**Some Questions to Ponder:**

1. From all the readings for this Shabbat HaGadol, which reading touched your heart and imagination?

I was touched by the Hakham’s commentary on leadership and looking at it from the perspective of Mark. I was touched especially by the end where we came back to Purim. ☺ I was also intrigued by Rashi’s comments on B’Midbar 11:1 (HaAm vs. Ami)

1. Why is this Shabbat called Shabbat HaGadol?

Because of the penultimate pasuk of our special Ashlamatah when is speaks of the ‘Great (Gadole) and Awesome Day of the LORD’. One can also see the theme of the ‘Great’ picked up in the leaders of the tribes in our Torah portion and in the “great trumpet” of our Ashlamatah.

1. What question/s were asked of Rashi in B’Midbar 10:2?

**Make yourself** – Why is this elliptical?

**Make yourself** – Who pays for this?

**Make yourself** – What are the implications of this phrasing?

**To summon the congregation** – Why are we to summon the congregation?

**And to announce the departure of the camps** – Why do we need this announcement?

**Beaten** – What are the implications of this word?

1. What question/s were asked of Rashi in B’Midbar 10:10?

**For your ascent-offerings** – What offering does this refer to?

**I am the Lord your God** – What do we learn from this pasuk?

1. What question/s were asked of Rashi in B’Midbar 10:29?

**Hobab** – Who is this and what do we learn from this name?

**We are traveling to the place** - Why did Moses include himself with them [if he wasn’t going to enter the Land]?

1. What question/s were asked of Rashi in B’Midbar 10:31?

**Please don’t leave us** – Why did Moshe make this request?

**For because you are familiar with our encampments in the desert** – Why was this said?

**For because you are familiar..**. [The expression... כִּי עַל כֵּן ] – What is the meaning of this Hebrew phrase?

**You will be our guide** – What is the tense of this pasuk?

1. What question/s were asked of Rashi in B’Midbar 10:35?

**So it was, whenever the ark set out** – Why was this said in this place?

**Rise, O Lord** – Why was this said?

**May Your enemies be scattered** – Which enemy is being mentioned here?

**Those who hate You** – Who is the target of this hate?

1. What question/s were asked of Rashi in B’Midbar 10:36?

**Repose, O Lord** – What is the meaning of the Hebrew woird שׁוּבָה?

**The myriads of thousands of Israel** – What does this pasuk teach us?

1. What question/s were asked of Rashi in B’Midbar 11:1?

**The people were looking to complain** – What is the meaning of the Hebrew word הָעָם ?

**were looking to complain** – What is denated by the Hebrew word מִתְאוֹנְנִים?

**evil in the ears of the Lord** – Why was this evil in HaShem’s ears (they were not talking to HaShem)?

**His anger flared** – Why did His anger flare?

**the extremes of the camp** – What is the meaning of the Hebrew phrase בִּקְצֵה הַמַּחֲנֶה?

1. What question/s were asked of Rashi in B’Midbar 11:2?

**The people cried out to Moses** – To what can this be compared?

**and the fire died down** – How did it die down?

1. What question/s were asked of Rashi in B’Midbar 11:5?

**which we ate in Egypt free of charge** – How was this free of charge?

**the cucumbers** - Why did the manna change into everything except these?

**the cucumbers**  - What is the meaning of the Hebrew word הַקִּשֻׁאִים?

**watermelons** - What is the meaning of the Hebrew word אֲבַטִּחִים?

**leeks** - What is the meaning of the Hebrew word הֶחָצִיר?

1. What question/s were asked of Rashi in B’Midbar 11:7?

**Now the manna was like coriander seed** – Who said this and why?

**like coriander seed** – What is the meaning of the Hebrew phrase כִּזְרַע־גַּד הוּא?

**crystal** - What is the meaning of the Hebrew word בְּדֽלַח?

1. What question/s were asked of Rashi in B’Midbar 11:8?

**walked about** – What is denoted by this expression?

**ground it in a mill** – Was the Manna hard enough that it needed grinding?

**in a pot** - What is the meaning of the Hebrew word בַּפָּרוּר ?

**oil cakes** – What is the meaning of the Hebrew phrase לְשֶׁד הַשָּׁמֶן?

1. What question/s were asked of Rashi in B’Midbar 11:15?

**If this is the way You treat me** – How was Moshe treated?

**so that I not see my misfortune** – Why was this phrasing used?

1. Why should we sound the Teruah call whenever the Jewish community is struck by misfortune?

Because this is the call to repentance and preparation.

