jews were permitted to live in England	1656
5416	Baruch Spinoza was excommunicated	1656

Jewish Year		Secular Year
5433	The Magen Avraham (on Shulchan Aruch) was completed	1673
5437	SHABBETAI TZVI DIED AS A MUSLIM	1676
5449	The Beit Shmuel (on the Shulchan Aruch) was printed	1689
5458	THE BA'AL SHEM TOV WAS BORN	1698
5463	The Pnei Yehoshua's family was killed in an explosion	1702
5472	The Siftei Chachamim was arrested	1712
5484	R.Yaakov Culi (Me'am Lo'ez) arrived in Constantinople	1724
5487	The Mishneh LeMelech died	1727
5494	Jews were massacred by the Haidamack bands	1734

Acharonim and Early Chasidim

5501	The Or HaChayim arrived in Eretz Yisrael	1741
5507	R.Moshe Chaim Luzzatto (Ramchal) died in Acco (Acre)	1747
5510	R.Yonatan Eybeshutz became Rabbi in Hamburg	1750
5515	The Noda BiYehuda became Rabbi in Prague	1754
5518	The Frankists instigated mass burnings of the Talmud	1757
5519	Frankists supported blood libel charges against Jews	1759
5520	The Ba'al Shem Tov died	1760
5524	The Va'ad Arba Aratzot was discontinued	1764
5528	The Haidamacks massacred thousands of Jews	1768
5532	The Maggid of Mezeritsch died	1772
5546	R.Elimelech of Lizensk died	1786
5551	The Pale of Settlement was established in Russia	1791
5553	Jews suffered in the Reign of Terror of the French Revolution	1793
5558	The Vilna Gaon died	1797
5559	The Ba'al HaTanya was released from first imprisonment	1798
5559	Napoleon led an army expedition through Eretz Yisrael	1799
5566	The Chida (R.Chaim Yosef David Azulai) died	1806
5566	The Chassam Sofer became Rabbi in Pressburg	1806
5570	R.Levi Yitzchak of Berditchev died	1809
5571	R.Nachman of Bratslav died	1810
5574	R.Akiva Eger became Rabbi in Posen	1814
5575	Kozhnutzer Maggid and Yehudi of Pershisskha died	1814
5575	Chozeh of Lublin and R.Mendel of Rymanov died	1815
5579	Anti-Jewish (Hep! Hep!) riots spread throughout Germany	1819
5587	Russia began conscripting Jewish children to the army	1827
5600	Adm.R.Yisrael of Ruzhin was released from imprisonment	1840

Later Acharonim and Changing Society

5603	The Tzemach Tzedek was arrested in Russia	1843
5606	Sir Moshe Montefiore visited Russia to help the Jews	1846
5609	R.Yisrael Salanter left Vilna	1848
5611	R.Shimshon Rapha'el Hirsch became Rabbi in Frankfurt am Main	1851
5619	R.Menachem Mendel of Kotzk died	1859
5624	The Malbim was imprisoned and expelled from Rumania	1864

Jewish Year		Secular Year
5626	The Chidushei HaRim died	
5633	The <i>Chafetz Chaim</i> was published	1866
5634	The Minchat Chinuch died	1873
5638	Petach Tikva agricultural settlement was established	1874
5641	MANY JEWS BEGAN LEAVING RUSSIA AFTER A WAVE OF POGROMS	1878
5646	R.Shlomo Ganzfried (Kitzur Shulchan Aruch) died	1881
5652	R.Chaim (Brisker) became Rabbi in Brisk	1886
5665	The Sfass Emess died	1892
5665	Many Jews were killed in (official) Russian pogroms	1905
5671	<i>Chazon Ish</i> was published	1905
5674	Over 500,000 Jewish soldiers fought in World War I	1911
5678	Over 60,000 Jews were killed during Russian Revolution	1914
5684	<i>Daf HaYomi</i> study cycle commenced	1918
5687	The Lubavitcher Rebbe was released from Soviet prison	1923
5699	Jews were attacked in Kristallnacht pogrom in Germany	1927
		1938

Chapter 15 THE HOLOCAUST, THE INDEPENDENT STATE OF ISRAEL, AND THE CURRENT ERA

The Holocaust

5699	Germany started World War II and mass killing of Jews	1939
5701	200,000 Jews were killed at Babi Yar and Ponary	1941
5702	400,000 Jews of Warsaw were sent to death camps	1942
5703	THE REMAINING JEWS IN WARSAW STAGED A MASSIVE UPRISING	1943
5703	Jewish uprisings at Treblinka, Sobibor, and Bialystok	1943
5704	300,000 Hungarian Jews were killed in three months	1944
5705	Uprising in Auschwitz death camp just before freedom	1944
5705	Nazi Germany was conquered and World War II ended	1945
5705	6,000,000 JEWS WERE KILLED BY THE NAZIS DURING THE WAR	1945

The Independent State of Israel and the Current Era

5707	Publication of the Talmud Encyclopedia	1947
5708	The United Nations divided Eretz Yisrael	1947
5708	Arabs attacked in Eretz Yisrael to gain territory	1947
5708	THE STATE OF ISRAEL WAS ESTABLISHED IN ERETZ YISRAEL	1948
5708	Eretz Yisrael was invaded by many Arab countries	1948
5709	The War of Independence (in Eretz Yisrael) ended	1949
5710	The Jews left the ancient Jewish community of Iraq	1950
5710	The Jews of Yemen emigrated to Eretz Yisrael	1950
5717	Jewish forces invaded Egypt and conquered the Sinai	1956
5727	YERUSHALAYAIM REUNITED UNDER JEWISH RULE IN SIX DAY WAR	1967
5734	2,500 Jewish soldiers were killed in Yom Kippur war	1973
5742	Massive enemy arsenals were discovered in Lebanon	1982

Exploring the
Hebrew Bible

CHAPTER 2

A Brief History
of Israel and
the Hebrew Bible

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The main interest of our text is the literature of the Bible itself. Most of our space is given to sharpening the reader's eye for what is most typical, important, or interesting in the book under discussion. We also deal briefly with the historical background, literary intent, and lasting significance of the given book, but such discussions follow on the textual analyses and support them. It may be well, therefore, to provide early on an overview of the history of both the people of Israel and the literary components that were sewn into the canonical text. We deal with the history of Israel in two parts: from before Abraham to the end of the united monarchy, and from the divided monarchy to the settling of the present corpus of the Hebrew Bible. Our brief history of the literary components sewn into the canonical text has three parts: Torah, Prophets, and Writings.¹

FROM BEFORE ABRAHAM TO THE END
OF THE UNITED MONARCHY (3000 B.C.E.–922 B.C.E.)

This period covers what archeologists of the ancient Near East consider the Bronze Ages (Early, Middle, and Late), moving into the Iron Age (after about 1200 B.C.E.). Before Abraham, whom many present-day scholars place around 1800 (his historicity and date are both debated), and serving as the backdrop for early Israelite culture, was the general culture that developed in Mesopotamia and Syro-Palestine. This included such subcultures as the Sumerian, Akkadian, Babylonian, and Assyrian cultures of Mesopotamia and the subcultures of Syro-Palestine suggested by recent archeological discoveries at Mari (on the bank of the Euphrates River, just



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north of the present frontier between Syria and Iraq), Nuzi (in what is now northeastern Iraq), and Ebla (about forty miles southwest of Aleppo in present-day Syria). Sumerian culture before the year 3000 had only Egypt and China as rivals in splendor. The Akkadians, who conquered Sumeria around 2370, put together one of the first ancient empires. Around 2300 Ebla was an important center for trade in timber, copper, and jewels. The tablets of writings discovered there show a language that presently is one of the best candidates for having sired biblical Hebrew.² The overall environment out of which the beginnings of Israel grew is somewhat suggested by the collections of ancient Near Eastern texts that scholars now have available for study.³ Perhaps their most striking implication, for students of biblical religion, is that different gods presided over most of the important activities of both nature and culture.

