

# The Take-Home Message

Source Sheet by Effie Klein

## דברים ל"ד:י'

(י) וְלֹא־קָם עוֹד בְּיִשְׂרָאֵל כְּמֹשֶׁה אֲשֶׁר יָדְעוּ יְהוָה פָּנִים אֶל־פָּנִים:

### Deuteronomy 34:10

(10) Never again did there arise in Israel a prophet like Moses—whom the LORD singled out, face to face,

## סוכה נ"ה ב:י'

משל למלך בשר ודם שאמר לעבדיו עשו לי סעודה גדולה ליום אחרון  
אמר לאוהבו עשה לי סעודה קטנה כדי שאהנה ממך

### Sukkah 55b:10

The Gemara cites a **parable** about a **king of flesh and blood who said to his servants: Prepare me a great feast** that will last for several days. When the feast concluded, **on the last day, he said to his beloved servant: Prepare me a small feast so that I can derive pleasure from you alone.**

## רש"י על ויקרא כ"ג:ל"ו:א'

(א) **עצרת הוא.** עֲצַרְתִּי אֶתְכֶם אֶצְלִי; כְּמֶלֶךְ שֶׁזָּמַן אֶת בְּנָיו לְסְעוּדָה לְכַךְ וְכַךְ יָמִים, כִּיּוֹן שֶׁהִגִּיעַ זְמַנָּן לְפִטְרָא, אָמַר, בְּנֵי בְּבִקְשָׁה מִכֶּם עֲכָבוּ עִמִּי עוֹד יוֹם אֶחָד, קִשָּׁה עָלַי פְּרִדְתְּכֶם:

### Rashi on Leviticus 23:36:1

(1) עצרת הוא — The word is derived from the root עצר “to hold back” and

suggests: I keep you back with Me one day more. It is similar to the case of a king who invited his children to a banquet for a certain number of days. When the time arrived for them to take their departure he said, “Children, I beg of you, stay one day more with me; it is so hard for me to part with you!” (cf. Rashi on Numbers 29:36 and Sukkah 55b).

## במדבר כ"ט:ל"ה-ל"א'

(לה) בַּיּוֹם הַשְּׁמִינִי עֲצַרְתָּ תְהִיָּה לָכֶם כָּל־מְלֹאכֶת עֲבֹדָה לֹא תַעֲשׂוּ:  
 (לו) וְהִקְרַבְתֶּם עֲלֵיהֶם אִשָּׁה רִיחַ נִיחֹחַ לַיהוָה פֶּר אֶחָד אֵיל אֶחָד כִּבְשִׂים  
 בְּנֵי־שָׁנָה שִׁבְעָה תְמִימִם:  
 (לז) מִנְחָתָם וְנִסְכֵיהֶם לַפֶּה לְאֵיל וְלִכְבָּשִׂים בְּמִסְפָּרָם כַּמִּשְׁפָּט:  
 (לח) וְשַׁעִיר חַטָּאת אֶחָד מִלֶּבֶד עֹלֹת הַתְּמִיד וּמִנְחָתָהּ וְנִסְכָּהּ:  
 (לט) אֵלֶּה תַעֲשׂוּ לַיהוָה בְּמוֹעֲדֵיכֶם לְבַד מִנְדְרֵיכֶם וְנִדְבַתֵיכֶם לְעֹלֹתֵיכֶם  
 וּלְמִנְחֹתֵיכֶם וְלִנְסֻכֵיכֶם וּלְשִׁלְמֵיכֶם:  
 (א) וַיֹּאמֶר מֹשֶׁה אֶל־בְּנֵי יִשְׂרָאֵל כֹּל אֲשֶׁר־צִוָּה יְהוָה אֶת־מֹשֶׁה: (פ)

### Numbers 29:35-30:1

- (35) On the eighth day you shall hold a solemn gathering; you shall not work at your occupations.
- (36) You shall present a burnt offering, an offering by fire of pleasing odor to the LORD; one bull, one ram, seven yearling lambs, without blemish;
- (37) the meal offerings and libations for the bull, the ram, and the lambs, in the quantities prescribed;
- (38) and one goat for a sin offering—in addition to the regular burnt offering, its meal offering and libation.
- (39) All these you shall offer to the LORD at the stated times, in addition to your votive and freewill offerings, be they burnt offerings, meal offerings, libations, or offerings of well-being.
- (1) So Moses spoke to the Israelites just as the Lord had commanded Moses.

## ספרי במדבר קנ"ב

(א) ...ויאמר משה אל בני ישראל – להפסיק הענין, דברי רבי ישמעאל,  
שאם קורא אני לבד מנדריכם – איני יודע במה ענין מדבר, תלמוד לומר  
לבד מנדריכם דברי רבי ישמעאל:

### Sifrei Bamidbar 152

...And Moses said to the children of Israel": (The purpose of "And Moses said" is) to conclude the foregoing. For if I read "aside from your vows ... (30:2) And Moses spoke," I would not know to what it ("And Moses spoke") referred, (to what precedes or to what follows?) It is, therefore, written "from your vows ... And Moses said," to conclude what precedes. These are the words of R. Yishmael.