1. In your opinion what is the intent of Hakham Tsefet’s pericope by the hand of his scribe Mordeshai for this Shabbat?

I believe that Hakham Tsefet was teaching us the proper way to lead and to teach others.

Eliyahu Ben abraham: To show the Gentiles that they can come out from oppressive authority by find authentic leadership as represented by the Hakhamin and rabbis

Ezra Abraham: To become a great leader/servant, it takes humility, unlike the nations leaders which rule with pride and oppression.

Gloria Sutton: That if we are striving to grow/walk in Torah and please Hashem, we will selflessly be seeking ways to serve others/help others...in this way we become true leaders in our communities, in the world.

Dr. Eliyahu ben Avraham: Hakham Tsefet wants to teach people that humility is an essential trait found in the Talmid of Yeshua. This trait is contrasted against the season of Hag Hamatzah.

1. How is Hakham Tsefet pointing us to the coming of the Feast of Unleavened Bread?

He speaks of the redemption of slaves which alludes to the Bne Israel who were slaves in Egypt and were going to be redeemed by HaShem.

Double use of the Hebrew word Gadol is an indication that the present reading is Shabbat HaGadol. This means that we will experience Hag HaMatzah in the coming week.

In Verse 42 Hakham Tsfet speaks of pride/boasting, tyrannical dominion and oppressive authority. These are all symbols of leaven. The idea of leaven should immediately remind us of the Feast of Unleavened Bread.

The word ‘Paqid’ speaks to the counting of ther omer which begins the second day of Unleavened bread.

1. What part of the Torah Seder fired the heart and imagination of the Psalmist for this week?

The Psalmist speaks of wonders which refers to the Torah portion which speaks of the manna. He speaks of redemption which alludes to the redemption of Israel from Egypt – that Egypt which they now wanted to return. The Psalmist also speaks of the trumpets, found in our Torah portion, which give voice to the presence of HaShem. Finally, the Psalmist speaks of HaShem Judging as a reference to the advice Yitro gave to Moshe concerning how to judge.

1. What part of the Torah Seder fired the heart and the imagination of the prophet Yeshayahu and the prophet Mal’akhi this week?

Mal’akhi and Yeshayahu both speak of HaShem’s reaction to the bad attitude of the Bne Israel which caused **fire** to destroy them. They notes that a time is coming when our attitude will be correct. Yeshayahu also takes up the theme of the manna and the wicked men whio despised it.

1. What part/s of the Torah Seder, Psalm, and the prophets fired the heart and the imagination of Hakham Tsefet for this week?

Mordechai connects through the idea of assembly. Mordechai 10:42 and Numbers 10:2. This pericope of Mordechai is also connected to the Torah Seder the heads of the tribal leaders who lead Yisrael through the wilderness. Verses 10:15-27

Tehillim

Mordechai connects to the Psalm through the idea of the Gentiles and righteous/generosity and the idea of singing to the Lord. Verses 98:1 and 2 Verse 2 connects by way of looking towards the future. Yeshua’s statement looks to the future when the Talmidim would rule in his absence.

Hakham Tsefet attacks the sin of pride in his commentary. This is also attacked in Yeshayahu 28:1 and 3.

Mordechai connects to the Special Ashlamatah through the double use of “Gadol” in his pericope. Vs 10:42 and 43.

1. After taking into consideration all the above texts and our Torah Seder, what would you say is the general prophetic message from the Scriptures for this coming week?

Get the leaven out, Pesach is fast approaching! Fix our attitude build ourselves into Paqidim and get our hearts oriented to HaShem and His ways.

Elizabeth Oakley: We should take our rightful places as firstborns. We should strive to become Torah Scholars and use the wisdom and understanding we have to become servants to all. We should teach by example not speech.

Dr. Eliyahu ben Avraham: Prepare for the building up of the body through the preparation for becoming the best vessel of HaShem we can be

Eliyahu Ben abraham: To prepare yourself during Pesach and the Feast of Unleavened Bread to rid yourself and the community of any pride/boasting, tyrannical dominion and oppressive authority.

Ezra Abraham: Clean, clean, clean, the heart and soul to be a useful servant of the Living God.

Gloria Sutton: WHAT are we allowing to come between us and Hashem? What situation are we only complaining about, but not actively seeking to DO SOMETHING positive about? Etc....

Hakham Haggai: We need to discover our place and then we need to help people.