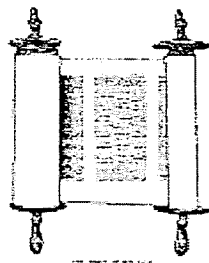


***Divine or
Divinely Inspired?***



Evidence For the Torah's Authenticity

Source Materials
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faith (fāth) n. [ME < AN *fed* < OFr. *feid* < Lat. *fides* < *fidere* = trust.] 1. Confident belief in the truth, value, or trustworthiness of a person, idea, or thing. 2. Relief not based on logical proof or material evidence. 3. Loyalty to a person or thing: ALLEGIANCE <keeping faith with the President> 4. a. Belief and trust in God. b. Religious conviction. 5. A system of religious beliefs. 6. A set of principles or beliefs.

proof (prōōf) n. [ME *prove* < LLat. *proba* < Lat. *probare*, to prove.] 1. Evidence establishing the validity of a given assertion. 2. Conclusive demonstration. 3. Proving of something by experiment, test, or trial <Durability was a proof of the tire's quality.> 4. Archaic. Proven impenetrability. 5. Law. The whole body of evidence that determines the judgment or verdict in a case. 6. Substantiation of a proposition by application of specified rules, as of induction or deduction, to axioms, and sequentially derived conclusions. 7. Standard liquor in relation to proof spirit. 8. a. A trial sheet of printed type that is checked against the original manuscript and on which corrections are made. b. A trial impression of a plate, stone, or block at any of various stages in engraving. c. A trial photograph. — *adj.* 1. Fully or successfully resistant: IMPERVIOUS <proof earthquake damage> 2. Of standard alcoholic strength. — *v.* *proving* or making corrections. — *v.* *proofed*, *proofing*. — *vt.* 1. To run off (a printed or engraved proof). 2. To make (copy). 3. To work (dough) into suitable lightness. 4. To make (text) permanent. — *vi.* To proofread.

TORAH - DEUTERONOMY (CHPT.4)

²⁹ From there you will seek HASHEM, your God, and you will find Him, if you search for Him with all your heart and all your soul. ³⁰ When you are in distress and all these things have befallen you, at the end of days, you will return unto HASHEM, your God, and hearken to His voice. ³¹ For HASHEM, your God, is a merciful God, He will not abandon you nor destroy you, and He will not forget the covenant of your forefathers that He swore to them. ³² For inquire now regarding the early days that preceded you, from the day when God created man on the earth, and from one end of heaven to the other end of heaven: Has there ever been anything like this great thing or has anything like it been heard? ³³ Has a people ever heard the voice of God speaking from the midst of the fire as you have heard, and survived? ³⁴ Or has any god ever miraculously come to take for himself a nation from amidst a nation, with challenges, with signs, and with wonders, and with war, and with a strong hand, and with an outstretched arm, and with greatly awesome deeds, such as everything that HASHEM, your God, did for you in Egypt before your eyes? ³⁵ You have been shown in order to know that HASHEM, He is the God! There is none beside Him! ³⁶ From heaven He caused you to hear His voice in order to teach you, and on earth He showed you His great fire, and you heard His words from the midst of the fire, ³⁷ because He loved your forefathers, and He chose his offspring after you, and took you out before Himself with His great strength from Egypt; ³⁸ to bring you away from before you nations that are greater and mightier than you, to bring you, to give you their land as an inheritance, as this very day. ³⁹ You shall know now this day and take to your heart that HASHEM, He is the God — in heaven above and on the earth below — there is none other. ⁴⁰ You shall observe His decrees and His commandments that I command you this day, so that He will do good to you and to your children after you, and so that you will prolong your days on the Land that HASHEM, your God, gives you, for all the days.