## במדבר כ"ח:א-ב'

(א) וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:  
(ב) צַו אֶת־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אֶת־קִרְבָּנִי לַחֲמֵי לְאִשׁ יִרְיַח נִיחֹחַי  
תִּשְׁמְרוּ לְהַקְרִיב לִי בְמוֹעֲדוֹ:

### Numbers 28:1-2

- (1) The LORD spoke to Moses, saying:
- (2) Command the Israelite people and say to them: Be punctilious in presenting to Me at stated times the offerings of food due Me, as offerings by fire of pleasing odor to Me.

## דברים ל"ד:ה'

(ה) וַיָּמָת שָׁם מֹשֶׁה עֶבֶד־יְהוָה בְּאֶרֶץ מוֹאָב עַל־פִּי יְהוָה:

### Deuteronomy 34:5

(5) So Moses the servant of the LORD died there, in the land of Moab, at the command of the LORD.

### יהושע א':א-ב'

(א) וַיְהִי אַחֲרֵי מוֹת מֹשֶׁה עֶבֶד יְהוָה וַיֹּאמֶר יְהוָה אֶל־יְהוֹשֻׁעַ בֶּן־נֹון מְשָׁרֵת מֹשֶׁה לֵאמֹר:  
(ב) מֹשֶׁה עֶבְדִּי מָת וְעַתָּה קוּם עֲבַר אֶת־הַיַּרְדֵּן הַזֶּה אֶתְּהָ וְכָל־הָעָם הַזֶּה אֶל־הָאָרֶץ אֲשֶׁר אָנֹכִי נֹתֵן לָהֶם לְבְנֵי יִשְׂרָאֵל:

### Joshua 1:1-2

(1) After the death of Moses the servant of the LORD, the LORD said to Joshua son of Nun, Moses' attendant:

(2) "My servant Moses is dead. Prepare to cross the Jordan, together with all this people, into the land that I am giving to the Israelites.

### משנה אבות ו':ב'

(ב) אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי, בְּכָל יוֹם וַיּוֹם בֵּית קוֹל יוֹצֵאת מֵהָר חוֹרֵב וּמְכַרְזֵת וְאוֹמֶרֶת, אוֹי לָהֶם לְבָרִיּוֹת מֵעֶלְבוֹנָה שֶׁל תּוֹרָה. שֶׁכָּל מִי שֶׁאִינוֹ עוֹסֵק בַּתּוֹרָה נִקְרָא נְזוּף, שֶׁנֶּאֱמַר (משלי יא) נָזַם זָהָב בְּאֶף חֲזִיר אֲשֶׁר יָפָה וְסָרֵת טַעַם. וְאוֹמֵר (שמות לב) וְהִלַּחַת מֵעֵשָׂה אֱלֹהִים הַמָּה וְהַמְּכַתֵּב מְכַתֵּב אֱלֹהִים הוּא חָרוּת עַל הַלַּחַת, אֶל תִּקְרָא חָרוּת אֶלָּא חָרוּת, שֶׁאִין לָךְ בֶּן חוֹרִין אֶלָּא מִי שֶׁעוֹסֵק בְּתִלְמוּד תּוֹרָה. וְכָל מִי שֶׁעוֹסֵק בְּתִלְמוּד תּוֹרָה הֵרִי זֶה מִתְעַלָּה, שֶׁנֶּאֱמַר (במדבר כא) וּמִמִּתְנָה נִחְלִיאֵל

**Pirkei Avot 6:2**

(2) Rabbi Joshua ben Levi said: every day a bat kol (a heavenly voice) goes forth from Mount Horeb and makes proclamation and says: “Woe unto humankind for their contempt towards the Torah”, for whoever does not occupy himself with the study of Torah is called, nazuf (the rebuked. As it is said, “Like a gold ring in the snout of a pig is a beautiful woman bereft of sense” (Proverbs 11:22). And it says, “And the tablets were the work of God, and the writing was the writing of God, graven upon the tablets” (Exodus 32:16). Read not haruth [‘graven’] but heruth [‘freedom’]. **For there is no free man but one that occupies himself with the study of the Torah.** And whoever regularly occupies himself with the study of the Torah he is surely exalted, as it is said, “And from Mattanah to Nahaliel; and Nahaliel to Bamoth” (Numbers 21:19).

**מגילה י"ד א'ח'**

רב נחמן אמר קרייתא זו הלילא רבא אמר בשלמא התם (תהלים קיג,  
א) הללו עבדי ה' ולא עבדי פרעה אלא הכא הללו עבדי ה' ולא עבדי  
אחשורוש אכתי עבדי אחשורוש אנן

**Megillah 14a:8**

**Rav Nahman said** an alternative answer as to why *hallel* is not recited on Purim: **The reading of the Megilla itself is an act of reciting *hallel*.** **Rava said** a third reason why *hallel* is not recited on Purim: **Granted** that *hallel* is said **there**, when recalling the exodus from Egypt, as after the salvation there, they could recite the phrase in *hallel*: **“Give praise, O servants of the Lord”** (Psalms 113:1); after their servitude to Pharaoh ended with their salvation, they were truly servants of the Lord **and not servants of Pharaoh. But** can it be said **here**, after the limited salvation commemorated on Purim: **“Give praise, O servants of the Lord,”** which would indicate that after the salvation the Jewish people were only servants of the Lord **and not servants**

**of Ahasuerus?** No, even after the miracle of Purim, **we were still the servants of Ahasuerus**, as the Jews remained in exile under Persian rule, and consequently the salvation, which was incomplete, did not merit an obligation to say *hallel*.

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