From 2000 b.c.e. Egypt was the controlling power in Syro-Palestine. The traditions about Abraham and the other early ancestors of the Israelite people, now collected in Genesis 12–50, suggest a period starting around 2000 to 1500. The people are represented as living a seminomadic life, migrating or following their flocks but also sometimes settling in villages. Michael Grant has suggested that in the centuries prior to Abraham Syria and Palestine had been devastated by climatic changes and waves of invaders:

During the last centuries of the third millennium the end of the Early Canaanite (Early Bronze) Age came upon the Syrian and Palestinian sites with devastating thoroughness. During the fourth and last phase of that Age (ca. 2400–2000) almost every site in Palestine was either completely abandoned or settled on a greatly reduced scale. For, in the first place, a marked climatic change had produced far drier conditions, resulting in a large-scale supersession of productive agriculture and commercial activities by dry-farming and herding at bare subsistence level. Then, in c. 2200–2000, there arrived waves of invaders, pastoral semi-nomads who, while destroying such settled, urban ways of life as still survived at that time, employed shaft graves and tumulus burials in a manner reminiscent of the Kurgan (tumulus or barrow) culture on the south Russian steppes.⁴

This depiction, like most attempted recreations of the period of Abraham, probably errs on the side of literalness, because many scholars now think that neither what we possess in extrabiblical sources nor what we possess in biblical sources gives us hard information about the ancestors of the people who became Israel. Perhaps, therefore, we better speak of the ancestors of the clans that were to become Israel settling in Canaan and Egypt in the last half of the second millennium b.c.e. At most, the stories of the ancestors may contain some dim recollections of these ancestors. Some clans, escaping from Egypt, saw their escape as miraculous, and the identity forged in the experience of escape apparently became normative for other clans who had not themselves experienced the Exodus but found in it a stimulus to liberate themselves from the Canaanite feudal lords to whom they were bound.

Norman K. Gottwald, following on the work of George Mendellall, has developed this thesis with careful attention to considerable sociological data.⁵ We cannot say that the thesis has prevailed in scholarly circles, but it does command respect. At any rate, regardless of how we see the history of the generations from "Abraham," through "Moses," to the establishment of the Israelites in Canaan,

two facts seem quite certain. First, only a small part of what later became "Israel" in fact experienced an exodus from Egypt. Second, there was no "Israel" until several tribes confederated in Canaan. We may suspect that this confederation relates to the stories that lie at the base of the Torah as "forming a people" relates to "creating an ideology and a history of national origins."

The Exodus from Egypt and march to Canaan are best located around 1300 to 1250 b.c.e. Pharaoh Raameses II, who ruled from 1290 to 1235, was the one who most likely opposed Moses and the Hebrews in their desire to emigrate. As mentioned, the Exodus and wandering in the desert became the crucible in which Israelite identity was later thought to have been forged. Above all, the imagery of a covenant made with God at Mount Sinai served later generations as their prime paradigm of how the tribes of Israel had been made a people (had been made God's people). This event is reflected and used in many parts of the Hebrew Bible, but the books of Exodus, Numbers, and Joshua bear most directly upon it.

The Conquest of Canaan (the promised land) is depicted in the Bible as having occurred quickly and easily, but most historians now think that it extended over more than two centuries (about 1250 to 1020 b.c.e.). If we follow the "social revolution" model of Gottwald, the "Conquest" of Canaan came about through the revolt of native Canaanites against their overlords. In this revolt they joined forces with a nuclear group that invaded or infiltrated from the desert. This nuclear group took its identity from the Exodus—the experience of escape or deliverance from Egypt. The suggested scenario therefore is that during the fourteenth and thirteenth centuries, when warfare arose among the Canaanite city-states (and, for reasons presently unknown, population declined), peasants, pastoral nomads, and other disaffected groups, including people (the *qblm*) who took their identity from an exodus from bondage in Egypt, came together in at least loose alliances to oppose the city-states. Eventually the ideology of the exodus group, which included religious allegiance to their God YHWH (as some early form of the theology of the Mosaic covenant explained it), became the moving spirit of an effective revolution, through which a rudimentary "Israel" (confederation of tribes) replaced the city-state powers that previously had dominated Canaan (and exacted tribute from the peoples who finally revolted).⁶

The peak of Israelite history, in terms of secular success, was the monarchic period that ran from Saul to Solomon. Samuel, the last of the judges, and Saul, is usually credited with having ruled from about 1000 to 961, and his son Solomon with having ruled from about 961 to 922. Together, David and Solomon mediated the transition of Israel from a loose collection of tribes or clans to a genuine kingdom with a shining capital city and a single ruler. Later history would consider David the ideal king, despite the failings depicted in 2 Samuel and 1 Kings 1–2. David was the warrior who made Israel secure in Jerusalem, and his line became the axis along which later historians, such as the author of 1 and 2 Chronicles, organized the story of the fortunes of the chosen people. Solomon, who became in later judgment and symbolism the premier possessor of wisdom, was the one who carried out the building of the Temple in Jerusalem. Insofar as the Temple was the capital institution of the capital city, it was considered the nerve-center of Israelite life, and Solomon was honored for having erected it.

We consider in the next section the fracture of the united monarchy, which

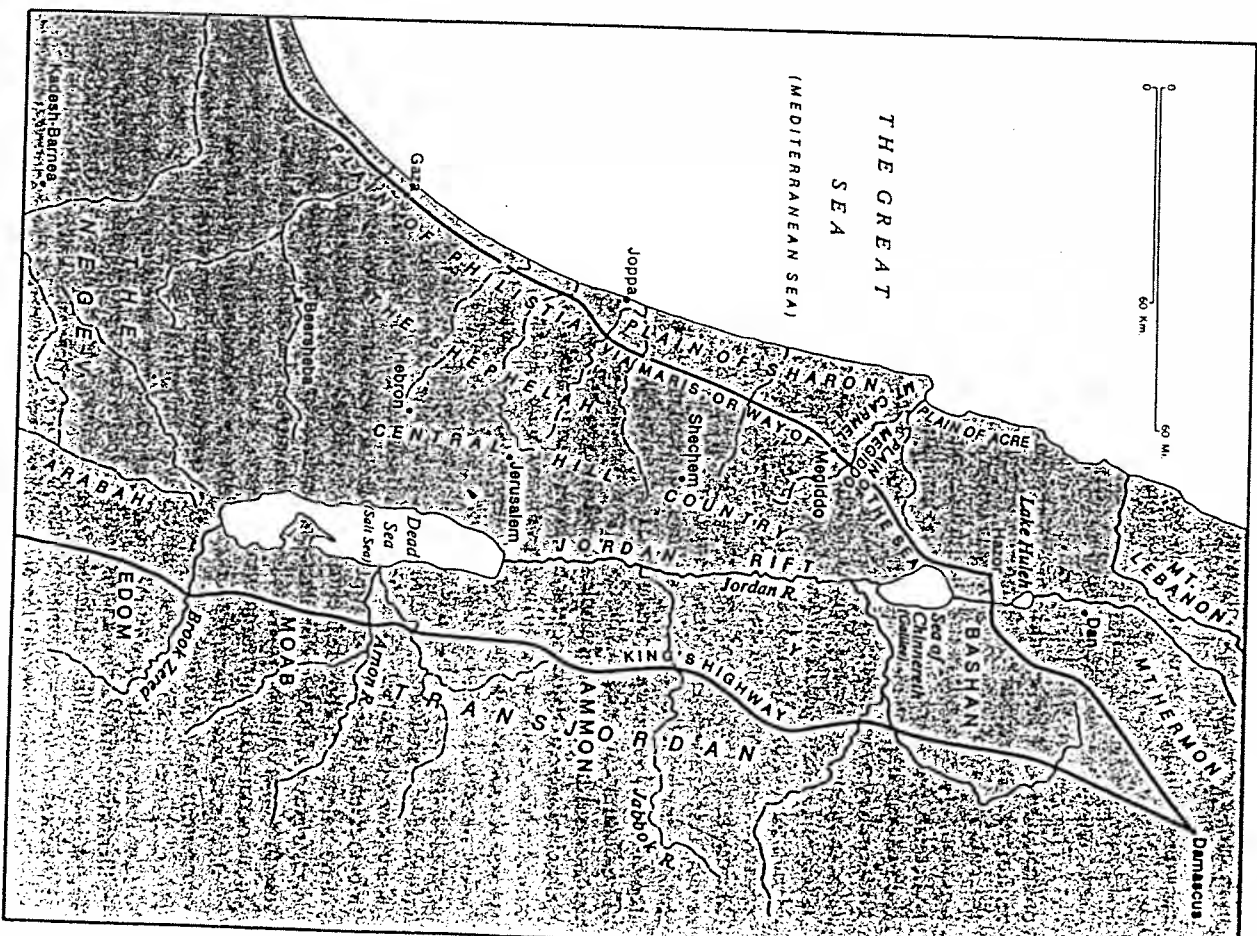
in the time of David and Solomon held together both the northern and the southern tribes. If we reflect here on the course traveled by Israel from its beginnings with Abraham to its acme in David-Solomon, it is apparent that in less than a millennium great changes occurred. In the time of the first ancestors, life was pastoral, and what the God who had spoken to Abraham, promising him a progeny as numerous as the stars in the heavens and the grains of sand along the sea, had in store was quite obscure. The authors who worked up the legends and memories bearing on the time of the patriarchs and matriarchs make these ancestors unique in their geographic area in following the counsel of the God YHWH. This God, who for the ancestors is the only genuine deity, guides Abraham, Isaac, Jacob, and Joseph, making their stories lessons in divine providence. We have no way of knowing to what extent the convictions of the authors of Genesis have altered what the lives of the earliest Israelites depicted there actually were like.

