PARSHAS SHEMOS

PEREK ALEPH

The Jews in Egypt

* Aleph: Hashem counted Bn”i in their life and death just like stars which are sent out and brought back in by name
* Hay: Yosef was in Mitzraim, yet he still remained a Tzadik
* Zayin: Bn”i had 6 kids at one time 🡪 שהיו יולדות ששה בכרס אחד
* Ches: A new king arose OR his decrees were new
* Yud Bais: The more the Egyptians made Bn”i suffered, the more Hashem made them multiply
* Tes Vav: Shifrah –this is Yocheved who beautified the children
* Puah –this is Miriam who would sooth the crying babies.
* Yud Zayin: Yocheved and Miriam supplied the children with food and water (kept them alive)
* Chof Aleph: Yocheved merited houses of Kohanim and Leviim to come from her, and Miriam merited houses of kingship.
* Chof Bais: It was also decreed that the Egyptians must throw their baby boys into the Nile as well because the stargazers weren’t sure if the redeemer was Jewish or Egyptian.

PEREK BAIS

Moshe’s Birth

* Aleph: He (Amram) was divorced from her because of Pharaoh’s decree, and now he remarried her (Yocheved). And it says “and a man went,” meaning he followed the advice of his daughter who said “your decree is worse than that of Pharaoh, his is just against the boys but you are not even allowing girls to come into the world” so he went back to marry her.

And she looked young even though when Moshe was born she was 130 🡪 she was born as they were entering Egypt, the Jews were in Egypt for 210 years and Moshe was 80 when they left: 130+80=210

* Bais: He (Moshe) was good- when he was born the whole house filled with light (know Hebrew phrase: כשנולד...)
* Gimmel: Moshe was born after 6 months and a day –she was able to hide him for three months before the Egyptians came to check
* The basket had tar on the outside and clay on the inside so that the Tzadik- Moshe- would not have to smell the tar.
* Hay: Basya sent her maidservant to get the basket OR her arm. “Her arm” is written with a Dagesh teaching us that it stretched to reach the basket
* Vav: According to Pshat she saw the child but according to midrash she saw the Shchina with the child
* Moshes voice was like that of a youth.
* Zayin: Moshe refused to nurse from the Egyptian women because in the future he would speak to the Shchina
* Yud Aleph: It repeats the fact that Moshe grew up- first is referring to physical stature, and second refers to rank since Pharaoh appointed Moshe over his household
* Moshe focused his mind and heart to be distressed over Bnei Yisrael’s suffering.
* The Egyptian taskmasters would awaken the Jewish taskmasters at the crowing of the rooster
* The Jewish man was the husband of Shlomit bat Divri and the Egyptian man liked her so he took the Jewish man out of his house at night and had relations with his wife (she thought it was her husband) when the Egyptian realized the Jewish man figured out what had happened, the Egyptian started hitting and intimidating him throughout the day.
* Yud Bais: Moshe saw that none of the descendants of this Egyptian man would convert.
* Yud Gimmel: the two men were Dasan and Aviram – the ones that left over man against Hashem’s command
* They were quarrelling
* Even though he didn’t hit, he’s called a Rasha because he lifted his hand with the intent to hit his fellow.
* Your fellow= a wicked one like yourself
* Yud Daled: Moshe killed the Egyptian by uttering Hashem’s secret name

Moshe flees to Median

* Tes Vav: Dasan and Aviram told Pharaoh that Moshe killed the Egyptian
* The executioner tried to kill Moshe but the sword had no effect on him.
* Moshe settled 🡪 spent a considerable amount of time in Median
* Moshe sat at the well because he learned from Yaakov who found his wife by sitting at a well.
* Tes Zayin: Yisro was a leader in Median but he dissociated himself with idols so he was banned.
* The troughs- the channels of running water that were made in the ground

PEREK GIMMEL

Hashem reveals Himself to Moshe

* Aleph: Moshe took his sheep into the desert so they shouldn’t graze from people’s lands –steal
* Bais: Specifically a thorn bush to show that עמו אנכי בצרע
* Yud Daled: Hashem said that Moshe should tell the Jews that “I shall be what I shall be” sent him 🡪 He’ll be with them in all future troubles as well but Moshe asked why should he mention future hardships? So Hashem said “ok, say that ‘I shall be’ sent you”
* Tes Zayin: “Elders” refers to the judges of the Yidden, not old people in general because it would be impossible for Moshe to gather all the old people -600,000
* Yud Ches: The Egyptians will listen to you if you use this wording because it’s been passed on since Yaakov that with these words the Jews will be redeemed.

PEREK DALED

* Gimmel: By transforming Moshes stick into a snake, Hashem hinted that he spoke Loshon Hara about Bn”i (saying that they won’t listen to him) thereby taking on the craft of the snake תפש אומנותו של נחש
* Vav: This sign also hinted to Moshe speaking Loshon Hara –he got Tzoraas just like Miriam did when she spoken Loshon Hara.
* Zayin: Good comes faster than bad, Moshe’s hand was healed while it was still inside his garment, but the Tzoraas came only after he withdrew his hand.
* Tes: First Hashem let out His anger on the Nile since the Egyptians served it (it sustained them).
* Yud Gimmel: Moshe is telling Hashem to send his usual messenger- Send Aaron. OR, send the one you wish to send since Moshe will not be the ultimate redeemer.
* Yud Daled: Aaron will not resent Moshe because of his ascending greatness –from this he merited to wear the Choshen which is placed over the heart.

Moshe returns to Egypt

* Yud Ches: Moshe goes to ask Yisro permission to leave, because he promised he wouldn’t leave without permission.

And Yisro had 7 names:

1. רעואל
2. יתר
3. יתרו
4. קיני
5. חובב
6. חיבר
7. פוטיאל

* Yud Tes: Dasan and Aviram lost all their possessions and so they were considered dead.
* Chof: This was Avraham’s donkey and will be the one that Moshiach will ride on🡪 עני ורוכב על חמור
* Chof Daled: The Malach wanted to kill Moshe because he had not circumcised his son Eliezer. Rabbi Yose says that it’s a danger for a newborn that is circumcised to travel before three days and Hashem told Moshe to leave right away and he was punished because he busied himself with making arrangements at the inn before doing the Bris. An angel took on the form of a serpent and swallowed Moshe from head down to waist and then from feet up to waist and Tzipporah understood that this is because he delayed in the circumcision.