ובקשתם משם את ייחודה אלהיו ומצאתם בפי תדרשנו בכל לבבך ובכל נפשך: בצר לך ומצאוך כל הדברים האלה באחרית הימים ושבת עדייהנה אלהיו ושמעת בקלו: כי אל רחום יהוה אלהיו לא ירפה ולא ישחיתו ולא ישפח את ברית אבותיו אשר נשבע להם: כי שאל נא לימים ראשנים אשר היו לפניך למן היום אשר ברא אלהים אדם על הארץ ולמקצה השמים ועד קצה השמים הנהיה כדבר הגדול הזה או הנשמע כמהו: השמע עם קול אלהים מדבר מתוך האש כאשר שמעת אתה ויחי: או הנסה אלהים לבוא לקחת לך גוי מקרב גוי במסת באתת ובמופתים ובמלחמה וביר חזקה ובירוע נטויה ובמוראים גדלים ככל אשר עשה לכם יהוה אלהיכם במצרים לעיניך: אתה הראת לדעת כי יהוה הוא האלהים אין עוד מלבדו: מן השמים השמייעך את קלו ועל הארץ הראך את אשו הגדולה ודבריו שמעת מתוך האש: ותחת כי אהב את אבותיו ויבחר בורעו אחריו ויוצאך בפניו בכחו הגדל ממצרים: להוריש גוים גדלים ועצמים ממך מפניך להביאך לתת לך את ארצם נחלה כיום הזה: וידעת היום והשבת אל לבבך כי יהוה הוא האלהים בשמים ממעל ועל הארץ מתחת אין עוד: ושמרת את חקיו ואת מצותיו אשר אנכי מצוך היום אשר ייטב לך ולבניך אחריו ולמען תאריך ימים על האדמה אשר יהוה אלהיו נתן לך כל הימים:

SIDDUR - ALEINU

עלי It is our duty to praise the Master of all, to ascribe greatness to the Molder of primeval creation, for He has not made us like the nations of the lands and has not emplaced us like the families of the earth; for He has not assigned our portion like theirs nor our lot like their multitudes. (For they bow* to a god which helps not.) But we bend our knees, bow, and acknowledge our thanks before King Who reigns over kings, the Holy One, Blessed is He. He etches out heaven and establishes earth's foundation, the seat of His mage is in the heavens above and His powerful Presence is in the highest heights. He is our God and there is none other. True is our King, there is nothing beside Him, as it is written in His Torah: "You to know this day and take to your heart* that HASHEM is the only God — in heaven above and on the earth below — there is none other."

לינו לשבחם לאדון הכל, לתת גדלה ליוצר בראשית, שלא עשנו כגווי הארצות, ולא שמנו כמשפחות האדמה. שלא שם חלקנו בהם, וגורלנו בכל המונים. (שהם ושבתחיים להקבל וריק, ומתפללים אל אל לא יושע.) ואנחנו כורעים ומשתחיים ומודים, לפני ייך מלכי המלכים הקדוש ברוך הוא. שהוא נוטה שמים וסוד ארץ, ומושב יקרו בשמים ממעל, ושכינת עזו בגבהי רומים. הוא אלהינו, אין עוד. אמת מלבנו, אפס זולתו, כתוב בתורתו: וידעת היום והשבת אל לבבך: כי יהוה הוא אלהים בשמים ממעל ועל הארץ מתחת, אין עוד.

① EXODUS [19:1] TEN COMMANDMENTS

אֲנֹכִי יְהוָה אֱלֹהֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם
 מִבֵּית עַבְדִּים: לֹא יִהְיֶה לְךָ אֱלֹהִים אֲחֵרִים עַל-פְּנֵי: לֹא-תַעֲשֶׂה לְךָ
 פֶּסֶל וְכָל-תְּמוּנָה אֲשֶׁר בַּשָּׁמַיִם מִמַּעַל וְאֲשֶׁר בָּאָרֶץ מִתַּחַת וְאֲשֶׁר בַּמַּיִם
 מִתַּחַת לָאָרֶץ: לֹא-תִשְׁתַּחֲוֶה לָהֶם וְלֹא תַעֲבֹדֵם כִּי אֲנֹכִי יְהוָה אֱלֹהֶיךָ
 אֵל קָדָא פְּקֹד עֲוֹן אָבֹת עַל-בְּנֵי עַל-שְׁלִשִׁים וְעַל-רִבְעִים לְשֹׁנָיִם:

20 The Ten Commandments
 1 God spoke all these statements, * saying:
 2 I am HASHEM, your God, Who has taken you out of the land of Egypt, from the house of slavery.
 3 You shall not recognize the gods of others in My presence. 4 You shall not make yourself a carved image nor any likeness of that which is in the heavens above or on the earth below or in the water beneath the earth. 5 You shall not prostrate yourself to them nor worship them, for I am HASHEM, your God — a jealous God, Who visits the sin of fathers upon children* to the third and fourth generations, for My enemies;

② KUZARI [R' YEHUDAH HA LEVI 1080 - 1145]

10. Al Khazari: Indeed, I see myself compelled to ask the Jews, because they are the relic of the Children of Israel. For I see that they constitute in themselves the evidence for the divine law on earth.

He then invited a Jewish Rabbi, and asked him about his belief.

11. The Rabbi replied: I believe in the God of Abraham, Isaac and Israel, who led the children of Israel out of Egypt with signs and miracles; who fed them in the desert and gave them the land, after having made them traverse the sea and the Jordan in a miraculous way; who sent Moses with His law, and subsequently thousands of prophets, who confirmed His law by promises to the observant, and threats to the disobedient. Our belief is comprised in the Tōrah—a very large domain.

12. I had not intended to ask any Jew, because I am aware of their reduced condition and narrow-minded views, as their misery left them nothing commendable. Now shouldst thou, O Jew, not have said that thou believest in the Creator of the world, its Governor and Guide, and in Him who created and keeps thee, and such attributes which serve as evidence for every believer, and for the sake of which He pursues justice in order to resemble the Creator in His wisdom and justice?

25. The Rabbi: In this way I answered thy first question. In the same strain spoke Moses to Pharaoh, when he told him: 'The God of the Hebrews sent me to thee,' viz. the God of Abraham, Isaac and Jacob. For Abraham was well known to the nations, who also knew that the divine spirit was in contact with the patriarchs, cared for them, and performed miracles for them. He did not say: 'The God of heaven and earth,' nor 'my Creator and thine sent me.' In the same way God commenced His speech to the assembled people of Israel: 'I am the God whom you worship, who has led you out of the land of Egypt,' but He did not say: 'I am the Creator of the world and your Creator.' Now in the same style I spoke to thee, a Prince of the Khazars, when thou didst ask me about my creed. I answered thee as was fitting, and is fitting for the whole of Israel who knew these things, first from personal experience, and afterwards through uninterrupted tradition, which is equal to the former.

סַבַּת עֵיב קִידוּשׁ

The following Kiddush is recited on Sabbath and on Sabbath Chol HaMoed. The Kiddush for Succos appears on p. 722; for Rosh Hashanah, p. 766; for other Festivals, p. 656. (Recite silently— And there was evening and there was morning)

יוֹם הַשְּׁשִׁי יוֹם הַשְּׁשִׁי * Thus the heavens and earth were finished, and all their array. On the seventh day God completed His work which He had done, and He abstained on the seventh day from all His work which He had done. God blessed the seventh day and hallowed it, because on it He abstained from all His work which God created to make.¹

By your leave, my masters, rabbis and teachers,

בְּרוּךְ Blessed are You, HASHEM, our God, King of the universe, Who creates the fruit of the vine. (All present respond—Amen.)

בְּרוּךְ Blessed are You, HASHEM, our God, King of the universe, Who has sanctified us with His commandments, took pleasure in us, and with love and favor gave us His holy Sabbath as a heritage, a remembrance of creation. For that day is the prologue to the holy convocations,* a memorial of the Exodus from Egypt.* For us did You choose and us did You sanctify from all the nations. And Your holy Sabbath, with love and favor did You give us as a heritage. Blessed are You, HASHEM, Who sanctifies the Sabbath.* (All present respond—Amen.)