The situation is somewhat similar with Moses, the judges, and David, but it seems safe to assume that the biblical materials dealing with them adequately convey the essentials of Israel's passover from bondage — lack of autonomy — in Egypt to self-rule in Jerusalem. The political history suggests a banding together of tribes, for the sake of exiting Egypt and gaining a land of their own, with a key moment in the desert wanderings (Sinai) when they solemnized their pact with YHWH. With varying degrees of organization and success, they gained control of land in Syro-Palestine near the Jordan River, but their life under the judges continued to be tribal and pastoral, if often quite military. Seeing how their neighbors were more unified and effective for having a warrior-king, the tribes softened the theological tradition that YHWH was their sole warrior-king and chose first Saul, and then David, to lead their forces. David managed to develop a new capital at Jerusalem, and Solomon solemnized it with the Temple. Together, these two rulers of the unified Israel made the children of Abraham a prosperous gen among the nations.

FROM THE DIVIDED MONARCHY TO THE CLOSE OF THE CANON (922 B.C.E.—90 C.E.)

As the Bible tells it, scarcely had Solomon stopped breathing when the northern and southern halves of the monarchy pulled apart. Rehoboam led the southern portion, and Jeroboam I led the northern portion. Their dispute and alienation comprised the first chapter in a sundering that was never to be repaired. In later interpretation, the main cause for both the split and the misfortunes that subsequently afflicted North and South (Israel and Judah) alike was the sins, especially the idolatries, of the kings, who epitomized their people. While the Davidic dynasty line continued in the South, the dynasties of Omri and then Jehu diverted from Jeroboam, giving the North a messier lineage. The North fell captive to Assyria in 722 B.C.E., after which the traditions of the united monarchy lived on only in the South. From the middle of the ninth century prophetic figures such as Elijah fought the injustices and religious infidelities they thought replete in both kingdoms. Amos and Hosea carried on this tradition in the North in the eighth century, prior to the Assyrian victory.

The Southern Kingdom survived until the Babylonian victories early in the



The major geographic divisions of ancient Israel.

sixth century. A first deportation of important citizens from Judah to Babylon occurred in 597 b.c.e. and in 587/586 a larger deportation and conquest, later known as the Exile, occurred. Judah had often paralleled the North in tolerating social injustice and religious infidelity, but kingly reformers, Hezekiah (715-687) and Josiah (640-609), and prophets such as Isaiah and Jeremiah, who worked in these kings' respective eras, kept the Mosaic ideals alive.

The Exile to Babylon lasted about fifty years, until 538, and it created a profound sense of before and after. When Babylon was defeated by Persia, some of the deportees returned to Judah, and the Temple, which had been destroyed at the Babylonian conquest, was rebuilt (around 520 to 515). Israel was now a dependency of Persia, but in the mid-fifth century two returnees from exile, Ezra and Nehemiah, led a reestablishment of its institutions. Alexander the Great defeated the Persians and conquered Israel in 332. This led to a considerable influence of Greek culture (Hellenism). From 323 to 200 the Ptolemies held sway in Palestine, only to be ousted by the Seleucids, who ruled until 142. Both Ptolemy I and Seleucus I were generals of Alexander, so their lines represented warfare within Hellenism and the Alexandrian aftermath. The Ptolemies were centered in Egypt, whereas the Seleucids at one time ruled Persia, Syria, Babylon, and southern Asia Minor.

In 167 the Seleucid ruler Antiochus IV Epiphanes so angered the Jews by his aggressive Hellenization (he profaned the Temple by turning it Greek) that they revolted successfully, under the leadership of a family called the Maccabees. The Hasmonian rule, as the dynasty of the Maccabees is called, lasted until 37 b.c.e., and during it the Temple was rebuilt. From 63 b.c.e. the Romans controlled Jerusalem, due to the conquest by the Roman general Pompey, so from that time the Hasmonian rule was at Roman sufferance. From 40 b.c.e. the Romans backed Herod the Great and thereafter his line, and in 37 Herod defeated Antigonus II, who proved to be the last Hasmonian king. Herod began a reconstruction of the Temple in Jerusalem in 20 b.c.e. and it was finally completed in 62 c.e. The Jews revolted against Roman rule in 66 c.e., but they were crushed in 70 c.e. The Temple was destroyed, and many Jewish institutions were forbidden. The Jewish religious leadership that survived emigrated to sites such as Jamnia, to the northwest of Jerusalem near the Mediterranean coast. There, at the end of the first century c.e., a group of rabbis (Pharisees: the leading party after the defeat by Rome) put the finishing touches on the collection of writings that gradually had been coming to be recognized as authoritative Scripture.

We can see, then, that the majority of the millennium (922 b.c.e. to 90 c.e.) from the death of Solomon to the council at Jamnia produced hard times for Israel. When North and South went to war and gained a permanent separation in 922 b.c.e., the children of Abraham said goodbye to the glory they had known under Solomon. Warfare and injustice marred the reigns of virtually all the Northern kings, as the Bible remembers them, so from 922 to 722 Israel (the Northern Kingdom) mainly knew strife. Southern kings such as Hezekiah and Josiah stand out in the biblical record for piety and reform, but they are the exceptions that prove the rule. Opposed to the usually impious king and the injustice of his realm are the genuine prophets, whom the Bible praises as men (and on occasion women) who upheld the holiness required of a people covenanted to the one true God.⁷ Until the Exile to Babylon the Southern prophets mainly inveighed against cor-

ruption, but when the punishment (as they saw it) of Exile came the prophets gave eloquent voice to hopes that God one day would restore Judah and Jerusalem.

The deportation of its elite to Babylon for approximately fifty years dealt Israel a blow from which it never fully recovered. When, after 538 b.c.e., the Persians allowed those deportees who wished to return to their native land, by no means all of them did. The reforms of Ezra and Nehemiah recorded in the biblical books that go under their names suggest the labor that was necessary in the fifth century to protect Israel against submergence into the neighboring populations. The sense of separateness, and the necessity for religioethnic purity, that Judaism has regularly manifested in the Common Era got a strong start at that time.

TORAH

The final three sections of this brief history are concerned with (what scholars now opine about) the evolution of the materials we now find in the Hebrew Bible. Generally, all but the most conservative scholars and literal interpreters of revelation (those who hold that God dictated Scripture whole) admit that the Hebrew Bible encloses a great wealth of different traditions, literary units, and editorial strata. We should imagine it not as a work that came off the printing press just as the mind and pen of one writer had composed it (starting at Genesis and ending at 2 Chronicles) but as the end product of a very long process of remembering, recording, creating, rearranging, adding, subtracting, changing emphases, and the like. By about 400 b.c.e. there was general agreement that what are now the first five books (Genesis through Deuteronomy), which as a collection go by various names (Torah, the Law, or the Pentateuch), ought to be considered authoritative (divinely inspired) guidance for Israel. The materials now housed in the second main section of the Hebrew Bible, the Prophets (Joshua through Malachi), had comparable status by about 200 b.c.e. Around 130 b.c.e. these two groupings were together considered Scripture, and some of the materials that we now find in the third biblical section, the Writings (Psalms through 2 Chronicles) were available. By 100 c.e., as we have indicated, the rabbis had authorized what we now find in both the Writings and the whole Bible.

Two more general comments are necessary before we zero in on the specific history of the first five books. The first is that such works as Ezekiel, Song of Songs, Ecclesiastes, and Esther were only accepted into the final canon after considerable dispute and debate. The second point is that the Septuagint translation, from which Christians derived their Old Testament, differed considerably from the Hebrew version and placed the books in a different order. The new works and additional sections in old works that we find in the Septuagint remind us that many other Jewish writings were circulating at the time of closure, offering alternatives that the rabbis finally rejected. Some of these, such as the books of Enoch and 3-4 Maccabees, exerted considerable influence, even though they made it into neither the Hebrew nor the Greek Bible.⁸

Work on the formation and message of the first five books of the Bible has always been a high priority among biblical scholars, and this remains true today.⁹ The mainstream opinion today is that all of these books are composite works, pieced together from both originally oral sources and disparate written records and

compositions. Such diverse literary genres as sayings, laws, blessings, speeches, sermons, myths, fairy tales, songs, sagas, novellas, and lists appear in the Pentateuch. Some scholars think that the oldest of these sources come from oral traditions passed down from the time of the earliest ancestors (Abraham and Sarah) — the eighteenth century B.C.E. — but more radical historical critics doubt it. It is possible that a common, rather undifferentiated collection of such traditions existed by 1150, after the Exodus from Egypt and Conquest of Canaan. The Yahwist stratum (abbreviated J) that we now find in the Torah perhaps goes back to the late ninth century. It is distinctive for calling the deity "YHWH" and for presenting an earthy view of human nature. The Elohist source (abbreviated E) perhaps goes back to the late eighth century. It is distinctive for calling the deity "Elohim" and for expressing such typically Northern interests as concern about idolatry, worship, and charismatic leadership. (We should note that the isolation and characterization of these sources is quite hypothetical and that no full scholarly consensus about them obtains.)

