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ספר בראשית

פרשת בראשית

פרק א

Means 'in the beginning of the creation' — heavens and earth were בהו .	א:א	"בראשית"
Either creating boundaries or יש מאין .	א:א	"ברא"
Plural as כבוד ; refers to Hashem as greater than angels; we connect to Hashem by understanding angels.	א:א	"אלקים"
Refers to the essence of the thing.	א:א	"את"
Written with ה' הידיעה because it's visible; plural; refers to something high. Heaven and earth created same day.	א:א	"השמים"
Cites תהום ; גאון; Ibn Ezra: from emptiness. Moshe refers to this world, not עולם הבא or עולם המלאכים .	א:ב	"תהו"
Either רצון or דיבור ; means Hashem acts without effort.	א:ג	"ויאמר"
Means במחשבה — with intent.	א:ד	"וירא"
ערב = when images blur. יום אחד shows full day-night cycle.	א:ה	"ויקרא"
רקיע = tent; Ibn Ezra: vapor, invisible.	א:ו	"ויאמר"
Hashem calls night/day.	א:ח	"ויקרא"
Everything created same day.	א:ט	"ויאמר"
Hashem created a כח to fulfill His רצון .	א:יא	"תדשא"
Seeds planted in fruit — no mixing.	א:יא	"אשר זרעו בו"
Sun & moon appear in רקיע but not physically there.	א:יד	"אותות"
Each has its time frame.	א:טז	"למשול ביום"
Means 'found there,' not 'placed.'	א:טז	"ויתן"
Torah time from sunset to sunrise; emphasizes dawn/dusk.	א:יח	"למשול"
—	א:כ	"ישרצו"
Soul composed of fire, water, earth — including man.	א:כד	"נפש חיה"
Plural = אלקים ; צלם shows everything made for man.	א:כו	"נעשה אדם"
Humans may eat plants, not animals.	א:כט	"הנה נתתי"

פרק ב

Creation complete, like one אגודה ; no details listed.	ב:א	"ויכלו"
Refers to man's body and soul. ויקדש = separation from work.	ב:ג	"ויברך"
Means 'those born.'	ב:ד	"אלה תולדות"
Cloud connecting אדם .	ב:ו	"ואד"
Koach of טוב ורע .	ב:ט	"עץ הדעת"
Not the Nile, a different river.	ב:יא	"פישון"
מזוה and עבירות / work the land / avoid עבירות and do מזוה .	ב:טו	"ויקח"
Don't eat from עץ הדעת .	ב:יז	"לא תאכל"
—	ב:יט	"אשר יקרא"

Deep sleep: שינה, תנומה, תרדמה.	ב:כא	"ויפל"
—	ב:כג	"ויאמר"
Either similarity or producing a child.	ב:כד	"והיו לבשר אחד"

פרק ג

Either gestures, speech, or שטן — prefers speech. שם אלקים knows only נחש.	ג:א	"נחש"
She sought intellectual knowledge. תאנה = תאנה → עץ הדעת = תאנה. koach hashmashal. long = עץ החיים.	ג:ו	"ותרא"
Heard Hashem walking. Death = potential to die. Koach hashmashal needed for continuity. תשובה possible.	ג:ח	"וישמעו"
רשות = yearning; not her own תשוקתך = birthing; עצבון = דם בתולים; הרונך.	ג:טז	"הרבה ארבה"
(עצמות) אדם = earth. עצבון = work for food. עצבון = small. דרדר = big thorns; קוץ = קוץ.	ג:יח	"קוץ ודרדר"
Actual garments of עור; סוד a.	ג:כא	"כסונות עור"
forms/images = לשון גנאי. כרובים.	ג:כג	"וישלחהו"
Realities existed; deeper meaning — משלים and עולמות.	ג:כד	"מקדם"

פרק ד

Realizing mortality → procreation. existence via השם = קניתי השם.	ד:א	"וידע"
at prayer site; קין didn't bring best. קרבן.	ד:ג	"מקץ ימים"
brings atonement. קרבן.	ד:ד	"וישע"
Don't be embarrassed. חטאת רובץ = יום הדין / יצר הרע / יצר לב האדם.	ד:ז	"שאת"
הבל to תוכחה.	ד:ח	"ויאמר קין"
Either blood or descendants.	ד:י	"דמי אחיך"
Confession of sin.	ד:יג	"גדול עוונתי"
Some places receive awareness.	ד:יד	"מלפניך"
Hashem won't avenge immediately; descendants last 7 generations.	ד:טו	"משכיל ויקום"
Don't interpret names unless Torah explains.	ד:יט	"שם האחד"
believed decree ended; wrong — descendants died in flood. למך.	ד:כד	"שבעתים יקם"
Refers to davening.	ד:כו	"אז הוחל"

פרק ה

Humanity conveys אף Hashem is; צלם אלקים.	ה:ג	"וילד בדמותו"
Either served Hashem or habituated himself to serve Him.	ה:כב	"חנוך"
Death by 'kiss.'	ה:כד	"כי לקח"
Name may have come later or by prophecy.	ה:כט	"זה ינחמו"

פרק ו

Judges or Seth's descendants took wives by force, thinking stars justified it.	ו:ב	"בני האלהים"
Soul cannot remain with body / Hashem decrees judgment.	ו:ג	"לא ידון רוחי"
Lifespan now limited.	ו:ג	"והיו ימיו"
People terrified — caused them to fall.	ו:ד	"הנפילים"
Hashem 'consulted' Himself. דיברה תורה כלשון בני אדם.	ו:ו	"וינחם"

To Himself or angels.	ו:ז	"ויאמר"
Related to חן — רחמים = eyes, רחמים = mercy.	ו:ח	"חן"

פרשת נח

פרק ו

"תולדות" means the events or happenings in a person's life.	ו:ט	"אלה תולדות"
צדיק – righteous in his actions; תמים – pure in his heart; בדרתיו – in his generation and also in later ones.	ו:ט	"איש צדיק"
"הארץ" means the people of the land, not the land itself. "לפני האלקים" – either openly or secretly, known only to God.	ו:יא	"ותשחת הארץ"
Means robbery or taking women by force. "השחתה" – refers to corruption in sexual relations (forbidden unions).	ו:יא	"חמס"
Each type of creature had its own compartment — separation of species.	ו:יד	"קנים תעשה"
"צהר" = a window for light; dimensions 1 by 6; the amah of Noach was larger than usual.	ו:טז	"צהר תעשה"
Refers to either the covenant of survival or the covenant of the rainbow. "ברית" means agreement (הסכמה) or fixed boundary (גבול כרות).	ו:יח	"והקמתי את בריתי"
"יבאו" = they came on their own; Noach prepared food for all animals, and even carnivores ate plant food due to starvation.	ו:כ	"יבאו אליך"

פרק ז

Noach brought his family into the ark.	ז:ה	"ויעש נח"
Noach entered the ark out of fear that the flood was beginning.	ז:ז	"מפני מי המבול"
God Himself closed the ark's door to protect them from the floodwaters.	ז:טז	"והבאים זכר ונקבה"
"ויגבר" = death occurred; "וימות" = the process of dying.	ז:יט	"מאוד מאוד / ויגבר"

פרק ח

God remembered Noach, his family, and all the animals.	ח:א	"ויזכור אלקים את נח"
God caused a constant wind to pass over the earth.	ח:א	"ויעבר אלקים רוח"
Noach waited longer (to see if the waters subsided).	ח:ג	"וייחל עוד"
The dove had the leaf in its mouth or grasped by its mouth.	ח:יא	"טרף בפיה"
"וירח" – not literal smelling, but God's acceptance; "ניחוח" = restfulness or calmness.	ח:כא	"וירח ה'"

פרק ט

Refers to the body that feels (not bones). Covenant: no more flood to destroy life.	ט:יא	"בשר"
God now places the rainbow — it existed before but now is used as a sign.	ט:יג	"את קשתי"
Following Greek science: God intensified the light causing refraction. The rainbow always existed in clouds but was now revealed.	ט:יד	"ונראתה הקשת"
"איש האדמה" – one skilled in agriculture, a great wisdom.	ט:כ	"ויחל נח איש האדמה"
Blessing given to Shem; Canaan will serve him. "יפת" means beautiful or expanded — "God will expand Yefet."	ט:כו	"ברוך ה' אלקי שם"

פרק י

Nimrod built altars and offered captured animals as sacrifices — simple peshat.	י:ט	"לפני ה'"
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Dispute: some say Yefet was the eldest; others say Shem was. Ibn Ezra cites both.

יכא: "אחי יפת הגדול"

פרק יא

"פלג" – named for the division of the world; possibly Abraham was among the tower builders; they spoke Lashon HaKodesh with one vocabulary.

יאא: "שפה אחת"

The tower was for pride and unity, not rebellion; "נעשה לנו שם" = build a reputation; "עד" = very tall tower. God stopped them even though they hadn't sinned.

יאג: "נלכנה לבנים"

God's "descent" means divine influence reaching the lower world.

יאה: "וירד ה'"

They were one nation with one religion and shared understanding. Different languages later caused division and jealousy.

יאו: "הן עם אחד"

God caused confusion — possibly by teaching new languages or dispersing them, which led naturally to linguistic change. Fulfilled "ומלאו את הארץ."

יאז: "נבלה שם שפתם"

In Peleg's time, human lifespans shortened.

יאי: "רמז לשנים"

Avram was born in Ur Kasdim.

יאכו: "ואברם נולד"

Mentions Milka to trace lineage of the Matriarchs. Terach traveled with Avram toward Canaan, stopped in Haran, died there; Avram continued.

יאכט: "שם אשת נחור"

פרשת לך לך

פרק יב

Hashem's command came when Avraham left Ur Kasdim. Terach stopped in Charan, Avraham continued to Eretz Yisrael. "אשר אראך" – either Hashem specified the land or only promised to show and later give it to him.

יבא: "לך לך"

"מברכך" plural, "מקללך" singular — more will bless than curse.

יבג: "מברכך / מקללך"

Refers either to household servants or converts Avraham made in Charan who served Hashem.

יבה: "ואת הנפש"

"מורה" may refer to Mamre or another person. "הכנעני אז בארץ" alludes to a secret meaning (סוד).

יבו: "מורה / הכנעני אז בארץ"

A prophetic vision, written in passive form (נפעל).

יבז: "וירא השם"

"ויקרא בשם השם" means either praying or calling others to serve Hashem.

יבח: "ויעתק / ויקרא בשם השם"

Means "south" — from dryness ("נגב"). Describes travel direction.

יבט: "הנגבה"

"נא ידעתי" means now Avraham realized Sarah's beauty even in a harsh climate. "שכר" – Egyptians would give sustenance so he wouldn't die in famine.

יביא: "נא / ידעתי"

"על דבר שרי" = "because of Sarah," i.e., for her sake.

יביז: "וינגע"

פרק יג

Alludes to a hidden idea; the Perizzites were descendants of Canaan.

יגז: "הכנעני והפריזי"

Refers to moral evil — bad people, not bad land.

יגיג: "רעים"

Hashem gave the land through speech — verbal designation, parallel to "the goat for Azazel."

יגטז: "לתתנה"

פרק יד

"Refa'im" — those whose hearts fail from fear when they see them. "אימים" causes dread.

ידה: "רפאים"

Means simply "the one who escaped," not a specific individual (contra Midrash).

ידיב: "הפליט"

"שלם" – ruler of a place called "Tzedek," possibly Shem ben Noach. "מלכי צדק" –

ידיח: "מלכי צדק / ושלם / והוא"

Jerusalem. “והוא כהן” – he was a serving priest. Blessed Avraham first (to help captives), then blessed Hashem who delivered them.	כהן	
Means “deliverer.”	יד:כ	”מגן”

פרק טו

“גר” from “גיר” – detached like a seed; away from its homeland.	טו:יג	”כי גר יהיה זרעך”
Means dying a natural, honorable death (“בשלום” = with dignity, unlike descendants in slavery).	טו:טו	”תבוא בשיבה טובה”
“דור” from “מדור” – dwelling. “דור רביעי” = fourth generation in Egypt. “עון האמורי” – sins of Amorites (symbolizing all Canaanite nations).	טו:טז	”דור רביעי / עון האמורי”
Refers to land of the Refa’im — one of the Canaanite nations.	טו:כ	”הרפאים”

פרק טז

Wild and independent — none will rule him; possibly strong over others but will eventually fall.	טז:יב	”פרא אדם”
The spring marking Yishmael’s survival — “he lived there another year.”	טז:יד	”באר לחי ראי”

פרק יז

Divine Name signifying power and mastery over nature, emphasizing awe before mitzvat milah. Could combine with the Tetragrammaton for full understanding.	יז:א	”קל שקיי”
Avraham obeyed silently without questioning.	יז:ג	”והיה תמים”
“אברהם” = “אבר” — father and leader of many nations. Name change before Sarah’s conception ensures holy offspring.	יז:ה	”אברהם”
Passive form — self-circumcision applies to adult men; fathers perform it for sons until Bar Mitzvah.	יז:י	”ימול”
“כרת” can mean bodily cutoff, early death (age 52), or loss of legacy.	יז:יד	”ונכרתה”
Name change from “שרי” (personal) to “שרה” (universal).	יז:טו	”שרה”
All circumcised that same day willingly, showing eagerness and faith.	יז:כו	”בעצם היום הזה / אתם”

פרשת וירא

פרק יח

Rejects view they were people; proven angels since two later go to Sodom. Hashem’s appearance is prophetic while angels appear separately; their ‘eating’ was only visionary.	יח:א	”וירא”
Means Sarah will be alive and restored for birth next year, or Abraham will be fully established in the promise at that time.	יח:י	”כעת חיה”
יח:יב indicates youth restored to Sarah; יח:יב means Hashem revealed her inner thoughts to the angel.	יח:יב	”המשכיל עדנה”
Rejects idea they were prophets since Abraham is greater; notes they came for Sarah. יח:יג may address Hashem or reflect non-linear narrative.	יח:יג	”ואני זקנתי”
Means: is it hidden, not hidden, or not wondrous/difficult for Hashem.	יח:יד	”היפלא”
Either sins against God or cries of violence and cruelty among people.	יח:כ	”זעקת סדום”
יח:כא means Hashem will be merciful or expressed perfect justice, expressing perfect justice.	יח:כא	”ואשמעה”

פרק יט

Two-nostriled nose; first part to touch ground in prostration or falling.	יט:א	"אפים"
Only Sodom is saved for Lot's sake; divine forgiveness applied to the spared city.-- 10 people max, like a minyan.	יט:יא	"לא אוכל לעשות דבר"
Blindness of eyes and confusion of intellect.	יט:יא	"בסנורים"
Refers to those aligned with Lot who show public fear of Heaven.	יט:יב	"כל אשר לך בעיר"
Includes son-in-law or one treated as a son.	יט:יב	"עוד מי לך פה"
Humans begin as dust and end as ash; a full cycle of physical existence.	יט:יג	"אנוכי עפר ואפר"
Seeking at least ten righteous, like a minimal communal unit (minyan).	יט:יד	"אולי יחסרון החמישה"
Lot had four daughters; only the unmarried two left with him.	יט:טו	"חתניו של לוט"
Applies to all accompanying Lot, not only him.	יט:יז	"אל תבט אחריו"
Poetic phrase describing divine destructive power.	יט:כד	"מאת השם"
Destruction of trees and vegetation.	יט:כה	"וצמח האדמה"
Lot's wife behind him struck by sulfuric blast and turned to salt.	יט:כו	"מאחוריו"
Daughter may be from other wife; believed entire world was destroyed.	יט:לא	"ותאמר הבכירה"
Returns to Hebron; next morning revisits the lookout and sees Sodom destroyed.	יט:לג	"ואברהם שב למקומו"
Moav remained unmixed and identifiable until Ibn Ezra's day.	יט:לז	"מואב עד היום"

פרק כ

Regarding Sarah; notes Paroh was punished more than Avimelech.	כ:ב	"אל שרה אשתו"
Said as strategic half-truth; not literal lineage.	כ:ב	"היא בת אבי"
Money provides protection and honor; multiple peshat explanations.	כ:טז	"כסות עינים"
Fertility restored to Avimelech's wives and servants.	כ:יז	"ויולדו"

פרק כא

Ishmael's childish or mocking behavior troubled Sarah because he appeared superior to Isaac.	כא:ט	"מצחק"
Abraham gives Hagar minimal supplies per divine command to heed Sarah.	כא:יד	"חמת מים"
Distance of an arrow shot; Hagar avoids seeing Ishmael die.	כא:טז	"כמטחוי קשת"
Means testimony; linked linguistically to oath (שבועה).	כא:ל	"עדה"
Literal planting of a tree.	כא:לג	"אשל"

פרק כב

Introduction to the test; Hashem changes command mid-process. עתה ידעתי refers to relational divine knowledge.	כב:א	"אחר הדברים האלה"
Site of future Beit HaMikdash.	כב:ב	"אחר הרים"
'We will return' said to avoid suspicion; Isaac ~13 per peshat.	כב:ד	"כיום שלישי"
Urgent call stopping the sacrifice.	כב:יא	"אברהם אברהם"
Future meaning; secret clarified later in Devarim.	כב:יד	"בהר השם יראה"
Akedah becomes basis for world's recognition of Hashem's love for Abraham's descendants.	כב:יז	"בי נשבעתי"
Inheritance or control of enemy gates.	כב:יז	"שער אויביו"

Means reward for obedience.	כב:יח	"עקב"
Isaac not mentioned because still under Abraham's domain; rejects slaughter midrash.	כב:יט	"וישב אברהם"

פרשת חיי שרה

פרק כג

"Arba" refers to the giants (the Anakim) who lived in Chevron, not to Avraham himself. It locates the setting where Avraham must bury Sarah.	כג:ב	"ארבע"
Means Avraham rose from before the body of Sarah — "meto" literally refers to the corpse.	כג:ג	"מעל"
"Ger" = sojourner, "Toshav" = resident. Avraham admits he is not native to the land but has dwelled there long enough to request burial rights. Aḥuzah denotes a purchased, hereditary plot.	כג:ד	"גר"
Means a "great or noble man." In Avraham's case it also implies prophet — one distinguished by divine favor.	כג:ו	"נשיא"
Ibn Ezra rejects the idea that Avraham bowed to God here; context shows he bowed to the people of Ḥet, lowering his head in respect.	כג:ז	"וישתחו"
Literally "the double cave," a cave within a cave.	כג:ט	"מערת"
Avraham paid with the choicest, fully verified coinage current among merchants.	כג:טז	"עובר"
The field "stood" — legally transferred to Avraham as a confirmed purchase, continuing the previous verse's transaction.	כג:יז	"ויקם"
After burial, the Torah repeats vayakam hasadeh to show that the field was established through ḥazakah. The section highlights Eretz Yisrael's sanctity — it is the inheritance of the living and the dead.	כג:יט	"ואחרי"

פרק כד

"Bakol" = blessing in all things — long life, wealth, honor, children. Ḥazal add it alludes to a daughter. Ibn Ezra notes the phrasing should then be babakol, which subtly shifts the meaning.	כד:א	"ברך"
Some say this refers to circumcision, but Ibn Ezra explains it as an ancient Near-Eastern custom of servants placing a hand under the master's thigh to show submission, not an oath on the milah.	כד:ב	"שים"
God has pre-ordained the match between Rivkah and Yitzḥak; prayer will actualize what Heaven decreed.	כד:ג	"אלקי"
"Artzi" = Charan, where Avraham was raised; "moladi" = Ur Kasdim, his birthplace.	כד:ד	"כי"
"Mal'acho" signifies tefillah, not prophecy — divine assistance without guarantee.	כד:ז	"הוא"
Avraham forbids Yitzḥak from leaving Eretz Yisrael. The verse's phrasing centers Avraham as the authoritative patriarch.	כד:ח	"לא אוכל"
"Hakrei" means bring about or cause to happen — a plea for providential guidance.	כד:יב	"הקרה"
Refers to a prayer of discernment. Eliezer sought an indication, not certainty; kindness would suggest the right family, but absence of lineage would disqualify her.	כד:יד	"אותה"
She had never been with a man — she remained entirely untouched and pure.	כד:טז	"ואיש"
Eliezer was astonished by her behavior and beauty, silently wondering if this was providence.	כד:כא	"והאיש"
Declares himself Avraham's servant — either explaining dietary restraint per Avraham's household, or simply identifying his role.	כד:לד	"ויאמר עבד"
Eliezer mentions the curse rather than the oath to stress his dread of failing the mission.	כד:מא	"אותי"

Chesed = voluntary kindness; Emet = faithful fulfillment of that kindness, akin to emunah.	"חסד"	כד:מט
Means Hashem has decreed the match, or possibly that they experienced divine speech in a dream.	"דבר ה'"	כד:נא
Lavan speaks instead of his father because he possessed greater wisdom or social standing.	"ויאמר"	כד:נה
Her long-time nurse — an older woman who raised her and still accompanied her.	"מינקתה"	כד:נט
Eliezer attentively ensured Rivkah's comfort and safety on the journey.	"ותרכבנה"	כד:סא
"Lasu'ah" = to stroll meditatively among bushes; lifnot erev = near sunset.	"לשוח"	כד:סג
She did not literally fall — she dismounted respectfully, lowering herself before Yitzhak.	"ותפול"	כד:סד

פרק כה

Refers to a different woman, not Hagar; pilegesh means a concubine or secondary wife.	"קטורה"	כה:א
Others link the names to prophetic vision; Ibn Ezra rejects this — they are simply proper names of tribes.	"אשורים"	כה:ג
Avraham gave them monetary gifts and sent them eastward (to Kedem).	"מתנות"	כה:ו
"Vayigva" = instant, painless passing; "Vayamos" = the physical death process. Both appear to show Avraham died peacefully and content.	"ויגוע"	כה:ח
Either means his neshamah returned to its source, or that he joined his ancestors in burial.	"ויאסף"	כה:ח
"Nafal" = his territorial lot, or that he dwelt migratorily; alternatively, it alludes to Yishmael's decline or death.	"על פני...נפל"	כה:יח

פרשת תולדות

פרק כה

The vav indicates continuation from Yishmael's genealogy to Yitzchak's descendants—Esav and Yaakov. "Yitzchak ben Avraham" emphasizes physical resemblance. "Holid" may mean "raised."	"ואלה"	כה:יט
Yitzchak prayed and besieged Hashem for mercy. "Va'yei'aseir" means Hashem accepted the prayer.	"ויעתר"	כה:כא
They are called "children" al shem sofo though unborn. Rivka questioned the unusual, turbulent pregnancy.	"ויתרוצצו"	כה:כב
Hashem communicated the prophecy either through a prophet or through Avraham, who was still alive.	"ויאמר ה'"	כה:כג
Observers named him Esav. Alternatively, due to the unusual birth of two infants from two sacs, he was named after the unique event.	"ויקראו שמו"	כה:כח
Someone—possibly his father—named him Yaakov.	"ויקרא שמו"	כה:כו
Esav was a hunter skilled in trickery. Yaakov was simple and tent-dwelling; alternatively, a shepherd.	"ידע ציד"	כה:כז
The bechorah either entitled double inheritance or conferred elevated status.	"מכרה"	כה:לא
Esav feared death from dangerous hunting, possibly dying young and losing the double portion—not immediate death.	"הנה אנכי"	כה:לב
Esav despised the bechorah because Yitzchak lacked wealth. Proofs: Yitzchak needed hunted food; Yaakov borrowed clothing; Yaakov later needed food/clothing and left penniless.	"ויבו עשו"	כה:לד

פרק כו

Avraham fulfilled: Mitzvos (Eretz Yisrael, Akeidah), Chukim (natural-law commands like orlah, shatnez), Torah (the system of milah).	כז:ה	"וישמר משמרת"
"She'arim" means an evaluated measure or assessment.	כז:יב	"מאה שערים"
Indicates he had servants working for him.	כז:יד	"ועבודה"
Flowing, continuously moving water.	כז:יט	"מים חיים"
Either the same Be'er Sheva named earlier or a completely different city.	כז:לג	"באר שבע"
Singular form shows each wife individually caused bitterness to Yitzchak and Rivka—either rebellious behavior or actions causing distress.	כז:לה	"מורת רוח"

פרק כז

Refers to Esav's hunting gear—bow and arrows. "Tilyecha" is the quiver/container.	כז:ג	"כלי לחמה"
Means Rivka had heard earlier—not constant listening.	כז:ה	"ורבקה שמעת"
Rivka told Yaakov not to fear a curse: it would fall on her; women show mesirus nefesh; or she would convince Yitzchak to remove it.	כז:יג	"עלי קללתך"
View 1: Yaakov didn't lie—"I am [myself], and Esav is your bechor." View 2: Paused between words. Ibn Ezra: Yaakov lied for necessity. Prophets of law cannot lie; prophets of future may.	כז:יט	"ויש אמרים"
"Re'eh" means perceive intellectually. The smell made Yitzchak think it was Esav returning from the field. Ibn Ezra says it was Nissan when trees give fragrance.	כז:כו	"ראה"
"Achecha" = Avraham's descendants. "Bnei Imecha" = Esav and his sons. "Orerecha arur" = whoever curses will be cursed.	כז:כט	"לאחריך"
"Ya'akveini" means "he tricked me"—referring to Yaakov.	כז:לו	"קרא"
Either "conquer," or when exile pain is great Hashem will redeem. Ibn Ezra: blessings were prayers—not prophecy. Esav/Edom today not literal Esav; current exile is under Yishmael; Rome adopted Edomite religion; Egyptians today are not literal Yishmael but share Yishmael's religion.	כז:מ	"והיה כאשר תריד"
Means he revealed his thoughts to friends; or was a prophecy. Ibn Ezra favors the first.	כז:מא	"ויאמר אל לבו"
Either Esav consoled himself by planning to kill Yaakov, or he felt assured he would kill him.	כז:מב	"ויתנחם"
Rivka feared: they might kill each other in war, or others might kill Esav for killing Yaakov, resulting in both dying on one day. Some say it was prophecy.	כז:מה	"למה אשכל"

פרשת ויצא

פרק כח

Ibn Ezra: Yaakov had already reached Charan and returned; Torah recounts events retroactively.	כח:י	"וילך חרנה"
Means the known place.	כח:יא	"במקום"
Means he reached the location; not prayer.	כח:יא	"ויפגע"
Means his head; plural but functioning as singular.	כח:יא	"מראשותיו"
Ibn Ezra: not Sinai/statue/tefillah; symbol of hashgacha with angels ascending/reporting and descending with Divine response.	כח:יב	"סולם"
This place is one where Hashem revealed miracles.	כח:טז	"אכן יש ה'"
A place designated for prayer.	כח:יז	"כי אם בית אלקים"

He poured oil so it would remain and mark the place for his return.	כח:יח	"ויצק"
He now recognizes Shem Hashem at a deeper level than Elokim.	כח:כא	"והיה ה' לי לאלקים"

פרק כט

Yaakov had already told Rachel this information.	כט:יב	"ויגד יעקב לרחל"
All the words of the blessing he received before leaving home.	כט:יג	"את כל הדברים האלה"
Means either a month or a year.	כט:יד	"חדש ימים"
Her eyes were soft; reason unknown; Ephraim compares to 'aruchos'.	כט:יז	"רכות"
Yafeh = beauty of each limb.	כט:יז	"יפת תאר"
Mareh = facial or general appearance.	כט:יז	"יפת מראה"
He served specifically for Rachel.	כט:כ	"ויעבוד"
A fixed place for prayer; also for separating ma'aser.	כט:כב	"והיה בית אלקים"
Finish Leah's seven-day week of celebration before marrying Rachel.	כט:כז	"מלא שבוע זו"

פרק ל

Rachel asks Yaakov to daven like Yitzchak for Rivka.	ל:א	"הבה לי בנים"
Yaakov: Am I like Hashem? Ibn Ezra: he may have prayed but says it's not yet the time for Hashem's answer.	ל:ב	"התחת אלקים"
Her struggle on behalf of Hashem; she gave her maidservant for this struggle.	ל:ח	"נפתולי"
Gad = troop/abundance or a good omen.	ל:יא	"בגד"
Yavruchin—good smell, humanlike shape, thought to aid pregnancy.	ל:יד	"דודאים"
Zeved = portion; yizbeleni = dwelling; Yaakov will now stay with Leah.	ל:כ	"זבדני"
Dinah may have been a twin with Zevulun.	ל:כא	"ואחר ילדה בת"
Means removed; also gathering-in; Hashem gathered her past shame into tefillah.	ל:כג	"אסף"
Ibn Ezra: all twelve children were born within the seven years.	ל:כג	"אסף (timing)"
Lavan used sorcery; links to traphim.	ל:כז	"נחשתי"
Because of my arrival, blessing came to Lavan.	ל:ל	"לרגלי"
Weak sheep born in Tishrei.	ל:לב	"העטיף הצאן"
Connected to previous pasuk.	ל:לג	"וענתה בצדקי"
Leah feels grateful/satiated after four children.	ל:לה	"הפעם אודה"
Lavan removed the animals.	ל:לה	"ויסר ביום ההוא"

פרק לא

Lavan's sons stirring conflict.	לא:א	"דברי בני לבן"
Ten times or many more.	לא:ז	"עשרת מונים"
Hashem saved the wealth for Yaakov.	לא:ט	"ויצל אלקים"
Hashem: I am the God who appeared in Beis Kel.	לא:יג	"אנכי האל בית אל"
They were treated as sold—Yaakov worked as payment.	לא:טו	"כי מכרנו"
Traphim = humanlike image used for divination; Rachel stole them so Lavan couldn't track them.	לא:יט	"את התרפים"
Means he tricked Lavan.	לא:כ	"ויגנב"
Hashem spoke to Lavan beforehand.	לא:כד	"ויבא אלהים"

Don't harm nor speak good; say nothing.	לא:כד	"מטוב עד רע"
Desire.	לא:ל	"נכסף"
Lavan threatens death or prays; Ibn Ezra rejects curse interpretation.	לא:לב	"לא יחיה"
Either sequence of tents or written short-hand.	לא:לג	"ויבא לבן"
Camel saddle/pillow.	לא:לד	"בכר"
Strong sheep born in Nissan.	לא:מא	"מקשורת"
Yitzchak's fear of Hashem as zechus.	לא:מב	"פחד יצחק"
Either neglecting intimacy is prohibited or forbidding harm to wives.	לא:נ	"אם תענה"
Don't violate the covenant / don't cross to harm.	לא:נב	"לא יעבור"

פרק לב

Actual angels met him; he alone saw and named the place Machanayim.	לב:ב	"ויפגעו בו מלאכים"
Swearing by the God whom Yitzchak feared or referencing the Akeidah.	לב:ג	"וישב עקב"

פרשת וישלח

פרק לב

Ibn Ezra: "Malachim" = actual servants, not angels. Geography: א"י-אֶדוֹם-הָרֶן align; Edom lies south of Eretz Yisrael near Sinai. Parallel to "מִפְּאֶרְן ... מִשְׁעִיר" showing proximity of Sinai/Seir/Paran.	לב:ד	"וישלח"
Yaakov orders deferential language so that Eisav perceives him as a servant before a master.	לב:ה	"כה תאמרון"
Not singular animals; refers to species of oxen/donkeys.	לב:ו	"שור וחמור"
Not a prophecy. Yaakov merely hopes splitting the camp may save half, or reduce Eisav's anger. Yoav used this tactic as military strategy. Rashi says half must survive b/c of "כָּעֶפֶר", but Ibn Ezra rejects: Yaakov didn't know if that promise applied to these children. Prophets know only what Hashem explicitly reveals—evidenced by Yaakov not knowing Yosef was alive. Thus he still fears despite Hashem's promise. Even a small sin—even machshavah—can weaken divine protection. Proof: Moshe almost killed for delaying brit milah despite being on Hashem's mission.	לב:ט	"והיה המחנה הנשאר"
Yaakov feels unworthy of chesed (non-obligatory) and even emes (obligatory promises). He views himself too small to deserve any guarantees.	לב:יא	"קטנתי"
Means he spoke in his heart. Moshe records Yaakov's internal reasoning.	לב:כא	"כי אמר"
Achaparah = "cover/remove," "panav" = Eisav's anger.	לב:כא	"אכפרה פניו"
He had already crossed earlier; he now re-crosses only to check if anything was left behind.	לב:כג	"ויעבר את מעבר יבק"
From avak (dust) — wrestling that kicks up dust.	לב:כד	"ויראבק"
Means either "until the night ended," or "until the emergence of first light," the appearance of shachar (even before sunrise).	לב:כד	"עד עלות השחר"
Ramban: Gid = specific anatomical sinew identified by Chazal. Not the reproductive organ. Nasheh may relate to weakness/detachment or usage. Ramban: the angel appeared in real physical form, not as a mere vision.	לב:לג	"גיד הנשה"

פרק לג

Rachel and Yosef are placed last to maximize their chance of escape. Because Yaakov loves them more, he protects them more.	לג:ב	"ושם / ואת השפחות"
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Ibn Ezra: A genuine kiss of love and compassion. They cried from years of separation—parallel to Yosef crying over his brothers.	לג:ד	"וישקהו"
"Mi" refers to a person. Esav asks: Who is the person in your mind to whom you attribute these gifts / gestures of honor?	לג:ח	"מי לך"
Refers to a malach. Ibn Ezra: The angel's message was to strengthen Yaakov so he wouldn't fear Eisav. If a malach cannot defeat him, humans certainly cannot. "Sarisa" = either "you were powerful" or "you are a prince/important."	לג:י	"כראות פני אלהים"
Not miraculous; the world is round and the sun shines on each place as the earth rotates. Ibn Ezra uses natural physics.	לג:יא	"ויזרח לו השמש"
A remembrance of the fight with the angel and Yaakov's victory.	לג:יא	"על כן לא יאכלו את גיד הנשה"
Ramban: Reuven was only 12, the eldest — so all are still very young.	לג:יג	"כי הילדים רכים"
Refers to animals capable of climbing hills/mountains.	לג:יד	"עלות"
Melachah = work, property, flock, anything under human agency. Hence money is also "melachah." "L'regel" = going to the place that brings influence/blessing.	לג:יד	"לרגל המלאכה"
He arrived unharmed physically and financially. Contrast: immediately followed by the Dina tragedy.	לג:יח	"שלם"
Yaakov buys land — showing the spiritual importance of owning a portion in Eretz Yisrael; one who does so has a share akin to Olam HaBa.	לג:יט	"חלקת השדה"
Not calling the altar a god. Rather: calling to Hashem (Kel = "toward"). Ibn Ezra prefers this pshat.	לג:כ	"ויקרא לו אל אלהי ישראל"

פרק לד

Even intercourse k'darka is considered inui for a besulah.	לד:ב	"ויענה"
Gentle, appeasing language to persuade her.	לד:ג	"וידבר על לב"
Shechem caused the defilement; OR the brothers speak deceptively because Shechem had been metamei Dina.	לד:ג	"אשר טמא"
A disgrace that leaves a lasting impact.	לד:ז	"חרפה"
Orlah = flesh covering that causes ritual issues; animals don't have it because they do not need it; humans must remove it to reach perfection. One cannot argue "if Hashem created it, leave it"—the umbilical cord must also be cut.	לד:יד	"אשר לו ערלה"
"Daughters" = young women; they speak on Yaakov's behalf, and Dina is young like a daughter.	לד:יז	"את בנותינו"
Rachav yad = broad spaces. "Yad" here means "place."	לד:כא	"רחבה"
The third day in mazalos is associated with pain. All brothers agreed, but Shimon and Levi alone executed the killings; Yaakov rebukes them for acting alone.	לד:כח	"ביום השלישי"

פרק לה

Not removing idols — but removing the mentality of living outside Israel, where intermediaries exist. In Eretz Yisrael one relates to Hashem directly.	לה:ב	"הסירו"
Wash and change clothes before approaching a makom tefillah — a general principle for all Jews.	לה:ב	"והטהרו"
"Elokim" = angels appeared there.	לה:ז	"כי שם נגלו"
Both names apply: Yaakov and Yisrael will both remain in use.	לה:י	"ולא יקרא"
A bracha, not a mitzvah — parallel to Bereishis.	לה:יא	"פרה ורבה"
He pours wine/water to rinse, then oil. This is where he fulfills his neder — including ma'aser, given to rightful recipients.	לה:יד	"ויסך עליה נסך"

“Son of my mourning.”	לה:יח	”בן אונִי”
He did not sin sexually; he merely moved the bed.	לה:כב	”וילך ראובִן”
Eisav listed before Yaakov because order follows biological birth, not chosen bechor. Earlier: Yitzchak–Yishmael because Yishmael was from a maidservant.	לה:כט	”ויקברו יצחק”

פרק לו

“Kings before any king in Israel” — some say refers to Shaul; others (apikorsus) claim written in times of Yehoshafat—must be burned. Ibn Ezra: “King” refers to Moshe Rabbeinu (“וַיְהִי בִישָׁרוֹן מֶלֶךְ”).	לו:לא	”ואלה המלכים”
Not Bilam; Bilam not son of Lavan. Midrashic links exist due to sorcery but not pshat (there is purpose to midrash though)	לו:לב	”בלע בן בעור”
Daughter of Matreid and also daughter of Mezahav = same woman via two descriptors; or father and mother. Mezahav = name or profession (goldsmith).	לו:לט	”מהיטבאל”