PEREK HAY

Moshe and Aaron in Pharaoh’s House

* Daled: Pharaoh tells Moshe and Aaron to go attend to their housework because enslavement was not imposed on Shevet Levi. We know this because Moshe and Aaron came as they pleased without asking permission.
* Vav: The taskmasters (נגשים) were Egyptians that were in charge of the Jewish guards (שוטרים) who supervised the workers
* Yud Daled: The Jewish guards took pity on the workers and didn’t pressure them so when there was bricks missing from the daily quota the Egyptians would beat the Jewish guards for not pressuring the Jews to work harder. Because of this, these guards merited to become the Sanhedrin.
* Chof: Anytime it says the verbs “standing” or “fighting” and doesn’t mention a specific subject it refers to Dasan and Aviram.

PARSHAS VA’EIRA

PEREK VAV

* Gimmel: In all the promises that Hashem told the Avos he appeared as קל שקי

Moshe and Aaron’s Family

* Yud Daled: Since the Torah writes the genealogy of Moshe and Aaron, for Moshe and Aaron, it starts from the beginning in the order of their birth from Reuven
* Tes Zayin: It mentions the years of Levi to tell us how long Bnei Yisrael were enslaved since the slavery didn’t start until all the Shvatim passed away, and Levi lived the longest.
* Chof: Yocheved was the daughter of Levi -she was Amram’s aunt.
* Chof Gimmel: When you marry someone you must first find out about her brothers 🡪הנושא אשה צריך לבדק באחיה
* Chof Hay: Elazar (Aaron’s son)’s wife was a descendant of Yisro and of Yosef which are both hinted to with the word פוטיאל (Yisro fattened calves for Idol worship before he learned about Hashem and Yosef overcame his evil inclination)

PEREK ZAYIN

Moshe and Aaron show Pharaoh the signs

* Bais: Moshe would speak everything that Hashem said and Aaron would interpret and explain it to Pharaoh.
* Yud Bais: After Aaron’s snake turned back into a stick, it swallowed all the other sticks. once every message, as you have heard it from My mouth, and Aaron, your brother, will interpret it and explain it in Pharaoh’s ears.once every message, as you have heard it from My mouth, and Aaron, your brother, will interpret it and explain it in Pharaoh’s ears.once every message, as you have heard it from My mouth, and Aaron, your brother, will interpret it and explain it in Pharaoh’s ears.once every message, as you have heard it from My mouth, and Aaron, your brother, will interpret it and explain it in Pharaoh’s ears.once every message, as you have heard it from My mouth, and Aaron, your brother, will interpret it and explain it in Pharaoh’s ears.: once every message, as you have heard it from My mouth, and Aaron, your brother, will interpret it and explain it in Pharaoh’s ears.

The 10 Makos

* Tes Vav: Pharaoh told everyone he was a G-d so he would tend to his needs early in the morning so no one would see him.
* Yud Zayin: Hashem first struck that which they worshipped and then he struck and punished them.
* Yud Tes: Since the Nile protected Moshe when he was a baby, neither the plague of blood and frogs which were done through the hitting of the Nile, were done by Moshe, rather they were done by Aaron.
* Chof Bais: Pharaoh was not impressed with their signs, he said it’s like bringing straw to the land of Ephraim which is full of straw – Mitzraim was the land that was filled with magic 🡪

תבן אתם מכניסים לעפריים

* Chof Hay: וַיְּמָּלֵא, literally, seven days were filled. Since the word וַיְּמָּלֵא is singular, Rashi explains: The number of seven days that the Nile did not return to its original state [was filled], for the plague would be in effect for a quarter of a month, and for three quarters [of the month], he [Moses] would exhort and warn them. וַיְּמָּלֵא, literally, seven days were filled. Since the word וַיְּמָּלֵא is singular, Rashi explains: The number of seven days that the Nile did not return to its original state [was filled], for the plague would be in effect for a quarter of a month, and for three quarters [of the month], he [Moses] would exhort and warn them. וַיְּמָּלֵא, literally, seven days were filled. Since the word וַיְּמָּלֵא is singular, Rashi explains: The number of seven days that the Nile did not return to its original state [was filled], for the plague would be in effect for a quarter of a month, and for three quarters [of the month], he [Moses] would exhort and warn them. וַיְּמָּלֵא, literally, seven days were filled. Since the word וַיְּמָּלֵא is singular, Rashi explains: The number of seven days that the Nile did not return to its original state [was filled], for the plague would be in effect for a quarter of a month, and for three quarters [of the month], he [Moses] would exhort and warn them. וַיְּמָּלֵא, literally, seven days were filled. Since the word וַיְּמָּלֵא is singular, Rashi explains: The number of seven days that the Nile did not return to its original state [was filled], for the plague would be in effect for a quarter of a month, and for three quarters [of the month], he [Moses] would exhort and warn them. וַיְּמָּלֵא, literally, seven days were filled. Since the word וַיְּמָּלֵא is singular, Rashi explains: The number of seven days that the Nile did not return to its original state [was filled], for the plague would be in effect for a quarter of a month, and for three quarters [of the month], he [Moses] would exhort and warn them. וַיְּמָּלֵא, literally, seven days were filled. Since the word וַיְּמָּלֵא is singular, Rashi explains: The number of seven days that the Nile did not return to its original state [was filled], for the plague would be in effect for a quarter of a month, and for three quarters [of the month], he [Moses] would exhort and warn them. וַיְּמָּלֵא, literally, seven days were filled. Since the word וַיְּמָּלֵא is singular, Rashi explains: The number of seven days that the Nile did not return to its original state [was filled], for the plague would be in effect for a quarter of a month, and for three quarters [of the month], he [Moses] would exhort and warn them. וַיְּמָּלֵא, literally, seven days were filled. Since the word וַיְּמָּלֵא is singular, Rashi explains: The number of seven days that the Nile did not return to its original state [was filled], for the plague would be in effect for a quarter of a month, and for three quarters [of the month], he [Moses] would exhort and warn them. וַיְּמָּלֵא, literally, seven days were filled. Since the word וַיְּמָּלֵא is singular, Rashi explains: The number of seven days that the Nile did not return to its original state [was filled], for the plague would be in effect for a quarter of a month, and for three quarters [of the month], he [Moses] would exhort and warn them. וַיְּמָּלֵא, literally, seven days were filled. Since the word וַיְּמָּלֵא is singular, Rashi explains: The number of seven days that the Nile did not return to its original state [was filled], for the plague would be in effect for a quarter of a month, and for three quarters [of the month], he [Moses] would exhort and warn them. וַיְּמָּלֵא, literally, seven days were filled. Since the word וַיְּמָּלֵא is singular, Rashi explains: The number of seven days that the Nile did not return to its original state [was filled], for the plague would be in effect for a quarter of a month, and for three quarters [of the month], he [Moses] would exhort and warn them. וַיְּמָּלֵא, literally, seven days were filled. Since the word וַיְּמָּלֵא is singular, Rashi explains: The number of seven days that the Nile did not return to its original state [was filled], for the plague would be in effect for a quarter of a month, and for three quarters [of the month], he [Moses] would exhort and warn them. וַיְּמָּלֵא, literally, seven days were filled. Since the word וַיְּמָּלֵא is singular, Rashi explains: The number of seven days that the Nile did not return to its original state [was filled], for the plague would be in effect for a quarter of a month, and for three quarters [of the month], he [Moses] would exhort and warn them. וַיְּמָּלֵא, literally, seven days were filled. Since the word וַיְּמָּלֵא is singular, Rashi explains: The number of seven days that the Nile did not return to its original state [was filled], for the plague would be in effect for a quarter of a month, and for three quarters [of the month], he [Moses] would exhort and warn them. וַיְּמָּלֵא, literally, seven days were filled. Since the word וַיְּמָּלֵא is singular, Rashi explains: The number of seven days that the Nile did not return to its original state [was filled], for the plague would be in effect for a quarter of a month, and for three quarters [of the month], he [Moses] would exhort and warn them. וַיְּמָּלֵא, literally, seven days were filled. Since the word וַיְּמָּלֵא is singular, Rashi explains: The number of seven days that the Nile did not return to its original state [was filled], for the plague would be in effect for a quarter of a month, and for three quarters [of the month], he [Moses] would exhort and warn them. וַיְּמָּלֵא, literally, seven days were filled. Since the word וַיְּמָּלֵא is singular, Rashi explains: The number of seven days that the Nile did not return to its original state [was filled], for the plague would be in effect for a quarter of a month, and for three quarters [of the month], he [Moses] would exhort and warn them. וַיְּמָּלֵא, literally, seven days were filled. Since the word וַיְּמָּלֵא is singular, Rashi explains: The number of seven days that the Nile did not return to its original state [was filled], for the plague would be in effect for a quarter of a month, and for three quarters [of the month], he [Moses] would exhort and warn them.Seven days were filled. The word וַיְּמָּלֵא is singular, the Nile did not return to its original state for a quarter of a month (1 week), and for three quarters, Moshe would and warn the Egyptians. וַיְּמָּלֵא, literally, seven days were filled. Since the word וַיְּמָּלֵא is singular, Rashi explains: The number of seven days that the Nile did not return to its original state [was filled], for the plague would be in effect for a quarter of a month, and for three quarters [of the month], he [Moses] would exhort and warn them.
* Chof Ches: First the frogs would go into Pharaoh’s house and only afterwards into the houses of his servants, because he was the one that introduced the decrees.
* Chof Tes: The frogs would enter their intestines and croak.