It is likely that J and E were edited into some sort of unity by 700 B.C.E. or so. A priestly source (abbreviated P), perhaps from about 500 B.C.E., reveals itself through a special concern with ritual and exactness in matters of time and measurement. On one accounting, by about the mid-fifth century these three sources probably were woven together, giving the substance of what we now find in the first four books, Genesis through Numbers.¹⁰ The book of Deuteronomy would seem to have come from another literary process, better treated fully in the next section (because it mainly bears on writings now found in the Prophets). The origins of this other literary process perhaps go back to the ninth century, and an early form of Deuteronomy may well have existed by the late seventh century. (The school that formed Deuteronomy may also have worked on the block Genesis to Numbers, so little is hard and fast in these matters.) Only shortly before 400 B.C.E., however, were the four hypothesized pentateuchal strands (JEPD) edited into anything close to the present Torah, and after 400 B.C.E. this edition seems to have been considered authoritative Scripture.

We must point out that such a sketch of the literary history of the first five books greatly simplifies a process that scholars debate vigorously at virtually every juncture. Although most academic scholars of biblical literature accept a considerable diversity in the sources of the Pentateuch, and some form of the "Documentary Hypothesis" (which holds that JEPD came from four somewhat separate literary works) commands much assent, not all scholars accept this hypothesis even in its broadest form, and so the details of any specification of the hypothesis are sure to be challenged. Moreover, so-called "form criticism" is mainly interested in the oral forms that lay behind the written sources, and it does not place much weight on JEPD. As well, many analysts of the biblical literature are more interested in the final product than in its historical evolution, and they think that we should pay most attention to the form that exerted the greatest subsequent influence. For them the final, canonical arrangement is the thing upon which to focus, and how this final shape arose is of secondary significance. Nonetheless, the work (often described as "historical criticism" and "form criticism") of analyzing the processes and component parts of the evolution of the current canonical text still commands much attention.

To illustrate why such work still commands attention, we may focus briefly

on a pentateuchal problem that not only attracts scholarly research but is easily made apparent to any careful reader. The problem occurs in the book of Leviticus. Chapters 17–26 seem to comprise a unit unto itself, because their overriding concern is the laws by which Israel can keep itself holy. These chapters have, in further questions arise about where such materials came from and how they got inserted into Leviticus or the Pentateuch as a whole at this point. Norman K. Gottwald suggests a date of about 620 B.C.E. for the composition or collection of the Holiness Code,¹¹ which suggests that these materials antedated the priestly source (P), at least as the latter existed in final form. Because the Holiness Code certainly deals with matters of special interest to priests, we would assume that it came from priestly circles, and that assumption in turn reminds us that in considering the historical evolution of the Pentateuch we probably should reckon with interests and "schools" that themselves evolved over numerous generations. We could indicate many more historical questions that the Pentateuch suggests, and all of them would explain why scholars continue to probe and debate about the processes through which what we now hold in our hands got to this present shape.

THE PROPHETS

Jewish tradition divides this second section of the Hebrew Bible, which we have noted was by about 200 B.C.E. a collection considered normative for Jewish faith and so scriptural, into the "former" prophets and the "latter" prophets. In fact, the books grouped as former prophets (Joshua through 2 Kings) are historical works that biblical scholars tend to link with Deuteronomy and consider a single block. The latter prophets subdivide into the books of Isaiah, Jeremiah, and Ezekiel, which are lengthy and carry the prestige of being attributed to some of the greatest of Israel's visionaries, and the (shorter) books of "the twelve" (other visionaries). For all three subgroups — former prophets, major latter prophets, and the twelve — the literary judgment holds that what we now possess are composite works, from several hands and pieced together by editors different from the original sources.

We have mentioned the view that takes the present Deuteronomy as part of a larger historical writing. Sometimes scholars speak of "the Deuteronomist," meaning by this term the person or persons who shaped the materials we now find in the books Joshua through 2 Kings to express the theological judgment, found in Deuteronomy, that the misfortunes Israel had suffered throughout its history were punishments approved by God because of Israel's wrongdoing.¹² Another term, far from clearly distinguished from "the Deuteronomist," is "the Deuteronomistic history." This second term tends to refer to the framework in which the books Joshua through 2 Kings have been cast, and to the pattern of apostasy, punishment, conversion, and liberation that regularly unfolds in these books.¹³ This history is one of several that we find in the Hebrew Bible as a whole. In the Pentateuch, as we have seen, priestly writers gave their view of things past in the stratum called P, as did those responsible for J and E. In the Writings, as we see later, the Chronicler, as the person or persons responsible for 1 and 2 Chronicles (and perhaps also Ezra and Nehemiah) generally is called, offers still another view of the past. These several historical positions and narratives are neither flatly contradictory

nor completely agreed. Rather they overlap and turn aside and readjust one another, suggesting both slightly different sources (oral traditions, archives) and slightly different theological standpoints.

At any rate, when we survey the great variety of literary genres that are now represented in the Prophets—a variety at least as rich as what we find in the Pentateuch—we are counseled to suspect that a very complex editorial process lay between the origins of this second portion of Hebrew Scripture and what was basically settled upon as authoritative by 200 B.C.E. Some of the materials that may be the oldest parts of the prophetic materials, such as the Song of Deborah (Judges 5), may go back to about 1125 B.C.E.¹⁴ The sources of what became Deuteronomistic legal sections probably existed in first form by 900 B.C.E., and from that time until the end of the seventh century, when we may opine that materials now present in the block Joshua through Judges 1 merged with the Deuteronomistic historical materials collected in a first form of Deuteronomy-Kings, steadily recasting probably occurred. This meant reworking and editing sagas, legends, archival materials, and the like, that bore on the time of the judges, Saul, David, and Solomon. The “book of the law” supposedly discovered in the reign of King Josiah about 620 B.C.E. (see 2 Kings 22) is usually considered to have been some form of what became Deuteronomy. Eventually, this book was joined, with the block Genesis through Numbers to make the Torah—the first Scripture or collection of authoritative writings. Such an addition suggests both that Deuteronomy itself was held in great esteem and that the Deuteronomistic school had considerable influence.

The materials we now find in the latter prophets are not as old as the materials of the Deuteronomistic history. Much of what we find in the first part of the book of Isaiah (chapters 1–39) probably derives from the prophet of this name, who was active from about 740 to 701 B.C.E. The materials now found in Jeremiah 1–45 probably are similarly tied to the historical prophet whose name they bear, which would place them around 600 B.C.E. Some scholars postulate a Deuteronomistic edition of these Jeremiah materials around 535 and the addition of what we now find in Jeremiah 46–52 around 500. Similarly, what is now Isaiah 40–55 perhaps came about 150 years after Isaiah 1–39 (that is, from the time of the Exile), and Isaiah 56–66 came later still, perhaps from about 500. A last refinement of this view of the development of the book of Isaiah would place chapters 32–35 after 400 and chapters 24–27 as late as 225. Needless to say, there is no certainty in this matter, which means that virtually any hypothetical reconstruction will be attacked energetically.

In Ezekiel, the third major latter prophet, some portions of chapters 1–37 and 40–48 seem older than other portions, which suggests that a process of fairly consistent addition went on during the period from the oldest materials (perhaps 540 B.C.E.) to the period of the later materials in these blocks (about 400). Ezekiel 38–39 appears to have been added considerably later. The usual opinion concerning all three major latter prophets is that the oldest materials probably are the sayings put in the prophets’ mouths and the reports or biographical materials about them. In the case of Ezekiel, the cultic regulations also may be quite early.