On the Sabbath of Chol HaMoed Succos, in the succah, add:

בְּרוּךְ Blessed are You, HASHEM, our God, King of the universe, Who has sanctified us with His commandments and has commanded us to dwell in the Succah. (All present respond—Amen.)

It is customary to give each person present some wine from the Kiddush cup. All present wash their hands in the ritual manner and the head of the household recites the blessing for bread over two challahs and distributes a piece to each person.

(1) Genesis 1:31-2:3.

the first six days of creation, do not relate to the testimony of the Sabbath's holiness and are not part of Kiddush. Nevertheless, they are attached to Kiddush because their initials together with the initials of וַיְבָרַךְ וַיְקַדְּשֵׁהוּ form the Four-Letter Name of God. Because these two isolated words have no logical meaning standing alone, the Sages incorporated the preceding words וַיְבָרַךְ וַיְקַדְּשֵׁהוּ into a complete thought. Those words, however, are said quietly.

תחלה למקרא קריאת — The prologue to the holy convocations. The festivals are described as holy convocations because they come about as a result of the months, which are proclaimed by the courts of Israel. The Sabbath, however, is independent of any pronouncements of the court. As such it is not properly called a holy

convocation. Nevertheless, Leviticus 23 which lists the festivals begin by mentioning the Sabbath, thus making the Sabbath the prologue to the holy convocations.

וכר ליצאת מצרים — A memorial of the Exodus from Egypt. Ramban explains that the Sabbath and the Exodus are intertwined. The Sabbath is symbolic of God's creation; the Exodus was His demonstration to humanity that He controls nature and manipulates it as His will sees fit. In turn, the events of the Exodus bear witness to God's creation — and, hence, His mastery — of the universe. The Sabbath on the other hand, is the backdrop of the Exodus, because the concept it represents explains how the events of the Exodus were possible.

קקקק קקקק — Who sanctifies the Sabbath. Unlike the festivals, whose sanctity is dependent

סַבַּת לַיְלָה שַׁבַּת

The following Kiddush is recited on Sabbath and on Sabbath Chol HaMoed. The Kiddush for Succos appears on p. 722; for Rosh Hashanah, p. 766; for others Festivals, p. 656.

— Recite Silently — וְהָיָה עֶרְבָב וְהָיָה בֹקֶר

יוֹם הַשְּׁשִׁי * וַיְבָרַךְ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צִבְאָם. וַיְבָרַךְ אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מֵאֲשֶׁר עָשָׂה, וַיְשַׁבֵּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל מְלָאכְתּוֹ אֲשֶׁר עָשָׂה. וַיְבָרַךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדְּשֵׁהוּ, כִּי בּוֹ שָׁבַת מִכָּל מְלָאכְתּוֹ אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹתוֹ.

סְבָרֵי מְרַדְּן וְרַבְּנָן וְרַבּוֹתַי:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַגֶּפֶן. (All present respond)

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְרָצָה בָּנוּ, וְשַׁבַּת קִדְּשָׁנוּ בְּאַהֲבָה וּבְרַצּוֹן לְמַעַשְׂהָ בְּרֵאשִׁית. כִּי הוּא יוֹם תְּחִלָּה לְמִקְרָאֵי קֹדֶשׁ, * וְזָכַר לִיצִיאַת מִצְרָיִם. כִּי בָנוּ בְּחַרְתָּ, וְאוֹתָנוּ קִדְּשָׁתָּ, מִכָּל הָעַמִּים. וְשַׁבַּת קִדְּשָׁךְ בְּאַהֲבָה וּבְרַצּוֹן הִתְחַלְתָּנוּ. בְּרוּךְ אַתָּה יְהוָה, מְקַדֵּשׁ הַשַּׁבָּת. * (All present respond)

On the Sabbath of Chol HaMoed Succos, in the succah, add:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְרָצוֹנוֹ לַיְשֵׁב בְּסֻכּוֹ. (All present respond)

It is customary to give each person present some wine from the Kiddush cup. All present wash their hands in the ritual manner and the head of the household recites the blessing for bread over two challahs and distributes a piece to each person.

deeds are the most eloquent testimony to her virtue.