PEREK CHES

* Bais: It was one frog, but the Egyptians hit it, and it split into many swarms of frogs.
* Vav: Pharaoh] said, “For tomorrow”: Pray today that they should be exterminated tomorrow. Pharaoh] said, “For tomorrow”: Pray today that they should be exterminated tomorrow.Pharaoh said, pray today that the frogs should be exterminated tomorrow.
* Yud Bais: It was inappropriate for the dust to be smitten through Moses since it had protected him when he slew the Egyptian and had hidden him in the sand. [Therefore,] it was smitten through Aaron [insteadIt was inappropriate for Moshe to hit the dust since it had protected him when he killed the Egyptian and buried him in the sand. Therefore, it was hit through Aaron insteadBecause a demon has no power over a creature smaller than a barleycorn
* Yud Daled: Because a demon has no power over a creature smaller than a barleycornImpurity has no power over a creature smaller than a barleycornThis plague is not through sorcery; it is from the Omnipresent. שאין השד שולט בבריה פחות מכשורה
* Tes Vav: The Egyptians told pharaoh, this plague is not through sorcery; it is from Hashem
* Chof Baisthe abomination of the Egyptians: Heb. ךְתּוֹעִבַתמִצְרַיִם, the deity of the Egyptians,the abomination of the Egyptians: Heb. ךְתּוֹעִבַתמִצְרַיִם, the deity of the Egyptians,: The abomination of the Egyptians -the g-d of the Egyptians
* Chof Zayin: T. Even those [hailstones] that were in the air did not reach the ground. he wild animals did not die like the frogs had so that the Egyptians should not derived benefit from the animals

PEREK TES

* Ches: nd anything cast with strength can be cast only with one hand. Hence there are many miracles [here], one that Moses [single] handful held his own double handfuls and those of Aaron, and [another miracle was] that the dust went over the entire land of EgyptAnything thrown with strength can only be thrown with one hand Moshe’s single hand held both his and Aaron’s double handfuls, and dust went over the entire land of Egypt
* Yud: the decree was leveled only upon those in the field, as it is said: “upon your livestock that is in the field” (above, verse 3), but he who feared the word of the Lord brought all his livestock into the housesthe decree was only for those animals left in the field, so anyone who feared the word of Hashem brought all his livestock inside
* Yud Ches: ] at this time tomorrow. He made a scratch on the wall [to demonstrate that] “Tomorrow, when the sun reaches here, the hail will come down.Moshe made a scratch on the wall to demonstrate that when the sun would reach that point the next day, the hail will come down.
* Chof Bais: Toward the heavens. According to the Midrash Aggadah (Tanchuma, Va’era 15), however, [it means that] the Holy One, blessed be He, raised Moses above the heavensToward the heavens. But according to Midrash Hashem raised Moshes above the heavens
* Chof Daled: a miracle within a miracle. The fire and hail intermingled. Although hail is water, to perform the will of their Maker they made peace between themselves [that the hail did not extinguish the fire nor did the fire melt the hail]It was miracle within a miracle. The fire and hail mixed. To perform the will of Hashem they made peace between themselves and the hail did not extinguish the fire nor did the fire melt the hail
* Chof Tes: but within the city he did not pray, because it was full of idols.Moshe did not pray within the city because it was full of idols.
* Lamed Bais: אִפִילֹת, late, and they were still tender and were able to withstand the hard [hail]. Although it says: “and the hail struck all the vegetation of the field” (verse 25), the simple meaning of the verse may be explained as referring to the herbs that were standing in their stalks, which could be smitten by the hail. In the Midrash of Rabbi Tanchuma (Va’era 16), some of our Rabbis differed with this and interpreted כִּי אִפִילֹת to mean that “wonders of wonders (פִּלְאֵי פְלָאוֹת) ” were wrought for them, that they were not smitten.The wheat and spelt were late ripening so they were still tender and were able to withstand the hail. Another explanation is that כִּי אִפִילֹת means “wonders of wonders” that they were not hit.
* Lamed Gimmel: . Even those [hailstones] that were in the air did not reach the ground. Even those hailstones that were in the air did not reach the ground.