The tendency in treatments of the twelve other prophets is to think of their materials as only having been grouped around 200 B.C.E. into the loose subcollection that all twelve comprise. In other words, the collection of the twelve was

virtually simultaneous with the (perhaps still fairly informal, though widely accepted) decision to accredit a second portion of writings as Scriptural. Within the block of the twelve, the oldest source seems to be Amos, and after him Hosea and Micah. Generally, the order in which the twelve are presented in the Hebrew Bible follows the chronology of when they lived and worked. Amos may be dated as early as 750, whereas Zechariah 9–14, which is probably the latest section in the materials of the twelve, perhaps stems from around 260. A good date for the book of Jonah, which differs from the others in being a short story (some would call it a novella, and still others, a parable), is around 400. Hosea and Micah both worked before the Exile, whereas Zephaniah, Nahum, and Habakkuk all seem to stem from right around the time of that victory of the Babylonians. The remaining books (Haggai, Zechariah, Joel, Obad, and Malachi) probably stem from the fifth century, after the return from the Exile.

Even though all of the twelve are short books, the regular tendency is for them, too, to be considered composite works rather than simple, integral creations. They derive from prophets who saw their own times in light of prior history, and so refer back to at least the early years of the divided monarchy. Many of them have been composed by disciples or later interested parties who would not have scrupled to reset the prophets’ oracles in light of subsequent events.

The time when the Prophets became canonical coincides with the Jews’ existing under threat of Hellenization. This threat is one reason why the Deuteronomistic history and the oracles of the latter prophets could have seemed especially significant. Postexilic Israel felt itself under siege and fighting for its cultural life. The remonstrations of the great prophets who had castigated the people for idolatry, as well as for injustice, and the similar dire warnings of the Deuteronomistic historians, who read past punishments as the just deserts of failure to obey the Mosaic laws, would have sounded very apt. This is not to deny that these materials already had a venerable status, nor that the “canonization” that gilded them around 200 B.C.E. could have been a quite informal affair—mainly a matter of ratifying what most people already felt. It is simply to try to relate the situation around 200 to the materials that then entered the authoritative listing and to muse about what in them might have been most appreciated.¹⁵

THE WRITINGS

We have noted that some of the pieces that comprise the third section of the canonical Hebrew Bible probably were enjoying full respect by 130 B.C.E., and that the view of the rabbis at Jamnia around 90 C.E. determined the final listing. As was true of Torah and the Prophets, the materials in the Writings exhibit a wide range of literary genres. Many of these materials also probably existed in first or rudimentary forms long before they were formalized in the period from the fourth century B.C.E. to the first century C.E. Among the oldest materials that got into the Writings are probably some of the hymns, laments, thanksgivings, and praises of God as the king of Israel that we find in the Psalms. These could derive from the united monarchy of David and Solomon and the cult of the original Temple. Equally old may be the first form of proverbial sayings, such as those we now find in Proverbs 10–22. Last, the story we now know as the book of Ruth bears some

similarities to the stories that have come down from the earliest, ancestral period, and some scholars now place it as early as the tenth century B.C.E.¹⁶

By the seventh century, at least several of the collections of Psalms we now find mentioned in that work (e.g., the psalms of David, Asaph, and Korah) probably existed. From the eighth century, such proverbs as those we find in Proverbs 25–29 were circulating. At places (for example, Proverbs 22:17–24) scholars can detect Egyptian influence, which may also go back to the eighth century. The earliest parts of Job (1–2, 42:7–17) could come from eighth-century folk literature, but the mid-sixth century seems the best time for such didactic poetry as Job 32–37. The materials of Job 3–31, and 38–42:6 (hymnic songs, laments, and disputes) probably came only slightly earlier. The end of the sixth century (perhaps 520) is a probable dating for Lamentations, and the latest materials in the Psalms, Proverbs (such as 1–9), Ruth, and the Song of Songs take us to around 400. The historical sources upon which the Chronicler drew no doubt existed by shortly after 500, because much in them is identical with what now appears in the books of Samuel and Kings, which existed in nearly final form then. The lists that we find in Chronicles and Ezra-Nehemiah may be dated to about 460, whereas the memoirs of Ezra and Nehemiah probably were in existence only slightly later, perhaps by 440. At any rate, the final version of Chronicles, Ezra, and Nehemiah can be dated to the early fourth century, say 380 B.C.E. Later comes Qoheleth (Ecclesiastes), in view of the peculiar vocabulary, which seems much influenced by Persian, and also in view of the Greek influences. The book of Daniel appears determined by the outrages of Antiochus IV Epiphanes in 167, but the stories we now find in chapters 1–6 may be somewhat earlier, although still after the return from exile. The date for the book of Esther, which is perhaps best described as a novella, depends on whether we are stressing the sagas or legends that lie at its base or the final version in which we now have the whole. The basis for the stories would seem to lie in the later Persian period (400–332), and the final version could be as late as 115 B.C.E.

What stands out when we survey the Writings is the disparate character of the materials that were gathered in this third section of Scripture. It seems that these were expressions of praise, wisdom, memory, revelation, and the like that the rabbis felt bound to hold onto and grant authoritative, sacral status. One great influence in the Persian period, during which the bulk of the materials now in the Writings appear to have gained at least a penultimate form (say, by 380 B.C.E., and thinking of 130 B.C.E., the date we have previously used, as a time when most were in virtually final form), was the desire to reconstitute Israel as a liturgically and ethnically pure community that could resist submergence among its neighbors. We see this motivation quite clearly in Ezra and Nehemiah, and it seems to lie behind the Chronicler's history of the Davidic line, which served as the paradigm for how Israel was to think about its future success and failure. Another strong influence surely was the wisdom movement. If Ezra-Nehemiah suggests the motivation for collecting the Psalms, the Wisdom movement suggests the motivation for organizing Proverbs, Job, and Qoheleth. Ruth and Esther portrayed valiant women, one a virtuous foreigner and the other an Israelite patriot. Together they project a balanced, indeed a quite sophisticated, statement about how postexilic Israelites ought to think about the Gentiles. Daniel combines both prophetic and

wisdom motifs, but the Song of Songs is something of an anomaly, probably finally accepted into the canon because its (originally quite nonreligious) love poetry could serve as a metaphor for the covenant between Israel and God.¹⁷

The canonization of the last portion of Scripture, and the organization of the whole, provided a final opportunity to set what Torah, in the sense of the first written form of God's Teaching or Guidance, was to convey. The Pentateuch, which tradition tied closely to Moses, always was the most authoritative part of Torah, and the Prophets had more esteem than the Writings. But the combined effect of the three portions was to give Israel a rich heritage. The overlapping and variations in the books suggested that Torah is living and untidy, rather than static and unmythical. When the rabbis later spoke of oral tradition, and then developed such collections of written teachings as the Mishnah and the Talmud, they could justify the overspilling, variegated character of these other forms of Torah by saying that the Bible itself was organic and internally argumentative, rather than a precise blueprint that gave all the details and allowed no room for debate.

GLOSSARY

Canon A list or body of writings that is considered scriptural. The canonization of the Hebrew Scriptures dates from 80 C.E. to 110 C.E.

Covenant The semicontractual bond between Israel and Yahweh such that Israel would be his people and he would be their God.

Deuteronomist (D) Concerning the history or theology of the Book of Deuteronomy.

Deuteronomistic history The narrative that spans from the Book of Deuteronomy through the Books of Kings.

Elohist (E) The source, found in Genesis through Numbers, that calls God Elohim. The Elohist stems from the eighth or ninth century B.C.E. and supplements the Yahwist in the light of pre-Mosaic theology.

Hellenism The cultural ideals, derived from Alexander the Great, that dominated the Near East and Eastern Europe in the late centuries B.C.E. and the early centuries C.E.

Mishnah Code of Jewish law (interpretations of the oral Torah) formally promulgated around 200 C.E.

Talmud Primary source of Jewish law and rabbinic learning; Mishnah plus Gemara (comments on the Mishnah).

YHWH The most important personal name for God in the Hebrew Bible. Usually it was represented by the four consonants YHWH but in speech was replaced by Adonai (Lord).

Yahwist (J) The oldest source in the books Genesis through Numbers, characterized by its use of the name Yahweh (Jahweh in German) for God and dating to the tenth century B.C.E.

STUDY QUESTIONS

1. What are the most important events associated with Abraham, Moses, and David?
2. How does the Bible view the period from Rehobam to the fall of Judah?
3. What does the contrast between Genesis 1–11 and Genesis 12–50 suggest about the composition of the Pentateuch?
4. Why did the five books of Moses become the preeminent part of Torah?
5. Explain the relation between the Deuteronomistic history and the former prophets, etc.
6. How does the book of Isaiah illustrate the composite character of prophetic authorship?
7. How do the Exile and the problems of the postexilic Jewish community color Chronicles, Ezra, and Nehemiah?
8. Where have Jewish interests in wisdom left their greatest impact?
9. At what approximate dates were the Torah, the Prophets, and the Writings, respectively, canonized?