סַבַּת עֵיב קִידוּשׁ

The mitzvah to recite — or listen to — Kiddush over a cup of wine is incumbent upon men and women alike.

The first paragraph of Kiddush is in the nature of testimony to the fact that God completed the labor of creation in six days and rested on the seventh. Thus by observing the Sabbath, we bear weekly testimony to God's creation of the universe. Although this paragraph has already been recited as part of the evening service [and for that reason it is not repeated as part of the Kiddush which is recited in the synagogue], it was included in the Kiddush for the benefit of

women and children who did not recite the evening service (Pesachim 106a).

The head of the household, or another adult present, recites the Kiddush while holding a full cup of grape wine (or juice) in his right hand. He should bear in mind that his recitation is the fulfillment of the mitzvah of Kiddush for both himself and the others who are listening. Those listening should bear in mind that their listening and response is in fulfillment of the mitzvah of Kiddush, and should remain silent except when responding 'Amen.' Some stand during Kiddush, others sit, and still others stand until the blessing over wine, then sit.

יום הששי * — The sixth day. Strictly speaking, these two words, which conclude the account of

④ RANBAM - GUIDE TO THE PERPLEXED [I. 32]

You¹ who study my Treatise, know that something similar to what happens to sensory apprehensions happens likewise to intellectual apprehensions in so far as they are attached to matter. For when you see with your eye, you apprehend something that is within the power of your sight to apprehend. If, however, your eyes are forced to do something they are reluctant to do—if they are made to gaze fixedly and are set the task of looking over a great distance, too great for you to see, or if you contemplate very minute writing² or a minute drawing³ that is not within your power to apprehend—and if you force your eye, in spite of its reluctance, to find out the true reality of the thing, your eye shall not only be too weak to apprehend that which you are unable to apprehend, but also too weak to apprehend that which is within your power to apprehend. Your eye shall grow tired, and you shall not be able to apprehend what you could apprehend before having gazed fixedly and before having been given this task. A similar discovery is made by everyone engaging in the speculative study of some science with respect to his state of reflection.⁴ For if he applies himself to reflection and sets himself a task demanding his entire attention,⁵ he becomes dull and does not then understand even that which is within his scope to understand. | For the condition of all bodily faculties is, in this respect, one and the same. Something similar can happen to you with regard to intellectual apprehensions. For if you stay your progress because of a dubious point; if you do not deceive yourself into believing that there is a demonstration with regard to matters that have not been demonstrated; if you do not hasten to reject and categorically to pronounce false any assertions whose contradictories have not been demonstrated; if, finally, you do not aspire to apprehend that which you are unable to apprehend—you will have achieved human perfection and attained the rank of *Rabbi Aqiba*, peace be on him, who *entered in peace and went out in peace*⁶ when engaged in the theoretical study of these metaphysical⁷ matters. If, on the other hand, you aspire to apprehend things that are beyond your apprehension; or if you hasten to pronounce false, assertions the contradictories of which have not been demonstrated or that are possible, though very remotely so—you will have joined *Elisha Aher*.⁸ That is, you will not only not be perfect, but will be the most deficient among the deficient; and it shall so fall out that you will be overcome by imaginings and by an inclination toward things defective, evil, and wicked—this resulting from the intellect's being preoccupied and its light's being extinguished. In a similar way, various species of delusive imaginings are produced in the sense of sight when the visual spirit⁹ is weakened, as in the case of sick people and of such as persist in looking at brilliant or minute objects.