PARSHAS BO

PEREK YUD

* Yud: There is a star named רָעָה, meaning evil. Pharaoh told Moshe and Aaron that he sees that star ascending toward them in the desert, and that it is a sign of blood and slaughter. When Bn”i sinned with the calf, and Hashem wanted to kill them, Moshe said in his prayer, “Why should the Egyptians say, ‘With Ra’ah He took them out?” So Hashem turned the bloodshed symbolized by this star into the blood of the circumcision (Yehoshua circumcised them.)
* Yud Daled: : And the one [the locust plague] that took place in the days of Joel, about which it is said: “the like of which has never been” ([Joel 2:2](http://www.chabad.org/16170#v2)), [from which] we learn that it was more severe than that of [the plague in the days of] Moses-namely because that one was [composed] of many species [of locusts] that were together: arbeh, yelek, chasil, [and] gazam; but [the locust plague] of Moses consisted of only one species [the arbeh], and its equal never was and never will be.: And the one [the locust plague] that took place in the days of Joel, about which it is said: “the like of which has never been” ([Joel 2:2](http://www.chabad.org/16170#v2)), [from which] we learn that it was more severe than that of [the plague in the days of] Moses-namely because that one was [composed] of many species [of locusts] that were together: arbeh, yelek, chasil, [and] gazam; but [the locust plague] of Moses consisted of only one species [the arbeh], and its equal never was and never will be.: And the one [the locust plague] that took place in the days of Joel, about which it is said: “the like of which has never been” ([Joel 2:2](http://www.chabad.org/16170#v2)), [from which] we learn that it was more severe than that of [the plague in the days of] Moses-namely because that one was [composed] of many species [of locusts] that were together: arbeh, yelek, chasil, [and] gazam; but [the locust plague] of Moses consisted of only one species [the arbeh], and its equal never was and never will be.: And the one [the locust plague] that took place in the days of Joel, about which it is said: “the like of which has never been” ([Joel 2:2](http://www.chabad.org/16170#v2)), [from which] we learn that it was more severe than that of [the plague in the days of] Moses-namely because that one was [composed] of many species [of locusts] that were together: arbeh, yelek, chasil, [and] gazam; but [the locust plague] of Moses consisted of only one species [the arbeh], and its equal never was and never will be.The locust plague that took place in the days of Yoel, was more severe than that of the plague in Mitzraim because the one in Yoel’s time was made up of many species of locusts all put together, (Arbeh, Yelek, Chasil, and Gazam) but the plague in Mitzraim consisted of only one species (the Arbeh) and there will never be a locust plague with so many of one species.
* Yud Tes: Even the salted ones [locusts] which they [the Egyptians] had salted for themselvesEven the locusts which the Egyptians had salted for themselvesand the darkness will become darker upon them than the darkness of night, and the darkness of night will become even darker disappeared.
* Chof Aleph: The darkness will become darker upon them than the darkness of night, and the darkness of night will become even darkerThick darkness in which they did not see each other for those three days, and another three days of darkness twice as dark as this, so that no one rose from his place. If he was sitting, he was unable to stand, and if he was standing, he was unable to sit. Now why did He bring darkness upon them [the Egyptians]? Because there were among the Israelites in that generation wicked people who did not want to leave [Egypt]. They died during the three days of darkness, so that the Egyptians would not see their downfall and say, “They too are being smitten like us.” Also, the Israelites searched [the Egyptians’ dwellings during the darkness] and saw their [own] belongings. When they were leaving [Egypt] and asked [for some of their things], and they [the Egyptians] said, “We have nothing,” he [the Israelite] would say to him, “I saw it in your house, and it is in such and such a place.”
* Chof Bais: For the first three days there was thick darkness in which they did not see each other, and the next three days of darkness was twice as dark and so thick that they couldn’t change their position. There were some wicked Jews who did not want to leave Egypt. They died during the three days of darkness, so that the Egyptians would not see their downfall Also, Bn”i searched the Egyptians’ houses and saw their belongings and where they were kept, so that when they left Egypt they were able to ask for these things and knew exactly where they were.
* Chof Hay: Not only will our livestock go with us, but you too shall give [of your livestockNot only will Bn”i’s livestock go out, but also the Egyptians will give of their livestock

PEREK YUD ALEF

* Bais: expression of request. [The verse is saying] I ask you to warn them about this, [i.e., to ask their neighbors for vessels] so that the righteous man, Abraham, will not say He fulfilled with them [His promise] “and they will enslave them and oppress them” (Gen. 15:13), but He did not fulfill with them “afterwards they will go forth with great possessions”It is an expression of request so that Avraham will not say, Hashem fulfilled the slavery part but not the riches part of His promise

שלא יאמר אותו צדיק אברהם, ועבדום וענו אותם קיים בהם ואחרי כן יצאו ברכוש גדול לא קיים בהם

* Daled: at about midnight [lit., half the night], and they said that Moses said כַּחִצֹת, about midnight, meaning near it [midnight], either before it or after it, but he did not say בַּחִצֹת, at midnight, lest Pharaoh’s astrologers err and [then] say, “Moses is a liar,” but the Holy One, blessed be He, Who knows His times and His seconds, בַּחִצוֹת, at midnight.at about midnight [lit., half the night], and they said that Moses said כַּחִצֹת, about midnight, meaning near it [midnight], either before it or after it, but he did not say בַּחִצֹת, at midnight, lest Pharaoh’s astrologers err and [then] say, “Moses is a liar,” but the Holy One, blessed be He, Who knows His times and His seconds, בַּחִצוֹת, at midnight.at about midnight [lit., half the night], and they said that Moses said כַּחִצֹת, about midnight, meaning near it [midnight], either before it or after it, but he did not say בַּחִצֹת, at midnight, lest Pharaoh’s astrologers err and [then] say, “Moses is a liar,” but the Holy One, blessed be He, Who knows His times and His seconds, בַּחִצוֹת, at midnight.Moshe said כַּחִצֹת, about midnight, meaning near it either before it or after it, but he did not say בַּחִצֹת, at midnight, so that if Pharaoh’s astrologers err they shouldn’t say, “Moshe is a liar,” but Hashem, Who knows everything exactly, said בַּחִצוֹת, at midnight.
* Hay: Why were the captives smitten? So that they would not say, “Our deity has demanded [vengeance] for their [our] degradation, and brought retribution upon Egypt.”The captives were also hit with this plague so that they shouldn’t say, everyone is now getting punished because they were bad to us and our gods are getting revenge