NOTES

1. See J. Maxwell Miller, "Israelite History," in *The Hebrew Bible and Its Modern Interpreters*, eds. Douglas A. Knight and Gene M. Tucker. Philadelphia: Fortress, 1985, pp. 1–30.
2. See William G. Dever, "Syro-Palestinian and Biblical Archeology," in *The Hebrew Bible and Its Modern Interpreters*, pp. 31–74. See also Michael Grant, *The History of Ancient Israel*. New York: Charles Scribner's Sons, 1984, pp. 7–11.
3. See J. J. M. Roberts, "The Ancient Near Eastern Environment," in *The Hebrew Bible and Its Modern Interpreters*, pp. 75–121. See also Ancient Near Eastern Texts Relating to the Old Testament, 3rd ed., ed. James B. Pritchard. Princeton: Princeton University Press, 1968.
4. Grant, *The History of Ancient Israel*, p. 11.
5. See Norman K. Gottwald, *The Tribes of Yahweh: A Sociology of the Religion of Liberated Israel*. Maryknoll, N.Y.: Orbis Books, 1979.
6. See Norman K. Gottwald, *The Hebrew Bible: A Socio-Literary Introduction*. Philadelphia: Fortress, 1985, pp. 272–73.
7. A good general source is *Israel's Prophetic Tradition*, eds. R. Cozzins, A. Phillips, and M. Knibb. Cambridge: Cambridge University Press, 1982.
8. See Christian E. Hauer and William A. Young, *An Introduction to the Bible*. Englewood Cliffs, N.J.: Prentice-Hall, 1986, p. 9. See also Gottwald, *The Hebrew Bible*, especially pp. 79–130. Our treatment of the history of the three portions of Scripture is heavily indebted to both Gottwald and the many relevant articles in *Harper's Bible Dictionary*, ed. Paul J. Achtemeier. San Francisco: Harper & Row, 1985.
9. See Gottwald, *The Hebrew Bible*, p. 104.
10. See Douglas A. Knight, "The Pentateuch," in *The Hebrew Bible and Its Modern Interpreters*, pp. 263–96.
11. See Gottwald, *The Hebrew Bible*, p. 104.
12. See Kent H. Richards, "Deuteronomist," in *Harper's Bible Dictionary*, p. 219.
13. See Kent H. Richards, "Deuteronomistic Historian," in *Harper's Bible Dictionary*, p. 219.
14. See J. Cheryl Exum, "Deborah," in *Harper's Bible Dictionary*, p. 214.

15. See Peter R. Ackroyd, "The Historical Literature," and Gene M. Tucker, "Prophecy and the Prophetic Literature," in *The Hebrew Bible and Its Modern Interpreters*, pp. 297–323 and 325–68.
16. See Edward F. Campbell and Paul J. Achtemeier, "Ruth," in *Harper's Bible Dictionary*, p. 886.
17. See James L. Crenshaw, "The Wisdom Literature," Erhard S. Gerstenberger, "The Lyrical Literature," Susan Niditch, "Legends of Wise Heroes and Heroines," and Paul D. Hanson, "Apocalyptic Literature," in *The Hebrew Bible and Its Modern Interpreters*, pp. 369–407, 429–44, 445–63, and 465–88.

CHRONOLOGY of *Eretz Israel*

Headings of relevant dictionary entries are in all capital letters here.

- c.17th Century BC The period of the Patriarchs of Judaism: ABRAHAM, Isaac, Jacob.
- c.1250-1210 BC The Exodus of the Jews from Egypt; wandering in the desert of SINAI and the conquest of CANAAN under Joshua.
- c.1020-1004 BC KING SAUL. Establishment of the Israelite kingdom.
- c.1004-965 BC KING DAVID. Consolidation and expansion of the kingdom.
- c.965-928 BC KING SOLOMON. The Temple is built in JERUSALEM.
- c.928 BC Division of the state and the establishment of Kingdoms of JUDAH and Israel.
- c.722 BC Assyrian conquest of SAMARIA, Kingdom of Israel; large number of Jews exiled.
- c.586 BC JERUSALEM is conquered and the Temple is destroyed. Mass deportation of Jews in the Babylonian captivity.
- c.520-515 BC The Temple is rebuilt.
- c.167-160 BC Hasmonean rebellion under Judah Maccabee.

- 164 BC JERUSALEM is liberated and the Temple is rededicated.
- 37-4 BC Reign of Herod.
- c.19 BC The Temple is rebuilt.
- 66 AD Jewish revolt against Rome.
- 70 Siege of JERUSALEM. Destruction of the Temple by Romans. Direct Roman rule is imposed until 395.
- 73 Fall of MASSADA.
- 132-135 BAR KOCHBA WAR.
- 395-638 Byzantine rule.
- 638 Arab Muslim armies conquer JERUSALEM.
- c. 636-1072 Arab rule.
- 1072-1099 Seljuq rule.
- 1099 JERUSALEM captured by the Crusaders.
- 1099-1291 Crusader rule with interruptions.
- 1187 JERUSALEM is captured by Saladin.
- 1291-1516 Mameluke rule.
- 1517-1917 Ottoman Turkish rule.
- 1878 PETAH TIKVA is founded.
- 1882-1903 First ALIYA.
- 1882 HIBBAT ZION MOVEMENT started. RISHON LEZION is founded.

- 1894 DREYFUS Trial in France.
- 1896 Publication of *DER JUDENSTAAT* by THEODOR HERZL.
- 1897 First (WORLD) ZIONIST CONGRESS is held in Basle, Switzerland. The WORLD ZIONIST ORGANIZATION is established.
- 1901 JEWISH NATIONAL FUND is established.
- 1904 HERZL dies.
- 1904-1914 Second ALIYA.
- 1909 The KIBBUTZ of DEGANIA is founded. TEL AVIV is established.
- 1917 The British army captures JERUSALEM.
- November 2 The BALFOUR DECLARATION is issued.
- 1919-1923 Third ALIYA.
- 1920 The BRITISH MANDATE FOR PALESTINE is granted at San Remo although it is not formalized until 1922. HERBERT SAMUEL is appointed High Commissioner for PALESTINE. The HISTADRUT and HAGANA are founded.
- 1921 The MOSHAV of NAHALAL is founded.
- 1924-1931 Fourth ALIYA.
- 1925 HEBREW UNIVERSITY is inaugurated on MT. SCOPUS, JERUSALEM.
- 1929 Arab riots take place in JERUSALEM and massacres occur in HEBRON and SAFED.

- 1932-1938 Fifth ALIYA.
- 1935 The REVISIONIST movement, headed by VLADIMIR ZEEV JABOTINSKY, secedes from the WORLD ZIONIST ORGANIZATION and establishes the NEW ZIONIST ORGANIZATION.
- 1947 Great Britain turns the PALESTINE issue over to the United Nations. The UNITED NATIONS SPECIAL COMMITTEE ON PALESTINE examines the problem and recommends solutions.
- November 29 The United Nations General Assembly adopts a resolution providing for an independent Jewish state in PALESTINE to be united economically with an independent Arab state. An international regime is to be established in JERUSALEM.
- 1948 May 14 Proclamation of the independence of the State of Israel.
- May 15 The BRITISH MANDATE FOR PALESTINE is terminated; Arab armies of Egypt, Iraq, Jordan, Lebanon, and Syria invade and the first Arab-Israeli War (Israel's WAR OF INDEPENDENCE) officially begins. The United States and the Soviet Union recognize Israel.
- June 11 The first truce in the Arab-Israeli hostilities begins.
- July 8 The truce ends.
- July 18 The second truce begins.
- October 15 The truce ends.
- 1949 January 25 Election for the First KNESSET.
- February 16 CHAIM WEIZMANN is elected the first PRESIDENT of Israel.
- February 24 The ARMISTICE AGREEMENT with EGYPT is achieved.
- March 8 The first session of the KNESSET begins in TEL AVIV.
- March 10 The first regular GOVERNMENT is established under DAVID BEN-GURION as Prime Minister.
- March 23 ARMISTICE AGREEMENT with Lebanon.
- April 3 ARMISTICE AGREEMENT with Jordan.
- May 11 Israel becomes a member of the United Nations.
- July 20 ARMISTICE AGREEMENT with Syria.
- September 12 Compulsory Education Law passed.
- November 2 The WEIZMANN INSTITUTE OF SCIENCE is inaugurated.
- December 13 A resolution to transfer the KNESSET and the GOVERNMENT to JERUSALEM is adopted.
- December 26 The KNESSET session resumes in JERUSALEM.
- 1950 January Egyptians occupy the islands of TIRAN and Sanafir at the southern entrance to the GULF OF AQABA, thus blocking passage to the Israeli port of EILAT.
- January 4 The KNESSET ratifies a GOVERNMENT statement opposing the internationalization of JERUSALEM.