פרשת וישב

פרק לז

After completing the genealogy of Eisav, the Torah deliberately returns to Yaakov. “Vayeishev” emphasizes settling—not merely geographically in Eretz Yisrael, but existentially. The focus now shifts from lineage to lived experience.	לז:א	”וישב יעקב”
“Toldos” here does not mean descendants alone, but life-events. Yaakov’s true legacy is expressed through unfolding narratives—especially Yosef—where destiny develops day by day.	לז:ב	”אלה תולדות יעקב”
Yosef is described as serving the sons of Bilhah and Zilpah. This service-role is the substance of the negative report Yosef brings to Yaakov, emphasizing social hierarchy and Yosef’s perceived condescension.	לז:ב	”הוא נער”
Yosef was born when Yaakov was advanced in age (91). This explains the deep emotional bond. The same term later applies to Binyamin, reinforcing continuity rather than favoritism alone.	לז:ג	”כי בן זקנים הוא לו”
“Pasim” refers to a finely woven, patterned garment—distinctive and elevated. It signals status and distinction, not merely clothing, intensifying the brothers’ resentment.	לז:ג	”כתנת פסים”
The brothers were unable to speak to Yosef even civilly. “L’shalom” implies basic peaceful discourse; hatred prevented even minimal neutrality.	לז:ד	”ולא יכלו דברו לשלום”
Ibn Ezra explains: melech implies appointment by others; moshel implies domination. The brothers reject both possibilities—crowning Yosef or being subjugated by him.	לז:ח	”המלך תמלך”
Yaakov does not dismiss the dream. “Shamar” means guarding or preserving—anticipating fulfillment while suspending judgment.	לז:יא	”ואביו שמר את הדבר”
This “ish” is a traveler, not necessarily an angel. The Torah stresses human agency within Divine orchestration.	לז:טו	”וימצאהו איש”
The brothers schemed maliciously. “Hitnaklut” implies calculated, premeditated intent, not impulsive anger.	לז:יח	”ויתנכלו אותו”
Yosef was stripped of his garments before being cast into the pit—humiliation preceding physical danger.	לז:כג	”ויפשיטו”
Yehuda appeals to shared flesh—biological unity—as a moral restraint against murder.	לז:כו	”כי אחינו בשרנו הוא”
Merchants passed by—identified as Yishmaelites and Midianites. The overlapping identities highlight confusion and complexity in the sale.	לז:כח	”ויעברו אנשים”
Yaakov refuses consolation. Some explain Yitzchak also mourned; alternatively, Yitzchak lost prophetic awareness of Yosef’s survival due to the tragedy.	לז:לה	”וימאן להתנחם”
Literally “chief executioner,” not merely a cook. Potiphar’s role is judicial and punitive.	לז:לו	”שר הטבחים”

פרק לח

The Yehuda–Tamar episode precedes Yosef’s sale chronologically. The Torah juxtaposes Yehuda’s failure with Yosef’s moral endurance.	”ויהי בעת ההיא”	לח:א
Either a merchant or literally a Canaanite. “Descent” may indicate moving southward from Eretz Yisrael.	”איש כנעני”	לח:ב
Yibbum—marriage to a brother’s widow—is explicitly commanded here as familial duty.	”ויבם”	לח:ח
Onan’s refusal stems from concern over legacy; his act constitutes deliberate seed destruction.	”כי לא לו יהיה הזרע”	לח:ט
Yehuda accepts consolation—contrast with Yaakov, who cannot.	”וינחם יהודה”	לח:יב
Either a place-name or symbolic of visual concealment/exposure.	”בפתח עינים”	לח:יד
Tamar veiled herself. Some suggest colorful clothing, but rejected—she remained fundamentally modest (tznuah).	”כי כסה פניה”	לח:טו
Euphemism for marital intimacy.	”לדעת אותה”	לח:כו
Supernatural birth: twins grasping one another, signaling struggle and destiny.	”ויהי בעת לדתה”	לח:כח
Can mean forceful breach or expansive growth and prosperity.	”מה פרצת”	לח:כט

פרק לט

Yosef inherited physical beauty from Rachel—beauty that becomes a spiritual test.	”ויהי יוסף יפה תאר”	לט:ו
Not only intercourse—any private proximity or conversation was forbidden.	”לשכב אצלה”	לט:י
“At that time” could mean days, months, or a year later. Yosef entered to do household or financial duties.	”ויהי כהיום הזה”	לט:יא
Potiphar is angry but does not execute Yosef, suggesting doubt about his wife’s accusation.	”ויחר אפוי”	לט:יט
Possibly an Egyptian term; clarified as prison by context.	”בית הסהר”	לט:כ
Yosef either worked within the prison or was placed in charge of all operations.	”ואת כל אשר עושים שם”	לט:כב

פרק מ

A wrongdoing against the king—political offense, not moral failure alone.	”חטאוי”	מ:א
The prison was under the authority of the executioner. Yosef’s appointment reflects recognized greatness.	”ויפקד שר הטבחים”	מ:ד
Interpretations belong to God alone. Yosef frames himself as a conduit, not a manipulator.	”הלא לאלקים פתרנים”	מ:ח
True interpretation emerges solely from the dream itself. “Pitaron” is exclusively dream-related terminology.	”פתרונו”	מ:יב
raised or counted for	”ישא”	מ:יג
the land of the Jews	”מארץ העברים”	מ:טו
זכר, in word and וישכחהו, forgot him entirely	”ולא זכר”	מ:כג

פרשת מקץ

פרק מא

This refers to the end of a fixed period of time: either two years after the chief cupbearer was released, or two years after Yosef was placed in that specific prison.	”ויהי מקץ”	מא:א
The word means either a marshy area or a particular type of grass that grows in wet ground.	”באחו”	מא:ב

A destructive wind damaged the crops. It is called kadem because it is an eastern wind.	מא:ו	"ושדופות"
Pa'am means striking or pounding. Pharaoh was deeply disturbed—his spirit felt as if it were being struck within him.	מא:ח	"ותפעם רוחו"
Not Hebrew; either Aramaic or Egyptian. These were people knowledgeable in nature, physics, and the structure of the world.	מא:ח	"חרטמי"
Experts in astrology and dream interpretation.	מא:ח	"ואת כל חכמיה"
"Pharaoh" is a royal title, not a specific individual. There may have been a new king by this point.	מא:י	"פרעה"
Either Pharaoh restored the cupbearer and executed the baker, or Yosef's words caused it, or the dream's interpretation itself brought it about.	מא:יג	"והשיב"
The repetition of the dream indicates that the event will occur immediately.	מא:לב	"ועל השנות"
Means to actualize and implement the plan. It can also imply ownership or authoritative action.	מא:לד	"ויעשה פרעה"
They should gather all the produce. Bar means grain, or preparing/cleaning produce for storage.	מא:לה	"ויקבצו"
Only the throne itself will be above Yosef; practical authority rests with him.	מא:מ	"רק הכסא אגדל ממך"
This is the granting of authority, not a physical transfer.	מא:מא	"ראה נתתי אתך"
Fine, expensive Egyptian linen garments.	מא:מב	"בגדי שש"
Yosef was appointed second-in-command.	מא:מג	"המשנה"
A command that others should bow before him.	מא:מג	"אברך"
Pharaoh asserts that ultimate kingship belongs to him alone.	מא:מד	"אני פרעה"
An Egyptian name; its meaning is unclear. Alternatively, related to interpretation or explanation.	מא:מה	"צפנת פענח"
Kohen means one who serves—either God or idols. It denotes service, not holiness.	מא:מה	"כהן און"
Yosef's reputation spread; his identity and role became publicly known.	מא:מה	"ויצא יוסף"
Not all food everywhere, but all the food that was stored.	מא:מח	"את כל אכל"
Derived either from forgetting (n-sh-sh) or affliction (n-sh-h).	מא:מנא	"כי נשני"
Refers not to the entire world, but to the lands surrounding Egypt.	מא:נד	"בכל הארץ"

פרק מב

Does not mean literal sight; it means he heard. The senses can overlap linguistically.	מב:א	"וירא יעקב"
Do not appear wealthy when you are not, or do not provoke conflict or jealousy.	מב:א	"למה תתראו"
Yosef first recognized them generally, then identified each brother individually.	מב:ח	"ויכרם"
The exposed or vulnerable part of the land, or a claim of spying covertly.	מב:ט	"ערות הארץ"
Ra'av means needs or necessities, not hunger alone.	מב:יט	"רעבון בתיכם"
An interpreter or translator who explains between languages.	מב:כג	"המליץ"
Again, refers to household needs rather than food alone.	מב:כה	"באשר אכל בתיכם"
Either Yaakov himself would do it, or it is a prayer that God would act. Yaakov rejected the proposal.	מב:לז	"תמות"
Yosef opened all the storehouses under his control in that city.	מב:נו	"ויפתח יוסף את כל"
The food was given through sale—it was a formal transaction.	מב:נו	"וישבר למצרים"

פרק מג

God who possesses unlimited power and performs miracles.	מג:יב	"אל שדי"
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Either a plea ("please"), or "because of me"—accepting responsibility.	מג:טו	"בי"
Peace from enemies, or physical wholeness and health.	מג:כז	"השלוש אביכם"
Kidah is a deep bow with the head to the ground, greater than hishtachavayah.	מג:כח	"ויקד"

פרק מד

A test to determine whether they were thieves. The cup did not divine; it was a pretext.	מד:ה	"נחש ינחש"
The wrongdoing existed earlier and has now been addressed—or avon means punishment whose time has arrived.	מד:יז	"האלהים מצא"

פרשת ויגש

פרק מד

Yehudah approaches Yosef and says "for you are like Pharaoh" – meaning you have equal power, or Pharaoh is dependent on you. It conveys fear/respect and the danger of refusal.	מד:יח	"ויגש כי כמוך כפרעה"
"Old father" — the Emes explains that Yaakov is called "זקן" although Reuven was only ~45, showing Yaakov could still be described as aged when children were relatively young.	מד:כ	"אב זקן"
Yaakov truly believed Yosef was killed — proven from "לא ראיתי עד הנה", meaning he was lost beyond hope until now.	מד:כח	"אך טרף טרף"
The phrase implies two possibilities: Binyamin may die if withheld, or Yaakov will die from sorrow — the pasuk leaves which one unclear.	מד:לב	"ועזב את אביו ומת"

פרק מה

"To restrain himself" – Yosef could no longer tolerate holding back his identity or emotions.	מה:א	"להתאפק"
He waited until all attendants left so the revelation would be private, sparing his brothers humiliation.	מה:א	"לכל הנצבים עליו"
Yosef explains his rise was Divine — Hashem sent him to Egypt.	מה:ח	"כי לאלהים"
"As a father/guide" — meaning leadership, advisor, mentor figure to Pharaoh.	מה:ח	"לאב"
Plural expression — describes the emotional embrace between Yosef and Binyamin, each weeping over future tragedies of the other's descendants.	מה:יג	"צוארי"
"My mouth" — Yosef spoke directly without an interpreter, proving his identity to the brothers.	מה:יג	"כי פי"
Refers to the exchange of garments—fine clothing of Egypt given as gifts to the brothers.	מה:כג	"כזאת"
"Bar" = grain; "lechem" = bread; "mazon" = sustaining food beyond grain/barley — different categories of provision.	מה:כג	"בר"
"Do not quarrel / be agitated" — Yosef urges them not to argue over blame regarding the sale while traveling.	מה:כד	"אל תרגזו"

פרק מו

He will go down to Egypt but be buried in Eretz Yisrael. Yosef will personally perform gemilas chessed shel emes by closing Yaakov's eyes.	מו:ד	"עלה גם אעלה"
Refers either to Dinah specifically or to slave-women accompanying her — debate who counts among descendants.	מו:ז	"בנותיו"
Tribe of Shimon married Canaanite women; Shimon uniquely married a Kna'anite against ancestral wishes, linked conceptually to Er/Onan.	מו:י	"בן הכנענית"
Ibn Ezra: the extra "70th soul" was Yaakov himself, not Yocheved.	מו:כג	"ובני דן חשים"

Yaakov expresses overwhelming joy knowing Yosef is alive — “rav” = abundant happiness.	מז:כח	”רב עוד יוסף”
Means Yosef prepared the chariot through others though attributed to him — leadership via delegation.	מז:כט	”ויואסר יוסף”
פרק מז		
Goshen = broad region; Eretz Rameses later refers to a specific storage-center of Egypt, not original settlement zone.	מז:א	”בארץ גשן”
Here “mikneichem” refers to horses/donkeys — not sheep/cattle, which Egyptians avoided.	מז:טז	”במקניכם”
“Sustain us” — chayem connected to land support/food for survival.	מז:יט	”ושחיהם”
Means either relocated each according to city/tribe OR that Yosef moved entire population to reorganize land service structure.	מז:כא	”ואת העם העביר”
Refers to priests of idolatry (Avodah Zarah style), granted exemption from land tax.	מז:כב	”הכהנים”
They acquired property/settlement in the land — permanent possession and growth in Goshen.	מז:כז	”ויואחז בה”
Egyptians detested shepherds due to their cultural/eating practices, similar to modern vegetarian/taboo cultures (India example).	מז:לד	”כי תועבת מצרים כל רעי צאן”

פרשת ויחי

פרק מז

Yaakov asks Yosef to place his hand “under the thigh” as an oath-form. Like by Eliezer, it signals submission/servant-like obedience to a master’s will. “Chesed ve’emes” means a kindness that is fully truthful—fulfilled properly, not just promised.	מז:כט	”שים נא ירך”
“I will lie with my fathers” can mean death, and can also mean burial alongside the Avot. The practical meaning here: don’t bury me in Egypt—bring me to the family burial place.	מז:ל	”ושכבתי עם אבותי”

פרק מח

The verse uses an unnamed third-person “he said,” implying someone informed Yosef without stating who—creating ambiguity about the messenger.	מח:א	”ויואמר”
“And he told” could refer to a third person telling Yaakov, or the same person who told Yosef, or a messenger sent between them—uncertain chain of communication.	מח:ב	”וידגד”
“I will make you fruitful” — can be read as referring to Ephraim/Menashe. Ibn Ezra pushes back: why should Yosef’s sons be treated differently than Reuven’s? He explains it instead as a Canaan settlement/portion promise, granted to the firstborn-status that will be expressed through Ephraim/Menashe receiving a double share like Reuven/Shimon.	מח:ד	”הנני מפרך”
Yaakov explains Rachel’s burial: she died suddenly on the road; he couldn’t bring her to Ma’aras HaMachpelah. He says this to Yosef so Yosef won’t feel insulted that Yaakov will be buried with Leah while Rachel is elsewhere.	מח:ז	”אני בבאי מפדן”
Yaakov “saw” Yosef’s sons but still asked “who are these?”—meaning he couldn’t recognize clearly (weak eyesight), not total blindness. Later “seeing” can mean partial sight.	מח:ח	”וירא ישראל את בני יוסף”
Yosef moves the boys from Yaakov’s knees after the brachos. “On his knees” is emphasized: Yaakov is seated (bed/chair), feet on the ground, and the boys are positioned close for blessing. (“Pilalti” is tied to judgment/expectation language in this context.)	מח:יא	”ויוצא יוסף מעם ברכיו”
“He guided/shifted his hands” — as if the hands “knew” what to do, crossing to place the right hand on Ephraim despite Menashe being older. The point: deliberate, providential reversal.	מח:ייד	”שכל”

Unclear if “the angel who redeemed me” refers directly to Hashem (speaking in angel-language) or to a distinct malach as an emissary.	מח:יז	”המלאך הגאל אתי”
Yaakov’s name “Yisrael” will be called through Ephraim/Menashe—Yosef’s line becomes representative within the people. This also fits the theme of Rachel’s children carrying national identity (echoes like “Rachel weeps for her children”).	מח:יז	”ויקרא בהם שמי”
Means a fullness of peoples—many nations/branches will come from Ephraim (and/or expansive influence among nations).	מח:יט	”מלא הגוים”
Jews will bless using Ephraim/Menashe as the model formula (“God make you like Ephraim and Menashe”). Yaakov also places Ephraim’s wording before Menashe’s, reinforcing the reversal.	מח:כ	”בך יברך ישראל”
Often read as the city of Shechem given to Yosef, but Ibn Ezra: “shechem” means a portion/share. “Which I took with my sword and bow” is read as future-oriented—guaranteed conquest (via Yehoshua). Emori is emphasized because they were especially mighty (like Sichon/Og), making the promise more striking.	מח:כב	”שכם אחד”
Yaakov bows—either as gratitude/kavod toward Yosef’s kingly power (recognizing the position Hashem granted him) or as praise to Hashem. This bowing differs from Avraham bowing to Bnei Chet (social respect); here it’s spiritual gratitude/praise.	מח:לא	”וישתחו ישראל”

פרק מט

Yaakov isn’t only giving blessings; he is speaking prophecy—what will “happen to you” in the end of days/future history.	מט:א	”את אשר יקרא אתכם”
Reuven: first strength/firstborn power—natural primacy and potential.	מט:ג	”ראובן בכרי אתה”
You should have had extra greatness/advantage (“se’es”), a doubled emphasis (paired with strength language) in a prophetic/poetic style.	מט:ג	”יתר שאת”
Because you were impulsive/too quick, you lose that added status. Some try to read it as descriptive rather than punitive, but Ibn Ezra rejects that: the language functions as consequence based on action.	מט:ד	”פחז”
Shimon and Levi are “brothers” specifically in the Shechem episode—united in that violent campaign.	מט:ה	”שמעון ולוי אחים”
Many readings: “weapons/recognitions/acquisitions,” etc. Ibn Ezra rejects weak etymologies and reads it as: their very “dwelling/existence” is tied to instruments of violence (klei chamas).	מט:ה	”מכרתיהם”
Yaakov refuses association with their counsel. Some interpret “tavo nafshi” in an inverted way, but Ibn Ezra insists Yaakov did not endorse them. He also explains “nafshi/kavodi” deeply: the soul is the kavod of the body (“lemaan yezamercha kavod” = the soul).	מט:ו	”בסדם”
“Shor” as “wall” — Shechem was fortified, and they shattered its protective wall, highlighting the severity.	מט:ז	”שור”
Not merely a curse; Ibn Ezra frames it like a prayer/prophetic wish that their anger should be “cursed” (removed)—opposite of blessing.	מט:ז	”ארור אפם”
Repeats anger language; “achalkem afitzem” means dispersion. Historically: Shimon absorbed בתוך Yehuda; Levi receives scattered cities.	מט:ז	”ועברתם”
Yehuda: your very name signals acknowledgment; others will accept your future kingship (future tense—still developing).	מט:ח	”יהודה אתה”
Like a lion cub—young strength that will mature into royalty and dominance.	מט:ט	”גור אריה”
“Teref” = devour like a lion. Some connect it to Yosef, but Ibn Ezra rejects that linkage here.	מט:ט	”מטרף בני עלית”
The scepter remains with Yehuda “until Shilo.” Can be read as leading to Davidic monarchy (the kingship begins/solidifies there).	מט:י	”לא יסור שבט מיהודה”
The “lawgiver/scribe”—governing authority and legal administration.	מט:י	”מחקק”
Image: the scribe seated at the ruler’s feet—official court function.	מט:י	”מבין רגליו”

Multiple readings: (1) Aramaic-style reference to Mashiach/“his”; (2) “shilya” imagery of development; (3) the place Shiloh where the Mishkan stood until later transitions.	מט:י	“שילה”
He will gather/remove nations—David’s conquests unify/expand dominion.	מט:י	“יקהת”
Enormous abundance—so much produce that feeding animals with valuable crops won’t bother anyone. “Wine like blood” is metaphor: red, rich, plentiful.	מט:יא	“תבואת כרמו”
Eyes reddened from plentiful wine; teeth whitened from abundant milk. Not about kashrut uniqueness—about prosperity imagery.	מט:יב	“הכליל”
Zevulun: coastal commerce; ships anchored safely at sheltered banks.	מט:יג	“לחוף ימים”
Yissachar: strong-boned donkey—bearing heavy burdens (labor/learning/service).	מט:יד	“חמור גרם”
Sees rest/pleasant land; chooses stability over war—accepts taxation/service instead. Connects to Moshe’s “Yissachar b’ohalecha” (tents, not battle).	מט:טו	“ורא מנוחה”
“Dan will judge” — “din” in singular, as one banner/identity that produces multiple mighty figures.	מט:יז	“דן ידין עמו”
Yaakov prays amid the snake imagery: the rider may retaliate against the snake; therefore he pleads for Hashem’s salvation/protection. “Lishuatcha” can be addressed to Hashem or framed as “Hashem’s salvation.”	מט:יח	“לישועתך קויתי ה”
From “gedud” (troop) — Gad will be a strong raiding/defensive force, leading to victory despite being attacked.	מט:יט	“גד”
“Shelucha” either describes the deer or means “sent/gift.” Ibn Ezra: “shelucha” = gift; hints to Devorah (from Naftali’s territory) giving words of praise—song of victory.	מט:כא	“נפתלי”
“Ben” = offshoot/branch; “porat” = growing fruitfully, climbing the wall—Yosef’s expansive success.	מט:כב	“בן פרת יוסף”
They embittered him / made him a target—hostility focused on Yosef like archers aiming.	מט:כג	“וימררו”
He remained firm in siege/pressure. “Paz” means gold or strengthening. “Abir Yaakov” refers to Hashem; Yosef’s power is rooted in Divine support, and Yosef becomes support/ro’eh/even Yisrael for the family.	מט:כד	“ותשב באיתן”
The strength described is from Hashem. Blessings of depth = agricultural yield; womb blessings connect heaven-to-earth fertility and human continuity.	מט:כה	“מאל אביך”
Yaakov’s blessings add to ancestral blessings. “Taavas” = to the utmost/extent; “nezer echav” = Yosef as the crowned one among brothers.	מט:כו	“ברכות אביך”
Like a wolf—powerful, warlike (Giv’ah imagery). “Ad” can point to spoils, Mizbeach territory, or later leadership (Shaul/Mordechai traditions).	מט:כז	“בנימין”
Yaakov commands burial instructions—follow through via Yosef; ensure burial in the ancestral place.	מט:כט	“ויצו אותם”
Yaakov gathers his feet onto the bed—image of concluding life. Bed/feet detail reflects ancient bed structure and emphasizes peaceful completion.	מט:לג	“ויאסף”

פרק נ

Embalming: use of substances (dirt/spices). “Servants of Pharaoh” can mean Egypt’s populace (excluding Yosef) under Pharaoh’s rule; they escort Yaakov.	נב:	“ויחנטו”
The public mourning period took place after burial, not before—staging matters.	נז:	“ויעשו לאביו אבל”
His sons fulfilled exactly what he commanded—buried him in the designated place.	נז:ג	“ויעשו בניו”
Brothers fear lingering hatred—“perhaps he will hate us” once Yaakov is gone.	נז:טו	“לו ישטמנו”
“Please” — language of appeasement. Yosef replies with humility: “Am I in place of God?” Meaning judgment belongs to Hashem; Yosef won’t play God with revenge.	נז:יז	“אנא”
Third (and fourth) generation—“yuladu” can mean born or raised (nurtured/grown), highlighting continuity and legacy.	נכג:	“בני שלשים”
Yosef placed in an “aron” — the prepared coffin/container, awaiting eventual redemption and transport.	נכו:	“בארון”

ספר שמות

פרשת שמות

פרק א

The vav shows that this is not a new story but the continuation of Bereishis. The descent to Egypt under Yosef was only the beginning; now its consequences unfold. “את יעקב” means with Yaakov — although Yaakov has died, his covenantal presence accompanies his children into exile.	א:א	”ואלה”
The Torah stresses that Israel is a nation formed biologically through Yaakov’s body. “Yerech” refers to the organ of procreation, showing that Jewish identity flows through lineage, not ideology.	א:ה	”יצאי ירך”
Yosef and the brothers died while still honored and secure, and Egypt remained friendly to the Jews. “That entire generation” also refers to the Egyptians of that era, meaning the political climate was stable for Israel.	א:ו	”וימת יוסף”
Israel multiplied beyond natural limits. “Paru” refers to fruitful reproduction, and “vayishretzu” means they produced multiple children per birth. Ibn Ezra testifies that he saw women give birth to four at once, and Hippocrates even recorded seven. Egypt became the womb of a nation.	א:ז	”ובני ישראל”
They did not die out despite the difficult conditions.	א:ז	”וירבו”
They grew physically, socially, and politically strong.	א:ז	”ויעצמו”
This refers specifically to Goshen, also called Ramses, where the Jews lived.	א:ז	”ותמלא הארץ”
A new ruling dynasty arose that did not feel bound by Yosef’s legacy.	א:ח	”ויקם מלך חדש”
Pharaoh feared that Israel had become either too numerous or too powerful compared to Egypt.	א:ט	”ממנו”
Egypt tried to dry out Israel’s reproductive strength by crushing them with labor. “Miskenot” means store-cities, and Ramses had originally belonged to Yaakov’s family but was now used to enslave them.	א:יא	”לענתו”
At first Israel was forced to work, but then they were formally enslaved and placed under Egyptian control. “Befarech” means cruel, exhausting labor.	א:יג	”ויעבדו”
The midwives were supervisors over many workers; some say they were a mother and daughter.	א:טו	”ויאמר מלך”
The Jews are called Ivrim either because they descend from Avraham HaIvri or because they come from Ever HaNahar, the far side of the river.	א:יז	”עבריות”
Pharaoh ordered the boys to be killed quietly so no one would know.	א:יז	”והמתן אותו”
Hashem rewarded the midwives by giving them lasting families.	א:כ	”וייטב”
Because they feared Hashem rather than Pharaoh, He did good to them.	א:כא	”ויהי”

פרק ב

Jews lived in many cities called Ramses. Amram remarried Yocheved. Ibn Ezra explains that the laws of forbidden relationships exist because of Israel’s spiritual holiness, not for medical reasons.	ב:א	”וילך”
Aharon and Miriam were already born before Moshe. “Tov” means Moshe radiated intellectual and spiritual perfection. She could not hide him longer because Egyptians lived among the Jews.	ב:ב	”ותהר”
Miriam stood nearby in order to know what would happen to Moshe.	ב:ד	”ותתצב”
Bas Pharaoh went down to bathe, as was Egyptian custom. Her servants went into the	ב:ה	”ותרד”

water while she remained distant like royalty.		
She saw Moshe already circumcised and knew he was Jewish, yet she had compassion.	ב:ו	"ותפתח"
The name Moshe is Egyptian, but the Torah explains its meaning in Hebrew to express the idea behind it.	ב:י	"משה"
Moshe left the palace and identified with his Jewish people rather than with Egyptian royalty.	ב:יא	"ויצא אל אחיו"
This refers to the one who intended to strike the other.	ב:יג	"לרשע"
Moshe fled to Midian so that people in Egypt would not know where he was.	ב:טו	"וישמע"
Yisro was a priest of idolatry.	ב:טז	"לכהן"
Tzipora bore Moshe a son.	ב:כב	"וילד"
The king of Egypt died, and the Jewish people cried out and did teshuva, which enabled redemption.	ב:כג	"וימת"
Hashem saw both the public oppression and the private cruelty of Egypt.	ב:כד	"וירא"

פרק ג

The mountain is called Chorev because it is extremely hot and dry. Even though it is only a few days from Egypt, rain does not fall there. It is called Har HaElokim because divine revelation occurs there.	ג:א	"הר האלקים"
The fire appeared in the very heart of the flame. "Sneh" is a thorn bush. Ibn Ezra suggests Sinai is named for the thorn bushes that grow there.	ג:ב	"כלבת אש"
This is the first divine sign: Israel is the thorn bush, Egypt is the fire. Even though Egypt burns Israel, Israel is not destroyed.	ג:ג	"המראה הגדול"
Hashem saw that Moshe was unable to see the vision fully, so He sent an angel to call him. This is why both Hashem and Elokim are mentioned.	ג:ד	"וירא"
Hashem identifies Himself as the God of Avraham, Yitzchak, and Yaakov, because they were prophets and the founders of the Jewish people. Avraham began calling in God's Name and rejected idolatry.	ג:ו	"אלקי אביך"
Moshe hid his face because he was seeing Hashem directly. Vision is the most comprehensive of the senses, so this perception was overwhelming.	ג:ו	"ויסתר משה"
Even though Hashem fills the entire universe, decrees descend from heaven to earth.	ג:ח	"וארד"
Now is the time for redemption because Israel cried out, repented, and endured more suffering than was decreed.	ג:ט	"ועתה"
Moshe expresses two doubts: who am I to face Pharaoh, and who am I to lead such a great nation?	ג:יא	"מי אנכי"
The request to go on a three-day journey was to reach Sinai and offer sacrifices, build an altar, and establish the covenant. It was not a lie; this was the true purpose of the journey.	ג:יב	"ויאמר"
Moshe asks for Hashem's Name so he can tell Israel which divine mode is now acting. Previously Hashem appeared as Kel Shakkai; now He will act through the Name of miracles.	ג:יג	"ויאמר"
Ibn Ezra explains the Name Y-H-V-H as timeless existence. The numbers 1, 5, 6, and 10 always return to unity and total 22, the letters of the Torah. There are three worlds: physical, celestial, and angelic. Man bridges them through intellect. Hashem's Name appears with Kayin because human reproduction mirrors divine continuity. Kohelet lacks Hashem's Name because it speaks only of this world.	ג:טו	"ויאמר"
Hashem promises to fulfill the covenant by bringing Israel to Canaan.	ג:יז	"לך"
This means Hashem has revealed Himself to us.	ג:יח	"נקרא עלינו"
Egyptians will willingly give Israel wealth — a reversal of normal human behavior, showing divine intervention.	ג:כא	"ונתתי"

It is written in the feminine because women customarily ask neighbors for items. In Arab lands this is common. Sorcery is often female. The wealth was not theft; all money belongs to Hashem.

ג:כב "ושאלה"

פרק ד

Hashem promised the elders would believe Moshe, but Moshe worried about the masses.

ד:א "ויען"

The staff was a sign for Israel, not for Moshe. It was also a symbol of honor.

ד:ב "מה זה"

The staff turning into a snake showed how Pharaoh had oppressed Israel.

ד:ג "ויאמר"

The second sign, tzaraat, symbolizes Israel's affliction and future healing.

ד:ד "ויאמר"

"Cheik" means the chest or the place of the sleeves.

ד:ו "ויאמר"

Hashem speaks as if Israel might believe or not; the third sign is reserved for later.

ד:ח "והיה"

Some would not believe until the third sign, blood, which becomes the first plague.

ד:ט "והיה"

"Bi" means a plea. Rabbi Yehuda HaLevi says it means accepting punishment. Moshe had a speech defect, not a language problem.

ד:י "בי"

Hashem assures Moshe He will guide his speech.

ד:יב "ועתה"

Moshe asks again to be excused.

ד:יג "נא"

Moshe asks that Aaron, who speaks well, be sent. He also feared hurting Aaron. Hashem says Aaron will rejoice.

ד:יד "ביד תשלח"

Hashem was angered, but Moshe was not punished. Aaron HaLevi will be his spokesman.

ד:יד "ויחר"

The staff will perform all signs.

ד:יז "ואת המטה"

Yeter is Yisro; his name is missing a vav.

ד:יח "וילך"

There is no chronological order; Moshe had already received permission.

ד:יט "ויאמר"

Gershom was born first, Eliezer second. Moshe brought his family, but Hashem later sent them back so it would not look like settling.

ד:כ "ויקח"

פרשת וארא

פרק ו

The verse does not say that the entire nation believed Moshe. Rather, they already believed in Shem Elokim. The focus now shifts to revealing the Shem YHWH, which represents a deeper, more intimate divine relationship that had not yet been fully manifest.

ו:ב "וידבר"

The Avot experienced prophecy primarily at night. The name Kel Shaddai refers to overpowering forces (shadad), meaning Hashem's dominance over celestial powers. Ibn Ezra rejects interpretations of "enough." Rav Saadia Gaon explains that Kel Shaddai reflects control of nature and constellations, whereas YHWH reflects transcending them—this is the meaning of "ein mazal l'Yisrael."

ו:ג "וארא"

Moshe's mission is fundamentally to fulfill the covenant with the Avot, specifically bringing their descendants into Eretz Yisrael.

ו:ד "וגם"

Redemption is also triggered by Israel's teshuvah—their crying out to Hashem under oppression activates divine intervention.

ו:ה "וגם"

The redemption will certainly occur. The "outstretched arm" represents divine action extending from heaven into the earthly realm.

ו:ו "לכך"

This refers to the taking of Israel to Har Sinai and removing them from domination by celestial forces and spiritual intermediaries.

ו:ז "ולקחתיו"

Even though many individuals would die in the wilderness, the promise is fulfilled through their children, who inherit the covenantal destiny of entering Eretz Yisrael.

ו:ח "והבאתיו"

The people could not listen due to shortness of spirit and crushing labor. Their psychological exhaustion prevented them from absorbing the message of redemption.	ו:ט	"וידבר"
"Lemor" indicates that Hashem speaks to Moshe in a way meant to be transmitted and internalized, not merely heard.	ו:י	"וידבר לאמר"
Moshe is commanded to speak both to Israel and to Pharaoh. Rabbi Yehoshua explains that Moshe is warned not to be upset if Israel fails to listen.	ו:יג	"וידבר"
The genealogy establishes Moshe and Aharon's lineage. Aharon is listed first because he is older.	ו:טז	"בני לוי"
Aharon marries from Yehuda, emphasizing legitimacy and continuity. The sons of Korach are mentioned because they were righteous, and Shmuel descends from them.	ו:כג	"ויקה אהרן"
Elazar's wife is mentioned because Pinchas descends from him and later receives the Kehuna Gedola. The name Putiel is noted, though its precise meaning is unclear.	ו:כח	"ואלעזר"
Moshe is now mentioned before Aharon, reflecting his superior prophetic status—Hashem speaks to Moshe face to face.	ו:כז	"הם"

פרק ז

Moshe is made like Elokim to Pharaoh, and Aharon functions as his prophet. Ibn Ezra explains that "navi" comes from "tenuva" (outgrowth), not speech alone.	ז:א	"ויאמר"
Pharaoh retains choice, but his environment and celestial influences intensify resistance. His punishment is justified.	ז:ג	"ואני אקשה"
"Tzivotai" refers to Israel as earthly counterparts to heavenly hosts.	ז:ד	"ונתתי את ידי"
Moshe and Aharon's advanced age highlights their greatness. Moshe and Aharon transmit Torah foundations; later prophets mainly admonish or predict.	ז:ז	"ומשה"
Moshe conveys Hashem's command to Aharon because Pharaoh will demand a sign.	ז:ח	"ויאמר"
The staff becomes a tanin (not a nachash). Ibn Ezra notes the distinction, emphasizing symbolic dominance.	ז:י	"ויבא משה"
The chartumim rely on astrology and illusion, not real transformation. Moshe effects genuine change.	ז:יא	"ויקרא גם פרעה"
Aharon's staff swallows the others. Though called a staff, it was functioning as a living creature—demonstrating superiority (or actual staff).	ז:יב	"וישליכו"
Pharaoh inspects the Nile in summer. The plague of blood demonstrates instantaneous divine power.	ז:טו	"לך"
The staff is described as Moshe's even when held by Aharon, showing complete partnership.	ז:יז	"כה"
Aharon strikes all Egyptian waters, extending the plague throughout the kingdom.	ז:יט	"ויאמר"
Though not repeated explicitly, Aharon also struck secondary water sources.	ז:כ	"ויעשו"
Aharon affected all water, including unseen sources; the chartumim only altered existing water. The plague lasted seven days.	ז:כב	"ויעשו כן"
Ibn Ezra holds the plague affected Jews and Egyptians alike; separation begins only later with Arov.	ז:כד	"ויחפרו"
Seven days were required because this was a novel phenomenon; later plagues differed.	ז:כה	"וימלא"
"Nogeif" denotes destructive force. "Tzfardea" is debated—fish, crocodile, or frog.	ז:כז	"ואם"

פרק ח

Aharon does not strike the Nile; the frogs rise through divine command alone.	ח:ב	"ויעל"
The sorcerers create illusions but cannot remove the plague.	ח:ג	"ויעשו"
Pharaoh asks Moshe and Aharon to pray, acknowledging the severity of the plague.	ח:ד	"ויקרא"

“Hitpa’er alai” means Moshe allows Pharaoh to choose the time, demonstrating Moshe’s prophetic authority.	ח:ה	”וַיֹּאמֶר מֹשֶׁה”
Pharaoh chooses tomorrow to verify control over constellations.	ח:ו	”וַיֹּאמֶר לְמָחָר”
Moshe prays knowing the outcome is certain; prayer actualizes divine will.	ח:ח	”וַיִּצַּעַק”
Aharon performs the first three plagues; Moshe performs later plagues affecting higher realms.	ח:יד	”וַיֹּאמֶר”
The sorcerers cannot create lice, exposing their limitation.	ח:יד	”וַיַּעֲשׂוּ כֵן”
They attribute this to “etzba Elokim,” meaning celestial power—not YHWH. Pharaoh rejects YHWH, not the Creator.	ח:טז	”וַיֹּאמְרוּ”
Pharaoh again goes to the Nile in the morning.	ח:יז	”וַיֹּאמֶר”
Ibn Ezra explains “haflaya” as separation, not wonder. Hashem is present within the world.	ח:יח	”וְהַפְּלִיטִי”
“Pedut” means separation, like redemption itself.	ח:יט	”וּשְׁמַתִּי פֶדֶת”

פרק ט

“Bo” implies confrontation and engagement.	ט:א	”בֹּא אֶל פַּרְעֹה”
Emphasizes total protection of Jewish property.	ט:ד	”עַד אֶחָד”
Most livestock died, leaving some for later plagues.	ט:ו	”וַיַּעַשׂ ד’”
Hashem strengthens Pharaoh after terror, yet Pharaoh still seeks prayer.	ט:יב	”וַיַּחֲזֹק”
Moshe throws ashes from both himself and Aharon.	ט:יד	”וַיִּקְחֻ”
The plural fear reflects fire and water combining.	ט:יד	”כִּי”
“Ba’avur” repeated for emphasis: future generations will speak of Hashem.	ט:טז	”וְאוֹלָם”
Pharaoh still views himself as superior.	ט:יז	”עוֹדֶךָ”
Hail is unprecedented in Egypt, intensifying terror.	ט:יח	”הַנִּבִּי”
Fire descends against nature.	ט:כג	”וַתִּהְיֶה אֵשׁ”
Hail kills humans, animals, and crops.	ט:כה	”וַיָּךְ”
Pharaoh confesses out of fear.	ט:כז	”וַיִּקְרָא”
Pharaoh invokes YHWH explicitly.	ט:כח	”הָעֵתִירוּ”
Moshe leaves due to idolatry and emphasizes divine sovereignty.	ט:כט	”וַיֹּאמֶר מֹשֶׁה”
“Terem” means “before,” not “not.”	ט:ל	”וְאֵתָה”
Pharaoh hardens himself despite overwhelming fear.	ט:לח	”וַיַּחֲזֹק”

פרשת בא

פרק י

Moshe is told on behalf of all of Klal Yisrael that the purpose of everything happening is recognition of Hashem. The Torah uses the term הַתַּעֲלֵלְתִּי, which sounds emotional, but this is purely anthropomorphic language. Hashem does not have emotions; the Torah speaks in human terms so people can understand the experiential effect of the events.	י:ב	”לְמַעַן תִּסְפָּר”
The word לענות means to become impoverished or humbled. Pharaoh is being humbled through the plagues.	י:ג	”לַעֲנוּת”
אֲרֵבָה refers to a specific species of locust. The word comes from רָבָה, meaning abundance, emphasizing the massive quantity.	י:ד	”אֲרֵבָה”
This is parabolic language. The land does not literally have eyes; the Torah is using	י:ה	”וַיִּכְסֶּה”

figurative speech to describe total coverage.