PEREK YUD BAIS

Mitzvos: Rosh Chodesh, Pessach, Pidyan Bichorim and Tzitzis

* Bais: Hashem showed Moshe the moon in its renewal and said to him, “When the moon renews itself, you will have a new month” However since the Torah doesn’t stray from its simple explanation, Hashem told Moshe that Nissan should be the first of the order of the number of the months, so Iyar is the second and Sivan the third.
* Moshe was confused about the precise moment of the renewal of the moon, in what size it should appear before it is fit for sanctification. So Hashem showed him with His finger the moon in the sky. But since Hashem only spoke to Moshe by day, He told him about the Mitzvah just before sunset and as soon as it got dark He showed him the moon.
* Yud Gimmel: The blood will be for you a sign but not a sign for others. From here we see that Bn”i put the blood only on the inside of their doors
* I will focus My attention to see that you are engaged in My commandments, and I will skip over you.
* Tes Vav: Do not read:, אֶת-הַמַצּוֹת, the unleavened cakes, אֶת-הַמִצְוֹת, the commandments. Just as we may not permit the matzoth to become leavened, so may we not permit the commandments to become leavened [i.e., to wait too long before we perform them], but if it [a commandment] comes into your hand, perform it immediately.It’s an obligation to eat matzos only on the first day of Pessach. For the other six days it is optional.
* Yud Zayin: Do not read:, אֶת-הַמַצּוֹת, the unleavened cakes, אֶת-הַמִצְוֹת, the commandments. Just as we may not permit the matzoth to become leavened, so may we not permit the commandments to become leavened [i.e., to wait too long before we perform them], but if it [a commandment] comes into your hand, perform it immediately.Do not read אֶת-הַמַצּוֹת, the unleavened cakes, rather, אֶת-הַמִצְוֹת, and the commandments. Just as we may not permit the Matzos to become leavened, so may we not permit the commandments to become leavened so that if it is in your power to do a mitzvah, do it immediately.
* Mem: From when Yitzchak was born till Yetzias Mitzraim was 400 years plus the 30 years before when Bris Bayn Habisarim happened =430 years. So the Golus really started from when Avraham was told about it. 400 years of his children actually being foreigners + the 30 years he knew about it.

PEREK YUD GIMMEL

* Yud Gimmel: He must give the lamb to a Kohen. Then, the firstborn donkey is permitted to be used, and the lamb is the ordinary property of the Kohen. (not holy)

PARSHAS BISHALACH

The Splitting of the Sea

* Yud Ches: חִמֻשִׁים means “divided by five,” meaning that one out of five (חִמִֹשָה) Jews went out of Egypt, and four fifths died during the three days of darkness
* Yud Tes: The double expression indicates that Yoseph had made his brothers swear that they would make their children swear that they would take his bones out of Mitzraim with them. He did not make his sons swear to carry him out immediately when he died, because he knew the Egyptians wouldn’t let. He was only able to take Yaakov out because he was a ruler.
* חִמֻשִׁים means “divided by five,” [meaning] that one out of five (חִמִֹשָה) [Israelites] went out, and four fifths [lit., parts of the people] died during the three days of darkness[The double expression indicates that] he [Joseph] had made them [his brothers] swear that they would make their children swear (Mechilta). Now why did he not make his sons swear to carry him to the land of Canaan immediately [when he died], as Jacob had made [him] swear? Joseph said, “I was a ruler in Egypt, and I had the ability to do [this]. As for my sons-the Egyptians will not let them do [it].” Therefore, he made them swear that when they would be redeemed and would leave there [Egypt], they would carry him [out].He made his brothers swear in this manner. We learn from this that they brought out the bones of all the Shvatim

PEREK YUD DALED

* Lamed: The sea spit the Egyptians out on its shore, so that Bn”i would not say,” they coming up on another side, far from us, and they will pursue us."

PEREK TES VAV

* Aleph: ישירוַיְּמָּלֵא, literally, seven days were filled. Since the word וַיְּמָּלֵא is singular, Rashi explains: The number of seven days that the Nile did not return to its original state [was filled], for the plague would be in effect for a quarter of a month, and for three quarters [of the month], he [Moses] would exhort and warn them. is future tense symbolizing resurrection of the dead – Techiyas Hametim
* Vav: It says Hashem’s right hand twice because when Bn”i do the will of Hashem, the left hand becomes right.
* Yud Zayin: “You will bring them,” Moshe was prophesizing that he wouldn’t enter Israel – he didn’t say “us.”
* The dwelling place for Hashem down here (Mishkan, BHMK) is directly aligned with Hashem’s heavenly throne.

מקדש של מתה מכוון כנגד כסא של מעלה

* Chof: Before Moshe was born she prophesized that her mom would give birth to a son who would redeem Bn”i.
* The righteous women of the generation were certain that Hashem would perform miracles for then so they took out tambourines from Egypt.

מובטחות צדקניות שבדור שקב"ה עושה להם ניסים והוציאו תפים ממצרים

Marah

* Chof Bais: Moshe made them travel – against their will, because the Egyptians adored their horses with gold ornaments and Bn”i were finding them in the sea.
* At Marah Moshe gave Bn”i passages of Torah to keep busy with they were about שבת, ופרה אדומה, ודינין

PEREK TES ZAYIN

The Mann and Pheasants

* Aleph: Specifically says the date because that was the day that the dough they brought out from Egypt finished –it lasted 61 meals- and the first time the Mann fell was on Sunday, the 16th of Iyar.
* Ches: Here the Torah teaches that meat should not be eaten to the point of being satisfied –full

למד תורה דרך ארץ שאין אוכלים בשר לשבע

* Chof: Dasan and Aviram left Mann over for the next day.
* Chof Aleph: The Mann left over in the fields would melt and the deer and gazelles would drink from it and the non-Jews would hunt these animals and taste the Mann and would realize the level of praiseworthiness of Bn”i.
* Chof Tes: A person may only leave 4 Amos out of a Techum on Shabbat, 3 for his body + 1 for his arms and legs.
* These are the 2000 Amos of Techum of Shabbat but it doesn’t say it outright because the laws of Thechumim are Rabbinic. Here, it’s regarding the gathering of the Mann.
* Lamed Bais: Yirmiyahu showed his generation a jar of Mann and taught them that Hashem has many ways to sustain those who fear him. (it was a sign, he SHOWED them)

PEREK YUD ZAYIN

Rifidim + War with Amalek

* Hay: Bn”i complained that moshes stick was only for punishment –the 10 Makos... so Hashem is telling Moshe to specifically take this stick.
* Yud Bais: Amalek calculated the hours they would be victorious through astrology but Moshe made the sun stand in its place and messed up the hours.
* Tes Zayin: Hashem’s name and throne is not complete until the name of Amalek is completely eradicated

PARSHAS YISRO

PEREK YUD CHES

Yisro comes to the desert

* Aleph: Yisro had seven names
* Yud Bais: One who partakes in a meal with Talmiday Chachamim it’s as if they took pleasure in the Shchina
* Yud Gimmel: The next day – this was Motzai Yom Kippur

PEREK YUD TES

Prep for Matan Torah

* Aleph: It says “this” day so that the words of Torah should be new to us as if it was given that day. שיהיו דברי תורה חדשים עליך כאילו היום נתנו
* Bais: They rested there as one person with one heart

כאיש אחד בלב אחד

* Gimmel: Hashem instructed to speak to the women softly

אלו הנשים, תאמר להם בלשון רכה

* Yud Zayin: Hashem lifted the mountain on top of them like a barrel. שנתלש ההר ממקומו ונכפה עליהם כגיגית

PEREK CHOF

The 10 Commandments

* Aleph: Hashem said all 10 commandments in one breath at the same time, something that is impossible for a human to do.
* Ches: זכור ושמור בדיבור אחד נאמרו –they were said with one breath
* Tes: When Shabbat comes, you should feel as if all your work is done so that you don’t think about it on Shabbat.

PARSHAS MISHPATIM

PEREK CHOF ALEPH

Laws of Jewish Slaves

* A Jewish slave must be set free in the seventh year of his service.
* It already mentioned that a poor person who sold himself is set free after 6 years so here it’s talking about someone who was sold by Jewish courts because he stole (and didn’t have the money to pay back).
* Gimmel: If the slave came unmarried, his master cannot force him to marry a Canaanite slave women so that the master will have slaves (their children)
* If he has a Jewish wife (then the master is obligated...)
* The Master must supply food for his servant’s wife and children.
* Daled: If the servant IS married the master can give him a non-Jewish maidservant to father servant children with. (not Jewish because they go free after six years or when start showing signs of adulthood)
* Hay: Here his wife means the Canaanite slave woman
* Vav: If the servant does not want to leave after 6 years his master must take him to the Jewish courts to get permission from the people who sold him.
* The door where his ear is pierced must be connected to the doorpost (can’t be a door that’s laying on the floor)
* The ear that heard “do not steal” and “have no other maters beside Hashem” is pierced. And it’s done by a doorpost because Hashem passed over the Jews’ doorposts in Egypt and told them they are His servants.
* Forever- meaning till Yovel (which occurs every fifty years)
* Zayin: A young girl can only be sold before she reaches puberty because as soon as she does, she is set free
* She shall not go free like the non-Jewish servants do –which is only through injury or loss of limb. She goes free either after six years, or by Yovel, or when she reaches puberty 🡪 whichever happens first. And just like the maidservant does not go free with the mutilation of limbs (she is compensated for it) so too the Jewish slave does not go free with the mutilation of limbs.
* Ches: The master should have married his maidservant and the money of her purchase is the Kedushin.
* Her master has to help her go free by deducting from her redemption fee the amount of years she worked as if she was hired instead of sold to him.
* Neither her father nor her master may sell her to anyone else.
* Her master betrayed her by not marrying her and her dad betrayed her by selling her in the first place.
* The master may give her is son as a husband instead of himself and the money he paid for her is still considered the Kedushin.
* A husband is obligated to give his wife food, clothing, and time.
* If the master marries another woman in addition to her, he may not decrease any of the 3 abovementioned things🡪 her nourishment, clothing, and marital relations.

Murderers

* Yud Bais: A man (not a minor) who kills a man –someone capable of becoming an adult –is killed
* Yud Gimmel: If someone killed and there was no whitnesses Hashem makes it that a person that killed accidentally will again accidentally kill a person that killed intentionally and there will be whitnesses present.
* Yud Daled: A doctor, lawer, teacher, father are all Unintentional killers and therefore not punished
* Even if the murderer is a Kohen and wanted to perform the services, he must be put to death

Other instances where there is a Death Penalty

* Tes Vav: If a person hit his parents causing them to bleed.
* Tes Zayin: If an adult kidnaps and sells that person and there are whitnesses
* Yud Zayin: An adult who curses his parents

Laws of Assault

* Yud Ches: Here we learn that compensation for the loss of income and healing time must be made in addition to the value of his injured limb.
* Yud Tes: A person is held until it is determined if the person he hit will live from the injury or not. He is only let free once it is certain that the injured will live
* Chof: This is talking about a non-Jewish slave which is considered property. If the slave that was hit lives for a 24 hour period after the blow, his master is acquitted.
* The slave must have been hit with an object that can cause death, on a body part that this blow can cause death.
* Then the master is killed by sword
* Chof Aleph: If it was someone else besides for the master that hit the slave, even though he stayed alive for a 24 hour period, the murderer is culpable.
* Chof Gimmel: If someone intended to kill someone but by mistake killed someone else, he is not killed he just has to pay the damage.
* Chof Daled: The injurer pays the amount that would be reduced if the man he injured was being sold in the marketplace, due to the injury.
* Chof Hay: This is a blow that brings forth blood. The one who hit must pay for: depreciation in value, loss of income, healing, embarrassment, and pain.
* Chof Vav: A non-Jewish slave goes free
* In return for his eye or tooth –irreplaceable limbs (he does not go free if his BABY tooth is knocked out)

Laws of Negligence and Theft

* An ox (or any animal) that kills a person must be killed and cannot be eaten
* If the ox habitually gores and the owner was warned, then the owner must also be killed.
* If the ox killed a non-Jewish slave, the ox is killed and its owner must give 30 silver shekels to the slave’s master.

PEREK CHOF BAIS

PEREK CHOF GIMMEL

Kashrus

* Yud Tes: The prohibition of eating meat and milk together is written three time, once to eating, once to prohibit enjoyment, and once to prohibit cooking. [לא תאכל גדי]

PEREK CHOF DALED

Receiving the Torah

* Daled: Moshe wrote down from Berayshis till Matan Torah
* Yud: Nadav and Avihu looked at Hashem and so they had to die but Hashem didn’t want to disturb the rejoicing of Matan Torah so He waited until they day of the dedication of the Mishkan to kill them. And for the elders he waited until Bn”i complained and then He sent a fire to devour them.
* Yud Aleph: The nobles –these are Nadav, Avihu, and the elders (Zikaynim)
* They gazed at Hashem while eating and drinking.
* Tes Zayin: Moshe was covered by the cloud either on the seventh day- while listening to the Ten Commandments. Another explanation is that he was covered for six days AFTER Matan Torah

PARSHAS TERUMAH

PEREK CHOF HAY

Presents for the Mishkan

gold, silver, and copper; blue, purple, and crimson wool; linen and goat hair, ram skins dyed red, Tachash skins, and acacia wood; oil for lighting, spices for the anointing oil and for the incense. Shoham stones and filling stones for the Ephod and for the Choshen.

The Aron

It was acacia wood covered with gold. 3 boxes and the two outer ones were gold while the middle one was made of wood. It had a golden crown surrounding it. It had 4 golden rings in which 2 gold covered wood poles were placed –for carrying it while traveling. It was used to store the Luchos, and was in the Kodesh Hakodashim. MESUREMENTS: 2.5 by 1.5 by 1.5 (LWH).

The Aron’s covering was made of pure gold and called the Kapores. On top of that were the Keruvim also made of pure gold. They were attached to the Kapores on either of its sides, their wings spread out facing each other. Hashem would speak to Moshe from between the two Keruvim.

* Yud Aleph: Betzalel made 3 boxes, the 2 outer ones were gold, the middle one was wood, and he made a golden cover so that the wood was covered by gold on all sides.
* This crown was a symbol for the crown of Torah. סימן לכתר מלכות
* Yud Ches: The Keruvim had the face of a child
* Yud Tes: The Keruvim were to be made directly attached to the Kapores, not made separately and then attached.

The Shulchan

The Shulchan was made from acacia wood covered in gold, with a golden frame and diadem (kind of like a crown) surrounding the frame. It had 4 golden rings and two gold covered wood rods to carry it. It was in the north of the Kodesh. There were shelves of gold used to hold the Lechem Hapanim. Pans to bake the bread, and spoons which held the Levonah (type of spice)

* Chof Daled: The diadem surrounding the Shulchan was a symbol of the crown of kingship.
* Lamed: the bread had faces –surfaces

The Menorah

It was made of one piece of pure gold 🡪 its base, stem, goblets, knobs, and flowers. It had 7 candles- three branches on each side, and one in the middle. Its tongs and scoops were also made of pure gold. It was used as a constant light and was in the south of the Kodesh.

* Lamed Aleph: The menorah shall be made –Moshe found difficulty in forming the Menorah so Hashem told him to throw the gold into a fire, and it formed itself
* The גביעיה were a type of cups to hold the oil.
* The knobs were sort of round apples protruding from the middle branch outward.

PEREK CHOF VAV

The Mishkan

The area of the Mishkan was 30x10 cubits. Split by the Poroches and the beams that held it up dividing the Kodesh and Kodesh Hakodashim. It had 3 full walls in the west, north, and south. The east side had 5 beams each was an Amah and 3 quarters away from each other with a curtain connected to it, so people would be able to enter.

* Aleph: Keruvim were weaved onto the panels on both sides but there was a different picture on each side.

The Curtains and Beams of the Mishkan

The roof of the Mishkan was made from ten tapestries of linen and turquoise, crimson, and purple wool. And animal signs were woven into both sides. They should be divided so that two sets of five are stitched together. Then loops of turquoise wool should be made and the two sets of five should be connected by fifty golden clasps. Then above that went 11 tapestries of goat hair again divided, this time into one set of five and one set of six. Again 50 loops were made but here the clasps were copper. (Half the extra sheets were to hang over the west side of the Mishkan). On top of that was a covering of ram skins died red, and on top of that, a covering of Tachash skins.

The beams were 10 by 1.5 by 1 Amos (Height, Width, Thickness) they were wood covered in gold. Each beam was connected to two silver sockets. The beams were connected to each other on top by rings (which fit into grooves carved into the beam). On each beam there was two gold rings attached to hold the crossbars. Five crossbars of wood coated with gold for each of the two sides and five on the western end. The middle bar went inside the beams and extended from one end to the other.

The Poroches

Made of turquoise, purple, and crimson wool and linen threads with animal designs on both sides. It was the division between the Kodesh and the Kodesh Hakodashim.

* Lamed Aleph: It was a Michitza
* Weaving on both surfaces.

The Masach –Curtain

Made of purple, turquoise, and crimson wool, and linen thread professionally woven with images on both sides. It hung on five gold coated wood pillars with five copper sockets and hooks of gold. It was a curtain for the entrance of the Ohel Moed.

PEREK CHOF ZAYIN

The Copper Mizbayach

Made of acacia wood and covered in copper. It had a copper lattice and on it were 4 cooper rings within which two copper covered wood poles were placed for carrying purposes. It was placed outside in the courtyard and used for sacrificing Karbanos. It had a ramp as opposed to steps which the Kohanim would climb.

The Courtyard

The area of the courtyard was 100x50 cubits. Its walls were pillars with sockets of copper and hooks and belts of silver and curtains that hung on the hooks all around. At the entrance was a woven tapestry.

PARSHAS TETZAVEH

Oil for the Menorah

Clear Olive Oil crushed used for lighting the menorah and it burned continually.

PEREK CHOF CHES

The Clothing of the Kohanim

A regular Kohen wore כתנת, אבנט, מגבעת, מכנסי בד

A Kohen Gadol wore 8 Garments –listed in the order he put them on:

* מכנסיים wide pants from the waist to the thighs.
* כתנת A linen checkered tunic
* אבנת a sash made by professional embroidery
* מעיל a robe made entirely of turquoise wool. Its collar was hemmed inside because it was not allowed to be torn. On the bottom it had bells and pomegranates so that when he entered or left it would be heard.
* אפוד this was an apron made of gold thread and purple, crimson, and turquoise wool, and twisted fine linen made by a professional weaver. Its decorative belt was made from those same materials. It had two connected shoulder straps on which were placed the two Shoham stones. On these stones were engraved the names of the Shvatim, six on each stone, in order of birth, and placed in a gold setting.
* חושן was made from the same materials as the apron. Inside the fold of the Chosen was the אורים ותומים. It had four rows of three stones –one for each Shevet. There were 4 gold rings –two on top and two on bottom- to attach it to the apron.

Then the Kohen would tie the belt of his apron

* מצנפת a turban made of linen.
* ציץ made of pure gold, and on it was engraved the words .קדוש לה' it was placed on a ribbon of turquoise wool with which it was attached to his turban.

PEREK CHOF TES

Korbon Tamid

Brought twice a day, once in the morning and once in the evening. Each was a lamb brought with a tenth fine flour, a quarter Hin crushed olive oil and a quarter Hin wine.

PEREK LAMED

The Golden Mizbayach

Made of acacia wood covered in gold. It had a golden rimmed edge surrounding it. And 2 gold rings (on each side to hold the two carrying rods)

* Gimmel: Its golden rimmed edge was a symbol for the crown of Kehunah.

PARSHAS KI SISA

The Kior

It was made of copper, and its base כנו was also made of copper. It stood in the courtyard before the Mizbayach. It was used to wash the hands and feet of the Kohanim before they did their service

* Yud Ches: A sort of large kettle which had spigots that sprout water at its opening.
* The כנו was like a seat fashioned for the Kior, -its base.

The Anointing Oil

Made of quality spices: מר-דרור, קינמון, קני-בשם, קדה, שמן זית (myrrh, cinnamon, aromatic cane, cassia herb, and olive oil)

PEREK LAMED ALEPH

Shabbos

* Yud Gimmel: Even though Bn”i were just commanded about building the Mishkan they shouldn’t think that they can push Shabbat aside in order to do work for the Mishkan.
* This excludes Shabbat from the work of the Mishkan –meaning one cannot desecrate Shabbat for the Mishkan.

PEREK LAMED BAIS

Chet Haegel

* Aleph: Moshe was delayed- he told Bn”i he’d come back at the end of 40 days within the first 6 hours of the day. He meant forty full days but they started counting from the day he went up –one extra day. When they saw that Moshe is not coming the Satan came and showed them darkness and confused them, making them think that Moshe is dead.
* The Satan showed them something that resembled Moshe being carried in the air high above the sky.
* Bais: Aaron thought that since women and children are protective of their jewelry it would delay them and in the meantime Moshe would arrive. However, the men just gave him their earrings.
* Daled: As soon as the gold was thrown into the fire the Erev Rav used their magic to form a calf. OR Micah (who was removed from one of the missing bricks in Egypt) threw in the plate that Moshe used to get Yosef’s coffin out of the Nile and inscribed in it were the words “ascend O ox” and a calf emerged.
* Vav: In this word there is the connotation of immorality and killing 🡪 and on that day Chur was killed (by Bn”i)
* Zayin: Hashem tells Moshe to descend from his greatness because his greatness only come as a result of Bn”i and they sinned. At that time Moshe was banished by decree of heavenly court.
* Your Nation- the Erev Rav that you (Moshe) converted without consulting Me 🡪 THEY have corrupted others.
* Yud Gimmel: Moshe tells Hashem that if a chair with three legs 🡪 the nation of Avraham, Yitzchak, and Yaakov cannot stand, how can a chair with just one leg 🡪 a nation coming from just Moshe- be able to stand!? אם כסא של שלש רגלים אינו עומד...קל וחומר לכסא של רגל אחת
* Tes Vav: The letters of the Luchos were carved out AND legible on both sides
* Yud Tes: Moshe threw down the Luchos because he said that if regard to the Korbon Pessach which is only one mitzvah a stranger may not eat, here I have the entire Torah and Bn”i are going against it, how can I give it to them.
* Chof: Moshe gave Bn”i to drink-those that sinned without warning or witness, drank this and their stomachs swelled up and they died. (warning + witnesses = death by sword, if most of city sins = punishment by plague)
* Chof Vav: No one in Shevet Levi sinned.
* Lamed Daled: Whenever Bn”i sins, included in their punishment will be some measure of punishment from Chet Haegel

אין פורענות באה על ישראל שאין בה קצת מפרעון עון האגל

PEREK LAMED GIMMEL

* Aleph: The land of Israel is the highest of all lands, therefore it says “ascend.” OR, since before Hashem told Moshe “go down” He’s now telling Moshe “come up”

ארץ ישראל גבוה מכל הארצות

* Daled: These crowns are the ones given to all Bn”i on Mt. Chorev when they said Naaseh Vinishma.
* Zayin: The Ohel Moed was placed 2000 Amos away from the camp (of Bn”i)
* Chof Gimmel: Hashem tells Moshe that he will remove to some extent the guidance of His glory so that Moshe will be able to see his back
* Hashem showed Moshe the knot of his Tefillin

PEREK LAMED DALED

Second Luchos + 13 Attributes of Mercy

* Gimmel: Since the first Luchos were given with a lot of commotion it was able to be affected by the evil eye. For these Second Luchos only Moshe is to go up because there is nothing better than modesty.
* Zayin: The measure of good is much greater than that of evil. Bad can be punished for up to 4 generations while good is rewarded for 2000.
* Chof Tes: Moshe brought down the second set of Luchos on Yom Kippur
* A light projected from Moshe’s face like a horn and our Rabbi’s say that this is from when Hashem put His palm over Moshe’s face in the cave.
* Lamed Bais: The order Moshe taught the Torah was first he heard it from Hashem, then to Aaron, then Aaron would sit down to his left and Elazar and Isamar would enter and be taught. Elazar would then sit to the right of Moshe, and Isamar to the left of Aaron. Then the elders would enter and be taught until finally all of Bn”i. In this way, Bn”i heard it once, the elders twice, Aaron’s sons three times, and Aaron 4.

PARSHAT VAYAKEL

PEREK LAMED HAY

Gathering Bn”i- Shabbat

* Aleph: Moshe gathered Bn”i on the day after Yom Kippur when he descended from the mountain.