- June 13 The KNESSET adopts a resolution on the manner in which a CONSTITUTION for the state is to be devised.
- July Beginning of large-scale immigration to Israel from Iraq.
- July 5 The LAW OF RETURN, confirming the right of every Jew to settle in Israel, is passed.
- September 24 The airlift of Jews from Yemen to Israel is concluded.
- 1951 March Israel launches a three-year plan to drain the HULEH swamps for irrigation and for generation of hydroelectric power.
- July The airlift of Jews from Iraq to Israel is completed.
- July 20 King Abdullah of Jordan is assassinated, ostensibly because of negotiations with Israel.
- July 30 Election for the Second KNESSET.
- August 14 The 23rd (WORLD) ZIONIST CONGRESS opens in JERUSALEM.
- August 20 The Second KNESSET opens.
- September 1 The United Nations Security Council condemns Egyptian anti-Israel blockade in Suez Canal.
- 1952 November 9 President CHAIM WEIZMANN dies.
- December 8 YITZHAK BEN ZVI is elected the second President of Israel.
- 1953 September 2 Israel initiates the second phase of the Jordan Development Plan.

- October 14 ISRAEL DEFENSE FORCES (IDF) troops carry out a reprisal raid against the Jordanian village of Qibya.
- 1954 January MOSHE SHARETT becomes Prime Minister.
- June 2 HEBREW UNIVERSITY dedicates its new campus in JERUSALEM.
- July 19 The Yarkon-Negev pipeline, to irrigate 25,000 acres in the NEGEV, is opened.
- September 28 Egypt seizes the *Bat Galim*, an Israel-flag merchant vessel, at Suez when it attempts to transit the Suez Canal, and its crew is imprisoned.
- October 12 Thirteen Jews are indicted in Egypt on charges of espionage.
- 1955 July 26 Election for the Third KNESSET.
- August 15 The Third KNESSET opens. DAVID BEN-GURION becomes Prime Minister.
- February Egyptian fedayeen intensify operations against Israel.
- September 27 Premier Gamal Abdul Nasser of Egypt signs an agreement with Czechoslovakia to obtain vast quantities of arms.
- October 3 Czechoslovakia announces confirmation of an arms deal with Egypt. Later it is revealed to be a Soviet-Egyptian transaction.
- 1956 April 24 The 24th (WORLD) ZIONIST CONGRESS opens in JERUSALEM.
- July 26 Egyptian President Gamal Abdul Nasser announces the nationalization of the Suez Canal Company.

October 29

Israel moves against Egyptian fedayeen bases and prepares for attack in the SINAI PENINSULA to eliminate commando bases.

November 5

France and the United Kingdom invade the Suez Canal Zone.

November 6

Israel announces acceptance of a ceasefire in the SINAI PENINSULA.

November 7

Egypt, France, and the United Kingdom accept the ceasefire.

December 22

Anglo-French troops complete their withdrawal from the Suez Canal Zone.

1957

January 22

Israel evacuates SINAI and the GAZA STRIP. The United Nations Emergency Force is established.

Israel evacuates all of SINAI except GAZA and SHARM EL-SHEIKH.

March 1

Israel agrees to evacuate GAZA and SHARM EL-SHEIKH.

March 8

UNEF forces take over from Israel the garrisoning of SHARM EL-SHEIKH and the administration of the GAZA STRIP.

March 25

The first large vessel arrives at the Israeli port of EILAT.

March 29

Convoy traffic resumes through the Suez Canal.

October 31

The Arid Zone Research Institute opens in BEERSHEVA.

1958 January 16

The BEERSHEVA-EILAT highway, Israel's "dry-land Suez Canal," opens.

December 4

The cornerstone of the new KNESSET building is laid.

1959 November 2

Election for the Fourth KNESSET.

November 18

Israeli Finance Minister LEVI ESHKOL announces that diversion of water from the JORDAN RIVER for irrigation purposes had become a priority project for Israel.

November 30

The Fourth KNESSET opens.

1960 February 1

Israeli and Syrian forces clash in the demilitarized zone.

March

Prime Minister BEN-GURION visits the United States and Great Britain.

March 11

TEL AVIV celebrates its jubilee.

April 26

Israel's National Water Council approves a plan for laying a giant conduit to carry water from the SEA OF GALILEE to southern Israel.

May 23

ADOLF EICHMANN is kidnapped from Argentina for trial in Israel.

1961 August 15

Election for the Fifth KNESSET.

April 11

The EICHMANN Trial opens in JERUSALEM.

July 5

Israel launches its first meteorological space rocket.

July 30

The cornerstone of the deep-sea port of ASHDOD is laid. The millionth immigrant since the establishment of the state arrives.

September 4

The Fifth KNESSET opens.

1962 May 31

ADOLF EICHMANN is executed.

- June 30 Ten years of activities of the United States Operations Mission in Israel are completed, both governments agreeing that in view of Israel's progress, no special body is needed to administer US technical aid.
- September 27 The Foreign Ministry announces that the United States has agreed to supply Israel with Hawk ground-to-air missiles for defense.
- October 30 YITZHAK BEN ZVI is re-elected for a third term as PRESIDENT of Israel.
- November 21 The new town of ARAD in the eastern NEGEV is officially inaugurated.
- 1963 March 20 The KNESSET calls upon the Bonn Government to terminate the activities of German scientists in Egypt.
- April 18 Work begins on construction of Carmiel, a new town in GALILEE.
- April 23 President YITZHAK BEN ZVI dies.
- May 21 ZALMAN SHAZAR is elected by the KNESSET as Israel's third PRESIDENT.
- June 16 DAVID BEN-GURION resigns from his post as Prime Minister and Minister of Defense.
- June 26 A new government, with LEVI ESHKOL as Prime Minister, takes office.
- July 11 *Shalom*, Israel's largest passenger liner, is launched in France.
- October 21 Prime Minister LEVI ESHKOL announces far-reaching relaxations of military government restrictions on ARABS IN ISRAEL.

- 1964 January 1 YITZHAK RABIN becomes Chief of Staff of the ISRAEL DEFENSE FORCES.
- January 5 Pope Paul VI begins a pilgrimage to Christian holy sites in Israel.
- 1965 November 2 Election for the Sixth KNESSET.
- November 22 The Sixth KNESSET opens.
- 1966 November 12 An Israeli patrol car detonates a land mine near the Jordan frontier, killing three soldiers and injuring six. Israel complains to the United Nations Security Council.
- November 13 Israeli forces launch an attack on the Jordanian village of Samu.
- 1967 April 7 During an air clash six Syrian MIG 21s are shot down by Israeli planes.
- May 15 The United Arab Republic puts its forces on a state of alert and begins extensive redeployment of military units.
- May 18 The United Arab Republic asks the United Nations to remove UNEF from the Egypt-Israel armistice line and the United Nations complies. Israel announces that it is taking "appropriate measures" in response to the UAR build-up in the SINAI PENINSULA.
- May 22 UAR President Gamal Abdul Nasser announces an Egyptian blockade of the GULF OF AQABA, cutting off Israel's access to the Red Sea through the port of EILAT.
- May 24 Jordan announces it has given permission for Iraqi and Saudi Arabian forces to enter Jordan and that general mobilization in Jordan has been completed.