Ibn Ezra cites Rabbi Yehoshua, who explains that ויפן refers to Moshe Rabbeinu turning and leaving Pharaoh's presence respectfully, giving honor to the king even as he departs. Others explain that ויפן means that once Moshe completed his task, he moved on. Ibn Ezra explains that the word comes from פנים, meaning that Pharaoh became upset that Moshe left without permission.	"ומלאו"	י:ו
The verb וישב is in the singular because Moshe Rabbeinu is the primary figure being discussed, even though Aharon is also present.	"וישב"	י:ח
The phrase means that this is a time designated for bringing korbanot. This is a commandment that applies to all of Israel.	"כי חג"	י:ט
Pharaoh says that Hashem is with Israel but rejects it and declares that the evil he perceives among them will return upon them. Pharaoh believes they are trying to flee permanently. Israel told Egypt they were going for three days, which explains why they were asked to borrow items temporarily. This misunderstanding explains why Pharaoh later chased them. Even though this appears strange or deceptive, Ibn Ezra stresses that Hashem acts with correct intentions even when humans do not fully understand the method.	"ויאמר"	י:י
The word אותה refers back to the evil mentioned previously by Pharaoh.	"כי אותה"	י:יא
One opinion says Moshe placed a single locust and moved it. Ibn Ezra rejects this and explains that the general act of lifting the staff caused the locusts to come.	"בארבה"	י:יב
Pharaoh hastily summons messengers and admits that he sinned and that he forced Moshe and Aharon to leave his presence in disgrace.	"וימהר"	י:טז
Pharaoh sent a western wind, meaning a wind from the Mediterranean, not the Atlantic. The Jewish people did not inherit the Atlantic but did receive the Mediterranean, which is very large compared to Yam Suf, Yam Kinneret, and Yam Hamelach.	"ויהפך ה"	י:יט
This reflects the principle that if a person comes to make himself impure, he is allowed to continue on that path.	"ויחזק"	י:כ
The phrase וימש חשך can mean that the darkness did not depart (from the word ימוש). Others connect it to אמש, meaning it was as dark as yesterday. Ibn Ezra explains it comes from ממש, meaning the darkness was tangible and could be felt.	"ויאמר"	י:כא
Although Moshe was not explicitly commanded to take the staff, logically it was already in his hand even if not stated in the Torah.	"ויאמר"	י:כב
Egypt experienced darkness for three days while Israel had light. Ibn Ezra testifies personally that near the Atlantic he experienced a cloud so dark that for five days one could not distinguish night from day.	"ויט"	י:כב
Ibn Ezra compares this to Sichon: Hashem hardened Pharaoh's heart so that Israel would not leave yet, allowing the next plague to occur.	"ויחזק"	י:כז
Pharaoh tells Moshe Rabbeinu that he will die for rebelling against him.	"תמות"	י:כח
Moshe agrees that he will not see Pharaoh again. This does not mean he will never see him physically, but that he will not return to Pharaoh's palace. During Makkat Bechorot Pharaoh will have to go out to Moshe.	"כן דברת"	י:כט

פרק יא

This statement refers back to what Hashem already told Moshe in Midyan at Har Sinai: that Makkat Bechorot would occur and that Israel would request gold and silver.	"ויאמר ה"	יא:א
Hashem fulfilled what He promised months earlier by causing Egypt to view Israel favorably. They gave gold and silver because they recognized Moshe's importance independently of Pharaoh.	"ויתן"	יא:ג
כחצות emphasizes exact timing, which humans cannot measure precisely. It means when the first half of the night ends. יוצא refers to the execution of Hashem's decree.	"כחצות הלילה"	יא:ד
Refers to Pharaoh's heir, who is fit to sit on the throne. Prophetic language conveys ideas,	"מבכור פרעה"	יא:ה

not rigid wording. This explains differences such as לא vs לא תחמד and שמור vs זכור ותאווה.

Dogs will not bark at Israel or their animals due to overwhelming fear, even while destruction strikes Egypt.	יא:ז	"לא יחרץ כלב לשנוי"
יגליך refers to anyone under Pharaoh's authority.	יא:ח	"וכל העם"
Even though Moshe performed all the miracles, Pharaoh did not soften his heart. This placement explains how Israel was protected from the destructive force.	יא:י	"ומשה ואהרן עשו"

פרק יב

Moshe and Aharon transmit mitzvot. Others did not add to Torah but issued horaat shaah or safeguards. The singers in the Beit HaMikdash were instituted by David and Shmuel, not prophecy.	יב:א	"ויאמר ה אל משה ואל אהרן"
Ibn Ezra rejects a solar calendar and explains the lunar system. Month names are Babylonian. Beit Din determined leap years based on spring. This shows reliance on Torah SheBa'al Peh. Chizkiyahu altered the calendar for communal needs. There are multiple Rosh Chodesh concepts.	יב:ב	"החדש הזה לכם"
All Israel are obligated. If one owns a lamb he uses it; otherwise he purchases one.	יב:ג	"דברו"
Ibn Ezra rejects the idea that Pesach Mitzrayim differed from Pesach in Eretz Yisrael. It was always a lamb.	יב:ה	"שה"
בין הערבים means the very end of the day. Some thought it was earlier due to small altars, but ideally it is as close to sunset as possible.	יב:ו	"והיה לכם למשמרת"
The blood was placed inside, not publicly. It was done at night and functioned as ransom so the Mashchit would not kill those who ate the korban.	יב:ז	"ונתנו"
Though some say it was a Nile plant eaten regularly, Ibn Ezra explains it symbolizes bitterness.	יב:ח	"על מררים"
נא means raw. ובשל can also refer to roasting.	יב:ט	"נא"
Refers to uneaten meat, not bones.	יב:י	"והנותר"
The staff is for leading donkeys. חפזון means eating quickly before the Mashchit arrives, as part of the ransom.	יב:יא	"מקלכם בידכם"
Hashem's power struck Egypt and its gods. Hearing Egyptian cries strengthens Israel's faith and removes fear.	יב:יב	"ועברתי"
Matzah commemorates haste, not the Pesach meal itself. Seven days recall the process until Pharaoh's destruction.	יב:טו	"שבעת ימים"
The first day marks the Exodus; the seventh marks Egypt's drowning.	יב:טז	"מקרא קדש"
Prohibits non-food labor; this becomes the basis for all later Yom Tov laws.	יב:טז	"מלאכת עבודה"
Matzah must be guarded from harvest. The Exodus is described prophetically as already done.	יב:יז	"ושמרתם"
Possibly zaatar or oregano, weak grass. Exact identification unknown.	יב:כב	"אזוב"
The destructive force is not given permission to harm Israel.	יב:כג	"ולא יתן"
This is not a command to sprinkle blood for generations. The child's question concerns unusual Pesach laws.	יב:כד	"ושמרתם"
The child asks about Pesach in Eretz Yisrael. Pesach Midbar was horaat shaah.	יב:כה	"והיה"
Pesach refers to either divine compassion or selective striking. Some derive it from פיסח, hopping.	יב:כו	"ואמרתם"
Continues the narrative of the night.	יב:כט	"ויהי בחצי"
Moshe and Aharon leave Pharaoh's capital at night, walk six parasos to Rameses, reaching Israel at dawn.	יב:לא	"ויקרא"
Pharaoh asks for blessing through Israel's korbanot.	יב:לב	"וברכתם גם אותי"

Each person asked according to status; leaders obtained unique items.	יב:לה	"ובני ישראל"
Baking occurred only upon reaching Sukkot.	יב:לט	"ויאפו"
430 years counted from Bris Bein Habesarim or Avraham's arrival.	יב:מ	"ומושב בני ישראל"
A night of protection and praise for all generations.	יב:מב	"ליל שמרים"
Converts must undergo milah.	יב:מד	"וכל"
Literally one house then; halachically a chaburah.	יב:מו	"בבית אחד"
Pesach and milah are central mitzvot aseh emphasizing the Exodus.	יב:מז	"כל עדת ישראל"
Refers prophetically to future Pesach observance.	יב:נ	"ויעשו"
On the exact promised day, Hashem commands sanctification of firstborns.	יב:נא	"ויהי בעצם"

פרק יג

Either Moshe or Israel sanctifies the firstborns.	יג:א	"וידבר"
On the 15th Moshe commands remembrance for future generations.	יג:ג	"ויאמר משה"
Chametz prohibition continues forever. אביב implies beginning and growth.	יג:ד	"היום"
Eating matzah is the core avodah.	יג:ו	"שבעת ימים"
Not because Hashem redeemed us we serve Him, but because we were destined to serve Him He redeemed us.	יג:ח	"בעבור זה"
Tefillin are literal, not metaphorical.	יג:ט	"והיה לך לאות"
י"מ means a year determined by Beit Din.	יג:י	"מימים מימדה"
Includes matzah and firstborn obligations.	יג:יב	"והעברת"
If not redeemed, its neck is broken because firstborns belong to Hashem.	יג:יג	"פטור חמור"
Strong hand refers to Makkat Bechorot.	יג:טו	"ויהי"
Pidyon haben and matzah function as signs expressed through tefillin.	יג:טז	"והיה"

פרשת בשלח

פרק יג

The route from Egypt to Yerushalayim through the Plishtim territory was not long—approximately ten days. This is evident from the fact that the Shevatim did not bring wagons, showing the journey was manageable and short.	יג:יז	"ויהי"
Some explain כ" as "even though," similar to ערך הוא—despite Israel's stubbornness, Hashem was merciful. Ibn Ezra disagrees and explains כ" means "because": Hashem avoided this route because it was close, to prevent war and a return to Egypt. Although Hashem knew the outcome, the Torah speaks in human conditional language.	יג:יז	"כי קרוב הוא"
סוף is a place name. Some say it derives from סוף meaning "end," but Ibn Ezra rejects this, since this refers to the Egyptian sea, not the Mediterranean.	יג:יח	"ויסב"
Some interpret this as wealth. Ibn Ezra rejects this as unnecessary here. Instead, it means they were armed, appearing as warriors rather than fleeing slaves.	יג:יח	"וחמשים"
The generation that left Egypt took Yosef's bones, fulfilling the oath. Moshe ensured this obligation was kept, emphasizing the severity of violating oaths, as seen with the Givonim. "Bones" is used because that is all that remained.	יג:יט	"ויקח"
This is anthropomorphic language: Hashem's power and agency accompanied Israel. The cloud appeared as a pillar, not a cloud, and they traveled day and night because the camp was very large.	יג:כא	"וה' הולך"
Hashem did not remove the pillar.	יג:כב	"לא ימיש"

פרק יד

Hashem caused Israel to turn back in order to entice Pharaoh to pursue them, enabling Krias Yam Suf.	יד:א	"וידבר"
Egyptian astrologers claimed that constellations were forcing Israel to return.	יד:ב	"לפני בעל צפון"
Israel appeared confused and directionless, like someone who does not know what is happening.	יד:ג	"נבכים"
Pharaoh's heart was hardened to the point that he forgot the plagues. This would lead to the revelation of Hashem's glory when Pharaoh and his army drowned.	יד:ד	"וחזקתי"
Either the remaining Egyptians would see the drowned bodies, or it refers to those drowning themselves.	יד:ד	"וידעו מצרים"
Pharaoh's servants harnessed the chariots; Pharaoh himself did not.	יד:ו	"ויאסר"
Israel left with weapons, not like fleeing slaves.	יד:ח	"ביד רמה"
Pharaoh ordered his camp to draw closer.	יד:י	"פרעה הקריב"
This statement was said earlier, not necessarily at this moment.	יד:יב	"הלא"
Israel was told not to fight; Hashem would fight on their behalf.	יד:יג	"התיצבו"
Israel feared despite numerical advantage due to slave mentality. Ibn Ezra compares this to Amalek and later to the sin of the meraglim: the generation raised as slaves could not fight, and therefore died in the wilderness so a stronger generation could enter the land.	יד:יג	"—"
Some say Moshe was praying; Rabbeinu Yonah rejects this. Ibn Ezra explains Hashem responds to the people's cries, telling Moshe to move forward.	יד:טו	"מה תצעק"
Hashem commanded Israel to enter the sea so the Egyptians would follow. Their movement resembled a semicircle.	יד:יז	"ואני"
The remaining Egyptians would know that Pharaoh hardened his own heart and drowned with his chariots.	יד:יח	"וידעו מצרים"
These three verses contain 72 letters each, alluding to the Shem HaMephorash. A malach, not the cloud pillar, acted as Hashem's emissary.	יד:יט	"ויסע"
The fire illuminated the night so Israel could cross. Some say it became dark like the fourteenth night.	יד:כ	"וירא עמוד האש"
The wind did not stop even while Israel crossed.	יד:כא	"ויט"
The water hardened. Most of Israel crossed, then the water softened, dividing Egyptians from dry land before collapsing on them.	יד:כב	"והמים להם חומה"
Loud, thunderous sounds accompanied the sea, referenced as קול רעמך בגלגל.	יד:כד	"ויהי באשמרת הבקר"
Some claim Moshe knew tidal cycles; Ibn Ezra calls this absurd. The splitting and collapse happened simultaneously.	יד:כו	"נסם לקראתו"
No Egyptian survived.	יד:כח	"עד אחד"
A double miracle: Egyptians drowned while Israel was still crossing. Possibly a short route or twelve separate lanes.	יד:כט	"ובני ישראל"
Israel was fully saved; their fear ended when the king was destroyed.	יד:ל	"ויושע"
Israel feared Hashem due to the punishment and believed in Hashem and in Moshe as His faithful agent.	יד:לא	"וירא ישראל"

פרק טו

Future tense used for past action. Moshe composed it, taught it, and all sang.	טו:א	"אז ישיר"
Each individual sang, or each generation will sing.	טו:א	"ויאמרו לאמר"
Hashem's grandeur is shown by casting both horse and rider into the sea.	טו:א	"כי גאה גאה"
ואנחורו = my strength. ומרת recognizes that victory was Hashem's, not human might.	טו:ב	"עזי"

means building a dwelling. זה אלי refers to ancestral faith.		
Hashem fights for those He loves. שמו ה' means all will know He alone did this.	ט:ה' איש מלחמה"	ט:ה'
Heavy chariots were cast aside like a light staff.	"מרכבות פרעה"	ט:ה'
Hashem refers to angels. נורא תהילות means fear in praising Hashem, yet we do because He performs wonders.	"מי כמכה"	ט:ה'
Hashem reaches from the upper realms into this world to defeat enemies.	"נטית ימינך"	ט:ה'
Hashem will lead Israel to Har Sinai. חסד refers to the pillars of cloud and fire.	"נחית בחסדך"	ט:ה'
Leaders of Moav trembled; Plishtim, Edom, and Moav avoided war.	"אלופי מואב"	ט:ה'
Israel is planted permanently on Har Hamoriah. מכון לשבתך is the Beit HaMikdash corresponding to the heavenly Jerusalem.	"תביאמו"	ט:ה'
Full revelation will occur when the Beit HaMikdash stands.	"ה' ימלך"	ט:ה'
Pharaoh's pursuit itself is part of the song, emphasizing the double miracle.	"כי בא סוס"	ט:ה'
Pillars accompanied Israel until Pharaoh drowned. Afterwards night travel ceased. Sukkos were built at Sinai, commemorated by Chag HaSukkos.	"ויסע"	ט:ה'
The tree had medicinal properties; the issue was the water itself.	"ויצעק"	ט:ה'
Hashem instituted chok and mishpat to test Israel and reward restraint.	"שם שם לו"	ט:ה'
Listening with ל or ב means understanding mitzvot properly.	"ויאמר"	ט:ה'
Positive mitzvot, negative mitzvot, and guarding chukim. Remembering Egypt brings healing.	"הישר בעיניו"	ט:ה'
Seventy date palms indicate good water, not population support.	"ויבאו"	ט:ה'

פרק טז

Chronology suggests Shabbos timing. Ibn Ezra questions the certainty but notes reliance on tradition.	"ויסעו"	ט:ה'
Man descended like rain. Called bread meaning sustenance. The test was daily reliance.	"הנני ממטיר"	ט:ה'
Evening and morning food proves Hashem redeemed them.	"ויאמר"	ט:ה'
Moshe spoke directly with Hashem.	"וידבר"	ט:ה'
Slav appeared that evening.	"ויהי בערב"	ט:ה'
שכבה means descent.	"שכבת הטל"	ט:ה'
Dew stopped.	"ותעל"	ט:ה'
מן means mi hu or mana—food.	"ויראו"	ט:ה'
Each person took an omer according to need.	"זה הדבר"	ט:ה'
Amount varied per household.	"ויעשו"	ט:ה'
Do not save leftovers; rely on Hashem daily.	"ויאמר"	ט:ה'
Sun heat melted it.	"וילקטו"	ט:ה'
Double portion fell.	"ויהי"	ט:ה'
Shabbos observance even from ochel nefesh.	"ויאמר"	ט:ה'
Bake Friday; leftovers permitted.	"אפו"	ט:ה'
Shabbos begins at night; Moshe spoke contextually.	"ויאמר"	ט:ה'
Mitzvot have intrinsic and spiritual meaning.	"מצותי"	ט:ה'
Double portion proves Shabbos.	"ראו"	ט:ה'
No collecting on Shabbos.	"וישבתו"	ט:ה'
Description of the man; Ibn Ezra admits uncertainty.	"ויקראו"	ט:ה'

Vessel placed by the Aron.	טז:לג	"צנצנת"
Edut refers to the Aron with the Luchot.	טז:לד	"כאשר"
Forty years of man was the greatest miracle.	טז:לה	"—"
An omer suffices even for a strong person.	טז:לו	"והעמר"

פרק יז

Strife against Moshe; test against Hashem.	יז:ז	"מסה ומריבה"
Strong warriors.	יז:ט	"אנשים"
Used for tefillah.	יז:ט	"מטה האלקים"
Moshe's hands represented tefillah.	יז:יא	"והיה"
Aharon and Chur supported Moshe.	יז:יב	"וידי משה"
Strength through support.	יז:יב	"ויהי ידיו אמונה"
Written for Yehoshua; Amalek punished for brazen attack.	יז:יד	"כתב"
Mizbeach named Hashem Nissi.	יז:טו	"ויבן"
Either an oath or reference to future kingship fighting Amalek.	יז:טו	"כי יד"

פרשת יתרו

פרק יח

Ibn Ezra notes one approach that this happened before Matan Torah, but Ibn Ezra says it happened after Matan Torah. Proofs: Yitro offered a korban on a mizbeach and we have no indication a new mizbeach was built—so it must be the mizbeach associated with the time of Matan Torah. Also, Moshe is relaying "the Toros," meaning material given after Matan Torah. Also, "Har HaElokim" means Har Sinai in the post-Matan Torah frame. It is placed earlier because the Torah just discussed Amalek (the negative done to Israel), and Yitro is the corresponding "good," bringing benefit/enlightenment to Israel.	יח:א	"וישמע יתרו"
"Elokim" is the name Pharaoh understood; Israel's language of "Hashem" reflects a higher level of understanding.	יח:א	"אשר עשה אלהים"
The emphasis of Shem Havayah here is in relation to Moshe Rabbeinu, through whom the great miracles were performed.	יח:א	"כי הוציא"
Tziporah is identified as Moshe's wife because Moshe was the most honored person to come from her father's house.	יח:ב	"ויקה"
Moshe sent her away from the hotel back to her father's home. Some explain it means: after she sent gifts, she returned to Moshe.	יח:ב	"אחר שלוחיה"
Names are not always grammatically exact; e.g., "Gershom" conveys "Ger sham" even if not linguistically perfect. Similar to "Shmuel." Having a Shem Hashem element inside a name is not an issue; people have such names.	יח:ג	"ואת"
The younger son was Eliezer because Moshe was saved from Pharaoh's sword, even though Eliezer was born many years after Moshe fled Pharaoh.	יח:ד	"ושם האחד"
Yitro had already conveyed via an agent or letter: "I am your father-in-law."	יח:ו	"ויאמר"
He mentions Moshe's wife first, then the children afterward.	יח:ו	"ואשתך"
Moshe goes out to greet Yitro. Even though Moshe is like a king, he honors Yitro as a wise man. But Moshe does not go out for his wife and children, because it is not appropriate for a dignified man to go out for his wife/children.	יח:ז	"ויצא"
This refers to the known tent belonging to Moshe. Moshe went out and bowed to Yitro.	יח:ז	"ויבאו האהלה"
"Hatala'ah" is like weariness / a difficult suffering that is hard to recount. It refers to: (1)	יח:ח	"ויספר"

Kriyat Yam Suf, (2) Amalek's attack, (3) famine/hunger. Hashem saved Israel from all of these.

Like "chedvah" — excitement and happiness.

"Baruch" is an adjective (a descriptive term), per Ibn Ezra.

Moshe and Aharon were Hashem's agents; through them the makkos came. Therefore Yitro first praises the salvation (via them), then blesses Hashem for saving from the Egyptians at Yam Suf.

Ties to earlier (Parashat Vayeira) distinction between Hashem and Elokim. Hashem is the Dayan over the resha'im who oppressed Israel with hard labor.

"Zevachim" refers to shelamim. "Elokim" is used now because Elokim is being recognized in connection with the Shem Havayah (Yud-Ke-Vav-Ke), expressing subjugation and relationship recognition.

Moshe's tent was to the east of the Ohel Moed by the entrance. The "lechem" here refers to the korban shelamim.

The next day after Yitro arrives.

"Boker" = sunrise; "erev" = sunset. Ibn Ezra notes as an aside: really Shabbos would align then, but we add from weekday to holiness because we don't know the exact boundary time.

Yitro saw Moshe engaged from evening until morning. Rashi explains the issue is Moshe sitting while the people stand (not fitting). Ibn Ezra says the dayan sitting is fine; the problem is Moshe doing it alone without help.

Moshe explains he is doing two things: (1) they come to learn Torah; (2) they come with specific disputes/questions for adjudication.

Yitro says this is not right; if Moshe continues, "navol tibol" — he will become weary/dried out.

"Elokim" here functions like "the king" (a term of authority).

Yitro adds: Moshe must teach them how to adjudicate because it's too hard alone. "Hizarta" = warn/guard—teach them these laws so they are careful. He frames this especially in terms of mitzvot aseh and lo ta'aseh connected to the heart: ahavat Hashem, dveikut, yirat Hashem, walking in His ways, removing arlat halev, not hating, not bearing a grudge, not hurting—"beficha uvilvavecha," in action and intellect. He adds that ma'aseh (mitzvot aseh) largely aims to create something in the heart, which he will explain.

Choose anshei chayil who can bear the burden and won't fear pressure from people who may try to harm them. "Yirei Elokim" = fearing only Hashem. "Chachamim and nevonim" = you can't be a true yarei shamayim without being properly wise. "Anshei emet" = do not lie. "Sonei batza / sonei mamon" = hate dishonest gain; this is publicly recognizable.

Not literal officers over 10/100/1000/2000. Rather: men of high esteem under whom there are "a thousand" dependents/servants/young men—i.e., leaders.

This is Yitro's insight. The Torah does not highlight Moshe's "insight" because Moshe is adding implementation details—officers/police-type roles.

Moshe chooses on his own since this is within human capacity; he does not need nevuah for it. It doesn't mention "yirei Elokim" because only Hashem truly knows that; Moshe can recognize "chachamim," but some wise people may lack yirat shamayim.

פרק יט

"Bayom hazeh" is unclear. Some say it means Rosh Chodesh. Ibn Ezra argues that according to the masorah it seems to have been a few days later, not Rosh Chodesh.

They camped in the known Midbar Sinai. There were two encampments: the hamon am and the leaders. Leaders camped nearer the mountain according to honor; the rest were

behind.		
“Opposite the mountain” means Moshe went up specifically to Har HaElokim. Hashem already called previously (not a new call now). “Beis Yaakov” addresses everyone, including future generations; “Bnei Yisrael” refers specifically to the elders who transmit to the current generation. This fits “bayis” as family language earlier in Shemot.	”ומשה”	י:טג
You saw the vengeance Hashem did to the Egyptians. Hashem carried you like an eagle, protecting you from harm.	”אתם ראיתם”	י:טד
Even though Hashem is everywhere, kavayachol the Kvod Hashem is concentrated at this mountain—this is “neveh kodshecha” from Az Yashir.	”ואביא אתכם אלי”	י:טד
“If you fulfill the bris” that will happen after Matan Torah, connected with building the mizbeach.	”ואתה אם שמוע תשמעו בקלי”	י:טה
“Segulah” = treasured uniqueness. “Ki li kol ha’aretz” can mean: even though all belongs to Me, Israel is special. Ibn Ezra notes another read: Hashem owns all, yet chose Israel from among the nations.	”סגלה”	י:טה
“Sima” = placing Torah (“zos asher sam Moshe”). Alternatively, “sima” refers to Torah shebe’al peh as the explanation of Torah shebiksav.	”וישם לפניהם”	י:טז
Why repeat Moshe telling Hashem and then “vayaged Moshe” again? Ibn Ezra: many verses are out of strict chronological order; here too it means Moshe had already relayed it. “Vayaged” implies something newly conveyed. Moshe also reports an ideology present in Egypt (likened to Indians) that it is impossible for Hashem to interact with living humans; some (a minority) were influenced and doubted nevuah. Therefore Hashem says He will come in a cloud before all and speak the Aseret Hadibrot so they believe nevuah is possible; “vegam becha ya’aminu” = they will believe Moshe is a navi though human; doubts will cease.	”ויאמר”	י:טט
(You listed this heading without added detail here—so I am preserving it as a row marker.)	”ויאמר”	י:טי
One should not sleep until hearing the Kol Hashem, like the Kohen Gadol staying awake on Yom Kippur to maintain kedushah.	”והיו נכנים”	י:טיא
Establish a border around the mountain.	”והגבלת”	י:טיב
“Yovel” refers to a keves (lamb). It’s called yovel since the shofar of yovel-year is from a keves horn. Some say Moshe was blowing here—rejected. This was a miracle: a continuous powerful shofar sound unlike anything ever heard. Therefore “yovel” here cannot mean that miraculous shofar itself. Rather: when Moshe later blows (after Yom Kippur, around Mishkan commands), they may ascend. Some say only Aharon/his sons and Shivim Zekeinim ascended after the first stage; the people only later until the Shechinah withdrew with the Mishkan’s establishment.	”במשך היכל”	י:טיג
The cloud was localized on the mountain; it wasn’t generally cloudy. The kolot/brakim were localized—miraculous.	”וענן כבוד על ההר”	י:טטז
The shofar sound was stronger than any normal shofar—miracle. The people feared this specific sound.	”חזק מאד”	י:טטז
Moshe brought everyone out from their tents “likras ha’Elokim” = to accept Hashem as their God. Order: bechorim → heads of shevatim/nesiim → zekeinim → shotrim → everyone → children → women → geirim. Moshe/Aharon were closer than the kohanim (bechorim).	”ויוצא משה”	י:טיז
The mountain trembled intensely—unnatural.	”ויחרד כל ההר מאד”	י:טיזט
Unlike a human blower who weakens, this grew stronger; Hashem did it to instill fear.	”ויהי קול השופר הולך וחזק מאד”	י:טיזט
One view: shofar stops → Moshe speaks → Hashem answers. Ibn Ezra: not indicated. Rather, the shofar sound continued alongside Moshe’s speech. Moshe’s soul was connected to Hashem; Moshe was at the bottom; Hashem answered in a “kol” that Moshe alone heard (distinct from shofar sound). Miracle: Moshe could connect even amid the loud sound.	”משה ידבר”	י:טיזט

Anthropomorphic language: Torah uses human language so we internalize. We only describe what we can sense; it's all mashal translating abstract realities into human terms.	"וירד ה'"	ט:כ
Hashem called Moshe up so Israel would see Moshe's greatness; Moshe reached the top; words were spoken "mitoch ha'eish."	"ויקרא"	ט:כ
Everyone should return to their place—honor for each group.	"רד העד"	ט:כא
These are the bechorim (kadeish kol bechor). Though holy, they must add more kedushah through intention. "Nigashim el Hashem" can mean they were at the boundary line, or they offered korbanot when Amalek was destroyed at the bottom mizbeach (Har Bris) at Sinai where they heard the kol Hashem.	"גם הכהנים"	ט:כב
Ibn Ezra cites the rule: an agent says "I did my job" only when the king continues speaking with a new mission. Here Hashem tells Moshe warn "don't pass" and further "don't see." Moshe had already warned not to touch; now it's about seeing. "Pen yifretzu" implies potential breach. Moshe thought "seeing" is implied by the border; Hashem says go down and warn again—not a new issur, but extra vigilance.	"ויאמר"	ט:כג
Go down quickly; Moshe and Aharon should go up somewhat past the border to be separate from the people.	"ויאמר"	ט:כד

פרק כ

Ibn Ezra notes varied presentations of the Aseret Hadibrot; Torah may paraphrase concepts, not verbatim. "Zachor and shamor" in one dibbur means conceptual unity: zachirah leads to proper shemirah. Kibbud av va'em is intuitive but also manifests kavod Hashem; that's why Shem Hashem connects with it. Differences in "lo sisaveh/lo sachmod" and wife/house order may reflect social reality: anshei haseichel (house then wife) vs practical life (wife then house). On "Anochi Hashem Elokecha": some say it contains all taryag (actions/thoughts). Mitzvot must be intelligible within a coherent system; if literal sense is irrational (e.g., "umaltam es orlat levavchem" cannot mean killing), we interpret reasonably. Mitzvot divide into action/thought/speech; thoughts matter beyond avodah zarah. "Anochi" reaches even non-intellectual people through experience; "Elokecha" expresses relationship beyond nature. Obligation is because Hashem cares and intends our good; without lev there's no point. Rasadia Gaon: 613 are embedded in Aseret Hadibrot; first five = relationship with Hashem; last five = bein adam lechaveiro.	"וידבר אלהים"	כ:א
"Elohim" is used per idolaters' mistaken conception, not actual power. "Al panai" = in My presence.	"לא יהיה לך"	כ:ב
Hashem executes justice; do not give Hashem's honor to another. "Pokeid avon avot" = punishment when children follow forefathers' bad path.	"אל קנא"	כ:ה
"Two thousand" and "one thousand" is not a contradiction; it emphasizes abundance of blessing. Two aspects: chesed to those who do good; maintaining the bris for descendants. "Ohavai" = chasidim; "shomrei mitzvot" = tzaddikim.	"עשה חסד לאלפים"	כ:ו
More heinous because false oaths deny Hashem's existence. Hence the importance of keeping oaths publicly (Givonim; Pilegesh b'Givah). Swearing falsely is common, people underestimate it, but it's destructive and prolongs galut.	"לא תשא את שם ה' אלקיך לשוא"	כ:ז
"Lekadsho" = sanctify by resting; resting sanctifies Hashem. This is why "mizmor shir leyom haShabbos" expresses higher connection through menuchah. Berachah flows naturally from kedushah of rest. Linked to Shemitah: time to learn and think about ma'aseh Hashem (Tehillim). People refrained from business talk; minhag: going to a navi to learn Torah. Doing melachah is not denying Hashem's existence but denying Him as Creator—different from false oath.	"זכור"	כ:ח
First five are bein adam laMakom; Shem "Elokecha" signals relationship. "Al ha'adamah" = keeping this helps avoid galut.	"כבד את אביך ואת אמך"	כ:יב
Do not kill with hands, with language, or by blaspheming/humiliating the person.	"לא תרצח"	כ:יג
Technically eishes ish, but includes many levels of znut.	"לא תנאף"	כ:יג

Do not steal in secret; also includes kidnapping.	כ"ג	"לא תגנב"
How possible? Ibn Ezra: like a villager who cannot imagine marrying royalty—he understands it's not shayach. We must be maskilim: possessions are decided by Hashem, not in our control; thus jealousy naturally falls away.	כ"ד	"לא תחמד"
"Ro'im" doesn't literally mean seeing; people interchange senses in speech. They feared the kol shofar (never heard), fire, smoke, and shaking.	כ"ט	"וכל העם ראים את הקלות"
Kohanim and Roshei Matos (closest) spoke to Moshe when it seemed finished. Others feared further speech would kill them. Moshe tells them not to fear.	כ"ז	"ויאמרו"
The test was for their good: to place yirat Hashem on them so they learn fear going forward.	כ"ז	"לנסות אתכם"
Apparent contradiction: Hashem spoke from mountain vs from heaven. Mashal: like someone in heaven with feet on the mountain—both descriptions can be true.	כ"ט	"ויאמר ה'"
Do not use an intermediary (like the eigel) to approach Hashem. Hashem is bashamayim and speaks directly with us.	כ"ב	"לא תעשון"
Wherever Hashem places His "memory" of His Name (e.g., Shilo, Nov where the Aron was), if Israel comes to seek Hashem, Hashem "comes" and blesses. Even though Hashem is everywhere, this is lashon bnei adam describing the Mikdash where kevod haShechinah is expressed.	כ"א	"בכל המקום אשר אזכיר שמי"
Some explain earth-mizbeach so no images/engraving; Ibn Ezra doesn't indicate that. Some say this mizbeach is pre-Matan Torah; some say post-Matan Torah. Ibn Ezra emphasizes Na'aseh vs Na'aseh v'nishma: Na'aseh = becoming Am Segulah; Na'aseh v'nishma = acceptance of mitzvot asah/lo ta'aseh, with nishma especially for mishpatim. Original Na'aseh was before Matan Torah; after Matan Torah, with more mitzvot/mishpatim, they say nishma too. Mizbeach adamah served for krisat brit.	כ"ב	"מזבח"
This mizbeach is for the brit making Israel Am Segulah. There is also a command for a stone mizbeach when crossing the Yarden: Torah written on stones, land-dependent mitzvot require another krisat brit; they bring shelamim and build another mizbeach. This maps onto the Beit HaMikdash conceptually.	כ"ב	"ואם מזבח"
Some say it's to avoid war implications. Ibn Ezra: rather, to avoid leaving any remainder that could be misused—like pigul/reminders that cannot be eaten after being offered. Leaving improper remainder would be a chillul Hashem.	כ"ב	"כי בחרבך"

פרשת משפטים

פרק כא

Ramban asks why it says "V'eleh" with a vav. The vav connects this parashah to the previous one dealing with the bris and what Hashem wants Israel to fulfill. The earlier section focused on laws between man and Hashem; now begins the interpersonal legal system.	כ"א	"ואלה"
Ibn Ezra says each parashah has its own rules; he will try to explain connections between sections, and if he cannot, he will say he does not know. The Torah starts here because this is the most vulnerable case: a person selling himself. The eved ivri is a Jew, not a non-Jew.	כ"ב	"כי תקנה"
Some say "gafo" means "with his body." Some say it means "his corner of clothing."	כ"ג	"אם בגפו"
"Adonav" is plural. In Hebrew, people of status are sometimes described with plural language.	כ"ד	"אם אדניו"
"Elokim" here refers to judges because they establish Hashem's law in the land. Judges sat at the city gates where there were doors and beams. That's why the ear-piercing is described at the door or mezuzah—this is where the dayanim sat.	כ"ו	"והגישו"
"L'olam" means a long time; the longest period in Torah law is fifty years via yovel. Alternatively, "olam" means until returning to his original status of being free.	כ"ו	"ועבדו לעלם"

