**Questions for Reflection**

1. From all the readings for this Shabbat which statement touched your heart and fired your imagination?

I was touched by the Nazarean Codicil commentary regarding Yeshua as a “son of Eden” (delight).

1. What question/s were asked of Rashi regarding Shemot 13:3?

**Remember this day** – What do these words teach us?

1. What question/s were asked of Rashi regarding Shemot 13:5?

**into the land of the Canaanites, etc.** – Why are only five of the nations mentioned with regards to the land of the Canaanites?

**swore to your forefathers, etc.** – To whom and when did HaShem sware?

**flowing with milk and honey** – Where did the milk and honey come from?

**this service** - What service was this?

1. What question/s were asked of Rashi regarding Shemot 13:9?

**And it shall be to you as a sign** - What is this sign?

**upon your hand and as a remembrance between your eyes** - What does this mean?

**upon your hand** - On which hand?

1. What question/s were asked of Rashi regarding Shemot 13:13?

**firstborn donkey** - Are other animals included?

**you shall redeem with a lamb** - How is it to be redeemed with a lamb?

**you shall decapitate it** - How and why is it to be decapitated?

**and every firstborn of man among your sons, you shall redeem** - What is the redemption price?

1. What question/s were asked of Rashi regarding Shemot 13:18?

**led...around –** What were they going around?

**the Red Sea** – What is the meaning of the Hebrew phrase: סוּף – יַם?

**armed** – What is the meaning of the Hebrew phrase: חֲמֻשִׁים .וַחֲמֻשִׁים ?

1. What question/s were asked of Rashi regarding Shemot 13:22?

**He did not move away** – What is the meaning of this phrase?

1. What question/s were asked of Rashi regarding Shemot 14:2?

**and let them turn back** – Why did they turn back?

**and encamp in front of Pi- hahiroth** – Where is this place?

**in front of Ba’al Zephon** – Where did this god come from since all the Egyptian gods were destroyed?

1. What question/s were asked of Rashi regarding Shemot 14:5?

**It was reported to Pharaoh** – How did Paro receive this report and what was reported?

**had a change** – What was this change?

**from serving us** – What is the meaning of the Hebrew word: מֵעָבְדֵנוּ?

1. What question/s were asked of Rashi regarding Shemot 14:7?

**select** – What is the meaning of the Hebrew word: בָּחוּר?

**and all the chariots of Egypt** And with them, all the rest of the chariots. Now where did all these animals come from? If you say [that they belonged] to the Egyptians, it says already: “and all the livestock of the Egyptians died” (Exod. 9:6). And if [you say that they belonged] to the Israelites, does it not say: “also our cattle will go with us” (Exod. 10:26). Whose were they [from if that was the case]?

**with officers over them all** – What is the meaning of the Hebrew word: וְשָׁלִשִׁם?

1. What is the meaning of “a land flowing with milk and honey”? And why only the land of 5 of the seven nations of Cana’an receive that title while the land of the other two nations of Cana’an do not receive this title?

Milk flows from the goats’ [udders], and honey flows from the dates and the figs.

In the opinion of our Rabbis, the land of these five nations mentioned here was a land flowing with milk and honey, but not so the land of the remaining two nations [omitted here].

1. How do we know that **both** the celebration of the “Seven Days of Unleavend Bread” and the donning of Tefillin are “***a sign unto you … that the Law of the Eternal may be in your mouth***."?

Because this feast is inscribed in the Tefillin.

1. Under what circumstance should a first-born donkey be decapitated and why?

The donkey is decapitated if is not redeemed because we have denied the Kohen the value of the lamb, then we are denied the value of the donkey.

1. Why did the Sages insert Psalm 51:17 in the opening of the Amida for all prayer services?

Because this is a psalm of cleansing used to gain cleansing before this important prayer. At a Midrashic level we are looking at the purity of the soul and it’s required cleansing.

1. What is exactly the meaning of the following Midrashic statement in Tehillim (Psalms) 51:8 ***“Behold, You desire truth in the inward parts; make me, therefore, to know wisdom in my in-most heart***”?

To prepare us to receive the Torah on Shavuot by causing us to focus on our behavior, our morality, vis-à-vis the whole community. (HE YbH) The Midrash concerns itself with the governance of HaShem. The Torah is, above all, a statement of morality. Jewish law is the only law that can legislate morality; this is impossible with secular law. The government must, therefore, support all religions in their teachings of morality. This leaves the people to change themselves, internally, to become more moral.

1. What important principle can we learn from Isaiah 46:10?

That HaShem will announce His plans to His beloved before He brings them about in order for them to mitigate what can be mitigated.

HE YbH: It also teaches us that “the end is in the beginning is in the end”. This is a midrashic principle, since the Psalms are a midrasic writing.

This helped His Eminence understand that the last 2 psalms (which speak of creation) should start the triennial cycle rather that psalm 1. This shows the end in the beginning.

Bad beginnings suggest bad endings. When we write or speak, it is customary to state the goals of the lecture or paper. Then at the end, we recapitulate and tell eveyone the goals that we mentioned at the beginning.

1. What is the connection between “the firstborn,” “Pesach (Seven Days of Unleavened Bread),” and “Tefillin”?

They are all ‘first’ or ‘chief’ things.

1. What is the chief mission and mandate of a Hakham? And what happens if this mission and mandate becomes abrogated, or non-functional, or impeded?

To guard the B’ne Yisrael as one gaurds his sheep. We guard by protecting and leading them gently and elegantly to avoid problems.

If this mission is impeded then they become endangered.

There are pains when we begin Torah study, or indeed, most endeavors. Teaching Torah is not an easy task.

1. Why is it that every genuine disciple of the Master who is ***Shomer Shabbat*** is called a “**son/daughter of Delight”**?

Shomer Shabbat means to keep the mitzvot. There is delight for the Sons of G-d i.e. the B’ne Yisrael and all who join in the acceptance of and proclamation of the Torah and its mitzvot.

HE YbH: ‘Eden’ means ‘delight’. When the Sabbath is called a delight, it suggests that Sabbath must be made into Eden. To be a child of delight is to be a child of Eden.

1. In your opinion, and taking into consideration all the above readings for this Shabbat, what is the prophetic message (the idea that encapsulates all the Scripture passages read) for this week?

Take care to keep HaShem’s statutes and particularly those that are ‘signs’.