⑤ MIDRASH RABBAH - NUMBERS [XIV.10]

Why did the Holy One, blessed be He, choose them? Because all the nations rejected the Torah and refused to accept it, but Israel gladly chose the Holy One, blessed be He, and His Torah.

⑥ ETHICS OF OUR FATHERS

[5:28]

[28] Rabbi Elazar HaKappar says: Jealousy, lust and glory remove a man from the world.

[כח] רבי אלעזר הקפר אומר: הקנאה והתאווה והכבוד מוציאים את האדם מן העולם.

⑦ IBSID

[1:2]

[2] Shimon the Righteous was among the survivors of the Great Assembly. He used to say: The world depends on three things — on Torah study, on the service [of God], and on kind deeds.

[ב] שמעון הצדיק היה משנירי כנסת הגדולה. הוא היה אומר: על שלשה דברים העולם עומד: על התורה, ועל העבודה, ועל גמילות חסדים.

⑧ DEUTERONOMY [4:33]

For ask now of the days that are past, which were before you, since the day that God created man upon the earth, and from one side of heaven to the other, whether there has been any such thing as this great thing, or whether anything has been heard like it? Did ever people hear the voice of God speaking out of the midst of fire, as you have heard, and lived? Or has God ventured to go and take Him a nation from the midst of another nation, by trials, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors, according to all that the Lord, your God did for you in Egypt before your eyes?

כי שאל-נא לזמנים ראשונים אשר-היו לפניך למן-היום אשר בלא אלהים אדם על-הארץ ולמקצה השמים ועד-קצה השמים הנהיה כדבר הגדול הזה או הנשמע במהו: השמע עם קול אלהים מדבר מתוך-האש באשר-שמעת אתה נחיה: או הנסה אלהים לבוא לקחת לו גוי מקרב גוי במסת באתת ובמופתים ובמלחמה ובירד חזקה ובזרוע נטויה ובמוראים גדלים ככל אשר-עשה לכם יהוה אלהיכם במצרים לעיניך:

⑨ RAMBAM - MISHNE TORAH

. . . Israel did not believe in Moses, our teacher, because of the miracles he did. For when one's emunah (belief or realization) is based on miracles, a lurking doubt always remains in the "heart" (mind or understanding) that it is possible that these signs were performed with the aid of special occult powers and/or witchcraft. All of the miracles that were performed by Moshe in the desert, he did because they were necessary, and not as a proof of his prophecy . . . What then was the basis of their (the Jewish people's) emunah? The Revelation at Mt. Sinai, which we saw with our own eyes, and heard with our own ears, not having to depend on the testimony of others . . . and therefore it says, 'Face to face, God spoke with you (the Jewish people).'

The Rambam here sets forth the fundamental principle of the historical argument.

The revelation at Sinai itself is the sole proof that Moses' prophecy (the entire Torah) is truth . . . Before this event they didn't "believe" with an emunah which would have endured forever, but only with a belief that would have eventually been followed by doubts and speculation . . .

¹ God spoke to Moses at Mount Sinai, telling him to ² speak to the Israelites and say to them:

When you come to the land that I am giving you, the land must be given a rest period, a sabbath to God. ³ For six years you may plant your fields, prune your vineyards, and harvest your crops, ⁴ but the seventh year is a sabbath of sabbaths for the land. ⁵ It is God's sabbath during which you may not plant your fields, nor prune your vineyards. ⁶ Do not harvest crops that grow on their own* and do not gather the grapes on your unpruned vines, ⁷ since it is a year of rest for the land.

⁸ [What grows while] the land is resting may be eaten by you, by your male and female slaves, and by the employees and resident hands who live with you. ⁹ All the crops shall [also] be eaten by the domestic and wild animals that are in your land.

¹⁰ Keep My decrees and safeguard My laws. If you keep them, you will live in the land securely. ¹¹ The land will produce its fruit, and you will eat your fill, thus living securely in [the land].