"Begidah" means rebellion, not clothing. "Nochri" means a foreigner.	כא:ז	"בבגדו בה"
"If ra'ah" means he does not find favor in her: she does not find favor in his eyes after acquiring her, intending to marry her (or marry her to someone in the household). "Yod" indicates designation for him as a wife or for his son.	כא:ח	"אם רעה"
"Foreign" can mean another Jew as well (i.e., "not this household / not the intended framework"), not only a literal non-Jew.	כא:ח	"ולעם נכרי"
If another wife enters, he still must provide "she'erah" (food). "Onatah" Ibn Ezra understands as "location." Also "onah" connotes a set time—scheduled intimacy—linked to "et dodim."	כא:י	"אם אחרת"
Hashem orchestrates the occurrence of unintended killing because of an earlier sin, and therefore the killer is sent to exile for this event despite lack of intent.	כא:יג	"אנה לידו"
He is thinking to kill, but the sin is not merely thought—liability centers on the actions performed.	כא:יד	"וכי יזיד"
Even if he grasps sanctity (like Yoav at the altar) he is taken to be killed; even if he is a kohen actively serving, he cannot be spared.	כא:יד	"מעם מזבח"
Kidnapping typically involved children who grew up in a foreign land and wouldn't recognize the kidnapper as father; they might curse him and inadvertently curse their father.	כא:יז	"וגונב"
If witnesses saw it in the marketplace before he was sold, he is executed.	כא:יז	"ונמצא בידו"
This refers specifically to cursing with Shem Hashem. (You noted there are also other situations, but your sentence cut off; I am preserving exactly what you stated.)	כא:יז	"ומקלל"
Ibn Ezra says medical healing is for external conditions, not internal medicine. The Torah uses "rapo" with a pey (not fey), signaling it's not an easy human act—unlike Hashem's effortless healing.	כא:יט	"ורפא ירפא"
"Nakom" typically implies killing by sword, though it could be other modes absent Chazal's interpretive constraints.	כא:כ	"וכי יכה"
If nothing happens to the woman (i.e., she survives without further tragedy), the penalty focuses on the fetus' death, evaluated by the father's claim. If he accepts the father's valuation he pays; if not, the case goes to Beit Din for adjudication.	כא:כג	"ולא יהיה אסון"
"Eye for eye" is not literal. Since exact equivalence is impossible, payment functions like ransom compensating for the limb the attacker "should have lost."	כא:כד	"עין"
If a master strikes an eved's eye or tooth, the eved goes free so the master cannot act with unchecked cruelty; this deterrence forces greater care.	כא:כו	"וכי יכה"
It can be the tooth, but can extend to other limbs; tooth is mentioned because it is common.	כא:כו	"ואם שן"
The verse speaks of male victims as the common case, but it applies equally to women; the halachot are the same.	כא:כח	"וכי יגח"
"Kofer" is not for someone fully obligated in human-court death; rather, it addresses a case of "misa bidei Shamayim" where monetary kofer can apply.	כא:כט	"ואם"
A murderer has no kofer. For a goring ox, the owner is punished because he failed to guard; kofer is ransom reflecting that failure to supervise properly.	כא:ל	"אם כפר"
The animal is killed and the owner pays kofer because it is hard for a human to be executed merely for failing to guard an animal; therefore the ox is killed, and the owner pays ransom instead.	כא:לא	"או בן או בת"
Bor follows the ox section because Hashem is merciful and does not want an animal to die for no purpose unrelated to human harm. Also pits cause damage and can injure the rider as well as the animal.	כא:לג	"וכי יפתח איש"
The opener/digger is liable even in public domain; he is deemed the "owner" of the pit for liability.	כא:לד	"בעל הבור"

פרק כב

This refers to night burglary when unseen. In daytime, “no blood” means the homeowner who kills him is not liable for bloodshed (as framed here).	כב:א	”אם במחתרת”
Then he must pay—meaning the thief’s financial liabilities (e.g., four or five in relevant cases).	כב:ב	”אם זרחה השמש”
Simple pshat: if the owner is working for the borrower, the owner can attribute the animal’s death to the borrower’s strenuous use—when the owner is not present. If the owner is present, he sees how it died and thus cannot claim the borrower’s liability in the same way.	כב:ג	”וכי ישאל”
“Pituy” is connected to stealing because it is “stealing the heart.”	כב:טו	”וכי יפתה”
Even marriage via eirusin makes her “a wife” in status. “Mohar” relates to joining/tying together.	כב:יז	”אשר לא ארשה”
The mechanism of pituy parallels the case of ones.	כב:יז	”כסף ישקל”
Sorcery connects here because sorcery could be used to create desire in women; more relevant to women than men.	כב:יז	”מכשפה”
After ones/ mefateh (people being persuaded and losing intellect), it extends to animals that cannot protest, i.e., bestiality.	כב:יח	”כל”
On pshat, this addresses the ger: the convert must not act like non-Jews, hence prohibitions like bestiality and avodah zarah. “Lo-elokim” means the idol he was previously accustomed to; some say it means malachim.	כב:יט	”זבח”
Once the ger accepts not to do avodah zarah, you may not oppress him since you are stronger; remember you were sojourners in Egypt. Also: whoever sees someone afflicted and does not help is as if he afflicted them; hence plural language includes bystanders, not only the direct actor.	כב:כ	”וגר”
Singular language refers to the orphan/widow; more likely the orphan as most powerless—cannot advocate like a widow, so he cries only to Hashem.	כב:כב	”כי אם צעק”
Written in optional “im”: if Hashem gives you enough resources, you can fulfill lending. It follows the themes of ger, orphan, widow. “Ami” refers to chasidim who do not pursue wealth—like Eliyahu, Elisha, Shmuel. “Amcha / imach” means they live with you. Don’t be a “nosheh”: don’t pressure him into trying to find favor because of your money.	כב:כד	”אם כסף תלוה”
“Chanan” means giving or mercy. You will know Hashem heard the oppressed because Hashem will later express anger against the oppressor.	כב:כו	”כי היא כסותה”
“Elokim” = judges, kohanim who know Torah; “nasi” = king. Placed here because an ani might be wronged and curse the judge; he must not do so.	כב:כו	”אלהים לא תקלל”
“Mele’atcha” = fullness of grain/seed produce. “Dema” = oil. Some interpret it as pregnancy.	כב:כח	”מלאכתך”
“Holy people” means permitted to eat kosher food; be careful not to eat tereifah (torn) meat, common in fields.	כב:ל	”אנשי קדש”

פרק כג

Even an enemy—help him (not only a friend).	כג:ד	”איבך”
“Chadal” means: help him untie knots and unload; help the animal.	כג:ה	”וחדל”
Addressed to the judge: do not judge falsely. “Tzadik” means righteous in this specific case. Don’t punish someone now because of unrelated prior wrongdoing; each case must be adjudicated on its own merits.	כג:ז	”מדבר שקר”
“Tzadikim” could mean correct words; Ibn Ezra rejects that and says it means the words of those who are “tzadik” in judgment (right in the case), not necessarily righteous in deeds.	כג:ח	”ויסלף דברי צדיקים”
Refers to the regalim: beyond not serving avodah zarah and being Hashem’s servant, you	כג:יד	”שלישי”

must appear and honor Hashem three times yearly with korbanot—paralleling non-Jewish homage practices, now redirected to Hashem.

Ibn Ezra reads literally: obligation to eat matzah all seven days, like sitting in sukkah seven days.	כג:טו	"שבעת ימים תאכל מצות"
Repetition: obligation to bring korban when coming for aliyah laregel applies to obligated men; not to the sick who cannot come.	כג:יז	"שלוש"
Do not eat meat with milk. "Gedi" is used because it's typical: young lamb meat lacks moisture, so people cooked it in milk in other regions (not typical in Europe). Reason unclear: maybe to avoid cruelty like "oso v'es b'no," and extension to all animals because it could be the kid's mother's milk, or because it's common practice.	כג:יט	"לא תבשל גדי"
Hashem tells Moshe: if Israel accepts the bris, Hashem will bring them into Eretz Yisrael via a malach—literal malach, a force emanating from Hashem—identified with the concept of Michael, protecting Israel and prepared to fight enemies.	כג:כ	"הנה אנכי"
Listen to the malach because it follows only Hashem's will; analogy to the satan as a malach. "Shmi bekirbo" means Hashem is the source; Hashem is "within it," central to it.	כג:כא	"השמר"
Upon entering Eretz Yisrael destroy avodah zarah. "Hachativ" refers to Girgashi; others were destroyed more slowly, or Girgashi is highlighted though all are included in conquest.	כג:כג	"כי"
You must destroy them. If you keep avodah zarah, doing mitzvot is pointless in this world or the next; the condition is total avodah zarah destruction. Then everything else follows.	כג:כד	"לא תשתחוה"
"Avodat Hashem" includes seven components: obey commands, love Hashem, connect to Him, swear in His name, daven, serve with korbanot, honor Him through ma'asrot. Torah promises reward in this world because humans are body+soul; soul has nefesh/ruach/neshamah. Neshamah = higher wisdom; ruach = spirit/emotion in heart; nefesh = desires (e.g., food). People differ in permutations. Torah strengthens neshamah and reduces guf domination. Without Torah the body overpowers; with Torah one transcends and can merit brachot beyond natural expectations: health, children (Avraham), long life, and longevity in various life dangers.	כג:כה	"ועבדתם"
Fear results from neshamah overpowering guf, enabling brachah and preventing enemies from affecting life.	כג:כו	"את אימתי"
Hashem sends tzirah to harm enemies and enable conquest.	כג:כז	"ושלחתי את הצרעה"
Hashem will not drive them out immediately; conquest expands as Israel grows. Ibn Ezra: Eretz Yisrael is large; immediate removal could cause desolation. "Pen" is not "lest" but reality: you cannot conquer in one moment.	כג:כח	"לא"
Destruction of avodah zarah is a condition for dwelling in the land. This is all part of Sefer HaBrit.	כג:לג	"לא ישבו בארץ"

פרק כד

Everything above is in Sefer HaBrit that Moshe wrote and relayed to the zekeinim or bechorim.	כד:א	"ואל משה"
Moshe went up then down and told the nation the mitzvot.	כד:ג	"ויבא משה"
After telling them, Moshe writes it again in Sefer HaBrit and builds a mizbeach at the place of Matan Torah.	כד:ד	"ויכתב משה"
The choicest young men—sons of the zekeinim / bechorim who went with Moshe—brought many korbanot.	כד:ה	"וישלח"
Half the blood of olah and shelamim is sprinkled on the mizbeach; the other half is on the people.	כד:ו	"ויקה חצי הדם"
Moshe reads Sefer HaBrit to the zekeinim; they say "na'aseh v'nishma." He sprinkles blood specifically on the zekeinim on behalf of all Israel, like "par he'elem davar shel tzibbur." Hence "dam haBrit," tied to accepting Sefer HaBrit.	כד:ז	"ויקה"
They did not see physically; they saw through nevuah. The sapphire was white; resembles	כד:י	"ויראו"

Yechezkel's vision.		
The great ones saw and ate/drank in joy after descending; they ate korbanot in celebration. Rabbi Yehudah HaLevi says they still needed to eat unlike Moshe, to highlight contrast.	כד:יא	"ואל אצילי"
Moshe must ascend. Ibn Ezra discusses: where were the luchot made; same size as the aron. First luchot called "ma'aseh Elokim." Second luchot involve Moshe's fixing, called "ma'aseh." Two stones. Hashem "wrote" Aseret HaDibrot; the rest "written" by Moshe. "Torah" = Torah Shebiksav; "mitzvah" = Torah Shebe'al Peh, i.e., the body of mitzvot given at Sinai from the day Moshe ascended. Ibn Ezra: "Torah" is the first dibbur; "mitzvot" are the rest of the dibburim.	כד:יב	"ויאמר ה'"
Moshe rose; Ibn Ezra thinks Yehoshua went from Machane Yisrael with Moshe, stayed at the edge while Moshe climbed further.	כד:יג	"ויקם משה"
Refers to the known zekeinim who saw Hashem through nevuah earlier. Aharon was a bechor; Chur also a bechor.	כד:יד	"ואל הזקנים"
Hashem already "resided" with Moshe as Moshe ascended.	כד:יז	"וישכן"
Moshe stayed on the mountain, did not descend, and did not need food or drink because he was with Hashem—an incredible wonder, unprecedented.	כד:יח	"ויבא משה"

פרשת תרומה

פרק כה

Moshe was told about the Mishkan while at Har Sinai. The flow is: after Har Sinai, Moshe will speak to Hashem through the Mishkan framework.	כה:א	"וידבר"
"Li" means taking "for Me."	כה:ב	"ויקחו לי"
Even though the silver counted in Pekudei HaEdah is limited, the donated silver could be for silver components like the Shulchan, the chatzotzrot, or the mizrak. Ibn Ezra says you don't need that distinction—rather, it was all obligatory. Also, sometimes items get counted even if they don't perfectly match every list-criterion.	כה:ג	"וואת"
Some say techelet is a darker color; Ibn Ezra says it's more yellowish-green. They donated already-colored wool, not the dye itself. Argaman is like crimson; tolaat shani is a type of red.	כה:ד	"ותכלת"
It was an animal known in the Mishkan era; Yechezkel also knew about it.	כה:ה	"תחשים"
Some say the wood dates back to Yaakov Avinu; Ibn Ezra rejects that because Egyptians would have been suspicious. Rather, the wood came from the desert; they made it at Sukkot, and then Hashem said it would be used for a Mishkan.	כה:ה	"עצי שטים"
The oil is for producing light. Besamim also have oil for the ketoret, and besamim are used in shemen hamishchah as well.	כה:ו	"שמן למאור"
The Mishkan is called a Mikdash because it is where the Shem HaKodesh dwells.	כה:ח	"ועשו"
It begins in plural and later shifts to singular: it continues from "ועשו לי מקדש" (plural) into the Aron and subsequent items (singular).	כה:י	"ועשו"
There were rings: top and bottom sets (you described as four on top and four on bottom), but the staves used the top rings. The lower rings were for beauty/decoration, like other chests.	כה:יב	"פעמתייו"
The luchot are called "edut" as a shtar ketubah—symbol of relationship. In the Aron HaKodesh, only the luchot were inside—not a sefer Torah. On pshat, they were placed in the Aron; some say in a separate box. Also: question whether these were the first luchot or only the second.	כה:טז	"ונתת"
Kaporet is like a cover. "Kaporet" can mean a cover, or (Ibn Ezra) related to "lechaper"—a form of redemption/atonement from sin.	כה:יז	"ועשית כפרת"
The keruvim's faces were like two children; "keruvim" connected to an Aramaic usage (as you noted).	כה:יח	"ועשית"

Some say the keruvim faced each other; Ibn Ezra says they faced downward toward the kaporet.	כה:כ	"והיו"
Hashem speaks in the Mishkan through the kaporet. Order: the Torah mentions the Aron first because it starts with the most central/"king's room" items even if built in a different practical order—Aron like a king's chair; menorah and shulchan like royal furnishings. Mizbeach haKetoret is not a typical "king-use" vessel, so it's listed later, similar to mizbeach haOlah being handled elsewhere (you tied this to Parashat Tetzaveh).	כה:כב	"ונועדתי"
"Lechem hapanim" because it is "lefanei tamid" (always before Me). Some say it resembled a face.	כה:ל	"ונתת"
Discussion of "תעשה" spelling (with/without yod). Drash: it was "made by itself" because it was too difficult for Moshe to craft alone.	כה:לא	"ועשית"
"Seeing" means understanding with one's heart/mind how to make it.	כה:מ	"וראה"
Ibn Ezra explains the Mishkan's focus: like a body with a soul powering it. Hashem's kavod is everywhere, but recognition is concentrated in the Mishkan. The keruvim somehow draw/bring the Shechinah—hence keruvim imagery throughout the Mishkan.	כה:מ	"וראה"

פרק כו

"And the Mishkan" refers to the known Mishkan structure. It is "maaseh choshev" because there are two images, one on each side. Pshat: not sewn/woven in a simple sense; more like silk-work requiring thought to form and pull threads.	כו:א	"ואת המשכן"
Some say the 28-length corresponds to 28 lunar phases; Ibn Ezra says there is a deeper idea—like the stars in the heavens.	כו:ב	"ארך"
"Keres" is like a hook. The ten lower curtains form one unit, but composed of multiple units—like achdut Hashem; similar to a human being whose many parts form one.	כו:ו	"ועשית"
The cover is to protect from rain.	כו:יד	"ועשית מכסה"
"Krashim" is stated affirmatively ("הקרשים" with a hey): the essential Mishkan is really the cover plus the krashim themselves. They stood in the orientation they grew—upright like a person, not lying down.	כו:טו	"ועשית"
This is the length/measure of the Mishkan, not like Yechezkel's (and not like the Beit HaMikdash's).	כו:יז	"עשר אמות"
Thickness of krashim unclear; some say one amah. Rashi says they were bent in a certain way (related to the briach hatichon). Ibn Ezra says there were just three brichim (three bars).	כו:יח	"ועשית"
"Hakemosa" doesn't mean Moshe alone built it; either he instructed people to help, or Moshe began first and then others helped afterwards.	כו:ל	"הקמת"
Shlomo HaMelech later made a wooden entranceway between the Kodesh and the Kodesh HaKodashim.	כו:לא	"ועשית פרכת"

פרק כז

Means removing the trumat hadeshen.	כז:ג	"לדשנו"
The kiyor isn't mentioned here because it wasn't from the general contributions of Israel, but specifically from the women; therefore it appears later (you compared this to besamim, which only the nesiiim brought).	כז:ח	"נבוב לחת"
Repetition/duplication idea: it already says "קדמה מזרחה" (eastward), like a double language meaning the full east.	כז:ט	"ועשית"
"Chishuk" means like attachment/yearning/clinging—like deveikut.	כז:י	"וחשוקיהם"
"All the vessels" here means the functional vessels needed for the Mishkan service—not the Mishkan structure itself. These were not gold like earlier items but other materials. "Yesedot" are the pegs for the tent and courtyard—everything that holds it in place.	כז:יט	"וכל"

פרשת תצוה

פרק כז

This is a communal obligation: the Jewish people are commanded to ensure there is always pure oil available for the Menorah continuously.	"ואתה"	כז:כ
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"Ya'aroch" could mean to estimate/measure how much oil is needed for the candles, but Ibn Ezra argues "ya'aroch" means to arrange (i.e., set up the lighting properly).	"אשר על העדת"	כז:כא
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פרק כח

Moshe served as Kohen during the Yemei HaMilluim, so it says "hakrev eilecha" — bring Aharon and his sons close to you, meaning close to your current kohanic status. Moshe was a kohen, but Aharon was chosen long-term: (1) Aharon's family connection to Nachshon / kingship (marriage into Nachshon) made him appropriate for Kehunah Gedolah; alternatively (2) Moshe was not the permanent kohen because he was occupied learning Torah and it was hard for him to function as kohen, and he was also a judge.	"ואתה"	כח:א
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The garments are "holy" either because they are used in a place of kedushah or because they are set aside exclusively for kohanic use. "Kavod" and "tiferes" means they confer glory and splendor; ordinary Jews cannot use them in normal life.	"ועשית בגדי קדש"	כח:ב
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The order presented is: Choshen, then Ephod, then Me'il, then Kesones, Avnet, then Mitznefes. Pants aren't highlighted here because they're a universal modesty need, not primarily "kavod/tiferes." The Tzitz is not really a "beged" but a tachshit (ornament), yet it's included in the count.	"ואלה הבגדים"	כח:ד
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The "chachmei lev" artisans are trusted with these extremely valuable donated materials.	"והם"	כח:ה
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The Ephod is discussed first (even though the Choshen was listed first) because the Ephod is larger and the Choshen depends on it. Ibn Ezra discusses the Ephod in David's era—possibly a different type than Moshe's. He also discusses Urim veTumim: some think it's the stones; he rejects that. Some say it's a klaf; he argues that's not really it and hints at a deeper understanding—possibly some gold element placed inside that caused illumination, though its exact mechanism/meaning is unclear.	"ועשו את האפד"	כח:ו
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Ibn Ezra reviews different precious stones, their colors, and their characteristics.	"ואבן השהם"	כח:ט
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The Me'il is like a coat; the opening is somewhat open. Ibn Ezra says the pomegranates were around the hem, with bells between pomegranates. Some held the bells weren't visible because they were inside the pomegranates; he addresses that view.	"ועשית את מעיל האפד"	כח:לא
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Placement: some say atop the mitznefes; Ibn Ezra says it is really on the forehead. Migba'ot and mitznefes differ: migba'ot are like tall hats people wear; mitznefes is thinner but longer and wrapped. Rashi says the mitznefes had three strings; you noted (per Silbermann reading) Ibn Ezra understands one string. Mitznefes is only for Aharon; migba'ot for his sons. Some derive "migba'ot" from "giv'ot" (hills). "Tzitz" can mean "nezer" (crown) or "something that appears" (like "meitzitz min hacharakim"). The tzitz provides kapparah for thoughts, because the forehead is the seat of emotional imagination.	"ועשית ציץ"	כח:לו
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"Kesones" is like a cloak (like children's cloak); "tashbetz" is specifically for Aharon. Some say it had patterned images—like square within a circle.	"כתנת תשבץ"	כח:לט
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These are short pants so they won't trip if they were too long.	"מכנסי בד"	כח:מב
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This refers to entering to bring ketoret or to light the neivot inside the Heichal.	"בבואם"	כח:מג
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פרק כט

"Solet" is a specific very fine flour known especially in Arabic lands. Some say it means thinly ground; others say it means fully refined with impurities removed.	"סלת"	כט:ב
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The Choshen is called something "worn" even though it's more like a tachshit, because it covers the heart-area.	"ולקחת"	כט:ד-ה
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“Milu’im” could sound like “offering korbanot in one place,” but “millu’eichem hayom” doesn’t fit perfectly. Some say “yad” here means obligation. Others interpret “milu’im” as inauguration/training—getting accustomed to doing the avodah—even if it doesn’t align cleanly with Yechezkel’s usage.	כט:ט	”ומלאה”
Semichah on the bull: some say only Aharon did it and then his sons; Ibn Ezra’s view (as you presented) is that everyone did it together.	כט:י	”והקרבת”
“Lifnei Hashem” means facing the Aron (center/east). Correspondingly: mizbeach haKetoret aligns with it, and mizbeach haOlah aligns further out—these are all “before Hashem.”	כט:יא	”לפני ה”
The bull and the sa’ir don’t have a tail. Also, the kidneys (kelayot) relate to “kol shanafshi” as symbols of desire.	כט:יג	”ולקחת”
Chattat is brought due to sin. Asham also comes from a type of sin; the mizbeach effects removal of cheit.	כט:יד	”חטאת”
“Tanoch” refers to the earlobe (like the ear’s fleshy lower part).	כט:יט-כ	”ושחטת”
“Rei’ach nicho’ach” is connected to the soul. The exact meaning is unclear.	כט:כא	”ולקחת”
This sanctification applies now and for future generations. “Terumah” is something “raised” — elevated on the mizbeach hashelamim for Hashem’s honor.	כט:כז	”וקדשת”
“Kodesh kodashim” — “kodesh” means one of the holy items; anything that touches it becomes sanctified.	כט:לז	”קדש קדשים”
The “issaron” is an Egyptian measurement.	כט:מ	”ועשרין”
You cited the “Ratz”: korbanot on the mizbeach were brought only during about the first 50 days by Har Sinai; after that they didn’t need to. You connect it to their being around the Mishkan framework then. Practically, they also didn’t have full ability/resources for all korbanot until later (toward the 40th year) when they were more settled and could acquire what was needed.	כט:מב	”אהל מועד אשר איועד לכם שמה”
With the establishment/bringing of the Mishkan there is sanctification: it sanctifies the place/objects and also sanctifies the kohanim serving there.	כט:מד	”וקדשת”
When Israel is arranged by degalim, the whole camp is sanctified with defined boundaries: Mikdash/Mishkan, Levi’im, Machaneh Yisrael—kedushah is contained and properly expressed through structure.	כט:מה	”ושכנת”
The entire purpose of Yetziat Mitzrayim was for Hashem to dwell in Israel’s midst. This is also the goal of Har Sinai.	כט:מו	”וידעו”

פרק ל

The mizbeach (hazahav) is taller than the shulchan by half an amah; you connect this to the height of the menorah, and that the mizbeach corresponds to the keruvim which were also that height.	ל:ב	”אמה”
The “roof/top” is mentioned by the mizbeach hazahav and not by the mizbeach nechoshet because the copper altar had dirt/fill.	ל:ג	”וצפית”
“Badim” (staves) are overlaid/covered with gold like the staves of the Aron.	ל:ה	”ועשית”
The parochet stands in front of the mizbeach hazahav; it is opposite/“before” the kaporet as well (the kaporet positioned corresponding to it).	ל:ו	”ונתת”
Ketoret is “ledoroteichem” like the korban olah; they go together. If there is no olah, there is no ketoret.	ל:ח	”קטרת תמיד”
This refers to Yom Kippur. “Kippurim” is plural because each year there are two bloods: dam ha-par and dam ha-sa’ir. You note other avodot occur then too, but your sentence cut off there; I’m preserving exactly what you gave.	ל:י	”וכפר אחת בשנה”

פרשת כי תשא

פרק ל

This begins the discussion of kesef hakippurim, which is an obligation on everyone, not a mere voluntary donation. Earlier, in Parashat Tetzaveh, the Torah discussed the yearly korban obligation, and this kesef hakippurim is likened to Yom Kippur in that sense of kapparah. Then the Torah mentions the kiyor, which was not funded through ordinary donations but specifically through the women's mirrors. Then it mentions shemen hamishchah and the ketoret, which you said were brought by the nesi'im. After that comes the anointing of the vessels, then the people who made them—Betzalel and Oholiav—and then Shabbos, teaching not to build the Mishkan on Shabbos. Then comes Moshe's tefillah before descending from the mountain, but first the Torah must mention the eigel, because that is why he davened. Then the Torah says "go down," then returns to the burning of the eigel, then Moshe's going back up and davening, then Moshe's distress that caused him to move the tent away from the people. Some say that was a separate episode. Then the Torah mentions Moshe's honor in attaining the honor of Hashem, then his descending again with the rewritten luchos, along with the conditions of the renewed bris, and finally Moshe descending with the keren or. Ibn Ezra also discusses whether the shekalim were an annual obligation connected to counting and avoiding plague. He says it is an obligation because the money was used for korbanot, and he connects it conceptually to Oholiav and Betzalel. He adds that תשא means to get an overall total number, not just count individual digits. Some say the plague in David's time happened because they did not give money. If true, that would challenge the Gaon's approach that it is tied only to korbanot. Rashi says specifically when there is a census one must bring shekalim, and if not there can be a plague. Some say this applied especially when going out to war, protecting them from danger.

"Zeh" refers to the specific coin. "Kol ha'over" means those who have passed the age of twenty and entered the twenty-first year. At that age the person is complete in mind and body and is fit to be counted.	ל:יג	"זה"
Rich and poor must give the same amount because this concerns the soul and its atonement; wealth and poverty make no difference with respect to that.	ל:טו-טז	"העשיר"
The Mishkan stands on the adonim made from the silver of the shekalim, to remind Israel that they effectively uphold the Mishkan.	ל:יז	"ולקחת"
The term kano is like a base. The kiyor was placed between the mizbeach and the ohel. Ibn Ezra notes it was arguably off to the side, since otherwise it would block the movement/space between the mizbeach hanechoshet and the inner avodah areas.	ל:יח	"ועשית"
The kiyor is mentioned because those who serve need it. Moshe is not emphasized here, even though he also used it, because he himself used it but not his descendants.	ל:יט	"ורחצו"
The washing is repeated either because it is constant or to emphasize that failure to do it incurs liability of death.	ל:כ	"ורחצו"
"Lecha" is simply standard human language. Mor some identify with musk. Besamim rosh means the finest spices. Kinmon bosem means the finest cinnamon. Ibn Ezra does not understand why the measurements are split into halves, since that does not seem to match usual practice.	ל:כג	"ואתה קח לך"
One should anoint the Ohel Moed and specifically the Aron first, because it is the most honored item.	ל:כח	"ומשחת"
This means only Aharon and his sons, and no one else.	ל:ל	"ואת בניו"
All the oil prepared according to this formula is designated specifically for Aharon and his sons, and that exclusivity is what gives it its holiness.	ל:לא	"שמן משחת קדש"
Some say יסך is like יסך—it should be placed on. It was the custom among people to place oil on males and females as a type of anointing.	ל:לב	"לא יסך"
Zar means someone not from Aharon. There is a tradition that David used it, but no other	ל:לג	"איש"

king did. Ibn Ezra tries to understand why, if it is so holy. He explains it must have been a hora'as sha'ah for David alone.

There is a tradition that the ketoret had eleven ingredients. The Torah names the incenses but not their exact proportions because we rely on kabbalah / tradition for the precise amounts.	קח לך סמים	ל:לד
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Memulach may refer to Sodom salt; some say it means crushed; others connect it to “eret melachah” / separated.	ועשית	ל:לה
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Dakah means crush it according to one's ability, as finely as possible. It is called tamid because it is offered on the mizbeach hazahav regularly.	ממנה הדק	ל:לו
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פרק לא

Hashem chose Betzalel and Oholiav because Betzalel is from Yehudah, and Dan too is compared to a lion like Yehudah. The Beis Hamikdash is also compared in drash to a lion. Ibn Ezra notes that is drash, since they only built the Mishkan, not the Beis Hamikdash. On the simple level, they were chosen because they were the best fit.	וידבר	ל:לא
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Re'eh means not physical sight but understanding with intelligence.	ראה	ל:לב
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Betzalel was filled with Ruach Hashem, as in other places. Ibn Ezra distinguishes daas, tevunah, and chochmah as different functions of the mind: one tied to image-formation, one to understanding, one to emotional/intellectual processing. Betzalel was expert in every craft. Oholiav also knew the work, but not necessarily the most specialized area of melachas hecharash.	ואמלא אותו	ל:לאג
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Hashem implanted wisdom into their hearts so they could perform the work. Even if it was highly complex, Betzalel somehow knew it even without prior training.	ובלב כל חכם לב	ל:לאו
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The Torah first mentions the Ohel, the Aron, and the Kapores because of their greater importance, and then the other vessels.	את	ל:לאז
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These were the garments used during travel to cover the Mishkan's instruments.	בגדי השרד	ל:לאי
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It says vayomer and then leimor for emphasis.	ויאמר	ל:לאיב
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The plural Shabbosai means multiple kinds of Shabbos: the weekly Shabbos, and also broader forms such as the “Shabbos of the millennium.” Ibn Ezra's point is that it means Hashem's many Shabbosos.	שבתתי	ל:לאיג
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Hashem sanctified Israel through the kedushah of Shabbos, so that they in turn sanctify it by refraining from work.	מקדשכם	ל:לאיג
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On one hand the Torah says a violator receives kares; on the other it says “he will die.” One answer is that “die” can itself mean kares. Another is that where there is no full judicial case—for example if done privately or with only one witness—there would be kares instead.	ושמרתם	ל:לאיד
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Six days one may do work, not that one must. The unusual passive form יעשה instead of תעשה may refer to “kol hamilachah” or “davar maaseh,” not to the noun melachah itself. It also indicates that someone who violates it publicly can be prosecuted in court.	ששת	ל:לאטו
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“Veshamru” means keep track of Shabbos, remember it, prepare for it, and guard against chilul Shabbos. That is what לעשות means here—to prepare for Shabbos itself.	ושמרו	ל:לאטז
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Shabbos is both a bris and an os. Just as bris milah identifies a Jew, so too refraining from melachah and commerce on Shabbos identifies a Jew. Ibn Ezra says the true os is not merely the act of keeping Shabbos, but the recognition that Hashem created the world and ceased from creative work. Violating Shabbos denies creation. Asah and vayinafash are anthropomorphic expressions.	ביני	ל:לאיז
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Some ask what Moshe was doing for forty days and nights—learning laws should not take so long. Ibn Ezra says that assumption mistakes mitzvos as being only actions rather than thoughts. Hashem wants the thoughts; actions only train a person toward those thoughts. That is why it says בפניך ובלבך לעשותו—the heart is central. Rachmana liba ba'i. The goal of mitzvos is love of Hashem and complete focus on Him. A person must internalize this	ויתן	ל:לאיח
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fully; that is the meaning of השכל וידע אותי. If one recognizes that Hashem does good, one realizes how much good Hashem has done for him. This is also what Moshe was doing במשך the forty years in the Midbar: plumbing the depth of Torah. Thus the verse saying only after forty years did Israel begin to know Hashem reflects Torah's depth.

"Luchot even" is written in the singular form rather than "avanim." Be'etzba Elokim is an anthropomorphism in the language of human beings.

לא:יה "לחת אבן"

פרק לב

Ibn Ezra explains that the eigel was not truly meant as avodah zarah; Aharon would not have allowed that. Rather, they wanted an intermediary connecting them to Hashem in place of Moshe. A small minority may indeed have intended avodah zarah, but that was not the main intention. Ibn Ezra also discusses why they specifically chose an ox, and some relate that to the mazalos.

לב:א "אמר אברהם"

The people wore earrings, apparently as was the custom in Egypt.

לב:ב "פרקו"

The wording says "Aharon saw"; it does not say he heard. This means not literal hearing, but that he understood what was happening.

לב:ה "וירא אהרן"

Am k'shei oref means they will not listen; like a person walking straight ahead without turning his head to hear others. The mashal is that Israel left Egypt still immersed in avodah zarah. Hashem had sent prophets telling them to cast it away, as in Yechezkel, and Moshe also conveyed this.

לב:ט "ויאמר"

Vayechal means supplication before the "face," in a context of anger. Ibn Ezra says this tefillah happened not while Moshe was still at the top of the mountain, but afterwards—after the destruction of the eigel. Only then did he pray before Hashem.

לב:יא "ויחל משה"

Some connect beraa to the mazal called Ra in Egypt, and Moshe argues this would be a chilul Hashem. Ibn Ezra then outlines the progression: Hashem tells Moshe to go down; Moshe supplicates; Moshe receives the luchos; then he places them in the Aron HaKodesh.

לב:יב "ברעה הוציאם"

This does not mean Hashem literally changes His mind; it is anthropomorphic language.

לב:יד "וינחם"

Vayifen means Moshe was thinking through what to do; he understood he had to descend quickly and considered the situation. Ibn Ezra also discusses how the luchos were written on both sides even though they were two stones. Some say the letters hung through; he says that need not be said—it could simply be that the engraving was very deep. He also notes that the script may have differed from our current script and older Hebrew script, so there is no need to assume "floating letters"; rather they were written on both sides.

לב:טו "ויפן"

This may mean the luchos were created beforehand, or simply that Hashem made them. Some say charus is like charush; others derive it from a root like digging; Ibn Ezra says it is its own term, like engraved seal-work (pituchei chosam).

לב:טז "בחרת הלחת"

Yehoshua heard the rei'a / teruah while standing at the upper-lower edge of the mountain.

לב:יז "וישמע יהושע"

Either Yehoshua is speaking here, or Moshe is speaking—there is a dispute in how to assign the voice.

לב:יט "ויאמר"

Either Moshe melted the eigel, or he charred it so it blackened and could no longer return to gold. He then spread it over the water like mei sotah. Only those who had actually done avodah zarah were punished. A sign emerged from them through this water identifying who deserved execution.

לב:כ "ויקה את העגל"

Kameihem means enemies, or those who come against them.

לב:כה "וירא משה"

Moshe stood at the gate of the camp. Each camp had its own gate. That was the custom: they had sukkos or enclosed structures with gates, creating a true machaneh in which Hashem's presence could dwell.

לב:כו "משה"

Elokei Yisrael is emphasized because those who did avodah zarah had, at that point, rejected that. Even if the guilty one is one's own brother, he must be killed; some explain "brother" even as maternal uncle or close relation.

לב:כז "ויאמר"

Ish bivno means even if the guilty person is one's own son or brother, he is liable. The reward for carrying this out is brachah.	"וַיֹּאמֶר מֹשֶׁה"	לב:כט
The next day, after descending, Moshe says he will return upward and daven before Hashem for kapparah. Perhaps he will also obtain new luchos and a renewed bris. The luchos habris are the shtar edus, as explained earlier.	"וַיְהִי מִמָּחֶרֶת"	לב:ל
Ana can mean "please," or "I admit/confess," or more generally a language of request.	"וַיִּשָּׁב"	לב:לא
The sefer here refers to something connected to the celestial order. Moshe was risking himself with that request.	"וַעֲתָה"	לב:לב
When Moshe says "erase me from Your sefer," Hashem responds in a way that means He was appeased: only those who actually performed avodah zarah will be punished.	"וַיֹּאמֶר"	לב:לג
Hashem says, in anger: you love them—so go lead them. Uv'yom pakdi means every year their sin will be remembered.	"וַעֲתָה"	לב:לד
This implies the plague happened somewhat later, not while they were still actually standing at Har Sinai itself.	"וַיִּגַּף"	לב:לה

פרק לג

The malach that will lead them is not Michael.	"וַיִּשְׁלַחֲתִי לִפְנֵיךְ מֵלֶאכֶךְ"	לג:ב
"I will not go in your midst" means there might not even need to be a Mishkan—because if Hashem's presence were among them directly, it might be destroyed because of their sins.	"כִּי לֹא אֵעֲלֶה בְּקִרְבְּךָ"	לג:ג
They were sad. This included removing or ceasing to wear their fine garments and rings as an expression of mourning.	"וַיִּשְׁמַע ה' עֲמָם"	לג:ד
The ohel here is either Moshe's own tent after he descended with the second luchos but before the Mishkan was built, or it refers to the Mishkan itself at a later stage.	"הָאֹהֶל"	לג:ז
There was an additional sign: whenever the people saw Moshe in the tent, a pillar of cloud would descend to greet him.	"וַהֲיָה"	לג:ט
Panim el panim will be discussed later in the account of Moshe confronting Hashem at Har Sinai. Naar regarding Yehoshua does not mean young in age, but rather that he served Moshe like an attendant or child-servant.	"וַיְדַבֵּר ה' אֶל מֹשֶׁה"	לג:יא
Re'eh means: see the pain/trouble in which I stand. Yedaticha means I will honor you. Ibn Ezra himself says this means Moshe will experience the Shechinah.	"וַיֹּאמֶר מֹשֶׁה"	לג:יב
Panai may mean My anger, or it may mean Me Myself, so to speak.	"פָּנִי"	לג:יד
Means "we shall be set apart," from the root פלא.	"וּנְפַלְיֵנוּ"	לג:טז
This means Hashem's quote-unquote essence / self.	"כְּבוֹדִךְ"	לג:יח
A person cannot experience Hashem in this state and remain alive. Even angels overwhelm human perception; all the more so Hashem.	"וַיַּחֲיֵה"	לג:כ
Ibn Ezra discusses at length the dialogue between Moshe and Hashem. Moshe says he does not merely want an angel guiding him; he wants specifically a divine presence among the Jewish people. Moshe asks to "see" Hashem; Hashem says this is impossible. But the experience of panim el panim came specifically in the third set of forty days, when Moshe attained a new level of understanding of Hashem, analogous to Matan Torah for all Israel. Ibn Ezra discusses Hashem's relation to nature: He controls and transcends nature; this is part of ein mazal leYisrael. Kol tuvi does not mean showing Moshe Hashem's literal essence, but rather Hashem's expressions and interactions with the world. The image of kaf Hashem is like shielding from the sun with one's hand, so the experience is partial and not a full perception. This is the idea of temunah—an image or impression, not the actual essence.	"וּנְצַבְתָּ עַל הַצּוּר"	לג:כא

פרק לד

Means the second luchos were the same size as the originals.	"כְּרֵאשֵׁינִים"	לד:ב
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The second luchos were honored like the first, and some say even more, because they were given on Yom Kippur rather than weekday. Some also say the second luchos had three brissim. Ibn Ezra himself says this distinction does not really matter; both sets are from Hashem. If anything, the first were entirely from Hashem, while the second also involved Moshe's crafting.	"איש לא יעלה עמך"	לדג
With the first luchos, Moshe, Aharon, and Aharon's sons were with him at Har Sinai; here it is only Moshe Rabbeinu and no one else.	"ואיש"	לדג
It says simply luchos, not haluchos; that is just Torah style.	"ויפסל"	לדד
"Going up" or "going down" is not only physical movement on Har Sinai, but also an ascent to spiritual heights.	"וירד"	לדה
Hashem is the one calling out, not Moshe. From here Moshe learned the Yud Gimel Middos.	"ויקרא בשם ה'"	לדה
This is anthropomorphic, and very deep. Ibn Ezra stresses that the first "Hashem" is not part of the formal count of middos; it is like doubled names elsewhere such as "Yaakov Yaakov," "Moshe Moshe." Chazal count thirteen middos. Some count erech apayim as plural and therefore double; Ibn Ezra rejects that. Also, Hashem being erech apayim applies toward reshaim, not to those who did not sin. Some derive the count from venakeh / lo yenakeh as two separate middos; on pshat, Ibn Ezra holds they are really one idea. Chazal count them separately. Poked avon avos is itself an expression of mercy, just as Hashem remembers reward as well as sin. We count the first "Hashem" the same way sometimes we count the tzitz among the bigdei kehunah, or count people in a total even if one was already there. Then Ibn Ezra explains the middos: "Hashem" can be a Shem Etzem or an adjective. As an adjective it refers to Hashem as Creator. Kel means strong in din. Rachum means He cares for children so they do not fall. Chanun means He saves them if they have already fallen. Erech apayim means He does not become angry quickly with reshaim. Rav chesed applies to tzaddik and rasha. Rav also modifies emet, meaning Hashem fulfills His word. Notzer chesed means preserving good from fathers to children. Nosei avon, pasha, chet means He bears those sins. When Moshe later invokes these by the meraglim, he omits some words because not every term is appropriate in that context of requesting mercy.	"ויעבר"	לדו
Upon experiencing this revelation, Moshe bowed to Hashem. Some ignorant people say it was because Hashem only mentioned punishment up to the fourth generation and not the fifth, so Moshe knew the anger was over. Ibn Ezra rejects that as the simple reading. Rather, Moshe understood Hashem had finished speaking, and then he bowed. What Moshe is now doing is davening that the Shechinah should remain with Israel.	"וימהר"	לדח
Moshe's request is that the Shechinah dwell in the midst of Israel. Ki am k'shei ofef hu means: even though they are stubborn, Hashem should still remain among them. This is an experience of teshuvah and kapparah.	"ויאמר"	לדט
After the renewed luchos, Hashem establishes a new krisas bris. Just as the first luchos were followed by laws that grounded the bris, so too now. This is the moment when Moshe asks for niflaos, wonders. Ibn Ezra says this refers to keren or panav—the unique radiance of Moshe that no one else had. This is a special distinction on Moshe. Then the Torah returns to laws similar to those in Parashat Yisro / the original covenant framework.	"ויאמר"	לדי
Be careful regarding avodah zarah, like the idea of lo sishtachaveh—do not bow to idols.	"השמר לך"	לדיב
Hashem is jealous, as in the Aseres Hadibros.	"אל קנא"	לדיד
This refers to non-Jewish idols, and also recalls the egel maseichah that had been made.	"אלהי מסכה"	לדיז
This speaks of Yom Tov, just as Chag HaMatzos was discussed in the first covenant / first luchos, as a remembrance of Yetziat Mitzrayim.	"את חג המצות"	לדיח
Six days of work refers to field labor, a person's livelihood. Some say it refers to children, but that does not fit the word katzir.	"ששת ימים"	לדיכא
This is the end of the year and also the beginning of the year—tekufas hashanah—referring to Sukkos.	"חג האסיף"	לדיכב

Three times a year one must appear before Hashem, here called Elokei Yisrael. This responds to the eigel, where they said, "This is your god, O Israel, who took you out of Egypt."	לד:כג	"שלש פעמים"
This newly emphasizes entry into Eretz Yisrael. It was not stressed in the first bris of the luchos rishonos because it was unnecessary then. Now, after the sin, it must be restated: Hashem will bring Israel into the land; there will be no jealousy and no desire from the nations even to attack.	לד:כד	"כי אוריש"
The first crop was also mentioned in Sefer HaBris of the luchos rishonos.	לד:כו	"ראשית"
The words now being stated are the renewed Sefer HaBris, and therefore they are being repeated.	לד:כו	"ויאמר"
Moshe remained with Hashem until the second luchos were given. Moshe went up Har Sinai three separate times.	לד:כח	"וישם"
Hashem wrote them, not Moshe, just like the first luchos.	לד:כח	"ויכתב על הלחת"
The radiance was literally a kind of light emanating from Moshe. Some absurdly say it was because Moshe was famished and therefore covered his face; Ibn Ezra rejects that completely. It was because Hashem gave him this extraordinary power.	לד:כט	"כי קרן אור פניו"
This refers to Sefer HaBris, which Moshe commands everyone to accept.	לד:לב	"ויצום"
The masveh was a covering. Some say Moshe had to cover his face each time he spoke to Israel, and then the light dimmed and returned like a battery. Ibn Ezra says the purpose was rather to avoid causing embarrassment or a sense of degradation to the people. Some say it was so the people would fear him when he spoke with them.	לד:לג	"מסוה"

פרשת ויקהל-פקודי

פרק לה

Moshe gathered the people in order for them to hear about the Mishkan and to donate toward it. The phrase אלה הדברים refers to the Mishkan and its vessels that were to be made.	לה:א	"ויקהל משה"
Before building the Beis Hamikdash / Mishkan, one must know that it may not be built on Shabbos.	לה:ב	"ששת ימים"
The Torah emphasizes not lighting a fire so that one should not use it for cooking, unlike Yom Tov where such activity can be permitted.	לה:ג	"לא תבערו אש"
Some say kesef is related to desire / yearning, because people desire silver.	לה:ה	"כסף"
Each person, from the experience of Yetzias Mitzrayim, received his own food, gems, and materials which later became donations for the Beis Hamikdash / Mishkan.	לה:כו	"והנשאים"
Betzalel was given the ability not only to know the wisdom but also to teach and transmit it to others. Oholiav, although not possessing the same depth of chochmah, knew how to teach and convey it.	לה:לד	"להורת"

פרק לו

Ibn Ezra discusses the numerical count and dimensions according to the Torah's system of reckoning.	לו:ט	"ארך"
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פרק לז

The Aron is singled out under Betzalel's name because of its special importance, though he made all the Klei HaKodesh as well.	לז:א	"ויעש בצלאל"
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פרק לח

The women who gathered at the Mishkan gave over the mirrors and items they had once used for personal adornment and desire; now they came to focus purely on tefillah and Torah learning. They came in large numbers, without a specific count.

לח:ח "הצבאת"

The Mishkan is called edus because the luchos ha'edus were placed there.

לח:כא "אלה פקודי"

The Torah specifies the silver because it was used for kesef hakippurim; it does not mention the gold in that same way because the silver was what stood up the Mishkan through the adanim, serving as a memorial for the Jewish people. Also, there was no fixed quantity of gold needed for the coverings, whereas the silver had a defined amount.

לח:כד "כל הזהב"

פרקלט

These are the cloths used to cover the vessels. Techeiles was used for the honor of the Aron, and then hides were placed over it for rain protection. The Shulchan had techeiles on the inside and tolaas shani on the outside, along with an outer cover. Techeiles was also used for the Menorah and Mizbeach Hazahav, while the Mizbeach HaOlah had only a hide covering.

לט:א "בגדי שרד"

Vaya'asu here means to fix, fashion, or prepare properly.

לט:ו "ויעשו"

פרקמ

There is a dispute regarding the Miluim: was the first day of Nissan the first day of the Miluim or the last day of the Miluim? The Midrash says the first day of Nissan was the last day of the Miluim, meaning the first day began on the 23rd of Adar, and Moshe assembled and dismantled the Mishkan each day. Ibn Ezra rejects this. First, the Torah never says Moshe dismantled the Mishkan. Second, Aharon and his sons sat at the entrance of the tent—how could they sit there if it was dismantled each day? Third, Moshe offered a sa'ir chatas, which some identify as the Rosh Chodesh goat, but Ibn Ezra says this is impossible, because Rosh Chodesh also requires two bulls, one ram, and seven sheep, none of which are mentioned—only a goat. Ibn Ezra says that on simple pshat the Mishkan was first erected on Aleph Nissan, not earlier, similar to the Beis Hamikdash where in Divrei HaYamim the beginning of construction is linked to the beginning of the month. He connects this to the calculation from Yetzias Mitzrayim and concludes the Mishkan was erected on Friday or Shabbos, since the Lechem HaPanim was arranged on Shabbos. According to his sequence: days 1–7 of Nissan were the Miluim; the 8th day was the first avodah of the Kohanim; the next 12 days were the offerings of the Nesi'im. He further claims that in the Midbar they only celebrated the first night of Pesach and not the full seven-day festival, because the full mitzvah applied only upon entering Eretz Yisrael and they lacked grain for matzah then. Regarding Shabbos, some say the offerings continued on Shabbos, as we find by Yechezkel that a prince offered on Shabbos. Also, when the Mishkan was completed the cloud filled it. Moshe did not enter until Hashem called him. Moshe could enter the Kodosh HaKodashim because he was a ben bayis, unlike the Kohen Gadol. He also notes that when the Mishkan traveled, the Aron had to be covered and the Kohanim could not look at it, so Moshe himself covered it and the Kohanim merely assisted. Finally, the verse says there was a cloud by day and fire by night throughout their travels, implying that they may have traveled even at night, with the fire accompanying them.

מ:א "כיום"

ספר ויקרא

פרשת ויקרא

פרק א

Korbanos have multiple purposes, not just one—similar to milah. One purpose is helping a person attain Olam Haba. They also act as a kofer (substitute) for the person himself, and there are deeper hidden reasons. Korbanos bring forgiveness for sins and enable the Shechinah to dwell in this world (not because Hashem needs them). Moshe is called into the Ohel Moed—this fulfills “Temunas Hashem yabit.”	א:א	”ויקרא”
The Olah is completely burned. It corresponds to thoughts or inner intentions (“oleh al haruach”).	א:ג	”אם עלה קרבנו”
Even though written in singular, semicha is done with both hands. The word lechaper means a ransom/replacement for the person’s sin.	א:ד	”וסמך ידו”
“Before Hashem” refers to the north side of the Mizbeach, corresponding to the Shulchan which is also in the north.	א:ה	”לפני ה”
Skinning the animal may be done by a Kohen or Levi.	א:ו	”והפשיט”
Only Kohanim place the fire/arrangement, and it requires two Kohanim.	א:ז	”ונתנו”
Some say this is part of the body near the head, but Ibn Ezra says it refers to a type of fat.	א:ח	”הפדר”
Washing may be done by Kohen or Levi, but only the Kohen burns it. Isheh means a fire-offering.	א:ט	”ירחץ במים”
“Thigh” refers to something external, symbolizing the outer side of the Mizbeach.	א:יא	”על ירך המזבח”
Melikah (bird slaughter) is a received tradition, not logically derived.	א:טו	”ומלק”

פרק ב

The word “nefesh” shows a voluntary inner desire to give (like “ruach nedivah”). Soles means fine flour.	ב:א	”ונפש”
The Kohen takes a specific handful (kometz)—not the whole offering.	ב:ב	”וקמץ”
Refers to either thick loaves or round breads.	ב:ד	”חלות”
A type of pan—possibly covered—related to the idea of something hidden or enclosed.	ב:ה	”מחבת”
A type of frying vessel; possibly from a root meaning movement or sound, referring to the sizzling noise.	ב:ז	”מרחשת”
Se’or means sourdough (leaven).	ב:יא	”שאור”
Salt represents a covenant with Hashem. A korban without salt is considered disrespectful (bizayon).	ב:יג	”וכל קרבן מנחתך במלח תמלח”
“Im” means if (not necessarily obligatory). Aviv means first/early stage produce.	ב:יד	”ואם תקריב מנחת בכורים”

פרק ג

“Al” means with. The kidneys represent desire/emotion (as in “nichsefa nafshi”).	ג:ד	”על הכסלים”
“Lechem” means food, not literal bread.	ג:יד	”לחם אשה”

פרק ד

“Nefesh” includes all Jews and converts.	ד:ב	”נפש כי תחטא”
When the Kohen makes a mistaken ruling, the people are considered shogeg, but he bears	ד:ג	”לאשמת העם”

greater responsibility.

The Kohen Gadol himself must dip and sprinkle the blood seven times, reflecting his elevated status.	ד:ו	"וטבל הכהן"
Even though viduy isn't mentioned earlier, it is assumed everywhere—otherwise the korban wouldn't be brought. Ibn Ezra rejects the idea that viduy applies only here.	ד:יד	"ונודעה החטאת"
These are the Sanhedrin leaders, performing semicha on behalf of the entire nation.	ד:טו	"זקני העדה"
"Asher" means when (not if)—it assumes the possibility of sin.	ד:כב	"אשר נשיא יחטא"
The Nasi brings a goat because he is important but not like the Kohen Gadol. His korban is eaten by Kohanim, unlike the Kohen Gadol's.	ד:כג	"או הודע אליו"
Refers to any regular Jew (not specifically unlearned).	ד:כז	"מעם הארץ"

פרק ה

Contact with impurity includes various carcasses and sheratzim, making a person tamei.	ה:ב	"ונפש"
A vow requires speech, not just thought. It includes binding oneself or others (e.g., fasting).	ה:ד	"לבטא בשפתיים"
"Hand" means financial ability. A poor person brings different korbanos. Ibn Ezra explains the Olah may correspond to inner thoughts, or replace parts of the regular korban.	ה:ז	"ואם לא תגיע ידו"
Ma'al means betrayal/covering up holiness. A ram is brought because the sin against Hashem is severe.	ה:טו	"תמעול מעלי"
Sins between אדם לחברו are also considered betrayal against Hashem. Shumas yad = partnership, gezel = forceful taking, oshek = hidden exploitation.	ה:כז	"מעל בה"

פרשת צו

פרק ו

It's called an Olah because it is entirely burned on the Mizbeach. It should not be offered at night, but the fire itself must remain burning all night.	ו:א	"היא העלה"
Refers to the Kohen's garment (shirt), tailored exactly to his size. "On his flesh" refers specifically to the area of ervah. The ashes are what remains from what the fire consumed.	ו:ג	"מדוי"
The Torah repeats "constant fire" to emphasize that it is the Kohen's responsibility to continually maintain and fuel the fire so it never goes out.	ו:ז	"אש תמיד"
Teaches both the location (holy place) and that only male Kohanim may eat it.	ו:ט	"מצות תאכל במקום קדוש"
Emphasizes baking—parallel to matzah on Pesach.	ו:י	"לא תאפה חמץ"
Unique term—either soft bread or quickly cooked. ופיני' may mean partially baked or specially prepared.	ו:יד	"מרבכת"
The korban is entirely for Hashem. It is not eaten—because it would not make sense for the Kohen Gadol to eat from his own sin-offering.	ו:טז	"כליל תהיה"
Since the Chatas is holy, anything it touches (like garments) becomes holy and must be cleaned in the Ohel Moed. Distinction between a holy place and a merely pure place.	ו:כ	"כאשר יגע בבשר"
It has the same level of holiness as other most holy offerings.	ו:כח	"קדש קדשים"
"Mechatei" means the Kohen who sprinkles the blood—removing the sin.	ו:כט	"הכהן המחטא"

פרק ז

A Todah korban is brought after being saved from danger. The accompanying matzos must be at least two types (like rekikim and murbaches).	ז:ב	"אם על תודה"
Introduces nosar (leftover meat). Once parts are offered, the rest remains holy and cannot	ז:יח	"לא יחשב"

be treated casually. Pigul depends on improper intent at the time of offering (Ibn Ezra), though pshat may be eating at the wrong time.

Tumah comes either from the person himself (like zav, metzora) or from contact with impurity.

Ibn Ezra debates a Tzadoki: chelev prohibition applies mainly to korbanos. Verses indicate chelev is prohibited when connected to offerings, not all contexts. However, halacha ultimately prohibits all chelev.

Ibn Ezra suggests korbanos were primarily offered in the Midbar Sinai stage and not continuously afterward until later stages.

זכ: "וטמאתו עליו"

זכה: "כל חלב"

זלח: "להקריב"

פרק ח

Refers to leaders—heads of tribes and elders.

חג: "ואת כל העדה"

Moshe had Aharon brought to the kiyor; others assisted in washing.

חו: "ויקרב משה"

Means to purify/sanctify the Mizbeach, preparing it as a source of kaparah.

חטו: "ויחטא"

Refers to all fats covering the inner organs; includes broad areas of fat around the kerev.

חטז: "ויקח את כל החלב"

Blood placed on ear, thumb, toe—representing hearing and action, necessary for kaparah.

חכג: "הימנית"

"Filling the hands" doesn't mean literally never leaving. They remained focused on the Mishkan; leaving briefly for needs was allowed.

חלג: "ימלא את ידכם"

פרשת שמיני

פרק ט

Refers to either Rosh Chodesh Nissan or 23 Adar; Ibn Ezra holds Rosh Chodesh Nissan.

טא: "ויהי ביום השמיני"

Refers to the calf and ram; kaparah is an exchange/substitute.

טב: "תמימים"

Aharon first achieves atonement for himself, then for the people.

טז: "וכפר בעדך ובעד העם"

"Toward the people" means facing them.

טכב: "וישא אהרן את ידיו"

"Rinah" means raising one's voice (expression).

טכד: "וירנו"

פרק י

Nadav and Avihu added their own fire in addition to Hashem's fire.

יא: "ויתנו בהם אש"

They acted with intention for Hashem (not rebellion), but incorrectly.

יב: "וימותו"

Hashem sanctifies those closest to Him.

יג: "הוא אשר דבר"

Debate whether bodies were in the outer Mizbeach or inner area; removed by Leviim.

יד: "שאו את אחיכם"

"Priah" = letting hair grow or uncovering; "Primah" = tearing garments.

יו: "ראשיכם אל תפרעו"

Hashem speaks directly to Aharon; warning to avoid further tragedy.

יח: "וידבר ה' אל אהרן"

Avoid wine to distinguish between holy and mundane, pure and impure.

יז: "ולחבדיל"

Kohanim must teach Torah.

יזא: "ולהורת"

Refers to entrance of Ohel Moed.

יזז: "במקום קדוש"

פרק יא

Aharon included because he is responsible for distinguishing purity.

יאא: "וידבר ה' אל משה ואל אהרן"

Tumah lasts until evening (by tradition); intentional violation leads to lashes.

יאח: "וכנבלתם לא תגעו"

Pshat might suggest fish only in certain waters, but tradition disagrees.	"את זה"	א:ט
Female naming due to rarity of males; various bird names tied to traits (harm, sickness, etc.).	"בת היענה"	א:טז
Bird living in desolate areas; others named based on behavior.	"הכוס"	א:יז
Various animals described by traits (spitting, etc.).	"התנשמת"	א:יח
Possibly named for kindness; Ibn Ezra rejects overly symbolic interpretations.	"החסידה"	א:יט
Pshat may include birds in tumah (against halacha).	"ולחם תטמאו"	א:כד
Any liquid; tanur = baking oven, kira = cooking stove.	"וכל משקה"	א:לד
Bor = cistern; be'er = flowing spring.	"בור"	א:לו
Refers to water contacting seeds; grammatical note on singular/plural usage.	"וכי יותן מים"	א:לח
Eating impure things spiritually contaminates and dulls the soul.	"אל תשקצו"	א:מג
Hashem took us from Mitzrayim to be holy—if we are not holy, the relationship is weakened.	"כי אני ה'"	א:מד

פרשת אחרי מות-קדושים

פרק טז

Aharon is warned not to enter the Kodesh HaKodashim improperly, highlighting that Nadav and Avihu died specifically because they brought ketores in the wrong manner and context.	"אחרי מות"	ט:א
Entry is only permitted with ketores creating a cloud, either to shield Aharon from directly perceiving the Divine Presence or because Hashem specifically appears over the kaporet within that cloud.	"אל הקודש / כי בענן"	ט:ב
"With a bull" means bringing it as a korban for kaparah; the animal itself is not brought inside, but its sacrificial function enables entry.	"בפר"	ט:ג
Although only some garments are listed, Ibn Ezra understands this to include the full set of bigdei kehuna, excluding only the Urim VeTumim.	"כתנת"	ט:ד
The Kohen Gadol first performs the offering at the Ohel Moed, then proceeds to the lottery; kaparah may result from the semichah and viduy even before the full korban process is completed.	"והקריב"	ט:ו
Azazel refers to a harsh, steep location; Ibn Ezra notes differing traditions and emphasizes it is not a standard korban but contains a deeper, possibly hidden meaning.	"לעזאזל"	ט:ח
The designation of the goat as a chatat becomes operative through the act of shechitah.	"ועשהו חטאת"	ט:ט
The blood serves as a ransom-like mechanism, preventing destruction of holiness caused by tumah that had entered the Mikdash.	"וכפר על הקודש"	ט:טז
The sins are not physically transferred but are considered as if placed on the goat after the atonement process of the sa'ir.	"ונתן אותם"	ט:כא
Refers to an individual either appointed for this task or regularly designated each Yom Kippur to escort the goat.	"עתי"	ט:כא
The mitzvah of Yom Kippur is framed as an eternal decree, with inui specifically understood as refraining from physical pleasure, primarily eating.	"והיתה לכם לחקת עולם"	ט:כט
The obligation applies equally to natives and converts, emphasizing that even a ger is included in refraining from melachah.	"האזרח והגר"	ט:כט
Atonement may be attributed to the Kohen Gadol, the korbanot, or the sa'ir, and it applies to both intentional and unintentional sins.	"כפר עליכם"	ט:ל
Interpreted either as complete rest for both body and soul or as an intensified, ultimate form of Shabbat.	"שבת שבתון"	ט:לא

פרק יז

The command addresses Aharon's family as the ones responsible for proper korban procedure, emphasizing centralized sacrificial service.	יז:ב	"דבר אל אהרן"
The Torah redirects offerings to Hashem specifically to eliminate any possibility of idolatrous sacrifice practices.	יז:ה	"למען אשר יביאו"
"Se'irim" refers to demons or forces that cause fear; the prohibition rejects the belief that power exists outside of Hashem.	יז:ז	"לשעירים"
Since the blood contains the nefesh, it functions as a substitute—"nefesh tachat nefesh"—in the process of atonement.	יז:יא	"בנפש יכפר"
Covering the blood ensures it is not mistaken for sacrificial blood and avoids associations with avodah zarah practices.	יז:יג	"אשר יצוד ציד"
While Jews may not consume blood, a ger toshav is permitted to eat neveilah, showing a legal distinction in obligations.	יז:יד	"ואמר לבני ישראל"
The sinner carries ongoing liability until engaging in kaparah and teshuvah, connecting earlier Egyptian practices to later prohibitions.	יז:טז	"ונשא עונו"

פרק יח

Observing Hashem's laws establishes a covenantal relationship in which He is recognized as one's God.	יח:ב	"אני ה' אלקיכם"
Prohibits adopting foreign customs as binding systems, contrasting them with Hashem's mishpatim.	יח:ג	"ובחקתיהם"
The mitzvot sustain life both physically and spiritually, in this world and the next.	יח:ה	"וחי בהם"
The prohibition of arayot channels human desire toward controlled, purposeful relationships, allowing one to focus on serving Hashem.	יח:ו	"איש איש"
Prohibits marrying two related women simultaneously, creating relational conflict and imbalance.	יח:יח	"לצרור"
Specifically prohibits relations with a married Jewish woman, rejecting broader interpretations that include non-Jews.	יח:כ	"אל אשת עמיתך"
Molech worship is described as a form of avodah zarah involving passing children through fire or similar ritual acts.	יח:כא	"למולך"
Ibn Ezra rejects speculative biological explanations and frames the prohibition as a defined Torah category of improper relations.	יח:כב	"ואת זכר"
Acts that cannot produce offspring are labeled as destructive and contrary to the natural order of creation.	יח:כג	"תבל"
The land expels those who engage in such behaviors, indicating a direct moral-spiritual relationship between actions and the land.	יח:כד	"אל תטמאו"
Both Jews and resident non-Jews are warned to uphold these prohibitions within Eretz Yisrael.	יח:כו	"ושמרתם"
Reinforces that both Jews and resident non-Jews must uphold these prohibitions.	יח:כו	"ושמרתם"
Punishment includes either judicial execution for public acts or karet for private transgressions.	יח:כז	"ונכרתו"
Violations can result in severe punishments, including karet or judicial death.	יח:כז	"ונכרתו"
Establishes safeguards to prevent even approaching these prohibitions, rejecting reliance on ancestral practices.	יח:ל	"ושמרתם משמרת"
Establishes protective measures to distance oneself from prohibited behavior.	יח:ל	"ושמרתם משמרת"

פרק יט

Kedusha is framed as emulating Hashem's holiness through disciplined behavior and	יט:ב	"קדושים תהיו"
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adherence to mitzvot.		
Calls upon the people to emulate Hashem's holiness through their actions.	"קדושים תהיו"	יט:ב
The sequence highlights educational development: recognizing the mother first, learning Shabbat, and then building toward yirat Hashem.	"איש אמו ואביו"	יט:ג
Emphasizes honoring parents and observing Shabbat as foundational elements of religious life.	"איש אמו ואביו"	יט:ג
Even intellectual curiosity about idolatry is forbidden, as it can lead to belief in alternative powers.	"אל תפנו אל האילים"	יט:ד
Prohibits even intellectual engagement with idolatry, not just physical worship.	"אל תפנו אל האילים"	יט:ד
Agricultural gifts to the poor and ger reinforce social responsibility following acts of serving Hashem.	"בקצרכם"	יט:ט
Commands leaving portions of one's harvest for the poor and the convert.	"בקצרכם"	יט:ט
Gossip is compared to a traveling merchant spreading information, with Hashem aware even of hidden speech.	"לא תלך רכיל"	יט:טז
Forbids gossip and slander, even when done subtly.	"לא תלך רכיל"	יט:טז
Internal hatred is prohibited as a root cause of national destruction, such as sinat chinam.	"לא תשנא"	יט:יז
Rebuke prevents suspicion and allows clarification, avoiding unjust internal judgment.	"הוכח תוכיח"	יט:יז
Prohibits harboring hatred internally, emphasizing emotional integrity.	"לא תשנא"	יט:יז
Requires constructive rebuke to prevent misunderstandings and wrongdoing.	"הוכח תוכיח"	יט:יז
Requires acting toward others in the same way one would act toward oneself, not merely emotional love.	"ואהבת לרעך"	יט:יח
Establishes the principle of loving others as oneself.	"ואהבת לרעך"	יט:יח
Kilayim reflects maintaining the integrity of creation as established by Hashem.	"את חקתי תשמרו"	יט:יט
Prohibits mixing species (kilayim), reinforcing the importance of preserving creation's natural order.	"את חקתי תשמרו"	יט:יט
The first three years' fruit are considered lacking purpose and spiritually harmful.	"וערלתם ערלתו"	יט:כג
The fruits of the first three years are forbidden, lacking proper purpose.	"וערלתם ערלתו"	יט:כג
Fourth-year produce is redeemed and used to praise Hashem, acknowledging His role in success.	"קדש הילולים"	יט:כד
Fourth-year produce is sanctified and used to praise Hashem in Yerushalayim.	"קדש הילולים"	יט:כד
Links eating blood with superstitious and idolatrous practices such as divination.	"לא תאכלו על הדם"	יט:כו
Prohibits consuming blood and engaging in associated superstitious practices.	"לא תאכלו על הדם"	יט:כו
Prohibits shaving in a manner associated with non-Jewish identity and mourning rituals.	"לא תקפו"	יט:כו
Forbids shaving the corners of the head, distinguishing Jews from surrounding nations.	"לא תקפו"	יט:כו
Immorality is tied to exposure and degradation, violating standards of modesty.	"אל תחלל"	יט:כז
Warns against immoral behavior that degrades personal and societal sanctity.	"אל תחלל"	יט:כז
Consulting spirits creates impurity by directing the soul away from Hashem.	"האבת"	יט:ל
Prohibits consulting mediums and necromancers, as it creates spiritual impurity.	"האבת"	יט:ל
Respect for the elderly is tied to awareness of human frailty and divine accountability.	"מפני שיבה"	יט:לב
Commands showing respect to the elderly, recognizing their dignity.	"מפני שיבה"	יט:לב
The ger must be treated with care due to his vulnerability and lack of social power.	"וכי גור"	יט:לג
Obligates treating the convert with fairness and sensitivity.	"וכי גור"	יט:לג
Honest business practices reflect ethical responsibility before Hashem.	"לא תעשו עול"	יט:לה
Requires honesty and justice in business and measurements.	"לא תעשו עול"	יט:לה

Reinforces that adherence to mitzvot is grounded in Hashem's authority and redemption from Egypt.	"אני ה'"	יט:לו
Reinforces that ethical conduct is rooted in Hashem's authority.	"אני ה'"	יט:לו
פרק כ		
Introduces punishments for severe sins, now extending to include the ger toshav in the land.	"וידבר ה'"	כ:א
Introduces punishments for severe sins, especially idolatry.	"וידבר ה'"	כ:א
Private acts of Molech worship result in divine punishment and desecration of Hashem's name.	"ואני אתן"	כ:ג
Describes divine punishment for private acts of Molech worship.	"ואני אתן"	כ:ג
Kedusha is both a command and a response to Hashem's own holiness.	"והתקדשתם"	כ:ז
Commands becoming holy through adherence to mitzvot.	"והתקדשתם"	כ:ז
A person bears full responsibility for his actions and their capital consequences.	"דמיו בו"	כ:ט
Establishes personal responsibility for one's actions and their consequences.	"דמיו בו"	כ:ט
Zimah is defined as intentional immoral scheming, not just physical action.	"זמה היא"	כ:יד
Defines certain immoral acts as deliberate corruption and depravity.	"זמה היא"	כ:יד
The animal is killed either to prevent further sin or remove disgrace from the act.	"ואת הבהמה"	כ:טו
The animal is killed to prevent further sin and remove disgrace.	"ואת הבהמה"	כ:טו
Mutual consent in forbidden relations leads to shared punishment and social disgrace.	"והיא גלתה"	כ:יז
Mutual participation in forbidden relations results in severe punishment.	"והיא גלתה"	כ:יז
Hashem expresses rejection of those who defile themselves, particularly in the holy land.	"ואקוץ במ"	כ:כג
Hashem rejects those who defile themselves, especially in the Land.	"ואקוץ במ"	כ:כג
Separation through mitzvot defines Israel's identity among the nations.	"אשר הבדלתי"	כ:כד
Emphasizes the separation of Israel through mitzvot and identity.	"אשר הבדלתי"	כ:כד
Distinguishing between pure and impure extends holiness into daily life and includes even the ger toshav.	"והבדלתם"	כ:כה
Requires distinguishing between pure and impure, reinforcing holiness in daily life.	"והבדלתם"	כ:כה

פרשת אמור

פרק כא

After addressing כלל ישראל to be holy, the Torah now focuses specifically on בני אהרן, who must maintain a higher level of holiness as servants of Hashem. The double language ומור ואמר indicates both instruction and explanation—first to tell them the laws, and then the reasoning behind their unique obligations.	"אמור"	כא:א
The term שארו includes close family members, and then the Torah specifies parents. Although the pasuk implies a Kohen should not become tamei for his wife, Chazal derive that he may, because שארו includes his wife as well.	"כי אם לשארו"	כא:ב
A Kohen may not make a bald spot or cut his hair in the mourning practices of non-Jews. These practices are prohibited because they imitate improper customs and diminish the Kohen's sanctity.	"לא יקרחו"	כא:ה
Ibn Ezra explains that זונה in the simple sense refers to a woman who behaves in a licentious and unrestrained manner, not necessarily limited to technical halachic definitions.	"אשה זונה"	כא:ז

This sanctification applies through thought and speech—honoring the Kohen in various ways. לחם אלקיך refers to the korbanos offered to Hashem. אני ה' applies broadly to all of ישראל , not only Kohanim.	כא:ח	"וקדשתו"
A daughter of a Kohen who acts immorally disgraces her father, and therefore receives a more severe punishment, similar to the status of an arusah.	כא:ט	"כי תחל"
נפשות is plural while מת is singular because the word מת refers to the physical body. Despite the obligation of honoring parents, a Kohen Gadol may not become tamei even for them.	כא:יא	"ועל כל נפשות"
The plural form is simply the Torah's style of expression and does not change the essential meaning.	כא:יג	"בבסוליה"
This prohibition applies both privately and publicly; even if one attempts to conceal it, it still constitutes a חילול .	כא:טו	"ולא יחלל זרעו"

פרק כב

The Kohanim must distance themselves like a Nazir from impurity. אני ה' emphasizes Hashem's holiness as the basis for this separation.	כב:ב	"וינזרו"
The purification refers to the person, though Chazal interpret it as referring to the setting of the sun completing the process of taharah.	כב:ז	"ובא השמש וטהר"
This refers to guarding the Mikdash—there must be an active system of shmira and responsibility over the sanctity of the מקום .	כב:ט	"ושמרו את משמרת"
Kohanim must teach the people properly; if they fail, they bear responsibility for the sins that result from ignorance.	כב:טז	"והשיאו אותם"
The word לפלא means to explain clearly and articulate, emphasizing clarity in the offering.	כב:כא	"לפלא"
Korbanos like חטאת and אשם are קדשי קדשים , whereas שלמים are a lower level of קדושה (קדשים קלים).	כב:כב	"לחם אלקיו"
Although the pasuk addresses all ישראל , the tradition teaches that it refers specifically to בית דין , who must ensure that blemished animals are not brought.	כב:כד	"אל כל בני ישראל"
Even though a non-Jew can offer korbanos on a במה , one may not bring a blemished animal in the Mikdash. The standards of the Mikdash remain strict regardless of external allowances.	כב:כה	"מיד בן נכר"
The korban (like a תודה) must be complete and offered properly, with all halachos fulfilled and for the sake of Hashem.	כב:ל	"אני ה'"
שמירה refers to internal intent (בלב). אני ה' emphasizes that Hashem knows the inner thoughts behind actions.	כב:לא	"ושמרתם מצות"
This specifically addresses בני אהרן —the Kohanim must not profane Hashem's name among ישראל .	כב:לב	"ולא תחללו"
The reminder of יציאת מצרים reinforces Hashem's authority, similar to the first Dibbur.	כב:לג	"המוציא אתכם"

פרק כג

Shabbos is mentioned first before Yom Tov. Ibn Ezra emphasizes that the calendar and Yom Tov dates depend on Beis Din's calculation.	כג:ג	"בכל מושבותיכם"
Korbanos tied to Yom Tov were only fully practiced upon entering Eretz Yisrael. For example, the Omer offering began only then.	כג:ח	"אשי ה'"
Shabbos here refers to Pesach. Ibn Ezra rejects literal interpretations and explains that שבתון refers to Yom Tov. לרצונכם emphasizes voluntary intent.	כג:יא	"ממחרת השבת"
This means counting up to the fiftieth day, not including it itself.	כג:טז	"תספרו חמישים יום"
The תרועה refers to the shofar, not chatzotzros. Rosh Hashanah is a יום הדין , and the shofar expresses recognition of Hashem's מלכות .	כג:כד	"בחדש השביעי"

Yom Kippur is unique—it is not a day of joy like other Yamim Tovim, but a day of affliction and introspection.	כג:כז	"אך בעשור"
Ibn Ezra explains עצרת as stopping from earthly activity, not merely gathering—ceasing מלאכה and focusing spiritually.	כג:לז	"עצרת היא"
This does not mean you must purchase the מִיָּנִים, but that you must take them. פֶּרִי עֵץ means something inherently beautiful; other interpretations are דֶּרֶשׁ.	כג:מ	"ולקחתם לכם"
The טוֹבוֹת recall the temporary dwellings after יציאת מצרים. Ibn Ezra explains they were made due to climate conditions and historical context, particularly during colder periods.	כג:מג	"כי בסכות"

פרק כד

All witnesses must perform סמיכה in capital punishment cases, participating in the execution process.	כד:יד	"סמכו כל השומעים"
This refers to the leaders of ישראל—the representatives of the people who carry out דִּין.	כד:טז	"כל העדה"
The term נפש includes cases where the blow causes death; the Torah uses this term to encompass fatal injury.	כד:כא	"נפש אדם"

פרשת בהר-בחוקותי

פרק כה

Ibn Ezra explains that the parashah of Shemitah is mentioned here because it connects to the earlier warnings that the land can expel the Jewish people if they fail to keep the mitzvot. He notes that these ideas were already rooted in the covenant of Har Sinai in Parashat Mishpatim.	כה:א	"בהר סיני"
The land itself must rest during Shemitah, not only the people. One may not circumvent Shemitah by having even a non-Jew work the land on his behalf.	כה:ב	"ושבתה הארץ"
Shemitah is fundamentally a "Shabbat" for the land itself. The Torah emphasizes שבת לה' because the land truly belongs to Hashem, not to man. The Jew must recognize Hashem's ownership by refraining from agricultural work.	כה:ה	"שנת שבתון"
Ibn Ezra connects the blowing of the shofar on Yovel to the broader discussion of when the true new year begins. From the references to Tishrei and תקופת השנה, he sees proof that the year begins in Tishrei.	כה:ט	"והעברת שופר תרועה"
The shofar of Yovel should be sounded throughout the entire land and all its pathways so that the proclamation reaches everywhere.	כה:ט	"תעבירו"
Sanctifying the Yovel year means refraining from agricultural work and recognizing the holiness of the land and the year itself.	כה:י	"וקידשתם"
The term דָּרוֹר means freedom, like a bird freely flying. Yovel also relates to "sending out," referring to the release of servants and return of property, and is associated with the sounding of the shofar.	כה:י	"דרור"
The prohibition of ona'ah applies both to buyer and seller. Hashem Himself oversees and punishes dishonest business practices.	כה:יז	"אל תונו איש את עמיתו"
Some interpret the verse as referring specifically to Nissan, but Ibn Ezra rejects this proof. The verse simply refers to grain production and could equally refer to Tishrei.	כה:כ	"תבואתנו"
לצמיתות means permanently or forever, in the sense of being completely cut off permanently from its original ownership.	כה:כג	"לצמיתות"
The mitzvah of redemption applies throughout all the inherited land, including areas such as Ever HaYarden and the conquered territories of the Emorim.	כה:כד	"בכל ארץ אחוזתכם"
A walled city refers specifically to a city surrounded by a wall. The word יָמִים in this context means a full year.	כה:כט	"עיר חומה"
The singular language לו teaches that each individual house retains its own redemption status.	כה:לא	"גאולה תהיה לו"

The redemption rights of Levite cities remain forever and never expire.	"גאולת עולם"	כה:לב
Hashem took the Jews out of Egypt, where they were strangers without land, and granted them Eretz Yisrael as an inheritance. Therefore the land should not permanently leave Jewish ownership.	"אני ה' אלוהיכם"	כה:לח
The servant's release together with his family is tied to the institution and function of Yovel.	"הוא ובניו עמו"	כה:מא
The Jewish people are fundamentally servants of Hashem because He redeemed them from Egypt. Therefore they cannot permanently become servants to others.	"כי עבדי הם"	כה:מב
תרדה means to dominate or control harshly.	"תרדה בו"	כה:מג
This refers to the non-Jewish inhabitants living in the land.	"וגם מבני התושבים"	כה:מה
According to the simple meaning, the verse permits using non-Jewish servants perpetually, though Chazal understand it as a mitzvah framework as well.	"לעולם בהם תעבדו"	כה:מו
לעקר means someone uprooted from his original place or status.	"או לעקר"	כה:מז

פרק כו

Ibn Ezra connects this verse to both Shabbat and Yovel. Reverence for the Mikdash and observance of sacred times reflect recognition of Hashem's holiness and rest from creation.	"מקדשי תיראו"	כו:ב
"Walking in Hashem's statutes" means learning Torah, teaching it properly, and fulfilling it in practice.	"אם בחוקותי"	כו:ג
The blessings begin with security and peaceful existence, where the nation dwells confidently and calmly.	"לבטח"	כו:ה
Peace means both internal harmony among the Jewish people and protection from fear of enemies.	"ונתתי שלום בארץ"	כו:ו
Hashem's turning toward Israel means blessing them with prosperity, expansion, and many children.	"ופניתי אליכם"	כו:ט
There will be such abundance that the people will still be eating very old grain because of the overwhelming surplus.	"ואכלתם ישן נושן"	כו:י
The Mishkan represents Hashem's presence among Israel, unlike humans who cannot remain constantly in one place. Hashem desires to dwell among His people permanently.	"ונתתי משכני"	כו:יא
Egypt is compared to an animal yoke from which Hashem freed Israel. Ibn Ezra notes that the blessings are shorter because they describe general good, while the curses require detailed elaboration.	"מוטות עולכם"	כו:יג
Hashem appoints punishments like an overseer carefully administering consequences.	"והפקדתי עליכם"	כו:טז
"My face" here refers to Divine anger and punishment.	"ונתתי פני"	כו:יז
Excessive satisfaction and comfort can lead to arrogance and forgetting Hashem; therefore Hashem breaks that pride.	"ושברתי את גאון עוזכם"	כו:יט
The people will labor intensely but produce no meaningful results from their efforts.	"ותם לריק כחכם"	כו:כ
קרי can mean treating events casually or as random occurrences rather than recognizing Divine providence.	"קרי"	כו:כא
The covenant referenced here is the covenant at Sinai connected to נעשה ונשמע established in Parashat Mishpatim.	"נקם ברית"	כו:כח
"Ten women" simply means many people.	"עשר נשים"	כו:כו
This anthropomorphic language means that Hashem will no longer derive "pleasure" from the people's service, though His presence fills the world.	"ולא אריח בריח"	כו:לא
אחי here means one's companion or close associate.	"איש באחיו"	כו:לז
Exile weakens people physically because of changing climates and environments.	"ואכלה אתכם"	כו:לח
The people will confess and reflect upon both their own sins and those of their forefathers.	"והתודו"	כו:מ

Hashem responds measure for measure with suffering designed to humble the nation and inspire repentance.	"אף אני"	כו:מא
Yaakov is mentioned first because all of his years fully embodied the covenant, unlike Avraham and Yitzchak whose lives included earlier stages before the covenantal ideal.	"ויוכרתי את ברייתי"	כו:מב
The word יען applies both to violations of mishpatim and chukim.	"יען וביען"	כו:מג
Even in exile Hashem will not utterly reject Israel; suffering is meant for humility and eventual teshuvah, not destruction.	"לא מאסתם"	כו:מד
Hashem eternally remembers the covenant, whether understood as Sinai or the covenant of the Avot.	"ויוכרתי להם"	כו:מה
These laws connect back to the covenantal sections of Yitro and Mishpatim given at Sinai. After the Mishkan was built, Moshe no longer ascended Sinai in the same way.	"אלה החקים והמשפטים"	כו:מו

פרק כז

Erech refers to assigning a formal value to a person through evaluation and comparison.	"פליא"	כז:ב
The Torah's valuations correspond to ages associated with military and societal strength, from age twenty until sixty.	"מבן עשרים שנה"	כז:ג
The term ערך means evaluation and comparison; ultimately no created being can truly compare to Hashem.	"הערך"	כז:ח
The firstborn already belongs to Hashem inherently; the Torah is emphasizing recognition of that fact rather than commanding a new sanctification.	"יבכר לה"	כז:כו
Anything within a person's ownership and domain may become consecrated.	"מכל אשר לו"	כז:כח
The shepherd counts animals under his staff and every tenth animal becomes ma'aser. Both the firstborn and the tenth belong to Hashem.	"תחת השבט"	כז:לב
Ibn Ezra emphasizes the spiritual significance of giving the tenth to Hashem, connecting it to the practice of Avraham and Yaakov who also gave ma'aser.	"בהר סיני"	כז:לד

ספר במדבר

פרשת במדבר

פרק א

Ibn Ezra explains that the Torah emphasizes Midbar Sinai because this marks the transition from Har Sinai to the Ohel Moed. The counting took place on Rosh Chodesh Iyar, before the nation began traveling on the twentieth of the month.	א:א	"במדבר סיני"
The term שאו means to count and gather the people together into one complete total.	א:ב	"שאו"
The counting applied specifically to the בני ישראל and excluded the Erev Rav.	א:ג	"בישראל"
Reuven is listed first because he remained the bechor in status and honor.	א:ה	"לראובן"
Yosef is mentioned because of Rachel's significance. Ephraim precedes Menashe because Ephraim received precedence, and Binyamin follows because he is also connected to Rachel's family.	א:י	"בני יוסף"
These leaders were the representatives called upon to act on behalf of the entire nation.	א:טז	"קראו העדה"
The genealogy and birth records were necessary to determine exact ages, since only those above twenty years old were counted.	א:יח	"ותילדו"
Reuven camped in the south because of his status as firstborn. Dan camped in the north, paralleling Yehudah's strength. Ibn Ezra connects both Yehudah and Dan to lion imagery, placing them as the leading and closing tribes.	א:יט	"ויפקדם משה"
This was not a commandment but a description of how the tribes encamped around the Mishkan while the Levi'im guarded their designated positions.	א:נב	"וחנו בני ישראל"
The Levi'im surrounded the Mishkan to prevent the people from approaching too closely and dying, similar to the later incident of Uzza touching the Aron.	א:נג	"והלויים יחנו"
The Jewish people obeyed carefully and did not improperly approach the Mishkan because of the guarding role of the Levi'im.	א:נד	"ויעשו בני ישראל"

פרק ב

The flags represented the tribal encampments. Ibn Ezra notes that these banners paralleled the structure of Yechezkel's Merkavah.	ב:ב	"באותות"
The word תימנה is connected to ימין , meaning the right side, which refers to the south.	ב:י	"תימנה"
The tribes traveled according to their appointed arrangement, and Ibn Ezra notes the miracle that no one died during the period from Rosh Chodesh until the twentieth of the month.	ב:לב	"אלה פקודי בני ישראל"

פרק ג

Ibn Ezra notes that during the ten months following Moshe's ascent to Sinai, the kapparah for the eigel, and the appointment of the Levi'im, there was no birth of additional children mentioned.	ג:א	"ואלה תולדות משה ואהרן"
This refers to the Levi'im overseeing and assisting with the korbanos.	ג:ז	"ואת משמרת כל העדה"
The Levi'im guarded the Mishkan to ensure that ordinary Israelites would not improperly touch it.	ג:ח	"ואת משמרת בני ישראל"
The double expression emphasizes that the Levi'im and their descendants were permanently designated for this role.	ג:ט	"נתונים נתונים המה"
Hashem "took" the Levi'im in the sense of drawing them close to Him for sacred service.	ג:יב	"לקחתי"
The bechorim belong to Hashem because they were spared during Makkat Bechorot, and	ג:יג	"כי לי כל בכור"

the Levi'im were chosen in their place.

A child is counted after one month because surviving a full cycle of weeks indicates viability and life.

ג:טו "בן חודש ומעלה"

The Mishkan refers to the linen coverings, while the Ohel refers to the goat-hair coverings. The Michseh refers to the outer coverings of dyed ram skins and tachash skins.

ג:כח "המשכן"

This refers to both the golden and copper mizbechos. The klei hakodesh include the menorah, shulchan, and mizbechos.

ג:לא "והמזבחות"

צפון relates to something hidden or concealed, while the south is associated with openness and emptiness.

ג:לב "צפונה"

The counting of the firstborn corresponded to redeeming the firstborn Israelites through the Levi'im.

ג:מט "שנים עשר אלף"

פרק ד

The Levi'im served from age thirty until fifty, the years associated with peak strength before decline begins.

ד:ג "מבן שלשים שנה"

The shulchan was covered with layers of techeiles and red coverings, similar to the coverings used for the Aron and Menorah.

ד:ח "בגד תכלת שני"

The word פקודת comes from appointment and responsibility. אלעזר was appointed over the oil, ketores, and lighting-related keilim.

ד:טז "ופקודת"

If the Levi'im fulfilled their responsibilities properly they would live; if not, they would die.

ד:יט "וחיו"

The Kohanim were forbidden from entering to look at the sacred vessels uncovered. The word בלע can mean destruction or covering.

ד:כ "ולא יבאו"

פרשת נשא

פרק ד

The מכסה refers to the outer tachash covering. Ibn Ezra notes that some understand the ram skins and tachash coverings as one combined covering.

ד:כה "מכסהו"

The heads of the families were appointed over their respective tasks. The Torah places the laws of removing impure individuals next to the encampments because the Shechinah dwelled among Israel both while traveling and while camped.

ד:מט "איש איש"

פרק ה

A metzora, zav, and tamei meis are all severe forms of tumah that can spread impurity to others and therefore must leave the camp. A ba'al keri is less severe and does not require the same exclusion. Ibn Ezra also explains that the command to have a designated place outside the camp for bodily functions applied primarily to military camps where the Aron and Shechinah were present.

ה:ב "כל צרוע"

The impure individuals were sent out before the nation traveled. They would travel between the camps of Ephraim and Dan rather than completely behind the nation. Ibn Ezra connects the laws of impurity, Sotah, and Me'ilah because all involve betrayal and spiritual corruption.

ה:ד "ויעשו כן"

When there is no redeemer, the payment goes to Hashem through the Kohen. The verse emphasizes Hashem because a God-fearing person will return what he owes.

ה:ח "והמושב לה"

A Sotah is one who strays from the proper path. The term תשטה means to deviate, and the parashah is linked to Me'ilah because both involve betrayal of trust.

ה:יב "תשטה"

The phrase means that the רוח קנאה already entered the husband's mind. The jealousy and suspicion passed through his thoughts.

ה:יד "ועבר עליו"

The offering is brought even against her will. Barley is used because her conduct resembled animalistic behavior, and therefore she brings an animal-type offering. Oil and frankincense are omitted because it is associated with sin.	ה:טו	"והביא"
The water is called holy because it comes from the Kiyor, which is a sacred vessel. The dirt is taken from the known ground of the Mishkan area.	ה:יז	"מים קדושים"
The word פרע means to uncover, implying that a married woman normally covered her hair. The bitter waters became bitter through the dissolution of the scroll containing Hashem's Name.	ה:יח	"פרע ראשה"
This refers to the specific scroll upon which the curses were written.	ה:כג	"בספר"
The language of מעל refers to betrayal and something hidden beneath the surface.	ה:כו-כז	"ותמעל מעל"

פרק ו

Becoming a Nazir is an extraordinary act because most people follow their desires. A Nazir distances himself from wine in order to think clearly and serve Hashem more effectively.	ו:ב	"פליא"
This prohibition includes not only intoxicating beverages but all products related to wine, creating a Torah-level safeguard.	ו:ג	"מיין ושכר"
חרצנים may refer either to the grape pits or to the peels, depending on interpretation.	ו:ד	"מחרצנים"
A Nazir may not become impure even for close relatives. Ibn Ezra also notes that Nazir is related to the idea of a crown, since one who conquers his desires is like a king.	ו:ז	"אביו ואמו"
This describes an unexpected event that occurs suddenly and without warning.	ו:ט	"כפתע פתאום"
The Nazir brings a korban because becoming tamei reflects a spiritual failing. Ibn Ezra explains that "schar aveirah aveirah" implies that some prior flaw made him unworthy of maintaining his Nazir status.	ו:יא	"אחד לחטאת ואחד לעולה"
A Nazir may add offerings according to his financial ability. Ibn Ezra connects the holiness of Nazir to Birkat Kohanim, since both involve elevated sanctity. Birkat Kohanim was directed toward all of Klal Yisrael and reflects the blessing Aharon gave on the eighth day of the Milu'im.	ו:כא	"מלבד אשר תשיג ידו"
This blessing refers to life and material prosperity, while ושמך means protection so that these blessings are not lost or stolen.	ו:כד	"יברכך"
Hashem's shining face means that He listens to a person's prayers and grants favor, especially during times of distress.	ו:כה	"יאר ה' פניו"
This is the opposite of Hashem hiding His face. It signifies an especially high level of Divine providence and attention.	ו:כו	"ישא ה' פניו"
The Kohanim place Hashem's Name upon the Jewish people through their blessing. Alternatively, the verse teaches that by invoking Hashem's Name, Hashem in turn blesses them.	ו:כז	"ושמו את שמי"
If the woman was truly guilty, the husband is vindicated because he acted appropriately and separated from her. Ibn Ezra also mentions that the juxtaposition of Sotah and Nazir may teach that the woman who remains pure may merit a special child, or that modest conduct protects one from becoming a Sotah.	ו:לא	"ונשא את עונה"

פרק ז

The Chanukat HaMizbeach followed Birkat Kohanim because it was on the day Aharon first raised his hands to bless the people.	ז:א	"ויהי ביום כלות משה"
The word צב may refer to draft animals that pulled the wagons, though Ibn Ezra discusses and rejects some alternative explanations.	ז:ג	"צב"
Some explain that the seventh offering occurred on Shabbat as a special temporary ruling. Others say it was simply the seventh day of the dedication. Ibn Ezra suggests a day may have been skipped.	ז:מח	"ביום השביעי"

זעב	"ביום עשתי עשר"	means eleven. Ibn Ezra discusses its grammatical formation as a number built upon ten.
זפט	"ובכא משה"	Ibn Ezra connects this verse to the beginning of Sefer Vayikra. After the completion of the Chanukat HaMizbeach, Hashem called Moshe and taught him Torat Kohanim. Moshe alone heard the Divine voice, and the communication was ongoing and unique to him.

פרשת בהעלותך

פרק ח

חב	"בהעלותך את הנרות"	The mitzvah is to light the Menorah so that the lamps shine toward the center, opposite the Menorah's face and toward the Shulchan. Ibn Ezra connects this parashah to the Nesi'im because Moshe received prophecy through the Keruvim, even at night, and the constantly burning lamps facilitated that revelation.
חד	"וזה מעשה המנורה"	Since the Torah mentioned the uniqueness of the Menorah, it now describes its construction. The section is placed near the Levi'im to emphasize that Aharon himself performed the lighting, while other services involved the Levi'im.
חו	"קח"	The Levi'im had previously been mixed among the rest of Klal Yisrael. Now they are separated and designated for a unique role.
חח	"פר בן בקר"	"Par ben bakar" means a young bull, emphasizing that it is not yet fully mature.
חי	"לפני ה'"	Anything offered before the Ohel Moed is considered to be offered before Hashem.
חיג	"והעמדת את הלויים"	After Aharon offers the korbanos, the Levi'im are stood up and then waved as part of their inauguration.
חטז	"נתונים נתונים"	This includes both the Levi'im and their descendants. They were chosen by Hashem and given in place of the Bechorim.
חיו	"ביום הכותי"	The word "yom" here means the time or occasion, not necessarily a literal day.
חיש	"ולכפר"	The term "kapparah" here means an exchange or substitution, since the Levi'im serve in place of the Bechorim.
חכו	"במשמרותם"	Levi'im over fifty no longer perform the physical labor of the Mishkan. This section is connected to Korban Pesach because after the Mishkan was inaugurated and the Levi'im separated, the nation offered the Pesach in the wilderness.

פרק ט

טו	"ויהי אנשים"	The men were tamei because people had died in the wilderness, making them impure through contact with the dead.
טי	"או בדרך רחוקה"	Even someone relatively close can be considered "far away," as Chazal define. This applies particularly to those who are tamei meis.
טטו	"ביום הקים את המשכן"	The Torah begins discussing the travels and encampments of Israel. The cloud covered the Ohel HaEdut and guided the nation's movements.
טיח	"על פי ה' יסעו"	The nation traveled according to Hashem's command expressed through the movement of the cloud, not necessarily through direct prophecy.
טכא	"יומם ולילה"	Sometimes the cloud moved by day and sometimes by night, requiring the nation to travel accordingly.

פרק י

יד	"ואם באחת יתקעו"	According to Ibn Ezra, one blast signaled a specific group to gather before further instructions were given.
יו	"ונסעו תרועה שנית"	There were only two major trumpet blasts: one for the camp of Yehudah and one for the camp of Reuven. The remaining camps knew when to travel from these signals.

The procedure of the trumpets became an eternal law whenever Israel went out to war. The Kohanim would blow the trumpets before battle.	יח:	"והיו לכם לחוקת עולם"
Either this means Hashem will remember you because you fulfilled His will, or it reminds the people to direct their prayers toward Him during times of danger.	יט:	"ונזכרתם"
This may refer to celebrations after victory in war, such as Purim and Chanukah, or to holy days when korbanos are offered and people focus their thoughts on the avodah.	יז:	"וביום שמחתכם"
The term "Mikdash" here refers specifically to the Aron.	יכא:	"נושאי המקדש"
Ibn Ezra discusses the identities of Chovav, Yisro, and Reuel. One view identifies Chovav as Yisro himself, while another sees Chovav as Tzipporah's brother. Multiple interpretations are possible.	יכט:	"חובב בן רעואל"
Moshe asks Chovav to remain and serve as a guide, helping the nation know where and how to encamp. Ibn Ezra notes that although the Aron was usually in the center, at this point it traveled ahead of the camp.	ילא:	"אל נא"
This prayer asks Hashem to rise and fight Israel's enemies. The language of scattering and fleeing emphasizes the complete defeat of the enemy.	ילה:	"קומה ה'"
When the Aron rested, Moshe prayed that Hashem allow the multitudes of Israel to rest securely.	ילו:	"ובנוחה"

פרק יא

This was not a complaint but a request that Moshe pray on behalf of the people.	יא:ב:	"ויצעק העם"
The אספסוף refers to the Erev Rav who joined the Jewish people from Egypt.	יא:ד:	"והאספסוף"
Ibn Ezra associates physical desire and craving with the kidneys, which he views as the seat of longing.	יא:ו:	"נפשנו יבשה"
Families gathered together publicly to cry as though mourning a death.	יא:י:	"בוכה למשפחותיו"
Moshe asks whether he is expected to carry and sustain the people as though he were their parent.	יא:יב:	"האנכי הריתי"
Moshe describes the burden of leading the people as extremely difficult.	יא:יד:	"כי כבד"
The Shechinah manifests in this world through the cloud and heavenly fire. The spirit given to the elders resembled a flame spreading to others without diminishing the original source.	יא:יז:	"וירדתי"
Sanctification can mean separation either for positive or negative purposes, depending on context.	יא:יח:	"והתקדשתם"
The word "yamim" here can refer to an extended period, even approaching a year in certain usages.	יא:כ:	"חודש ימים"
Moshe is speaking in general numerical terms. His question reflects concern about the people's spiritual worthiness rather than disbelief.	יא:כא:	"שש מאות אלף רגלי"
Moshe left the Ohel Moed to carry out Hashem's instructions.	יא:כד:	"ויצא משה"
The elders prophesied once and did not continue prophesying afterward.	יא:כה:	"ויאצלו"
The נער was Moshe's attendant, though Ibn Ezra distinguishes him from Yehoshua's special role as Moshe's student.	יא:כז:	"וירץ הנער"
Ibn Ezra rejects the interpretation that this refers to youthful impulsiveness. Rather, it means Yehoshua was one of Moshe's choicest and most distinguished disciples.	יא:כח:	"מבחוריו"

פרק יב

Miriam spoke about Moshe's separation from Tzipporah. Aharon either agreed or remained silent, which explains why both were held accountable. Ibn Ezra identifies the "Cushite woman" as Tzipporah due to darkened skin as midyanite, or unusual or cushite princes	יב:א:	"ותדבר מרים"
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Miriam and Aharon questioned whether Moshe alone possessed prophecy when they too were prophets.	"הרק אך במשה"	יב:ב
Moshe's humility meant that he never sought greatness over others, including his own brother.	"ענו"	יב:ג
Hashem suddenly summoned them before they had time to prepare or reflect.	"פתאום"	יב:ד
Ordinary prophets receive visions through dreams and night visions, while Moshe's prophecy is fundamentally different.	"שמעו נא"	יב:ו
Moshe is like a trusted member of Hashem's household who has constant access and special privilege.	"בכל ביתי נאמן הוא"	יב:ז
Moshe's prophecy comes directly, without intermediaries, riddles, or symbolic visions.	"פה אל פה אדבר בו"	יב:ח
The Divine Presence departed from above the Ohel, and Miriam was then stricken with tzara'at.	"מעל האהל"	יב:ט
The word בִּי is an expression of pleading and request.	"כי אדוני"	יב:יא
A metzora is compared to a dead person because the disease consumes the flesh and isolates the individual.	"אל נא תחי כמת"	יב:יב
Moshe prayed out of genuine pain for his sister. Hashem responded by comparing her punishment to a child rebuked by a parent.	"ויצעק משה"	יב:יג
Miriam was quarantined like a metzora so that others would not be affected. After the designated period she would return to the camp.	"תסגר"	יב:יד
The nation remained in the wilderness of Paran and delayed travel because of Miriam's punishment and isolation.	"ויחנו במדבר פארן"	יב:טז

פרשת שלח לך

פרק יג

Hashem intended that the Jewish people enter Eretz Yisrael directly, but the people requested spies. Hashem permitted the mission but did not recommend it. The word אנשים refers to distinguished, strong, important individuals, and Ibn Ezra notes that the term איש often denotes greatness and strength.	"שלח לך"	יג:ב
These spies retained the names they always had, unlike Yehoshua, whose original name was Hoshea and was changed by Moshe.	"אלה שמות האנשים"	יג:טז
The singular form indicates that this verse refers specifically to Kalev, who separated from the other spies and went his own way.	"ויבא"	יג:כב
The word מקץ can mean either the beginning or the end. Alternatively, it means they returned to the same place from which they originally departed.	"מקץ"	יג:כח
The word ויהס means to silence or quiet the people. Kalev attempted to calm the nation and stop their complaints.	"ויהס כלב"	יג:ל
The word דיבה means a report or statement. When brought "out" it implies a false or slanderous report. The phrase אנשי מידות refers to unusually large people, such as giants whose physical dimensions exceeded those of ordinary men.	"ויוציאו דיבת הארץ"	יג:לב
The term נפילים refers to giants who caused others to fall into fear and terror because of their enormous stature.	"הנפילים"	יג:לג

פרק יד

Moshe fell on his face in prayer. Ibn Ezra understands that the verse primarily refers to Moshe's prayer rather than Aharon's.	"ויפל משה"	יד:ה
The enemies would be as easy to defeat as bread is easy to consume.	"כי לחמנו הם"	יד:ט
Hashem says the people have provoked and angered Him. They originally intended to follow the proper path but ultimately turned away from it.	"וינאצוני"	יד:יא

After Matan Torah, Klal Yisrael experienced a direct revelation of the Divine Presence. This may refer to the entire nation and not only the elders.	יד:יד	"אשר עין בעין"
Not only Egypt but all the surrounding nations, including the Canaanites, would hear and react to what happened.	יד:טו	"ואמרו הגוים"
Hashem's greatness is expressed through His patience and restraint. His true strength is demonstrated through אֵרֶךְ אַפַּיִם , the ability to delay anger.	יד:יז	"יגדל נא"
סליחה here means forbearance and patience. כֹּאשֶׁר נִשְׂאת means that Hashem has borne the nation's sins from Egypt until the present time.	יד:יט	"סלח נא"
Just as Hashem's existence is absolute and eternal, so too His decree will certainly be fulfilled. וַיִּמְלֵא כְבוֹד ה' means His glory fills the entire world and His word will be fully realized.	יד:כ	"חי אני"
The number ten represents completeness and is used here to mean many repeated instances of rebellion.	יד:כב	"זה עשר פעמים"
The punishment extends not only to those present but also includes descendants who continue along the same path.	יד:כג	"וכל מנאצי"
Kalev is singled out because he courageously opposed the spies. The Leviim and Kohanim were excluded from this decree because they were not part of the census and did not participate in the sin of the spies.	יד:כד	"ועבדי כלב"
The primary enemy nation is the Emori. Although Amalek and Canaan occupied the valleys, the nation would return toward the Yam Suf. The people failed to do proper teshuvah and therefore remained subject to punishment.	יד:כה	"העמלקי והכנעני"
This is an anthropomorphic expression, describing Hashem as raising His hand in an oath. Kalev is mentioned first because of his leadership and courage.	יד:ל	"נשאתי את ידי"
The nation would wander like shepherds, constantly moving from place to place. זִנוּתֵיכֶם refers to their rejection of Hashem through their desire to appoint another leader and return to Egypt.	יד:לג	"ירעו"
Their rebellion included a willingness to stone Hashem's servants, contributing to the severity of their punishment.	יד:לה	"הנועדים עלי"
The spies died together through a divine plague.	יד:לו	"וימתו"
Yehoshua is mentioned before Kalev here because of his unique spiritual stature and close connection to Moshe.	יד:לח	"ויהושע בן נון"
Either the attempt to ascend the mountain would fail, or the act of violating Hashem's command would fail. Both interpretations are possible.	יד:מא	"והיא לא תצלח"

פרק טו

After the decree of the spies, the people were discouraged. Hashem reassures them that they will eventually enter Eretz Yisrael. Ibn Ezra also connects the parashah of korbanos to סלחתי כדברך , emphasizing Divine patience and forgiveness. The sections of מנחות , ביד רמה , מקושש , and ציצית all connect to correcting the attitude of acting defiantly.	טו:ב	"כי תבאו אל הארץ"
The word means to express, articulate, or specify something.	טו:ג	"לפלא"
The same Torah applies equally. Ibn Ezra connects the obligation of accompanying offerings such as מנחות and חלה to the broader framework of sacred gifts like תרומה .	טו:טז	"תורה אחת"
This refers to someone acting defiantly, demonstrating a lack of fear of Hashem. Ibn Ezra associates it with the מגדף .	טו:ל	"ביד רמה"
This contempt for Hashem's word is the essence of יד רמה . The Sifrei understands it either as openly rejecting Hashem's command or acting secretly while still displaying contempt.	טו:לא	"כי דבר ה' בזה"
The gathering of wood occurred in the Wilderness of Sinai. The Torah places this story here because it exemplifies the concept of acting defiantly.	טו:לב	"במדבר"
ציצית refers either to hair-like strands extending outward or to the fringe itself. The blue thread resembles the heavens and reminds a person of Hashem.	טו:לח	"ועשו להם ציצית"

The purpose of the tzitzis is to remind a person of Hashem. Ibn Ezra notes that if the goal is remembrance, its greatest value may actually be during daily life outside of prayer.	טו:לט	"והיה לכם לציצית"
The eye sees, the heart desires, and the tzitzis serve as a reminder not to pursue improper desires. One who follows his lusts is metaphorically described as engaging in spiritual unfaithfulness.	טו:לט	"ולא תתורו"
Beyond remembering the commandments, tzitzis promote holiness by helping a person avoid desires that cloud judgment and prevent spiritual clarity.	טו:מ	"למען תזכרו"
Hashem took Israel out of Egypt in order to establish a covenantal relationship. Therefore, the nation must respond by living lives of holiness and recognizing Him as their God.	טו:מא	"אני ה' אלוהיכם"

פרשת קרח

פרק טז

Korach's rebellion stemmed from the replacement of the firstborns by the Leviim at Har Sinai. Korach claimed that Moshe had appointed himself as leader and Aharon as Kohen Gadol for personal reasons. Datan and Aviram joined because they were from Reuven, the tribe of the firstborn, and Korach himself was also a firstborn.	טז:א	"ויקה קרח"
They confronted Moshe publicly before the nation rather than privately. שם refers to distinguished individuals who had already achieved prominence before leaving Egypt.	טז:ב	"ויקומו לפני משה"
Korach argued that Moshe and Aharon already possessed enough authority. כי כל העדה refers either to all of Israel who experienced Divine revelation or specifically to the firstborns who represented the nation.	טז:ג	"רב לכם"
Moshe responds that the Leviim should recognize the greatness of their privileged status. He first addresses Korach and his followers generally and then speaks specifically to the Leviim.	טז:ז	"רב לכם בני לוי"
Their gathering was effectively a rebellion against Hashem Himself, similar to the verse in Tehillim describing rulers who unite against Hashem and His anointed one.	טז:יא	"הנועדים על ה'"
"Going up" may refer physically to ascending to the Mishkan, which stood on elevated ground, or spiritually ascending through participation in the Divine service.	טז:יב	"לא נעלה"
The expression העליתנו reflects leaving Egypt, which was geographically southward, and thus traveling away from it is described as ascending.	טז:יג	"המעט"
Datan and Aviram complain that they never reached the promised land. They imply that Eretz Yisrael is not truly desirable. האנשים ההם may refer either to the elders accompanying Moshe or to those who left Egypt, whose eyes they suggest should be blinded.	טז:יד	"אף לא אל ארץ זבת חלב ודבש"
Moshe became angry at their accusations and prayed that their offering should not be accepted. He sought that their offering should not provide grounds for Divine patience toward them. Despite their rebellion, Datan and Aviram were otherwise significant individuals who attempted to bring offerings.	טז:טו	"ויחר"
Moshe and Aharon fell on their faces in prayer and supplication.	טז:כב	"ויפלו על פניהם"
Korach maintained a separate encampment. Since Reuven camped adjacent to Levi, Korach's tent was situated near those of Datan and Aviram.	טז:כד	"משכן קרח"
These elders are understood to be the seventy elders originally appointed by Moshe.	טז:כה	"זקני ישראל"
Moshe refers specifically to the replacement of the firstborns with the Leviim. Many believed this change originated from Moshe rather than Hashem. The transition occurred because the firstborns had originally served, but the Leviim distinguished themselves during the sin of the Golden Calf.	טז:כח	"לעשות את כל המעשים"
Although בריאה often means creation from nothing, Ibn Ezra notes that it can also refer to bringing something into existence or manifestation even if its elements previously existed.	טז:ל	"בריאה"
They were destroyed entirely, and their legacy disappeared.	טז:לג	"ויאבדו"

There is debate whether Korach died with Datan and Aviram or with the 250 incense offerers. Ibn Ezra holds that Korach died among those offering ketores, even though the verse does not explicitly mention him, similar to Pharaoh's omission in descriptions of Egypt's destruction.

טז:לה "החמישים"

פרק יז

The people questioned why only the tribe of Levi was chosen and whether the deaths caused by the ketores truly proved the legitimacy of Levi's appointment. They wondered if prayer or some other force caused the outcome rather than Divine selection.

יז:ו "אם המיתם"

The phrase refers to the well-known censers involved in the rebellion. Ibn Ezra notes the wording regarding ketores is precise and significant.

יז:טו "אל המחנות ההן"

Some maintain that the staff of Levi was distinct from the staff known as the Mateh HaElokim. Others identify them as the same staff, though outwardly it appeared no different from the others.

יז:יז "מטה"

Hashem promises to cause the complaints and murmuring of the people to cease.

יז:כ "והשיכותי"

The term יבא implies something ongoing and continual.

יז:כב "אשר יבא לכם"

Aharon's staff represented the tribe of Levi. ויגמול means full development or maturation, similar to a child who has completed weaning. שקדים may refer literally to almonds or symbolize the speed with which Divine punishment can occur.

יז:כג "לבית לוי"

The people feared approaching the Mishkan lest they die. Hashem therefore instructed Aharon, as leader of the Leviim, to ensure that the nation would not stumble in matters of sanctity. This reflects the period immediately following the establishment of the Mishkan at Sinai.

יז:כז "ויאמרו בני ישראל"

פרק יח

The term מקדש refers specifically to the area within the curtain. The Kohanim bear responsibility for safeguarding this sacred space, and any violations are attributed to them.

יח:א "את עון המקדש"

This refers to the tribe of Levi.

יח:ב "שבט אביר"

The priestly service is a gift granted specifically to the Kohanim. Leviim may not perform these functions except in rare circumstances of temporary prophetic instruction.

יח:ז "עבודת מתנה"

This refers specifically to the first fruits of the land and not to all produce indiscriminately.

יח:יג "בכורי כל ארץ"

Salt symbolizes permanence and irrevocability. Just as salt preserves and prevents growth, a ברית מלח represents an enduring covenant that cannot be revoked.

יח:יט "ברית מלח"

The service must be performed by the Levi himself and not through an appointed Jewish agent.

יח:כג-כד "ועבד הלוי"

The gifts and tithes must be separated properly. Failure to do so creates sin and constitutes a desecration of sacred property. The resulting transgression is both a violation of Hashem's command and a form of חילול הקדש, because holy portions are consumed improperly.

יח:לב "ולא תשא עליו חטא"

פרשת חוקת

פרק יט

This section took place at Har Sinai. The command of the Parah Adumah is connected to taking the impure person outside the camp and restoring him to purity before Pesach. It is also connected to the role of the Kohen in performing the procedure. פרה אדומה refers to a fully grown red cow, not a young calf.

יט:ב "זאת חוקת התורה"

Ibn Ezra notes that cedar wood appears in other purification rituals as well and states that

יט:ו "עץ ארז"

there is a deeper hidden significance (סוד) behind its use.

The word נידה who gathers the ashes is not the Kohen who burns the Parah. The word נידה means separation or distance.	"איש טהור"	ט:ט
The verse mentions a second washing in water. Ibn Ezra also notes that the convert living in Eretz Yisrael is included in these laws out of honor for Hashem.	"וטמא עד הערב"	ט:י
The sprinkling of the waters removes the impurity (or "sin") from the person. The third and seventh days are linked together and function as one complete purification process.	"יחטא בו"	ט:יב
This is connected to the later phrase אך במי נידה, which Ibn Ezra suggests may relate to a mikveh. The word עוד means continually or permanently.	"כי מי נידה"	ט:יג
A house is considered like a tent. Since Israel dwelled in tents in the wilderness, the Torah uses the language of אוהל.	"באהל"	ט:יד

פרק כ

These events occurred in the fortieth year. Between the first and fortieth years there were virtually no recorded prophetic events. העדה refers to the new generation entering Eretz Yisrael after the previous generation had died.	"בחדש הראשון"	כ:א
This introduces the narrative following Miriam's death, Aharon's eventual death, and the decree preventing Moshe and Aharon from entering Eretz Yisrael.	"ולא היה מים לעדה"	כ:ב
The word means to bring about conflict or harm. ואחינו refers to those who died in the wilderness, who nevertheless died as servants of Hashem.	"וירב"	כ:ג
Moshe and Aharon withdrew from the people either to escape the crowd or to pray and seek prophecy from Hashem.	"ויבא משה ואהרן"	כ:ו
Ibn Ezra explains that Moshe's sin at Mei Merivah was that his anger, expressed in שמעו נא המורים, caused him to lose the proper level of attachment to Hashem that was expected of him.	"קח את המטה"	כ:ח
The staff taken was the one that had been placed before Hashem near the Aron HaEdus.	"מלפני ה'"	כ:ט
The מלאך refers to an actual angel. Ibn Ezra rejects the opinion that it refers to Moshe Rabbeinu.	"וישלח מלאך"	כ:טז
Israel assured Edom that they would not damage their fields or vineyards and would drink only purchased water, referred to as מלך המלך.	"בשדה ובכרם"	כ:יז
Israel explained that they would remain on the public highway and would purchase any water they used.	"במסילה נעלה"	כ:יט
יִאסֵף means Aharon would be gathered to his people, as explained previously. מריבה refers to the Waters of Merivah or to the place where the dispute occurred.	"יאסף אהרן"	כ:כד
Removing Aharon's priestly garments signified that his death was imminent and that he was about to be gathered to his people.	"והפשטת את אהרן"	כ:כו

פרק כא

Ibn Ezra identifies this king with Sichon, rejecting the notion that Israel initiated aggression. This occurred after Aharon's death, which explains its placement in the Torah. The king heard that Israel was approaching.	"וישמע הכנעני"	כא:א
This refers to a specific species of venomous serpent sent by Hashem.	"וישלח ה' את הנחשים השרפים"	כא:ו
The copper serpent was elevated on a pole so everyone could see it. Ibn Ezra rejects mystical explanations involving heavenly powers, explaining that it functioned solely because Hashem commanded it.	"עשה לך שרף ושים אותו על נס"	כא:ח
This refers to an ancient book describing Hashem's wars, a work that is no longer extant.	"בספר מלחמות ה'"	כא:יד
והב is not a Hebrew word. It may be the name of a place or another foreign expression. Some explain, following the Targum, that it refers to fleeing from Yam Suf through the	"את והב בסופה"	כא:יד

wilderness.		
Some explain this term as Aramaic or the name of a place. Ibn Ezra understands באר here as a location where Hashem commanded the leaders to strike with their staffs and water emerged, rather than referring to Miriam's well.	כא:טו	"ואשד הנחלים"
This is the opening of the Song of the Well, although only part of the song is recorded in the Torah.	כא:יז	"עלי באר"
These are poets or composers of proverbs who proclaimed the conquest and rebuilding of Cheshbon.	כא:כז	"המושלים"
This refers to Sichon's military campaign against the previous inhabitants, whom he defeated.	כא:כח	"כי אש יצאה"
These are Moshe's own words. נִיר may mean kingdom or dominion, or alternatively something that has been cast away or destroyed.	כא:ל	"ונירים"
Israel utterly defeated Og and his people, leaving no survivor or refuge.	כא:לה	"השאיר לו"

פרשת בלק

פרק כב

Moav feared what happened to Sichon and Og, not yet what happened inside Eretz Yisrael. Ibn Ezra connects this to the prophecy in Amos describing the Emori as towering "like the height of cedars."	כב:ב	"ומואב"
This means Moav was afraid and filled with fear.	כב:ג	"ויגר"
This refers to the ten kings or elders of Midian. כלחוך השר means like an ox licking with its teeth, consuming everything in its path.	כב:ד	"אל זקני מדין"
This refers to Aram, specifically Armenia. Ibn Ezra rejects the Midrash that Bilam is Beor, explaining that Beor is his father's name.	כב:ה	"פתורה"
Bilam said he would answer them after the night because Hashem had already revealed Himself to him at night.	כב:ח	"ואשיבותי אתכם דבר"
Hashem came to Bilam only because Israel would later be punished through Baal Peor. If Bilam had cursed them, people might have attributed their downfall to his curse, so Hashem prevented him from cursing.	כב:ט	"ויבא אלקים"
Balak promised to honor Bilam through wealth and monetary reward.	כב:יז	"כי כבד אכבדך"
מלא can mean something entirely filled, or it can describe a measured fullness. Here it means a house filled with silver and gold, similar to מלא כל הארץ כבודו, where Hashem's glory fills the world.	כב:יח	"מלא ביתו"
Hashem allowed Bilam to go because a person is led in the direction he chooses, similar to the episode of the spies. We know Hashem did not truly want him to go because Hashem became angry when he went.	כב:יט	"בזה"
Bilam himself ordered the donkey to be saddled, even if someone else physically prepared it for him.	כב:כ	"ויחבש"
שטן means an adversary or one who obstructs. In Iyov it refers to a malach; Rav Saadia explains it as a person, but either way it means opposition.	כב:כב	"לשטן לו"
Chazal say the mouth of the donkey was created at twilight. Ibn Ezra explains that "creation" here does not mean creation from nothing, but that Hashem brought this reality into existence. He rejects the need to explain it as a prophetic phenomenon; Hashem can perform miracles directly. Bilam only received prophecy for the honor of Israel, but in essence he was a sorcerer, not a true prophet. His "curse" worked by identifying moments of vulnerability in a person's mazal rather than truly controlling reality. Bilam's limited power shows he was a partial force, not connected to Hashem as the whole source of reality.	כב:כח	"ויפתח"
This refers to the time since Bilam had been riding the donkey, not since birth. הסכן	כב:ל	"מעודך"

הסכנתי means he was accustomed to using this animal.

Hashem exposed Bilam's eyes or first afflicted him and then allowed him to see the angel.

כב:לא "ויגל ה'"

This means Bilam's path had turned aside or deviated improperly.

כב:לב "כי ירט"

After the donkey spoke, it died. The angel explains that Bilam deserved death once he saw the malach, but the donkey's turning saved him.

כב:לג "ותראני האתון"

Bilam saw only part of the nation, about one quarter — one side of the camp containing three tribes.

כב:מא "במות בעל"

פרק כג

יקרה comes from the root of encountering or calling. שפי may mean alone, but Ibn Ezra explains it as a high place.

כג:א "יקרה"

Bilam spoke in mashalim, prophetic poetic sayings, which became blessings instead of curses.

כג:ז "וישא משלו"

This refers to viewing Israel from high places, like שפי. Alternatively, it means Israel is not governed by mazal and celestial forces. They are עם לבדד ישכון, a nation set apart and connected to Torah, not absorbed among other nations.

כג:ט "כי מראש צרים"

Even one quarter of Israel is too numerous to count. Bilam recognizes their separateness and special hashgachah, and he wishes to die with that kind of providential closeness.

כג:י "מי מנה"

Bilam explains to Balak that Hashem is not human and will not change His word; therefore Bilam cannot curse Israel even if Balak asks again.

כג:יט "לא איש קל"

Bilam realized Hashem would not harm Israel because there was no sin present. This led Bilam to advise Balak to send Moabite women to seduce Israel and create sin.

כג:כא "לא הביט אוני"

Hashem's power was shown through the miracles of Yetziat Mitzrayim. תועפות means strength.

כג:כב "קל מוציאם ממצרים"

Israel will defeat the kings of Canaan. ודם חללים ישתה may also refer to the war against Midian, where Israel succeeded without losing anyone, or to Moshe's final victory before his death.

כג:כד "הן עם כלביא יקום"

Bilam no longer approaches through sorcery as earlier, but through רוח אלקים, recognizing that efforts against Israel are futile.

כג:כח "ראש הפעור"

פרק כד

In context this means open-eyed, able to see in a dream or prophetic vision. The view that Bilam had one eye is derash.

כד:ג "שתום העין"

This refers to aloe or fragrant vegetation.

כד:ו "כאהלים"

This refers to Shaul defeating Agag, the first king after the period of the Shoftim.

כד:ז "וירם מאגג"

This introduces the advice involving the daughters of Midian. However, אחרית הימים refers not to the immediate episode but to events much later. איעצך can mean "I will tell you what will happen to this nation."

כד:יד "לכה איעצך"

This prophecy refers to the future, specifically David HaMelech. Some say it refers to Mashiach, but Ibn Ezra says that is not the pshat, though he agrees Mashiach is a true future event supported by Daniel and by the Torah's promise of future teshuvah.

כד:יז "אראנו ולא עתה"

This refers to dominion from Yaakov, specifically David's rule over Edom.

כד:יט "וירד מיעקב"

This prophecy concerns Amalek, the first nation to attack Israel. ואחריתו עדי אבד refers to Amalek's eventual destruction in the days of Shaul. Ibn Ezra rejects the idea that ראש גוים means Amalek was the greatest or strongest nation.

כד:כ "וירא את עמלק"

This prophecy relates to the Kittim and perhaps to the story of Ashur.

כד:כג "וישא משלו ויאמר"

This refers specifically to Yavan.

כד:כד "וצים מיד כתיים"

פרק כה

All of this happened in Arvot Moav, and from there Yehoshua later sent the spies.	כה:א	"בשטים"
The women of Moav invited and drew the Jewish men into sin.	כה:ב	"ויקראו"
Israel became attached to the ideology and worship of Peor.	כה:ג	"ויצמד ישראל"
The punishment was to be carried out publicly.	כה:ד	"והוקע אותם"
The woman was brought near to his family either for immorality or as an act of arrogance. Meanwhile the people were crying and praying to Hashem.	כה:ו	"ויקרב אל אחיו"
Ibn Ezra says there must have been a witness present to establish what was happening.	כה:ז	"וירא פנחס"

פרשת פנחס

פרק כה

Pinchas acted with the same zeal that Hashem demonstrates against idolatry. Had he not avenged Hashem's honor, the plague would have destroyed the Jewish people.	כה:י	"בקנאו את קנאתי"
שלוש refers to Hashem's covenant of peace. Since the people were upset that a prince had been killed, Pinchas was rewarded with the covenant of the priesthood, meaning that he and his descendants would become Kohanim Gedolim. Ibn Ezra also notes that Elazar may have had other sons, yet Pinchas was specifically chosen for this distinction.	כה:יב	"הנני נותן לו את בריתי שלום"
The covenant serves as an enduring sign. The simple reading implies that Pinchas eventually died and is therefore not Eliyahu, although he may have lived an exceptionally long life. His zeal for Hashem expressed his love of Hashem and brought salvation to Israel. Midrashically, just as Pinchas atoned for Israel, his descendants would continue to bring atonement as Kohanim.	כה:יג	"אחרי"
Tzur was one of the kings of Midian. Ibn Ezra also notes that the five kings of Midian were the heads of five ancestral families.	כה:טו	"צור"
צוררים means they harass or oppress you. נכליהם refers to their deceitful schemes and evil intentions.	כה:יח	"כי צוררים הם לכם"

פרק כו

After the plague, Hashem spoke to Moshe, and Elazar received the instructions through Moshe rather than by direct prophecy. The census was taken now in preparation for dividing the Land.	כו:א	"ויהי אחרי המגפה"
Elazar now assumes Aharon's former role, serving as Moshe's spokesman and partner in leadership.	כו:ג	"וידבר משה ואלעזר הכהן"
This supports Ibn Ezra's earlier view that Korach died together with the 250 incense offerers rather than with Datan and Aviram.	כו:י	"ואת קרח"
The descendants of Korach survived, as evidenced later by Shmuel and the family of Korach. Ibn Ezra notes that Datan and Aviram were more wicked than the rest of Korach's followers.	כו:יא	"ובני קרח לא מתו"
Here Menashe is listed before Ephraim, whereas at Har Sinai Ephraim preceded Menashe. Ibn Ezra explains that at this point Menashe had become the larger tribe.	כו:כב	"הימיני"
The Land was first divided into twelve equal tribal portions. Afterwards, each tribe distributed its allotted territory among its individual families.	כו:כד	"יחלוק הארץ"
The lottery determined each tribe's portion, and then the families divided that tribal inheritance internally.	כו:נו	"על פי הגורל"
The census of the Leviim shows that they increased by only about seven hundred people. Although they were not included in the decree of the wilderness generation, their relatively small growth demonstrates Hashem's providence.	כו:סב	"ויהיו פקודיהם"

פרק כז

Tzelofchad had no sons. מת כי בחטאו may imply, according to some, that his sin resulted in his having no sons. Ibn Ezra considers this interpretation plausible.	כזג: "והוא לא היה"
The inheritance rights of a wife are based on Chazal rather than an explicit verse. Ibn Ezra connects the laws of inheritance to the approaching death of Moshe, who wished to know who would inherit his position of leadership.	כזיא: "ולשאריו הקרוב אליו"
Hashem knows the spirit and character of every individual and therefore alone knows who is fit to lead Klal Yisrael.	כזטז: "אל אלהי הרוחות"
The future leader must personally lead Israel into battle rather than relying on an appointed representative.	כזיז: "אשר יצא לפניהם"
רוח refers to an inner strength or unique spiritual capacity. The act of semichah publicly demonstrated to all of Israel that Yehoshua was Moshe's appointed successor.	כזיח: "אשר רוח בו"
Moshe was to bestow honor upon Yehoshua so that the nation would respect, trust, and follow him as their leader.	כזכ: "ונתת מהודך עליו"
The inquiries were made through Elazar using the Urim VeTumim. Ibn Ezra prefers the explanation that Elazar himself functioned through the Urim VeTumim. כל העדה refers specifically to the nation's leaders. Ibn Ezra connects this section to the laws of the korbanos because Israel was now about to enter Eretz Yisrael, where these offerings would become obligatory, while Moshe himself would not enter. The Tamid is presented first either because it is the primary korban or because it had only previously been offered at Har Sinai.	כזכא: "על פיו ישאלו"

פרק כח

לחמי refers to food suitable for eating. לאשי describes that which is burned upon the fire. לחמי refers to the sacrificial meat burned as a pleasing offering before Hashem. במועדו means that each offering must be brought only at its designated time—not earlier or later.	כחב: "לחמי"
Ibn Ezra discusses why the verse says הכבש. Some explain it as abbreviated language, while he understands the definite article to refer specifically to "the one lamb."	כחד: "את הכבש האחד"
Ibn Ezra maintains that this Tamid service was performed only at Har Sinai and not continuously throughout the wilderness journey.	כחו: "העשויה בהר סיני"
Although שבת is grammatically feminine, the verse uses the masculine form because it refers to the day of Shabbos. על עולת התמיד means that the Shabbos offering is brought after the daily Tamid offering.	כחי: "כשבתו"
Some explain that this refers specifically to Rosh Chodesh Nissan, understanding חודש as the beginning of the new cycle of months.	כחיא: "ובראשי חדשיכם"
The goat offering is designated specifically לה', similar to the Yom Kippur service. Ibn Ezra remarks that there is a deeper hidden meaning (סוד) behind this expression.	כחטו: "ושעיר עזים אחד לחטאת ליהוה"

פרק כט

This verse refers specifically to the mitzvah of sounding a teruah, not to the sacrificial service. Unlike the other festivals, the Torah emphasizes the shofar itself here rather than the korbanos, showing that the essence of the day is the Teruah.	כטא: "יום תרועה"
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פרשת מטות-מסעי

פרק ל

Ibn Ezra explains that this section was stated after the war with Midian. The laws of vows are placed here to emphasize keeping one's word, especially after the commitments made	לב: "ראשי המטות"
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before the war. The address to the tribal leaders highlights their responsibility in matters of vows and promises.

A vow made לה' means that one invokes Hashem's Name when making the commitment.	לג:	"לה'"
This includes afflicting oneself, such as through fasting or similar forms of self-denial.	לד:	"לענות נפשי"
The husband has authority to annul his wife's vows because she is under his legal authority, and he bears responsibility in this area.	לט:	"אשה הפרה"

פרק לא

החלצו means to prepare and arm yourselves for war. נקמת ישראל and נקמת ה' are identical, since defending Israel is defending Hashem's honor.	לאג:	"החלצו"
The קדוש refers to the Aron that accompanied the army.	לאו:	"כלי הקודש"
This refers specifically to the adult males, not young children.	לאז:	"ויהרגו כל זכר"
Tzur was one of the kings of Midian. Bilam had come there to collect his payment after the Jewish defeat in the plague of Baal Peor.	לאח:	"צור"
The captives are specifically mentioned because their capture demonstrated the honor and victory granted by Hashem.	לאט:	"ותאם ושביהם"
Elazar speaks here because he was especially associated with the laws of the Parah Adumah and purification.	לאכא:	"ויאמר אלעזר הכהן"
Ibn Ezra understands this as referring to the waters prepared from the ashes of the Parah Adumah. Chazal explain that it refers to immersion in a mikveh, and Ibn Ezra accepts that Chazal's interpretation is superior.	לאכג:	"אך במי נדה"

פרק לב

Bnei Gad are mentioned first because they initiated the request to settle on the eastern side of the Jordan.	לבב:	"ויבאו בני גד"
They first mention building cities for their children and only afterwards enclosures for their livestock, demonstrating the proper order of priorities.	לבטז:	"וערים"
ה' means that Hashem's Presence, through the Aron, accompanies Israel in battle. The expression is always one of praise.	לבכא:	"עד הורישו"
Moshe gives Bnei Gad and Bnei Reuven the choice to fulfill their commitment voluntarily. If they refuse, they will lose their inheritance. Alternatively, the verse contrasts settling in Ever HaYarden with inheriting Eretz Yisrael itself.	לבלב:	"נחנו נעבור"
נתנו has the meaning of "we gave." Menashe is only mentioned here because only half of the tribe settled east of the Jordan.	לב:לג:	"נתנו"
Yair was actually from Yehudah through his father, while his mother was from Menashe. This demonstrates that individuals from other tribes also received portions in Ever HaYarden, unlike the later division of Eretz Yisrael itself.	לב:מא:	"יאיר בן מנשה"

פרק לג

The Jewish people remained in Arvos Moav for many months while cities were built in Ever HaYarden. Only afterward did Moshe record all of the journeys of the wilderness.	לגא:	"אלה מסעי"
ושב can refer either to the Cloud returning to its place or to the entire nation camping together as a single unit.	לגז:	"וישב"
The reflexive form means "you shall inherit for yourselves," similar to other reflexive verbs such as התאוויתם. The command to give more land to the larger tribes prepares for the later discussion of properly conquering and settling the Land.	לג:נד:	"והתנחלתם"

פרק לד

The Great Sea is the Mediterranean Sea, which serves as the western boundary of Eretz Yisrael.	לד:ו	"הים הגדול"
This means to mark or define the boundary until a specific endpoint.	לד:י	"והתאוויתם"

פרק לה

The Kohen Gadol bears communal responsibility to pray and seek atonement for Israel. Since the accidental killing occurred during his lifetime, the exile of the murderer lasts until his death.	לה:כח	"עד מות הכהן הגדול"
לה:לג	"יחניף"	יחניף refers to corruption or hidden wrongdoing. שפך means to pour out blood.
לה:לד	"לא תטמא"	The command warns against defiling the Land through bloodshed. Alternatively, it is a direct command not to contaminate the Land through murder. The reason is that Hashem dwells among the Jewish people, as emphasized by בני ישראל, not merely in the Land itself.

פרק לו

ואם does not introduce a condition but means "even when." Even when Yovel arrives, the inherited property will not return once it has permanently transferred through inheritance.	לו:ד	"ואם יהיה היובל"
אלה המצות refers to the laws of inheritance, vows, and the daughters' inheritance. והמשפטים refers to the laws of the Arei Miklat, fitting the thematic conclusion of Sefer Bamidbar and Ibn Ezra's comments at the beginning of Parshas Mattos.	לו:יג	"אלה המצות"

ספר דברים

פרשת דברים

פרק א

Moshe repeats the Torah as originally told during an 11 day period in the dessert, related to the "secret of the 12"	א:א	"אלה הדברים"
Moshe relates the mitzos and סיני experience again to expose new generation to נבואת משה	א:ה	"הואיל"
burden is to explain these laws to them, משאכם is to support them	א:יב	"טרחכם"
to force the דין onto a party that a person knows	א:יז	"תכירו"
means to dig and look into secret places	א:כב	"ויחפרו"
moshe liked it since all the Jews wanted it	א:כג	"וייטב"
that day of the מרגלים the people were young and did not really know between good and bad	א:לט	"אשר לא"
the bees would come when they came home from fighting	א:מד	"ויצא"

פרק ב

Jews had original treaty with אבימלך but it was broken when another nation took them over	ב:כג	"עד עזה"
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פרק ג

the אמות were according to a normal person	ג:יא	"באמת איש"
this is really only the 2.5 nations but they are saying it on behalf of the rest of the Jewish people.	ג:יח	"ואצו"

פרשת ואתחנן

פרק ג

Moshe begins his prayer by describing Hashem as the all-powerful God who controls heaven (the angels) and earth (people and creation). Everything is done with wisdom and power. Moshe's goal is to teach Bnei Yisrael the importance of entering Eretz Yisrael, where the mitzvos are meant to be fulfilled.	ג:כג	"ואתחנן"
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פרק ד

The purpose of learning Torah is to perform the mitzvos. The phrase למען תחיו especially warns against idolatry, since true life depends on remaining faithful to Hashem.	ד:א	"ללמד אתכם לעשות"
One may neither add to nor subtract from the mitzvos while claiming it is part of serving Hashem.	ד:ב	"לא תוספו"
Moshe emphasizes that Hashem commanded these mitzvos to be practiced in Eretz Yisrael. Observing them brings honor before the nations, because the purpose of mitzvos is to understand their wisdom and thereby strengthen one's connection to Hashem.	ד:ה	"ראה למדתי אתכם"
Israel's greatness comes from Hashem's closeness and from possessing righteous laws that are wise and understandable. Their greatness is measured by wisdom and fear of Hashem, not by population size.	ד:ז-ח	"כי מי גוי גדול"
Above all, never forget the experience of Har Sinai.	ד:ט	"רק השמר לך"

At Sinai the nation directly heard only the Aseres HaDibros. The remaining mitzvos were taught privately to Moshe, who later transmitted them to Israel in the second year and again in the fortieth year. The people never saw any physical image of Hashem.	"ואותי צוה ה'"	ד:יד
A פסל is something carved or cut. People made idols in order to connect with celestial forces, and the Torah forbids this entirely.	"פסל"	ד:טז
The heavenly bodies and constellations govern various parts of creation, but they remain subordinate to Hashem.	"אשר חלק ה'"	ד:יט
The verse refers only to Hashem, not to idols. Ibn Ezra explains each phrase: אותות are Moshe's miracles, מופתים the Ten Plagues, מלחמה the death of the firstborn, שפטים the destruction of Egypt's gods, חוקה the public redemption, and גדולים במוראים Krias Yam Suf and Pharaoh's downfall.	"או הנסה אלוקים"	ד:לד
All these miracles were performed so Israel would recognize that Hashem alone is God. אין עוד teaches that Hashem transcends all human understanding and controls all of nature.	"הראת"	ד:לה
After discussing Hashem's love for the Avos, the Torah focuses specifically on Yaakov, whose descendants became the complete Jewish nation worthy of receiving the Torah.	"ויבחר בזרעו"	ד:לז
"Heaven and earth" refers to angels and mankind. Some explain it refers to rain, but Ibn Ezra rejects this. The verse teaches intellectual recognition that Hashem alone rules both the heavenly and earthly realms.	"וידעת היום"	ד:לט
Unlike the previous verse, which is based on historical experience, this verse emphasizes arriving at belief through understanding and reflection (והשבות אל לבבך). Hashem rules over both angels above and creation below.	"כי ה' הוא האלוקים"	ד:לט-מ
The purpose of mitzvos is not merely performance but understanding. Performing them leads to deeper comprehension of Hashem.	"בכל לבבכם"	ד:מ
This refers to Ever HaYarden, which is considered part of Israel, though not the primary inheritance. It connects to Tehillim's description of Hashem defeating Sichon and Og.	"כיום הזה"	ד:מח

פרק ה

At Har Sinai Hashem communicated directly with Israel, without any intermediary.	"פנים בפנים"	ה:ד
After Sinai, Moshe became the permanent intermediary who transmitted Hashem's Torah to the nation.	"אנכי עומד בין ה' וביניכם"	ה:ה
Ibn Ezra discusses the wording of the commandments, comparing שקר and שוא, and relates this to זכור ושמור and the original revelation at Sinai.	"אנכי"	ה:ה
The promise includes both long life and goodness. Some explain this alludes to Olam HaBa. Ibn Ezra also argues that לא תחמוד addresses inner desire, proving that mitzvos are intended to refine the heart, not only external actions.	"למען יאריך ימך"	ה:טז
כבודו refers to the Shechinah revealed in the fire, while גדלו refers to the thunder, lightning, shofar, and revelation of the Aseres HaDibros.	"את כבודו"	ה:כא
The plural form אלוקים contrasts Hashem with the heavenly hosts, which possess no independent life apart from Him.	"קול אלוקים חיים"	ה:כג
The phrase is expressed in the past tense.	"היטיבו"	ה:כח
Although free will exists, all human ability ultimately comes from Hashem. Ibn Ezra discusses the relationship between Divine providence, mazal, and human choice.	"מי יתן"	ה:כו
Moshe remained with Hashem to receive the rest of the Torah. According to Ibn Ezra, Moshe taught much of it during the eleven days after leaving Sinai and later repeated it in the fortieth year.	"ואתה פה עמוד עמדי"	ה:כח

פרק ו

The mitzvos are intended to produce fear of Hashem and proper faith, leading ultimately to eternal reward.	"וזאת המצוה"	ו:א
This is the mitzvah of Krias Shema. The repetition of Hashem's Name reflects its dual	"שמע"	ו:ד

function as both a proper Name and a descriptive title.

Once one recognizes Hashem's absolute unity, love naturally follows. בכל לבבך refers to intellect, בכל נפשך to one's inner spirit and desires, and בכל מאדך means loving Hashem to the fullest extent possible.

Ibn Ezra rejects the view that this refers only to the Aseres HaDibros, since the continuation clearly discusses mezuzah and the broader Torah.

Torah should be sharp like an arrow. The purpose of learning is to know Hashem and develop love for Him. ודברת בם requires both verbal expression and inner understanding.

Fear of Hashem corresponds to refraining from prohibitions, while serving Him corresponds to fulfilling positive mitzvos. If one swears, it must only be in Hashem's Name.

One should not test Hashem as occurred at Massah. Instead, simply observe the mitzvos and trust Hashem's promises.

The mitzvos testify to the unique relationship between Israel and Hashem.

Parents should explain that Hashem redeemed us from Egypt, obligating us in gratitude and obedience, since the mitzvos are the source of life.

Some explain this refers to future reward in Olam HaBa; others say the mitzvos themselves are our righteousness. Ibn Ezra explains that the nations will recognize Israel's righteousness through faithful observance.

פרק ז

Hashem alone possesses both absolute power and perfect faithfulness.

Hashem punishes His enemies in this world and does not indefinitely postpone justice. Those who love Him endure, while His enemies are destroyed.

פרשת עקב

פרק ז

עקב refers to the reward that comes at the end. Ibn Ezra connects this to the previous parashah: there it discusses Hashem keeping the covenant with Avraham, while here it refers to the covenant of love that Hashem shows those who obey Him.

If one belongs to those whom Hashem loves, Hashem will bless him with children, crops, and livestock. בטן refers to the womb, and עשתרות refers to flocks.

This is a command to completely destroy the nations of Canaan without mercy, because their idolatry would become a spiritual stumbling block.

הצרעה refers to a plague or illness similar to tzara'as that Hashem would send against the nations.

Do not fear the nations; fear only Hashem, who is the great and awesome God.

פרק ח

Observing the mitzvos brings life. Remembering Hashem's guidance in the wilderness inspires continued observance of His commandments.

Israel suffered hunger before receiving the manna. Alternatively, the manna itself trained them to depend only on what Hashem provided. מוצא פי ה' teaches that sustenance comes from Hashem's decree and inner Divine force, not from bread itself.

Their clothing did not wear out either through a miracle, because they possessed extra clothing, or because they did not sweat while eating the manna. Their feet likewise did not swell because of Divine protection or because they traveled slowly.

ח:ה	"וידעת עם לבבך"	refers to intellectual understanding. Hashem's discipline demonstrated His love and prepared Israel to receive reward by entering Eretz Yisrael.
ח:ט	"במסכנות"	means even in poverty or lowliness.
ח:יד	"ורם לבבך"	Pride causes a person to forget Hashem and forget his humble origins as a slave whom Hashem redeemed.
ח:יח	"וזכרת"	If one thinks "כחי ועוצם ידי," he must remember that Hashem is the One who grants all strength and success.
ח:יט	"עקב"	again means "at the end," referring either to reward or punishment depending upon one's actions.

פרק ט

ט:א	"אתה עובר היום"	means "at this time," not literally today.
ט:יא	"מקץ"	may mean either the beginning or the end. Moshe received the Luchos on the fortieth day.
ט:יט	"גם בפעם ההיא"	indicates that Moshe had already prayed for Israel previously at Yam Suf and Marah, and now again after the Golden Calf.
ט:כב	"ותבערה"	Taveirah was the name of a location and occurred long before, explaining why it is omitted from Parshas Massei.
ט:כג	"ולא האמנתם"	Israel failed both in internal faith (לב) and in practical obedience (מעשה).
ט:כט	"עמך ונחלתך"	refers to Israel's inheritance through the Avos, while עמך emphasizes Hashem's unique relationship with the nation demonstrated through His mighty acts.

פרק י

י:א	"בעת ההיא"	Ibn Ezra discusses whether Moshe first built a temporary Aron or whether this refers directly to Betzalel's Aron. He also suggests, according to peshat, that the chronology may total eighty rather than one hundred twenty days.
י:ו	"ובני ישראל נסעו מבארות"	Moshe's prayers delayed Aharon's death until the fortieth year. During this period Levi assumed its unique leadership role because of its conduct after the Golden Calf.
י:ז	"מן שם נסעו הגדגדה"	Elazar's appointment reflects Levi's earlier selection at the time of the Golden Calf to carry the Aron and serve Hashem.
י:ט	"ה' הוא נחלתו"	Hashem Himself is the inheritance of Levi—the privilege of serving Him and learning His ways.
י:טז	"ומלתם את ערלת לבבכם"	Circumcising the heart means removing coarse desires and purifying one's inner thoughts so as to recognize truth.
י:יז	"אֱלֹהֵי הָאֱלֹהִים"	Hashem rules over all other powers, including the angels.
י:יח	"עושה משפט"	Despite His greatness, Hashem personally defends the orphan, widow, and convert; therefore Israel must likewise love the convert.
י:כ	"את ה' אֱלֹהֶיךָ תירא"	Fear of Hashem corresponds to avoiding prohibitions, serving Him corresponds to positive mitzvos, cleaving to Him is through the heart, and swearing is with the mouth.
י:כא	"הוא תהלתך"	A person's true glory is found in Hashem, who performed miracles before all the nations.

פרק יא

יא:א	"ואהבת"	After recognizing all the kindnesses Hashem has done, one should love Him throughout life.
יא:ב	"כי לא את בניכם"	The generation that witnessed the miracles must preserve faith for future generations who did not see them.
יא:י	"כי הארץ"	Eretz Yisrael depends directly upon Hashem's providence throughout the year, requiring greater commitment to mitzvah observance than Egypt.

יורה refers to the beneficial early rains at the beginning of the agricultural year.	"יורה"	יא:ב
Tefillin serve as a deep remembrance, constantly impressing Torah upon one's heart.	"לטוטפת"	יא:יח
Loving Hashem is an inner quality; following His ways means not deviating from them; cleaving to Him is the ultimate spiritual goal with profound physical and spiritual significance.	"לאהבה"	יא:כב

פרשת ראה

פרק יא

אשר means "if." Blessing increases goodness while curse diminishes it.	"את הברכה אשר תשמעו"	יא:כז
The blessings and curses were pronounced verbally, similar to other public declarations in the Torah.	"ונתתה את הברכה"	יא:כט
This refers to Eretz Yisrael west of the Jordan. גלגל may refer to another location with the same name or another site entirely.	"בעבר הירדן"	יא:ל
Continued observance of mitzvos ensures permanent possession of the Land.	"כי אתם עובדים"	יא:לא

פרק יב

One must completely erase the names and remembrance of idolatry.	"ואבדתם את שמם"	יב:ג
This refers to seeking the place of the Aron, where the Shechinah dwells.	"לשכנו תדרשו"	יב:ה
Before entering the Land, sacrificial practices varied. Once in Eretz Yisrael, all korbanos became centralized and uniform.	"לא תעשון"	יב:ח
מנוחה means security from enemies, while נחלה means permanent settlement in the Land.	"אל המנוחה"	יב:ט
Kashrus benefits a person's soul and helps preserve spiritual purity for future generations.	"למען ייטב לך"	יב:כג

פרק יג

A prophet arises only among Israel. Ibn Ezra discusses various understandings of a false prophet and explains that an אות need not be miraculous—it may simply serve as a sign.	"כי יקום בקרבך נביא"	יג:ב
The false prophet serves as a Divine test to reveal the righteousness of Israel.	"כי מנסה"	יג:ד
Following Hashem means imitating His ways to the best of one's ability. Fear, obedience, service, and cleaving each correspond to different dimensions of religious life.	"אחרי ה' אלהיכם תלכו"	יג:ה
סרה means deviation from Hashem's path.	"כי דבר סרה"	יג:ו
The Torah highlights a maternal sibling because of the natural emotional bond, yet one must resist even such close persuasion toward idolatry.	"כי יסיתך אחיך"	יג:ז
One must neither desire him in the heart nor obey him in action.	"לא תאבה לו"	יג:י
The city of idolatry must be burned completely as an act honoring Hashem.	"כליל"	יג:יז

פרק יד

Excessive mourning is inappropriate because Israel are Hashem's children. Just as a child trusts his father, so one should trust that everything Hashem does is ultimately for good.	"לא תתגודדו"	יד:א
Israel's holiness separates them from the Canaanites, both intellectually and physically, including through the laws of forbidden foods.	"כי עם קדוש אתה"	יד:ב
Ibn Ezra notes the symbolic importance of the number ten, connecting the first, middle, and last numbers with spiritual significance.	"עשר תעשר"	יד:כב
Bringing Maaser Sheni to Yerushalayim teaches Torah, accustoms one to serving Hashem, and exposes one to the holiness of the Mikdash.	"למען תלמד"	יד:כג

פרק טו

Shemitas Kesafim honors Hashem by imitating His generosity.	טו:ב	"שמוט כל נושה"
Collecting debts from a non-Jew is permitted but not obligatory.	טו:ג	"את הנכרי תגוש"
Living according to Hashem's wisdom brings leadership and prosperity. The mitzvah of charity applies when poverty exists among Israel.	טו:ו	"ומשלת"
בגלל means "because." Blessing comes when one contributes to the welfare of the community.	טו:י	"בגלל"
The Torah prioritizes helping one's closest relatives, then the broader community, then others.	טו:יא	"כי לא יחדל אביו"
This means to bestow generously, even honorably, upon the freed servant.	טו:יד	"העניק תעניק"
An eved serves at most three years before release.	טו:יז	"לא יקשה בעיניך"

פרק טז

Beis Din determines whether the month is truly Aviv. Biblical months are numbered rather than named; the later names originated in Babylonia.	טז:א	"את חודש האביב"
Chametz may not be eaten together with the Korban Pesach. Matzah reminds Israel annually of the slavery in Egypt.	טז:ג	"לא תאכל עליו חמץ"
ובשלת here means roasting, following the interpretation of Chazal.	טז:ז	"ובשלת"
The Torah discusses the three pilgrimage festivals requiring Aliyah Laregel, excluding Rosh Hashanah and Yom Kippur.	טז:ח	"ששת ימים"
This refers either to communal offerings or to each individual's obligation to bring Chagigah offerings according to his means. The command of שמח אף especially emphasizes rejoicing on Sukkos.	טז:טז	"תחוג"

פרשת שופטים

פרק טז

Although each mitzvah stands independently, Ibn Ezra looks for thematic connections between adjacent sections. Judges are mentioned after Aliyah Laregel because people travel three times a year to the Beis Hamikdash, where the Kohanim teach halachah. Nevertheless, every city must also have its own judges. שוטרים are the officials who enforce the rulings of the judges.	טז:יח	"שופטים"
The repetition may instruct litigants to pursue justice consistently, whether the ruling benefits or harms them, or it may simply strengthen the command. למען תחיה teaches that honest justice is necessary for society to survive in the Land. The judges must also be especially vigilant about idolatry, which explains the following prohibition against planting an Asherah.	טז:כ	"צדק צדק"
The prohibition concerns establishing a monument for idolatrous purposes. A monument that is not connected to avodah zarah is not inherently prohibited, as demonstrated by Yaakov Avinu.	טז:כא	"לא תקים לך מצבה"

פרק יז

After discussing the publicly visible Asherah, the Torah turns to the private idolatry of an individual. Such avodah zarah is a violation of the covenant with Hashem.	יז:ב	"כי ימצא בקרבך"
Rav Saadia Gaon explains that this concerns the judges accepting testimony. The Written Torah does not explicitly spell out all the qualifications and disqualifications of witnesses, such as relatives or women, and therefore these details depend upon the received tradition of Chazal. Ibn Ezra also cites alternative explanations of how multiple witnesses may	יז:ו	"על פי שנים עדים"

function, but ultimately follows the accepted mesorah.

This refers to a judge who does not know the halachah. יפלא means that the matter is hidden from him. דם לדם concerns capital cases, דיין לדין monetary disputes, and נגע לנגע can include bodily injury and damages. Difficult cases are brought to the central authority at the Beis Hamikdash.

The phrase specifies Kohanim from the tribe of Levi, distinguishing them from earlier priestly figures such as the firstborns. Ibn Ezra identifies השופט with the king, who is also connected to the Torah through the Mishneh Torah. The judge may refer to the central authority in Yerushalayim or wherever that authority is situated.

Appointing a king is a רשות, not an absolute obligation. The king is identified through a Navi or the Urim VeTumim, and a non-Jew cannot become king over Israel. The warning against returning to Egypt is connected particularly to obtaining horses and chariots there; earlier descents to Egypt occurred only because of necessity or danger.

The Torah warns against returning to Egypt. Ibn Ezra notes that this command may have been given orally even though it was not previously written explicitly, or it may already be alluded to in Shemos 14:13.

Too many wives will draw the king after physical desire and away from Yiras Hashem. Excessive wealth is also prohibited because the burden of accumulating it falls upon the people. Some understand this as a criticism relevant even to Shlomo HaMelech.

והיתה refers to the Torah. The king must continually read from it so that he personally develops Yiras Hashem and also properly enforces Torah law for the nation.

Without Torah and mitzvos, the king can become arrogant. He must know the laws in order to apply them. His reward for remaining humble and observant is longevity in his kingship.

פרק יח

After discussing the king as a judicial leader, the Torah turns to the Kohen, who also functions in judgment and in teaching Torah. Since the Kohanim and Leviim receive no normal territorial inheritance, they are supported through the special gifts listed by the Torah.

This refers to a form of idolatry involving passing a child through fire.

This practice involves going to a cemetery, taking a bone from a dead person, and using it to seek visions while awake or asleep. Ibn Ezra sees this as an affront to Hashem. תמים requires a person not to abandon truth in an attempt to discover the future through forbidden wisdom; instead, one should rely on the prophet Hashem provides.

This refers first to Yehoshua and then more broadly to all legitimate prophets who would arise in future generations.

A prophetic sign is not merely a vague אות; it must be tied to a defined indication and occur at the specified time.

פרק יט

The roads leading to the cities of refuge must be properly prepared, accessible, and settled so that a fleeing manslayer can reach them easily.

Expansion of Israel's borders is presented as a reward for keeping the Torah. Greater faithfulness can result in additional territory.

Moving a boundary can ultimately provoke violence and murder, which explains why the Torah places this law near the laws of bodily injury and נפש בנפש עין בעין.

פרק כ

This section contrasts with the previous demand for strict justice. Although one may not show inappropriate mercy toward a person deserving punishment, war requires

יז:ח	"כי יפלא ממך דבר"
יז:ט	"והכהנים הלויים"
יז:טו	"שום תשים"
יז:טז	"לא תוסיפון"
יז:יז	"ולא ירכה לו נשים"
יז:יח	"והיתה עמו"
יז:כ	"לבלתי רום לבבו"
יח:א	"לא יהיה לכהנים הלויים"
יח:י	"מעביר בנו"
יח:יא	"ודורש אל המתים"
יח:טו	"נביא מקרבך"
יח:כב	"אשר ידבר הנביא"
יט:ג	"תכין לך הדרך"
יט:ח-ט	"ואם ירחיב ה' אלקיך"
יט:יד	"לא תסיג גבול רעך"
כ:א	"כי תצא למלחמה"

compassion for people with major personal obligations, such as one who married, built a house, planted a vineyard, or is afraid.

means do not become emotionally weak or afraid. Ibn Ezra distinguishes additional expressions of fear and retreat, including fleeing from battle or failing to act courageously.	כג:	"אל ירך"
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means to inaugurate or begin using the house. A person deeply focused on his new home will be distracted in battle and may flee, thereby causing others to flee as well.	כד:	"חנכו"
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here refers to nisuin. The concern that someone may die "not in his time" reflects the exceptional danger of war, where death may occur outside the normal course of a person's allotted life.	כה:	"אשר ארש אשה ולא לקחה"
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Ibn Ezra discusses whether this refers to someone afraid of injuring others or someone afraid that he himself will be wounded.	כז:	"הירא"
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Offering peace before attacking may be understood as an obligation, though Ibn Ezra notes a possible reading that it is discretionary.	כח:	"דברת"
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The phrase means not to sustain these nations, even by providing them with food.	כט:	"לא תחיה"
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Ibn Ezra explains that a person's livelihood comes from the fruit tree. The tree is therefore compared to man because it sustains human life and should not be needlessly destroyed during siege.	ל:	"כי האדם עץ השדה"
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פרק כא

After discussing death during war, the Torah turns to a murder discovered within settled territory where the killer is unknown.	א:	"כי ימצא חלל"
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As explained previously, the Kohanim are from Levi. They have authority in disputes and cases of bodily affliction or injury.	ב:	"הכהנים בני לוי"
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Some explain that the nearest city must perform the Eglah Arufah because an earlier sin committed there may have indirectly led to this murder — an application of עבירה גוררת עבירה.	ג:	"שפכו"
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The elders ask Hashem for atonement. Just as Hashem redeemed Israel through kindness, they pray that He remove the consequences of this murder, bring the actual murderer to justice, and protect the innocent community from punishment.	ד:	"כפר לעמך"
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Through Eglah Arufah, the surrounding community is purified from responsibility; it does not atone for the murderer himself. Alternatively, the prayer is that the killer ultimately be discovered. Another explanation is that the process prevents further spiritual contamination of the land through the chain of עבירה גוררת עבירה.	ה:	"ואתה תבער הדם הנקי"
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פרשת כי תצא

פרק כא

After laws concerning death in Eretz Yisrael, the Torah returns to cases arising during war. Eglah Arufah itself, however, does not apply as part of battlefield deaths.	א:	"כי תצא"
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can include even a married woman. means beautiful in the soldier's eyes, and means he desires to take her as a wife.	ב:	"אשת יפת תאר"
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Some explain that bringing her into the house and changing her appearance is intended to diminish the qualities that made her physically attractive and thereby cool his desire.	ג:	"והבאתה אל תוך ביתך"
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She removes the attractive clothing she wore in captivity and mourns, reducing her external beauty and joy. Ibn Ezra connects her mourning for her parents to the intuitive mitzvah of Kibbud Av VaEm. Since she converts, she now mourns in a Jewish manner. The waiting period also prevents uncertainty regarding the paternity of a future child.	ד:	"והסירה את שמלת שביה"
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She must be released entirely and is free to go wherever she chooses.	ה:	"ושלחתה לנפשה"
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"Loved" and "hated" describe the husband's own feelings toward the wives, not Hashem's	ו:	"אהובה ושנואה"
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judgment of them.

This may refer to distribution through a will, the day of death, or the formal division of the estate through Beis Din.

כא:טז "ביום הנחילו את בניו"

סורר means turning away from the proper path, whether from Hashem's wisdom or from God-fearing parents. זולל describes excessive desire for meat or physical pleasure generally, while טובא refers to excessive drinking. Ibn Ezra portrays this as an apikores-like worldview devoted only to physical life rather than spirituality. He also connects this section to the Yefas Toar, suggesting that the mother's background can affect the child.

כא:יח "סורר ומורה"

One explanation is that the person is hanged because he cursed Hashem. According to the simpler reading, leaving a corpse hanging creates a spiritually negative effect on the surrounding place. It therefore must not remain there long. Even enemy corpses were not left hanging in Eretz Yisrael, out of honor for the Land.

כא:כג "כי קללת אלקים תלוי"

פרק כב

Even while traveling to the field or to war, a person remains obligated to care about another person's property and welfare.

כב:א "לא תראה את שור"

Ibn Ezra connects this law to warfare. Women are not meant to dress as soldiers and enter the military environment, because mixing the sexes in that setting can lead to promiscuity. The reverse situation likewise creates inappropriate intermingling.

כב:ה "לא יהיה כלי גבר"

יקרא means something encountered incidentally while traveling, fitting the previous discussion of being on the road. The mitzvah of Shiluach HaKen trains a person to remove cruelty from the heart.

כב:ו "כי יקרא"

Since one showed mercy by not taking the mother together with the young, Hashem responds with mercy, goodness, and long life.

כב:ז "ייטב לך"

Hashem shows mercy toward the weaker donkey, which cannot work at the same level as the ox. Ibn Ezra also notes the thematic sequence from mixtures in agriculture to the prohibition of shaatnez.

כב:יא "לא תחרוש בשור ובחמור"

This follows the natural order of establishing oneself: first a house and clothing, then marriage. Ibn Ezra prefers this structural explanation over other suggested connections.

כב:יג "כי יקח איש אשה"

צעקה means that she had the possibility or opportunity to cry out for help.

כב:כז "צעקה"

פרק כג

Ibn Ezra connects ממזר to the word זר, referring to someone produced through prohibited sexual relationships.

כג:ג "ממזר"

The Torah is discussing a military camp with the Aron present. Because there are no normal camp partitions and the Shechinah is especially close, the soldiers must observe a heightened standard of purity.

כג:י "כי תצא מחנה"

This means after the midpoint of the day has passed and evening begins approaching.

כג:יב "לפנות ערב"

יד means a designated place, not literally a hand. Ibn Ezra understands this law as specifically addressing a military camp, where practical sanitary arrangements are necessary because soldiers cannot simply leave the camp whenever needed.

כג:יג "ויד"

During war, slaves may flee from an enemy camp and seek refuge among Israel, perhaps because they wish to honor Hashem. This connects to the nearby prohibition of קדש/קדשה, which Ibn Ezra understands as someone who makes himself available for sexual immorality.

כג:טז "לא תסגיר עבד"

After discussing the foreign slave, the Torah turns to another law distinguishing between a Jew and a non-Jew: interest may be charged to a non-Jew but not to one's Jewish brother.

כג:כ "לא תשיך לאחיקך"

פרק כד

Even when a wife is technically permitted and upright, a man may divorce her if she no longer finds favor in his eyes because of incompatibility or differing personalities; certainly this applies when there is a serious sexual failing.	כד:א	"כי יקח איש אשה"
means a complete and permanent severance of the marital bond.	כד:ג	"כריתות"
This does not mean she became intrinsically impure. Rather, after being with another husband she is considered prohibited, like impurity, specifically with respect to returning to her first husband.	כד:ד	"הוטמאה"
This includes either a virgin or a widow; the point is that she is a new wife to him.	כד:ה	"אשה חדשה"
Acting honestly in financial matters, including proper weights and measures, is counted as righteousness for a person.	כד:יג	"תהיה צדקה"
Children are punished for the sins of their parents only when they continue in their parents' sinful ways.	כד:טז	"לא יומתו אבות"
Since Israel themselves were slaves, they must remember the vulnerable convert and ensure that justice is not distorted against him.	כד:יח	"וזכרת כי עבד היית"
When one gives to the poor, Hashem blesses him with what appears to be his own property, although ultimately everything truly belongs to Hashem.	כד:יט	"למען יברכך"

פרק כה

Ibn Ezra discusses the nature of yibum at length. He emphasizes that the episode of Ruth was not technically yibum but rather a form of redemption (גאולה). True yibum applies specifically between brothers.	כה:א	"כי יהיה ריב"
Grabbing a man's private area is both deeply humiliating and dangerously harmful, which explains the severity of the Torah's response.	כה:יא	"כי ינצו"
According to the accepted halachah this means monetary payment, though the literal wording might sound like corporal punishment.	כה:יב	"וקצותה את כפה"
means complete, with nothing missing. Honest weights bring long life because economic honesty allows society itself to endure and function properly.	כה:טו	"שלימה"
The prohibition applies to every dishonest measure or stone individually. Hashem condemns injustice whether performed secretly or openly, in thought or in action.	כה:טז	"כל עושה אלה"
means Amalek happened upon Israel unexpectedly. They attacked the weak and vulnerable people at the rear of the nation.	כה:יז	"אשר קרך"
The command to destroy Amalek applies once Israel has settled securely in the Land. Their memory must be erased so that nothing remains identified with them. The Torah provides the general command, while Shmuel later provides its detailed application. לא reinforces the preceding command of זכור, strengthening the obligation never to forget.	כה:יט	"בהניח ה' אלקיך"

פרשת כי תבוא

פרק כו

Since the previous section discussed Amalek, whose destruction occurs only after Israel has conquered and settled the Land, the Torah now shifts to mitzvot that begin earlier, immediately upon entering Eretz Yisrael.	כו:א	"והיה"
The basket is required when one is close enough to the Beis Hamikdash to carry the produce that way. If coming from farther away, one would first transport the produce by wagons or other means.	כו:ב	"בטנא"
refers to the period in which there is a Kohen Gadol. הגדתי may mean that the declaration is intended to be told over to one's children, or it may be a form of	כו:ג	"בימים ההם"

acknowledgment and thanksgiving that one has fulfilled the promise connected to entering the Land.

כז:ה "וענית" may mean that the Kohen asks what the person is bringing and he answers, or that the person calls out the declaration aloud. **אבי** ארמי is understood here as referring to Yaakov Avinu, the Aramean who was wandering or lost.

כז:ז "וירעו אותנו" describes the Egyptians impoverishing Israel. **עמלנו** refers to the exhausting labor of constructing buildings, while **להצנו** means they were pressured and rushed in their work.

כז:יג "בערתי הקדש" refers to maaser. **לא עברתי** means that one did not intentionally violate its laws, while **לא שכחתי** means that one did not violate them accidentally through forgetfulness.

כז:יד "לא אכלתי באוני" may mean that the maaser was not used for something impure or for the needs of a corpse. Some explain it as referring to idolatrous usage, comparable to **זבחי מתים**. Just as Israel has carefully observed these laws, they ask Hashem to watch over and bless them in **האדמה**, Eretz Yisrael.

כז:טז "היום הזה" Moshe emphasizes **היום הזה** to tell Israel that these mitzvot must be internalized now and then carried out specifically in the Land.

כז:יז "האמרת" may mean that Israel has exalted or declared the greatness of Hashem. Alternatively, R' Yehudah HaLevi explains it as a reciprocal relationship: Israel has acted so as to make Hashem their God, and Hashem reciprocally declares Israel His special people.

פרק כז

כז:א "ויצו משה" Moshe commands Israel to guard the mitzvah of writing the Torah. This is presented as the first mitzvah upon entering the Land. Some understand the command as writing the entire Torah, while others understand it as writing the Taryag Mitzvos.

כז:ב "למען" Once Israel begins performing the mitzvot, Hashem will assist them in continuing. The first act upon entering the Land is to build the mizbeach and express gratitude to Hashem for bringing them into Eretz Yisrael.

כז:ח "באר היטב" The Torah written on the stones must be written clearly and intelligibly.

כז:ט "הסכת ושמע" Israel must listen now so that they will perform the mitzvot properly in the future.

כז:— "הברכות והקלות" The tribes standing for the blessings were primarily the sons of Rachel and Leah, the principal wives, while those assigned to the curses were primarily the descendants of the maidservants. To balance the groups, Reuven and Zevulun from Leah were placed with the latter group.

כז:טו "וענו" The eleven curses concern sins committed **בסתר**, privately.

כז:כו "אשר לא יקים" Some understand this as referring to one who fails to uphold the entire Torah; others restrict it specifically to the commandments included in these curses.

פרק כח

כח:א "עליון על כל גויי הארץ" This is a general blessing: if Israel observes the Torah, Hashem will elevate them above every other nation.

כח:ו "בצאתך" Hashem's blessing accompanies a person when traveling for Yom Tov, business, or war. Alternatively, the phrase means that every day and in every activity, Hashem will grant success.

כח:ז "ובשבעה" The number seven need not be literal; it can express total dispersion, connected symbolically to the seven days of the week and the seven celestial bodies.

כח:ט "עם קדוש" Israel becomes a holy nation through fulfillment of the mitzvot.

כח:יג "כי תשמע" **לשמור** refers first to internal listening — intent and understanding in the heart. **ולעשות** then refers to preserving and practically performing the mitzvot. The essential warning is not to follow idolatry, which represents denial of Hashem and is the opposite

of remembering Him.		
Destruction and strong winds will cause enormous quantities of dust and earth to fill the air.	כח:כד	"אבק ועפר"
Israel may come to imitate the idolatrous customs of their captors, even though those gods have no real power. Their degraded condition itself will become a public symbol that Israel has failed spiritually.	כח:לו	"ועבדת שם"
The punishments will function as a sign demonstrating that Israel rebelled against Hashem and therefore lost its former status.	כח:מו	"לאות"
כל means everything a person desires or needs. Israel will be punished despite having enjoyed abundance of all their needs.	כח:מז	"מרב כל"
The verse does not mean that Hashem experiences human emotion. Hashem is not affected or changed by events in the world; He transcends such emotional reactions. The language is therefore figurative.	כח:סג	"כאשר שש"
Israel will attempt to sell themselves as slaves, but no one will even be willing to purchase them.	כח:סח	"והתמכרתם"
This introduces the covenant made in Arvos Moav. Moshe now gathers Israel to establish this bris, leading directly into אתם נצבים היום. This generation had witnessed the miracles of Egypt and the manna, while the younger generation had themselves witnessed Hashem's victories over Sichon and Og.	כח:סט	"ויקרא משה"

פרק כט

Despite repeatedly testing Hashem, Israel failed to internalize all that He had done for them. נתן emphasizes that Hashem is ultimately the source of man's intellectual ability and capacity to internalize understanding.	כט:ג	"לב לדעת"
תשכיל means that you will succeed.	כט:ח	"למען תשכילו"

פרשת נצבים

פרק כט

ראשיכם means that Israel stood around the Aron, the place of the Divine Presence. refers first to the tribal leaders, followed by the rest of the nation in hierarchical order.	כט:ט	"אתם נצבים לפני ה' אלקיכם"
The covenant includes not only those physically present but also their future descendants.	כט:יג	"לא אתכם לבדכם"
This refers to future generations. Ibn Ezra does not understand it as referring to disembodied souls literally present at that moment.	כט:יד	"ואת אשר איננו"
Some members of the older generation had personally witnessed Egypt and its idolatry. Everyone had also encountered the idolatrous cultures of Edom, Ammon, Moav, and Midian during the journey.	כט:טז	"כי אתם ידעתם"
refers back to והתברך בלבבו. וזאת describes a person who hears the curses yet reassures himself internally that he will nevertheless remain safe. Ibn Ezra cites R' Yehudah HaLevi and other interpretations of ספות הרוה as "adding": the individual sinner imagines that he will be added to the righteous majority and therefore escape individual judgment. Hashem rejects this completely — לא יאבה ה' סלוח לו — meaning He will not grant him even a period of respite in which to repent, but will punish him directly.	כט:יח	"את האלה הזאת"
The language describes Divine anger. If the sinner is an individual, he himself will perish; if an entire family sins, כל האלה applies to the family; and if a whole tribe sins, Hashem will separate that tribe for punishment from the rest of Israel.	כט:יט	"ועשן אף"
Some understand this description as a prophetic declaration of what will happen, while others understand it in the form of a prayer or prediction.	כט:כב	"גפרית"
A later generation will ask the earlier generation why this destruction occurred, and the	כט:כד	"ואמרו"

answer will be that Israel sinned and violated the covenant.

Hidden acts of idolatry are punished by Hashem, whereas openly committed sins are the responsibility of Beis Din. Ibn Ezra rejects an alternative explanation that the verse merely means to do only what the Torah explicitly commands. The surrounding verses also begin the transition toward consolation: even in exile, if Israel repents, Hashem will restore them. Some interpret ישוב first as granting rest or respite and only afterward bringing them back through His mercy.

כט:כח "הנסתרות"

פרק ל

Hashem's "circumcising the heart" means that He grants a person the ability and free choice necessary to change. The metaphor of milah does not refer to physical skin but to removing entrenched tendencies and transforming one's nature.

ל:ו "ומל ה' אלקיך"

All the mitzvos are contained in Torah Shebichtav, while their explanation comes through the received tradition. The emphasis on בכל לבבך reflects that the essential form of guarding the Torah begins in the heart.

ל:י "הכתובה בספר התורה הזה"

נפלא means something hidden, inaccessible, or exceedingly difficult. The Torah is saying that the mitzvah is not beyond reach in that way.

ל:יא "נפלאה"

The mitzvos are fundamentally directed toward the heart. Some mitzvos use speech in order to reinforce internal understanding, while others require physical actions that train and shape thought. Ultimately, all of them lead back to the heart.

ל:יד "כי קרוב... בפיו ובלבבך"

החיים means long life. הטוב refers to prosperity, health, and honor.

ל:טו "החיים"

Love of Hashem is the central goal. ללכת בדרכיו means not deviating from what Hashem commanded, even where one does not fully understand His reasons.

ל:טז "לאהבה"

Again, the Torah places the heart at the center. A person whose heart turns away is effectively rejecting Hashem even if his external religious practice remains intact.

ל:יז "ואם יפנה לבבך"

Heaven and earth are chosen as witnesses because of their permanence and longevity.

ל:יט "את השמים ואת הארץ"

הוא may refer to the voice or word of Hashem, or directly to Hashem Himself. Ibn Ezra does not consider such language disrespectful, because the Torah frequently describes our connection to Hashem through such formulations.

ל:כ "כי הוא חייך"

פרשת וילך

פרק לא

Moshe went personally to each tribe to tell them that he was going to die, reassure them not to fear, and direct their attention toward Hashem's salvation. This is also conceptually where Moshe's final blessing of Israel belongs, even though it appears later in the Torah.

לא:א "וילך"

This refers particularly to going out to war. Moshe tells them that even if he were not dying, he would no longer be able to lead them in battle. Alternatively, the emphasis is that they have no reason to fear: Hashem will defeat their enemies, Yehoshua will lead them, and they have already witnessed what Hashem did to Sichon and Og.

לא:ב "לצאת ולבא"

Since Moshe's prophecy guarantees that Hashem will help them, Israel has no reason to fear. Moshe gives this same encouragement to Yehoshua personally.

לא:ו "חזקו ואמצו"

The Torah was entrusted to the Kohanim, Leviim, and Ziknei Yisrael. The elders function as the Sanhedrin, while the Kohanim and Leviim serve as the teachers and decisors of Torah law.

לא:ט "ויתנה אל הכהנים בני לוי"

Hakel initiates a renewed period of Torah learning at the beginning of the year, somewhat like Shabbos establishes a recurring cycle. The ger may include resident foreigners who could eventually join Israel. Children attend so that they will ask questions, learn, and understand.

לא:יב "למען ילמדו"

ימיו means one's allotted years. Every person has a fixed span of life.

לא:יד "קרבו ימיו למות"

Ibn Ezra understands this according to its straightforward meaning, not as a reference to Techiyas HaMeisim. וינה means that the people will turn away and remove Hashem from their thoughts and allegiance. Ibn Ezra adds that although Hashem is absolutely One, His holiness is manifested in different ways within the created world, and man's task is to maintain the appropriate kedushah within each realm. This helps explain the heightened spiritual standard of Eretz Yisrael, something also reflected in the experience of Yaakov Avinu.	לא:טז	"וקם העם הזה"
When Israel calls out and Hashem does not answer, the Torah describes it metaphorically as Hashem "hiding His face," like a person who refuses to look at what is occurring.	לא:יז	"הסתר אסתיר"
The command is directed to Moshe and, more broadly, to those capable of writing this Torah. The written Torah serves as a witness that Hashem brought Israel to Eretz Yisrael and of the covenantal consequences that follow. Alternatively, it testifies to Israel's distinct status among the nations.	לא:יט	"כתבו לכם"
לפניו means directly opposite or in front of the person. The testimony remains constantly before Israel, making the future consequences of their actions known to them.	לא:כא	"לפניו"
These Leviim are connected to the Kohanim and Leviim mentioned previously. They themselves are not necessarily the physical carriers of the Aron; rather, they are the authorities who direct the Leviim responsible for carrying it.	לא:כח	"ויצו משה את הלויים"

פרשת האזינו

פרק לב

האזינו means to incline or tilt the ear. Rav Saadia Gaon explains that שמים refers to the angels and ארץ to human beings, so Moshe calls all of creation to hear his words. Another explanation is that heaven and earth testify because heaven provides rain and the earth produces crops. Ibn Ezra prefers the peshat that heaven and earth are invoked because of their permanence and longevity. He adds a broader principle: Neviim frequently personify non-living things and describe lofty concepts in human terms so that people, whose souls stand between the upper and lower realms, can understand abstract spiritual realities.	לב:א	"האזינו"
יערף is connected to cutting or breaking, as in יערף elsewhere. לקחי refers to that which Hashem has given or taught. שעירים may mean small drops from clouds, thin drops like hair, storm-like rain, or simply a word whose precise meaning is uncertain. Moshe prays that his words should function like rain and dew: not empty words, but teachings that penetrate and cause growth just as rain nourishes the ground.	לב:ב	"יערף"
Heaven and earth should proclaim Hashem's greatness, similar to verses such as השמים הללו שמים וארץ and מספרים כבוד אל.	לב:ג	"הבו גדל"
תמים means complete and lacking nothing. Whatever happens to Israel is ultimately just and connected to their own actions. Hashem is called הצור because, like a rock, He remains constant and does not change; prophetic descriptions of Hashem are metaphors based on His actions so people can understand. Some connect צור to צורה, but Ibn Ezra rejects that because Hashem is תמים פעלו. תמים צור קדמון. תמים פעלו means His actions lack nothing because He depends on nothing outside Himself. אל אמונה ואין עול means true and essential power belongs only to Hashem, and therefore no injustice can come from Him.	לב:ד	"הצור תמים פעלו"
The people are no longer acting as Hashem's children because they deny Him internally and do not fear Him. פתלתול describes being entrenched in crookedness. Another explanation is that שחת לו means they destroy themselves; their corruption does not harm Hashem.	לב:ה	"שחת לו לא בניו"
נבל refers to corruption in action, while ולא חכם refers to deficiency in thought. Their behavior and thinking are both flawed. Hashem is called אבִיךָ because Israel should trust Him like a father. קנך means He acquired them and made them His people, and ויכנך means He established and prepared them to become an סגולה.	לב:ו	"נבל"
ימי is like ימות, referring to earlier generations and the distant past. If one forgets, he should ask those before him, who will tell him. ויגדך repeats the point stylistically for	לב:ז	"ימות עולם"

emphasis.

Some connect this to the Dor Haflagah and the division of the nations. Ibn Ezra explains not merely as one's biological father but as the elders and wise people who understand the structure of the world and can distinguish truth from falsehood. Everything below has a corresponding root above. **ישראל** reflects Israel's unique status: Yaakov's form is associated with the Kisei HaKavod, and **כי חלק ה' עמו** means Israel has no intermediary between itself and Hashem. Moshe rebukes them for lowering themselves from that status; Hashem is their Father who teaches truth like a father teaches a son.

חבל means a portion or allotted share.

Hashem, Israel's Creator, found and cared for them in the wilderness. He surrounded them with the Ananei HaKavod, protected them from enemies, and gave them understanding through Torah. **כאישון עינו** expresses extremely close protection, like guarding the pupil of one's eye.

This describes Hashem bringing Israel out with great strength and quickly bringing them to Har Sinai, like an eagle spreading its wings over its young.

Either Hashem alone guided Israel without an angelic intermediary, or it describes Israel as a nation that stands alone and is not absorbed among the other nations.

This refers to Eretz Canaan, understood as centrally situated in the world. The image of "riding" the heights of the land is poetic language for mastery and elevation.

This refers to material abundance and the richness of meat and animal produce.

ישראל is Israel after becoming prosperous. Some connect the term to **אשרינו**, while others understand it from **ישר**, meaning that Israel had once been upright but lost that status. **ויטש** means they abandoned Hashem's mitzvos. **וינבל** describes desecrating Hashem in thought and speech when they claimed He had not saved them. This must be read against the principle of **הצור תמים פעלו**: the failure was theirs, not Hashem's.

These are connected to the **שעירים** that Israel abandoned Hashem to worship.

Hunger burns within them. Ibn Ezra connects **מזי** with a term for burning or fire.

This describes a nation lacking sound counsel and understanding, in the context of the enemies who afflict Israel.

If the nations were wise, they would understand that Israel suffers only because Hashem is punishing them for sin. They would also understand that when Israel changes, Hashem's treatment of them will change as well.

If the enemy nations were perceptive, they would ask how one enemy could chase a thousand Israelites. They should realize this can occur only because Hashem has allowed it as punishment. Alternatively, the contrast is between Israel's earlier strength and its present weakness.

Hashem Himself will take vengeance and repay the debt owed for the suffering inflicted upon Israel.

Hashem judges His nation, but He also executes justice against their enemies and avenges Israel's suffering.

The enemies mockingly ask where Israel's God is, the God to whom their offerings were brought, imagining they can simply consume Israel. Hashem responds that He alone exists as the ultimate power, with no other force beside Him.

The repetition emphasizes: "I am here, and I remain." Hashem is the One who struck Israel and the One who can restore them. Some connect **ממית ומחיה** to Olam HaBa. Ibn Ezra discusses why Olam HaBa is not stated explicitly throughout the Torah: Rav Hai Gaon says it was already known through tradition, while Ibn Ezra explains that the Torah was given to everyone, whereas Olam HaBa is a profound concept connected to the soul and **עבודת הלב**. The purpose of Torah is to strengthen the neshamah so that it can rise through understanding **ה' מעשי** toward knowledge of Hashem, ultimately overcoming the forces that block access to the **עץ החיים** and attaining enduring spiritual life.

Raising the hand to heaven is the language of an oath.

לב:ח "בהנחל עליון גוים"

לב:ט "חבל"

לב:י "ימצאהו"

לב:יא "פרש כנפיו"

לב:יב "ה' בדד ינחנו"

לב:יג "ירכיבהו על במתי ארץ"

לב:יד "חמאת בקר"

לב:טו "וישמן ישרון"

לב:יז "לשדים"

לב:יח "מזי רעב"

לב:יח "כי גוי אבד עצות"

לב:כט "לו חכמו"

לב:ל "איכה ירדה"

לב:לה "לי נקם ושלם"

לב:לו "כי ידין ה' עמו"

לב:לח "אשר חלב זבחימו יאכלו"

לב:לט "אני אני"

לב:מ "כי אשא אל שמים ידי"

means praise or proclamation. The nations will praise when Hashem avenges the blood of Israel. וכפר אדמתו עמו may mean "His people and His land." Ibn Ezra rejects the derash that the land itself is forgiven because the grammar is masculine. Rather, Israel will avenge the blood spilled upon Eretz Yisrael and thereby bring atonement to the land.	"הרנינו גוים עמו"	לב:מג
Moshe and Yehoshua went among the tribes and summoned them to gather at the Ohel Moed to hear the Shirah. Yehoshua is called הושע because that was the name by which the public had originally known him, although the leaders knew him as Yehoshua. Ibn Ezra also notes a known derash regarding the name.	"ויבא משה"	לב:מד
Fear of Hashem increases life. Observing the Torah also enables Israel to remain in the Land rather than being exiled.	"כי הוא חייכם"	לב:מז
This means on the very day of the Shirah, not necessarily the day when Moshe was first commanded to ascend the mountain.	"בעצם היום הזה"	לב:מח
This is not a command to die. It means Moshe should prepare himself for death. והאסף refers to the soul leaving the body and returning to its original spiritual source.	"ומת"	לב:נג

פרשת וזאת הברכה

פרק לג

The blessing here continues the theme of the ברכה of Avraham. Moshe now gives the tribes their blessings as a continuation of that covenantal blessing.	"וזאת הברכה"	לג:א
Moshe is called איש האלקים to emphasize that these blessings were given through prophecy. לפני מותו means before his death; some understand it as referring specifically to the day of his death.	"איש האלקים"	לג:א
Sinai, Seir, and Paran were geographically close to one another, and the verse begins with the revelation at Matan Torah. מרבבות קדש refers to the angels, as the Shechinah descended, כביכול, upon Har Sinai together with the angels. למו refers to the Torah being given amid fire, thunder, and lightning. Rav Saadia Gaon understands ה' מסיני בא as a prayer: Hashem, You came to Sinai and gave us the Torah, so now allow these people to live. Ibn Ezra rejects that reading and understands it simply as praise of Hashem.	"מסיני בא"	לג:ב
Ibn Ezra understands the structure of the parashah as beginning with a general blessing of all Israel, continuing with blessings to the individual tribes, and concluding again with a general blessing in אינן כאל ישרון. Seir here is related to the area of Edom, as in the song of Devorah, though Ibn Ezra does not necessarily identify it with precisely the same location. According to peshat, only Har Sinai itself shook at Matan Torah. The point is the honor shown to Israel: Hashem first revealed His glory at Sinai specifically to Israel, and later, toward the end of the forty years when Israel approached Edom and Paran, that glory became visible to the nations as well. The fire on the right refers to the angels surrounding and protecting Israel. דת refers to something fixed and permanent.	"וזרח משעיר למו"	לג:ב
סגולה is an Aramaic expression related to love and treasured status, similar to עמים here refers to Klal Yisrael. כל קדשיו refers to the Leviim surrounding the Aron. They stand at Hashem's feet, carry His words, learn and transmit Torah Shebaal Peh, and pass the Torah from generation to generation. They carry the Aron, understood as the footstool of Hashem. The blessing is therefore that Hashem should surround Israel like a wall of fire and treasure them, while the Leviim should continually teach Torah.	"אף חבב"	לג:ג
This continues ישא מדברותיך. The Torah must be transmitted in every generation. It is Israel's permanent inheritance: מורשה קהלת יעקב.	"תורה צוה לנו משה"	לג:ד
Ibn Ezra understands מלך as referring to Moshe. Moshe functioned like a king because he gathered the nation and taught the leaders and people the Torah. The Torah was first entrusted to the Kohanim — connected to כל קדשיו בידך — and then transmitted to the elders, בהתאסף ראשי עם. Rabbi Yehudah HaLevi instead understands the "king" as the Torah itself, comparing it to מלך בישראל, meaning there was no one following the rule of Torah.	"מלך"	לג:ה

Moshe begins with Reuven because he is the firstborn. Shimon is omitted, possibly because of the sin of Baal Peor and Zimri, its nasi; alternatively Moshe follows Yaakov, who did not give Shimon and Levi independent blessings, though Levi is included here because of Aharon. Although Yaakov criticized Reuven, Moshe blesses him because אל still placed him among his brothers. After Reuven comes Yehudah, head of the degalim and first in battle; then Levi; then Binyamin, because the Leviim and the Mikdash were associated with Yerushalayim between Yehudah and Binyamin; then Yosef; then Zevulun and Yissachar; and later Dan, Naftali, and Asher according to their respective roles and prominence. The prayer יחי ראובן ואל ימות asks not merely that Reuven exist, but that he endure and not disappear as a tribe.	"יחי ראובן"	לג:ו
Yehudah too is blessed to live and endure. שמע ה' קול יהודה may refer to Hashem hearing Yehudah during war — possibly beginning at Gilgal — or more broadly to his prayers in all future wars, not only during the conquest of Eretz Yisrael. רב רב ידיו לו means Yehudah needs no support other than Hashem.	"וזאת ליהודה"	לג:ז
In Levi's blessing Moshe addresses Hashem. חסידך refers specifically to Aharon, who is presented here as Hashem's faithful servant.	"וללוי אמר"	לג:ח
This describes the tribe of Levi acting as though it does not recognize father and mother when Hashem's service requires it. Ibn Ezra compares this to Shmuel, who was separated from his mother when young and dedicated to the House of Hashem. Others connect it to מי לה' at the Golden Calf. The larger point is that Levi puts Torah and Divine service above family ties and therefore becomes responsible for teaching Israel.	"האומר"	לג:ט
חילו refers to the priestly and Levitical gifts, such as firstborn offerings, first fruits, and maaser. ופעל ידיו תרצה refers to the korbanos they offer.	"ברך ה' חילו"	לג:יא
Binyamin is ידיד ה', beloved by Hashem, and is blessed with security in his territory. Yerushalayim and the resting place of the Shechinah are associated with Binyamin's portion. חפץ עליו כל היום means Hashem's Presence continually shelters him, while ובין כתפיו שכן means the Mikdash rests centrally within his inheritance.	"לבנימן אמר"	לג:יב
הדר here expresses physical greatness, impressive stature, and largeness.	"הדר לו"	לג:יז
Gad chose an initial portion for himself in Ever HaYarden, but did so while remaining committed to all Israel. צדקת ה' עשה means Hashem's word was fulfilled because Bnei Gad had sworn to cross over and fight together with Israel and in fact would fulfill that promise. Reuven is not mentioned here, perhaps because Gad was the stronger military tribe.	"וירא ראשית לו"	לג:כא
This returns to a general blessing of all Klal Yisrael after the individual tribal blessings.	"אין כאל ישרון"	לג:כו
מעון means a shelter or covering. Israel's true protection and dwelling place is Hashem Himself.	"מענה אלקי קדם"	לג:כז
All who flow from the source of Yaakov — his descendants — will dwell securely in the land.	"עין יעקב"	לג:כח
Moshe praises Israel: no nation is like them, because Hashem Himself protects and saves them.	"אשריך"	לג:כט

פרק לד

Ibn Ezra understands that from this point Yehoshua wrote the Torah after Moshe ascended the mountain.	"ויעל משה"	לד:א
Moshe remains called עבד ה' even in death. על פי ה' means that Hashem instructed him to ascend the mountain and die there.	"וימת שם משה עבד ה'"	לד:ה
Ibn Ezra understands that Moshe buried himself in the cave at Har HaAvarim, Har Nevo.	"ויקבר אותו"	לד:ו
By Aharon's death the Torah says כל בני ישראל, reflecting Aharon's broad popularity and honor. Moshe's mourning is described differently because Moshe's status was unique and there would be no one like him afterward.	"בני ישראל"	לד:ח
Yehoshua was filled with רוח ה', a spirit of wisdom. Moshe transmitted leadership to him through semichah, and Yehoshua himself was uniquely fit to receive it.	"מלא רוח חכמה"	לד:ט

היד החזקה refers to Krias Yam Suf. המורא הגדול refers to Maamad Har Sinai.

לד:יב "היד החזקה"