- June 1 Prime Minister LEVI ESHKOL forms a broadly based "NATIONAL UNITY GOVERNMENT" in which former Chief of Staff MOSHE DAYAN becomes Minister of Defense.
- June 5 Hostilities commence between Israel and the Arab states in the third Arab-Israeli (SIX DAY) WAR.
- June 6 The UAR closes the Suez Canal to all shipping. The UAR breaks relations with the United States over allegations of US support for Israel in the war.
- June 7 The Jordanian and Israeli Governments accept the United Nations call for a cease-fire. At the conclusion of hostilities, the Israelis had established themselves at the Jordan River and had control of the WEST BANK.
- June 8 A ceasefire goes into effect between the UAR and Israel. Israeli forces had occupied the GAZA STRIP and the SINAI PENINSULA.
- June 10 The USSR breaks diplomatic relations with Israel. Other Eastern European countries, except Rumania, subsequently follow suit.
- June 11 A ceasefire goes into effect between Israel and Syria. The Israelis had penetrated beyond the former demarcation line, establishing themselves on the GOLAN HEIGHTS.
- June 12 In a policy speech to parliament, Israeli Prime Minister LEVI ESHKOL declares that Israel could not return to the prewar situation and demands that the Arabs make peace with Israel.
- June 28 The Israeli Minister of the Interior announces new municipal boundaries for JERUSALEM, in accordance with enabling legislation passed the previous day by the KNESSET; former Jordanian-held Jerusalem is included within the new municipal jurisdiction.
- July 3 Israel announces a plan for the return of refugees from the 1967 war.
- October 21 The Israeli destroyer *Eilat* is sunk by UAR patrol boats off the SINAI coast. In reprisal, on October 24, Israel shells Suez and its oil refineries.
- November 22 UNITED NATIONS SECURITY COUNCIL RESOLUTION 242 is adopted.
- 1968 December 26 Arab fedayeen, who had just arrived from Beirut, attack an EL AL plane at Athens airport.
- December 28 Israeli helicopter-borne commandos attack Beirut airport.
- 1969 The WAR OF ATTRITION (the fourth Arab-Israeli War) begins along the Suez Canal. LEVI ESHKOL dies; GOLDA MEIR becomes Prime Minister.
- October Election for the Seventh KNESSET.
- 1970 August The WAR OF ATTRITION is ended by a cease-fire.
- 1973 April EPHRAIM (KATCHALSKI) KATZIR is elected PRESIDENT.
- October The fifth Arab-Israeli (YOM KIPPUR) WAR.

- November The AGRANAT COMMISSION established.
- December Election for the Eighth KNESSET.
- 1974 January EGYPT-ISRAEL DISENGAGEMENT AGREEMENT is signed.
- April GOLDA MEIR resigns; YITZHAK RABIN becomes Prime Minister.
- May Israel and SYRIA conclude a DISENGAGEMENT AGREEMENT.
- 1975 EGYPT and Israel sign a Disengagement agreement (SINAI II ACCORDS).
- 1976 July Israeli commandos free hostages at ENTEBBE AIRPORT, Uganda.
- 1977 April RABIN resigns as Prime Minister. SHIMON PERES is selected as LABOR PARTY leader.
- May Election for the Ninth KNESSET. LIKUD, under the leadership of MENACHEM BEGIN, emerges as the largest party.
- June BEGIN forms the government coalition with himself as Prime Minister.
- November President ANWAR SADAT of EGYPT announces to the Egyptian National Assembly his willingness to visit Israel to discuss peace; the Israeli KNESSET overwhelmingly approves an invitation to Sadat. Sadat arrives in JERUSALEM and addresses the Israeli Knesset. Negotiations begin.
- December 13 The Cairo Conference opens.
- December 25-26 The Ismailia Conference takes place.
- 1978 YITZHAK NAVON is elected PRESIDENT.
- March Following an attack on an Israeli bus, Israel launches OPERATION LITANI against Palestinian bases in LEBANON.
- May The UNITED STATES Congress approves a weapons package for Israel, Egypt, and Saudi Arabia.
- June Israel completes the withdrawal of its armed forces and UNIFIL takes up positions in southern LEBANON.
- July 18-19 The Leeds Castle Conference takes place.
- September SADAT, BEGIN, and CARTER meet at the Summit at Camp David, Maryland. The CAMP DAVID ACCORDS are signed on the 17th.
- October Egypt and Israel begin peace negotiations at Blair House in Washington to implement the CAMP DAVID ACCORDS.
- 1979 March 26 The EGYPT-ISRAEL PEACE TREATY is signed in Washington.
- May 25 Israel begins withdrawal from the SINAI PENINSULA; Egypt and Israel begin discussion of autonomy issues.
- 1980 February EGYPT and Israel exchange ambassadors.
- July 30 The KNESSET adopts a BASIC LAW reaffirming united JERUSALEM as Israel's capital.
- 1981 June Israel destroys the Osirak nuclear reactor near Baghdad.
- June 30 Election for the Tenth KNESSET. LIKUD

secures the largest number of seats. A BEGIN coalition government secures a vote of confidence from the Knesset in August.

October 6 President SADAT is assassinated.

November 30 The UNITED STATES and Israel sign a MEMORANDUM OF UNDERSTANDING on Strategic Cooperation.

December Israel extends its "law and jurisdiction" to the GOLAN HEIGHTS.

1982 April Israel completes its withdrawal from the SINAI PENINSULA and returns it to Egypt.

June WAR IN LEBANON (Operation Peace for Galilee). Israel launches an attempt to destroy PLO bases in LEBANON on June 6.

September 1 UNITED STATES President Ronald Reagan outlines his "fresh start" initiative for peace in the Middle East.

September Bashir Gemayel, president-elect of LEBANON, is assassinated. Massacres take place at the SABRA AND SHAATILA REFUGEE CAMPS. The KAHAN COMMISSION is established to inquire into the massacres.

1983 February The KAHAN COMMISSION reports its findings. ARIEL SHARON resigns as Defense Minister and is replaced by MOSHE ARENS.

March CHAIM HERZOG is elected PRESIDENT.

May 17 Israel and Lebanon sign an agreement concluded with the assistance of United

States Secretary of State George Shultz. Lebanon abrogates the agreement in March 1984.

September MENACHEM BEGIN resigns as Prime Minister.

October YITZHAK SHAMIR forms a new government and takes office as Prime Minister.

1984 July Election for the Eleventh KNESSET.

September A GOVERNMENT OF NATIONAL UNITY is formed with SHIMON PERES as Prime Minister and YITZHAK SHAMIR as alternate Prime Minister and Foreign Minister. The mass immigration of Ethiopian Jews (FALASHAS) to Israel in OPERATION MOSES takes place.

1985 July The ISRAELI DEFENSE FORCES completes its withdrawal from LEBANON. A security zone is established in southern Lebanon.

September 11-12 Prime Minister SHIMON PERES and President Hosni Mubarak hold a summit meeting in Egypt.

1986 October The NATIONAL UNITY GOVERNMENT ROTATION shifts SHAMIR to the position of Prime Minister and PERES to the post of Foreign Minister.

1987 December An Arab uprising (INTIFADA) in the WEST BANK and the GAZA STRIP challenges Israel's authority in the territories.

1988 Israel launches a space satellite.

November Election for the Twelfth KNESSET. The PALESTINE National Congress (PNC)

- meeting in Algiers declares an independent Palestinian state.
- December 22 Prime Minister YITZHAK SHAMIR presents his coalition government to Parliament. It is approved by a vote of 84 to 19 with three abstentions.
- 1989 May 14 The CABINET formally approves an Arab-Israeli peace initiative.
- November Prime Minister SHAMIR visits the UNITED STATES and meets with President George Bush to discuss the peace process.
- 1990 March 13 Prime Minister YITZHAK SHAMIR dismisses Deputy Prime Minister SHIMON PERES and the other LABOR PARTY cabinet ministers resign.
- March 15 The KNESSET passes a motion of no-confidence in the government led by YITZHAK SHAMIR by a vote of 60 to 55.
- April 26 LABOR PARTY leader SHIMON PERES returns the mandate to form a government to President CHAIM HERZOG after failing in his efforts.
- April 27 Acting Prime Minister YITZHAK SHAMIR accepts the mandate to form a new government.
- June 11 The KNESSET approves YITZHAK SHAMIR's government composed of LIKUD and right-wing and religious parties.
- September 30 Consular relations are reestablished between Israel and the SOVIET UNION.
- November 5 RABBI MEIR KAHANE, leader of the KACH party, is assassinated in New York.
- November 16 AGUDAT ISRAEL joins the coalition government of Prime Minister SHAMIR.
- November 25 The cabinet approves Gen. EHUDD BARAK to replace Lt. Gen. DAN SHOMRON as Chief of Staff of the IDF when Shomron's tenure ends in April 1991.
- 1991 February 3 REHAVVAM ZEEVI of MOLEDET joins the CABINET as Minister Without Portfolio.
- October 18 Israel and the SOVIET UNION restore diplomatic relations.
- October 30 Peace conference organized by the United States and the SOVIET UNION meets in MADRID, Spain.
- December 4-18 Peace talks between Israel and Arab delegations take place in Washington, DC. Numerous topics are on the agenda, with disagreement on where and when to reconvene a major issue.
- 1992 January 13 Negotiations between Israel and the Jordanian-Palestinian delegation resume in Washington.
- January 28-29 Broader Middle Eastern regional issues are discussed at a conference convened in Moscow. States from both inside and outside of the Middle East meet to discuss regional issues such as economic development, arms control, water resources, and refugees.