¹² If you ask, "What will we eat in the seventh year?"

We have not planted nor have we harvested crops."

¹³ I will direct My blessing to you in the sixth year, and [the land] will produce enough crops for three years. ¹⁴ You will therefore be eating your old crops when you plant [after]* the eighth year. You will still be eating your old crops until the crops of the ninth year are ripe.

¹⁵ Since the land is Mine, no land shall be sold permanently. You are foreigners and resident aliens as far as I am concerned,

10 LEVITICUS

[25: 3-6]

וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה בְּהַר סִינַי לֵאמֹר: דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם כִּי תָבֹאוּ אֶל-הָאָרֶץ אֲשֶׁר אָנֹכִי נֹתֵן לָכֶם וְשָׁבַתָה הָאָרֶץ שְׁבַת לַיהוָה: שֵׁשׁ שָׁנִים תִּזְרַע שְׂדֶךְ וּשְׁשׁ שָׁנִים תִּזְמַר כְּרִמְךָ וְאָסַפְתָּ אֶת-תְּבוּאָתָהּ: וּבַשָּׁנָה הַשְּׁבִיעִית שְׁבַת שְׁבַתוֹן יִהְיֶה לְאָרֶץ שְׁבַת לַיהוָה: שְׂדֶךְ לֹא תִזְרַע וְכְרִמְךָ לֹא תִזְמַר: אֶת סְפִיּוֹת קִצְיֹרְךָ לֹא תִקְצֹר וְאֶת-עֵבְרֵי גִזְרֹךָ לֹא תִבְצֹר שָׁנָה שְׁבַתוֹן יִהְיֶה לְאָרֶץ: וְהָיְתָה שְׁבַת הָאָרֶץ לָכֶם לֶאֱכֹלָה לָךְ וּלְעַבְדְּךָ וּלְשִׁכְיֹרְךָ וּלְתוֹשָׁבְיֹךָ הַגֵּרִים עִמָּךְ: וּלְבַהֲמֹתֶיךָ וּלְחִיָּה אֲשֶׁר בְּאֶרְצְךָ תִּהְיֶה כָּל-תְּבוּאָתָהּ לֶאֱכֹל:

11 EXODUS [34: 23-24]

²¹ "Six days shall you work and on the seventh day you shall desist; you shall desist from plowing and harvesting. ²² You shall make the Festival of Weeks with the first offering of the wheat harvest; and the Festival of the Harvest shall be at the changing of the year. ²³ Three times a year all your males shall appear before the Lord HASHEM, the God of Israel. ²⁴ For I shall banish nations before you and broaden your boundary; no man will covet* your land when you go up to appear before HASHEM, your God, three times a year.

שֵׁשֶׁת יָמִים תַּעֲבֹד וּבַיּוֹם הַשְּׁבִיעִי תִשְׁבַּת בְּחַרְיֶשׁ וּבִקְצִיר תִּשְׁבַּת: וְחַג שָׁבֹעַת תַּעֲשֶׂה לָךְ בְּכוֹרֵי קִצְיֹר חֲטִיִּם וְחַג הָאֹסִיף תְּקוּפַת הַשָּׁנָה: שְׁלֹשׁ פְּעָמִים בַּשָּׁנָה יִרְאֶה כָּל-זְכוּרְךָ אֶת-פָּנָיו הָאֲנָן | יִהְיֶה אֵלֶיךָ יִשְׂרָאֵל: כִּי-אוֹרִישׁ גּוֹיִם מִפְּנֵיךָ וְהִרְחַבְתִּי אֶת-גְּבֻלְךָ וְלֹא-יִחַמְדוּ אִישׁ אֶת-אֶרְצְךָ בְּעִלְתָּךְ לִרְאוֹת אֶת-פָּנָיו יִהְיֶה אֵלֶיךָ שְׁלֹשׁ פְּעָמִים בַּשָּׁנָה:

12 LEVITICUS [11: 3]

¹ HASHEM spoke to Moses and to Aaron, saying to them. ² Speak to the Children of Israel, saying: These are the creatures that you may eat from among all the animals that are upon the earth. ³ Everything among the animals that has a split hoof, which is completely separated into double hooves, and that brings up its cud — that one you may eat. ⁴ But this is what you shall not eat from among those that bring up their cud or that have split hooves: the camel, for it brings up its cud, but its hoof is not split — it is unclean to you; ⁵ and the hyrax, for it brings up its cud, but its hoof is not split — it is unclean to you; ⁶ and the hare, for it brings up its cud, but its hoof is not split — it is unclean to you; ⁷ and the pig, for its hoof is split and its hoof is completely separated, but it does not chew its cud — it is unclean to you. ⁸ You shall not eat of their flesh nor shall you touch their carcass — they are unclean to you.

וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה וְאֶל-אַהֲרֹן לֵאמֹר: דַּבְּרוּ אֶל-בְּנֵי יִשְׂרָאֵל לֵאמֹר זֹאת הַחַיָּה אֲשֶׁר תֹּאכְלוּ מִכָּל-הַבְּהֵמָה אֲשֶׁר עַל-הָאָרֶץ: כָּל מִפְרֶסֶת פְּרֹסָה וְשִׁסְעַת וְשִׁסְעַת מִפְרֶסֶת מַעֲלַת גֵּרָה בְּבִהְמָה אִתָּה תֹאכְלוּ: אֲךָ אֵת-זֶה לֹא תֹאכְלוּ מִמַּעֲלֵי הַגֵּרָה וּמִמְפָּרְסֵי הַפְּרֹסָה אֶת-הַגְּמֵל כִּי-מַעֲלָה גֵרָה הוּא וּפְרֹסָה אֵינָנו מִפְּרִיס טְמֵא הוּא לָכֶם: וְאֶת-הַשֶּׁפֶן כִּי-מַעֲלָה גֵרָה הוּא וּפְרֹסָה לֹא יִפְרִיס טְמֵא הוּא לָכֶם: וְאֶת-הַחֲזִיר כִּי-מִפְּרִיס פְּרֹסָה הוּא וְשִׁסְעַת מִפְרֶסָה הוּא וְהוּא גֵרָה לֹא-יִגְרַר טְמֵא הוּא לָכֶם: מִבְּשָׂרָם לֹא תֹאכְלוּ וּבְנִבְלָתָם לֹא תִגְעוּ טְמֵאִים הֵם לָכֶם:

13 DEUTERONOMY [11: 26-28]

²⁵ See, I present before you today a blessing and a curse. ²⁷ The blessing: that you hearken to the commandments of HASHEM, your God, that I command you today. ²⁸ And the curse: if you do not hearken to the commandments of HASHEM, your God, and you stray from the path that I command you today, to follow gods of others, that you did not know.

רְאֵה אֲנֹכִי נֹתֵן לְפָנֶיכֶם הַיּוֹם בְּרָכָה וּקְלָלָה: אֶת-הַבְּרָכָה אֲשֶׁר תִּשְׁמְעוּ אֶל-מִצְוֹת יְהוָה אֱלֹהֵיכֶם אֲשֶׁר אֲנֹכִי מִצְוֶה אֶתְכֶם הַיּוֹם: וְהַקְּלָלָה אִם-לֹא תִשְׁמְעוּ אֶל-מִצְוֹת יְהוָה אֱלֹהֵיכֶם וְסָרְתֶם מִן-הַדֶּרֶךְ אֲשֶׁר אֲנֹכִי מִצְוֶה אֶתְכֶם הַיּוֹם לְלַכֵּת אַחֲרֵי אֱלֹהִים אֲחֵרִים אֲשֶׁר לֹא-יָדַעְתֶּם: