

A BIRD'S-EYE VIEW OF TORAH

Overview of the weekly portion

September 26, 2026

**“Fostering diverse modes of attention to textual details cultivates
correlative forms of attention to the world and divine reality”**

Michael Fishbane (1943-), *Sacred Attunement: A Jewish Theology*

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ לַעֲסוֹק בְּדַבְּרֵי תוֹרָה :

Parashat-haShavu'a Stats

Weekly Portion: Sukkot I

Consists of: Leviticus 22:26-23:44

Sequence— “Torah Out of Season,”

a reprise of *Parashat “Emor”* from early
Spring, in honor of today’s Festival

walking through together

Context: *Leviticus, third of the Five Books of the Torah, is a catalogue of ceremonial laws, dealing in large part with the sacrificial offerings made on God’s Altar. Although named for the Levitical priests who officiated at the Altar, it defines the ritual; spiritual; and, in some cases, ethical norms for all of Israelite society.*

Content: *This selection establishes a sacred calendar for the new Israelite nation, elevating the natural harvest feasts in the land in Canaan into holy days of the Jewish year.*

The same passage is read again on the Second Festival Day of Passover, to highlight our dedication to the One Who brought us out of Egypt, and to establish our annual commemoration of that watershed event as just one component of a larger Jewish cycle of time.

However, the selection takes center-stage on Sukkot, marking this first holiday in the newly inaugurated year as an upliftingly sacred occasion so joyous that elsewhere in Scripture Sukkot is always referred to simply as הַחַג he-Chag— “The Feast.”

[22:26] - The Eternal One spoke to Moses, saying: [22:27] - “When an ox or a sheep or a goat is born, it shall stay seven days with its mother; **only from the eighth day on it shall be acceptable** as an offering by fire to The Eternal One.

Genesis 17:10, 17:12 -

זֹאת בְּרִיתִי אֲשֶׁר תִּשְׁמְרוּ . . . בֶּן שְׁמֹנֶת יָמִים יְמוֹל לָכֶם כָּל זָכָר לְדֹרֹתֵיכֶם

Here is the Covenant which you are to keep: **at age eight days** all your males are to be circumcised, throughout your generations.

[22:28] - “However, **no animal** from the herd or from the flock **shall be slaughtered on the same day with its young.**

- more over

Deuteronomy 22:6-7 -

כִּי יִקְרָא קוֹן צִפּוֹר לְפָנֶיךָ . . . לֹא תִקַּח הָאִם עִל הַבָּנִים

Should you happen across a bird's nest, you may not take the mother bird together with its young;

שְׁלַח תִּשְׁלַח אֶת הָאִם וְאֶת הַבָּנִים תִּקַּח לָךְ לְמַעַן יִיטֵב לָךְ וְהֶאֱרַכְתָּ יָמִים
you must assuredly release the mother, when taking the hatchlings for yourself, that it may be well with you, so that you long endure in the land.

[22:29] - “When you sacrifice a celebration-offering to The Eternal One, offer it so that it may be acceptable in your favor: [22:30] - **it is to be eaten on the same day**; you shall not leave any of it until morning. I am The Eternal One.

Leviticus 19:6 -

בְּיוֹם זִבְחֶכֶם יֵאָכַל וּמִמָּחָרֵת

[The celebration-offering] is to be eaten the same day you sacrifice it— **or even the next day**.

וְהַנּוֹתֵר עַד יוֹם הַשְּׁלִישִׁי בָאֵשׁ יִשְׂרָף וְאִם הָאָכַל יֵאָכַל בְּיוֹם הַשְּׁלִישִׁי פְּגוּל הוּא לֹא יִרְצָה

But any of it remaining until the third day, must be burnt in fire. Should it in fact be eaten as of the third day, it is disgusting and will no longer be acceptable.

Exodus 12:9-10 -

אַל תֹּאכְלוּ מִמֶּנּוּ נָא וּבָשָׁל מִבָּשָׁל בְּמַיִם כִּי אִם צָלִי אֵשׁ רֹאשׁוֹ עַל כַּרְעָיו וְעַל קִרְבּוֹ

You are not to eat of [the Passover sacrifice] raw, nor boiled in water, but rather roasted whole in fire, with its head, limbs, and innards intact.

וְלֹא תוֹתִירוּ מִמֶּנּוּ עַד בֹּקֶר וְהַנּוֹתֵר מִמֶּנּוּ עַד בֹּקֶר בָּאֵשׁ תִּשְׂרָפוּ

Neither may any of it remain until morning; any of it still remaining in the morning, you are to burn in fire.

[22:31] - “You are to observe faithfully My commandments: **I am The Eternal One**. [22:32] - You are not to profane My holy Name, that I may be sanctified in the midst of the Israelite people— **I, The Eternal One, who sanctify you**; [22:33] - **I, Who** brought you out of the land of Egypt to be your God; **I, The Eternal One**.”

אֲנִי יְהוָה מְקַדֵּשׁ

“I, The Eternal One, **sanctify** [Israel]” - 10x in TaNaCH

Exodus 31:13; Leviticus 20:8, 21:8, 21:15, 21:23, 22:9, 22:16, 22:32; Ezekiel 20:12, 37:28

Exodus 19:5-6 -

וְעַתָּה אִם שָׁמוֹעַ תִּשְׁמָעוּ בְּקוֹלִי וּשְׁמַרְתֶּם אֶת בְּרִיתִי וְהִיִּיתֶם לִי סֻגָּלָה מִכָּל הָעַמִּים

So, now, if you will truly hearken to My Voice, and keep My Covenant, then you will be to Me cherished above all other peoples.

- continued

כִּי לִי כָל הָאָרֶץ וְאַתֶּם תִּהְיוּ לִי מַמְלַכְת פְּהִנִּים וְגוֹי קָדוֹשׁ
 For the whole world is Mine— but you will be to Me a **kingdom of priests, and a holy people**.

[23:1] - The Eternal One spoke to Moses, saying: [23:2] - “Speak to the Israelite people and say to them: “**These are My set times**— the **set times** of The Eternal One, **each of which you are to proclaim** as **sacred occasions**.”

noun **מוֹעֵד** = “set time; fixed time” ∴ “holiday”
 verb root **י-ע-ד** = “to designate [a time or place]; to meet per appointment”
 161x in TaNaCH - 146 of them referring to **מוֹעֵד** אֵהָל “the Tent of Meeting”

plural absolute	מוֹעֲדִים	<i>mo'adim</i>	“set times”	-----
plural construct	מוֹעֲדֵי	<i>mo'adei</i>	“the set times of ”	verse 2a, 4, 37
plural possessive	מוֹעֲדַי	<i>mo'adai</i>	“ My set times”	verse 2b

verse 2b _____ “which you are to proclaim as **sacred occasions**”
אֲשֶׁר תִּקְרָאוּ מִקְרָאֵי קֹדֶשׁ

Jerome, Vulgate (382)	<i>quas vocabitis</i>	<i>sanctas</i>
	which you are to call	holy
John Wycliffe (1383)	whiche ye schulen clepe	hooli
Septuagint (c. 225 BCE)	<i>καλεσετε αυτας</i>	<i>κλητας αγιας</i>
	which you are to declare	a holy summoning
King James Bible (1611)	which ye shall proclaim	to be holy convocations

[23:3] - “On six days work may be done; but **on The Seventh Day, there shall be a Shabbat** of complete rest— a **sacred occasion**. You are not to work at your occupations; it shall be a **Shabbat** of The Eternal One throughout your communities.

Genesis 1:31-2:3 -

וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם הַשְּׁשִׁי וַיְכֻלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צִבְאָם
 Once there had been the evening and morning of The Sixth Day, the heavens and the earth and all their hosts were now complete.

וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל מְלַאכְתּוֹ אֲשֶׁר עָשָׂה

Having finished all the work of Creation by The Seventh Day, God **ceased on that Seventh Day** from any other productive work.

וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בּו שְׁבֹת מִכָּל מְלַאכְתּוֹ אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת

Wherefore God blessed The Seventh Day, and proclaimed it sacred— for on it, God had **ceased** from all the productive work in which He had been engaged.

Exodus 20:8-10 -

זְכוֹר אֶת יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ

Remember the **Shabbat** day, to maintain its holiness.

שֵׁשֶׁת יָמִים תַּעֲבֹד וְעָשִׂיתָ כָּל מְלָאכָתְךָ וְיוֹם הַשְּׁבִיעִי שַׁבָּת לַיהוָה אֱלֹהֶיךָ לֹא תַעֲשֶׂה כָּל מְלָאכָה

Six days you may labor, and perform all your productive work— but **The Seventh Day is a Shabbat** for The Eternal One, your God, on which you are not to perform your work.

[23:4] - “**These are the set times of The Eternal One**— the **sacred occasions**, each of which you are to proclaim at its appointed time.

[23:5] - “ ‘In The First Month, on the fourteenth day [*i.e.* eve of the full moon] of that month, **at dusk, there shall be a Passover offering** to The Eternal One;

Exodus 12:6 -

וְהָיָה לָכֶם לְמִשְׁמֶרֶת עַד אַרְבָּעָה עָשָׂר יוֹם לַחֹדֶשׁ הַזֶּה

They are to secure [the lamb they have selected] until the fourteenth day of this month,

וְשַׁחֲטוּ אֹתוֹ כָּל קָהָל עֵדֶת יִשְׂרָאֵל בֵּין הָעֶרְבָּיִם

when the entire assemblage of Israelites **is to slaughter it at dusk**.

[23:6] - “ ‘and on the fifteenth day of that month shall be **The Feast of Unleavened Bread** for The Eternal One[, during which] you are to eat [only] unleavened bread for seven days.

noun פֶּסַח “Passover”

verb פ-ס-ח “to skip; limp; by-pass”

63x in TaNaCH – “the Pass-over sacrificial offering”

Exodus 34:25 - זֶבַח חַג הַפֶּסַח “the sacrifice of the Feast of Pass-over”

8x in TaNaCH – חַג הַמִּצּוֹת “the Feast of Unleavened Bread”

[23:7] - “ ‘On the first day you shall celebrate a **sacred occasion**: you shall not work at your occupations. [23:8] - Seven days you shall make offerings by fire to The Eternal One, then the seventh day shall be a **sacred occasion**: you are not to work at your occupations’.”

A textual digression dealing with
the Spring grain harvest season

Deuteronomy 16:1 -

שְׁמֹר אֶת חֹדֶשׁ הָאָבִיב וַעֲשִׂיתָ פֶּסַח לַיהוָה אֱלֹהֶיךָ

Observe **the Spring grain-ripening season** to make the Passover sacrifice to The Eternal One, your God;

כִּי בַחֹדֶשׁ הָאָבִיב הוֹצִיאָךְ יְהוָה אֱלֹהֶיךָ מִמִּצְרַיִם לַיְלָה

Because it was **in that Spring grain-ripening season** that The Eternal One, your God, brought you out of Egypt by night.

Exodus 34:21 -

שֵׁשֶׁת יָמִים תַּעֲבֹד וּבַיּוֹם הַשְּׁבִיעִי תִּשְׁבֹּת

Six days you may labor— but on The Seventh Day, **you are to keep Shabbat**;

בַּחֲרִישׁ וּבִקְצִיר תִּשְׁבֹּת

both at plowing season, and at reaping, **you are to keep Shabbat**.

[23:9] - The Eternal One spoke to Moses, saying: [23:10] - “Speak to the Israelite people and say to them: ‘**When you enter the land** that I am giving to you and you reap its harvest, **you shall bring the first sheaf of your harvest** to the priest. [23:11] - He shall elevate the sheaf before The Eternal One to be accepted on your behalf; the priest shall elevate it on the day after the **sabbath** [= the first Festival Day of Passover].

Deuteronomy 26:1-3 -

וְהָיָה כִּי תָבוֹא אֶל הָאָרֶץ אֲשֶׁר יְהוָה אֱלֹהֶיךָ נָתַן לָךְ נַחֲלָה וּיְרֻשָּׁתָהּ וְיָשַׁבְתָּ בָּהּ

Once you have arrived in that land which The Eternal One, your God, is giving you as your legacy, and have secured it and are settled into it,

וְלָקַחְתָּ מֵרֵאשִׁית כָּל פְּרִי הָאֲדָמָה . . . בַּטֶּנָּא וְהִלַּכְתָּ אֶל הַמָּקוֹם אֲשֶׁר יִבְחַר יְהוָה אֱלֹהֶיךָ לְשָׁכֵן שְׁמוֹ שָׁם

you are to put some of the first fruits of that land . . . into a basket, and to take it to that place which The Eternal One, your God, will have chosen as the Abode of the Divine Name;

וּבָאתָ אֶל הַכֹּהֵן אֲשֶׁר יְהִי בַיָּמִים הֵהֵם וְאָמַרְתָּ אֵלָיו הִגַּדְתִּי הַיּוֹם לַיהוָה אֱלֹהֶיךָ כִּי בָאתִי אֶל הָאָרֶץ אֲשֶׁר נִשְׁבַּע יְהוָה לְאֲבוֹתֵינוּ לָתֵת לָנוּ

then come before the High Priest, who will be at that time, and say to him: “**I declare this day to The Eternal One, your God, that I have arrived in the land** which The Eternal One swore to our forebears to give to us.”

[23:12] - “On the day that you elevate the sheaf, you are to offer as a burnt-offering to The Eternal One an unblemished yearling lamb. [23:13] - The grain-offering with it is to be **two-tenths of an eiphah of choice flour** drenched with oil, as an offering by fire of pleasing fragrance to The Eternal One; the drink-offering with it shall be **a quarter of a hin of wine**.

1 <i>eiphah</i>	= 22 liters	1 <i>hin</i>	= 1/6 <i>eiphah</i>
	= 5.8 gallons		= 3.6 liters
	= ½ bushel		= 1 gallon
2/10 <i>eiphah</i>	= 1.1 gallons	¼ <i>hin</i>	= 1 quart

- more over

[23:14] - “Until that very day, **when you have brought the offering of your God, you are to eat no bread** or parched grain or fresh ears; it is a law for all time throughout the ages in all your communities’.”

[23:15] - “ ‘And from the day on which you bring the sheaf of elevation-offering— the day after the **sabbath** [= the first Festival Day of Passover]— you are to count off **seven weeks**. **That count is to be complete**; [23:16a] - **you must count, up to the day after the seventh week, fifty days**.

18th-century Sephardic calendar
for counting the weeks (*semanas*)
and days (*días*) of the ‘Omer

Amsterdam, 18th century

RaMBaM (Musa ibn-Maimun, 1135-1204), *Mishneh Torah*

וצריך לברך בכל לילה בא"י אמ"ה אקב"ו על ספירת העומר קודם שיספור
מנה

We are obligated to recite nightly the benediction: “Praised are You, Eternal One— our God, and universal Sovereign— Whose *mitzvot* fill our lives with higher meaning...” over the counting of the ‘Omer, **prior to counting the tally** [of days and weeks to date]—

ולא בירך יצא ואינו חוזר ומברך

although if one had not recited that blessing, there is no need to go back and say it afterwards.

[23:16b] - “ ‘Then[, on the fiftieth day after Passover,] you are to **bring an offering of new grain** to The Eternal One. [23:17] - You are to bring from your communities two loaves of bread as an elevation-offering (each made of two-tenths of an *eipah* of choice flour, **baked as leavened bread**), as first-fruits offerings to The Eternal One. [23:18] - With the bread you are to present, as burnt-offerings to The Eternal One, seven yearling lambs without blemish; one bull of the herd; and two rams, with their respective grain-offerings and drink-offerings [as outlined in Leviticus 1], as an offering by fire of pleasing fragrance to The Eternal One. [23:19] - You are also to offer one he-goat, as a purgation-offering, and two yearling lambs, as a celebration-offering. [23:20] - The officiating priest is to offer up those two lambs— together with the loaves of first-fruits bread—as an elevation-offering before The Eternal One. (They are consecrated to The Eternal One, for the use of the officiating priest). [23:21] - **You are to constitute that same** [fiftieth] **day**— namely Shavuot, the Feast of Weeks—] **as a celebration**. It is to be a **sacred occasion** for you; you are not to work at your occupations. This is to be a law for all time, in all your communities, throughout the ages.

- continued

Another seasonal digression dealing with
the Spring(-to-early-Summer) grain harvest

[23:22] - (Now when you are involved in reaping the harvest of your land, you may not reap **all the way to the edges of your field, nor may you gather the gleanings** of your harvest; you are to leave them for the poor and the stranger. I, The Eternal One, am your God).”

Mishnah Pe'ah 1:2 -

אין פוחתין לפאה מששים

One does not furnish [for the sustenance of the poor] as “edges of your field” less than [the equivalent of] one sixtieth [of the total harvest].

ואף על פי שאמרו אין לפאה שעור הכל לפי גודל השדה ולפי רוב העניים ולפי רוב העונה

And even though the sages established [in the previous ruling - Mishnah Pei'ah 1:1] that “there is no measure to ‘edges of the field’,” [the amount to be allocated] depends on the size of the field; **the number of poor** [in that community]; **and the severity of their poverty**.

[23:23] - The Eternal One spoke to Moses, saying: [23:24] - “Speak to the Israelite people thus: ‘In The Seventh Month, on the first day [= new moon] of that month, you are to observe a **Great Shabbat** [שַׁבָּתוֹן Shabbaton = major holy day event], a **sacred occasion announced by t’ru’ah** [shofar-blasts]. [23:25] - You are not to work at your occupations; and you shall bring an offering by fire to The Eternal One’.”

Mishnah Rosh haShanah 3:2-3 -

כל השופרות כשרין חוץ משל פרה מפני שהוא קרן

The head-horn of any species of animal is acceptable for use as a shofar—except for that of a cow, which is referred to [not as a shofar, but] as a “horn.”

[23:26] - The Eternal One spoke to Moses, saying: [23:27] - “However, the tenth day of this Seventh Month is the Day of Atonement. It shall be a **sacred occasion** for you: **you shall practice self-denial** [וְעָנִיתֶם אֶת נַפְשֵׁיכֶם] “you are **to afflict** your souls”, and bring an offering by fire to The Eternal One;

Mishnah Yoma 8:1 -

יום הכפורים אסור באכילה ובשתיה

On Yom haKippurim, **eating and drinking** are forbidden,

וּבְרַחֲצָה וּבְסִיכָה וּבְנִעִילַת הַסַּנְדֵּל וּבְתַשְׁמִישׁ הַמָּטָה

as well as bathing; anointing with emoluments; wearing shoes; and engaging in sexual intercourse.

- more over

והמלך והכלה ירחצו את פניהם והחיה תנעול את הסנדל דברי רבי אליעזר
וחכמים אוסרין

[Rabbi Eli'Ezer says that] a king, or a newlywed bride [during the week of her nuptial celebration], may wash their face, and that a new mother [who has birthed within the past month] may wear shoes; but the other sages prohibit it.

[23:28] - nor shall you do your work throughout that day. For **it is a Day of Atonement, on which expiation is made** on your behalf before The Eternal One your God. [23:29] - Indeed, any person who does not practice self-denial throughout that day have separated themselves from their people; [23:30] - and whoever does any work during that day, I will cut off that person from among their people. [23:31] - Do no work whatever; that is a law for all time, throughout the ages, in all your communities. [23:32] - It shall be **a Great Shabbat** for you, during which you shall practice self-denial: **starting on the ninth day of the month at evening, from evening to evening**, you shall observe this, your sabbath.”

Genesis 1:5 -

וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם אֶחָד

Evening, and then morning, is one day.

Mishnah Talmud, B'rachot 1:1 –

Babylonian Talmud, B'rachot 2a –

מאימתי קורין את שמע בערבין
משעה שהכהנים נכנסים לאכול
בתרומתן

מאי שנא דתני בערבית ברישא לתני
דשחרית ברישא

From what time do we recite **the evening Sh'ma**? Starting at the dusk hour that the Cohanim return home [from the Temple] to eat their shares of the sacrificial offerings.

Why is it that the Mishnaic sages teach about **the evening Sh'ma** first? Should they not first teach about the morning[, since that is when our activity day begins]!

תנא אקרא קאי דכתיב בשכבך ובקומך

The Mishnaic sages base themselves on Scripture— even as it is written [within the paragraph of the *Sh'ma* establishing the recitation of the prayer:] “**on your lying down,**” [and only then] “on your rising up” [Deuteronomy 6:7].

Sh'muEil Yosef Agnon (1887-1970), Days of Awe –

The reason why it is the custom to recite *Kol Nidrei* on the night of Yom Kippur, is that this holy day is an occasion for forgiveness and repentance, and **it is necessary for a person first to purge themselves** of their impurities.

The process of nullifying vows (*hattarat n'darim*) includes both a repudiation of past vows, and also stipulating on the future vows in the coming year. It is properly done in the presence of a quorum of ten— or at least of three others— who, as constituting a community, are in a position to listen to, and nullify, his vows for him.

While *hattarat n'darim* may be conducted any time after midday, and before sunset, ***Kol Nidrei* must be recited well before dark, inasmuch as halachah requires that nullifica-**

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tion of vows is not to performed on major holy days— which Yom Kippur most assuredly is.

[23:33] - The Eternal One spoke to Moses, saying: [23:34] - “Say to the Israelite people: ‘On the fifteenth day [= full moon] of The Seventh Month there shall be the Feast of Booths to The Eternal One, for seven days. [23:35] - **The First Day shall be a sacred occasion**, on which you are not to work at your occupations. [23:36] - Then for seven days you shall bring offerings by fire to The Eternal One, and **on the Eighth Day you are to observe a sacred occasion** and bring an offering by fire to The Eternal One; it is **a Feast of Cessation**: you are not to work at your occupations.

Dueling Seven-Day Festivals -

23:7-8 **Passover:** The first day [of the seven], celebrate a **sacred occasion**...
...the **seventh** day shall be a **sacred occasion**:

23:35-36 **Sukkot:** The first day [of the seven] shall be a **sacred occasion**...
... the **eighth** day you are to observe a **sacred occasion**

Numbers 29:35-37 -

**בַּיּוֹם הַשְּׁמִינִי עֲצֶרֶת תִּהְיֶה לָכֶם כָּל מִלְאכָת עֲבֹדָה לֹא תַעֲשׂוּ וְהִקְרַבְתֶּם
עֹלָה אִשֶּׁה רִיחַ נִיחֹחַ לַיהוָה מִנְחָתָם וְנִסְכֵּיהֶם**

The Eighth Day [of Sukkot] **will be a Feast of Cessation** for you, on which you are not to work at your occupations, offering up fire-offerings as a pleasing fragrance to honor The Eternal One, together with its grain-offering and drink-offering,

מִלֵּבַד עֹלֹת הַתְּמִיד וּמִנְחָתָהּ וְנִסְכָּהּ

this **in addition to** the regular daily burnt-offering, with its grain-offering and drink-offering [made in accordance with the procedures outlined in Exodus 29:38ff].

Nehemiah 8:18 -

**וַיִּקְרָא בְּסֵפֶר תּוֹרַת הָאֱלֹהִים יוֹם בַּיּוֹם מִן הַיּוֹם הָרִאשׁוֹן עַד הַיּוֹם הָאַחֲרוֹן
וַיַּעֲשׂוּ חֵג שְׁבַעַת יָמִים**

[Throughout the week of their Sukkot observance, the Priest Ezra] read from the book of The Torah of God every day, from the first day to the last. Thereby did they keep The Feast for its seven days—

וּבַיּוֹם הַשְּׁמִינִי עֲצֶרֶת כַּמִּשְׁפָּט

and on the Eighth Day, a Feast of Cessation, in accord with its rule [established in Numbers 29:35].

A Matter of Semantics -

“A Feast of Cessation” **עֲצֶרֶת** ‘Atzeret

verb ע-צ-ר “stop”

where	what	why
here (Numbers 29:35)	8 th day of Sukkot	as capper to the week-long holiday
Deuteronomy 16:8	7 th day of Passover	as cessation of the week-long holiday
Mishnah and Talmud	Shavuot	as conclusion of 50-day count-down that began with Passover

[23:37] - “**Those are the set times of The Eternal One** that you shall celebrate as **sacred occasions**, bringing offerings by fire to The Eternal One— burnt-offerings; grain-offerings; sacrifices; and drink-offerings— **on each day, what is appropriate to it in turn**. [23:38] - All of which is in addition to the Shabbats of The Eternal One, and also above and beyond your gift-offerings; your votive offerings; and your freewill offerings that you share with The Eternal One.

דְּבַר יוֹם בְּיוֹמוֹ “the matter of each day on its respective day”

<u>Exodus 5:12, 5:13</u> -	daily quota of bricks to be produced by the Israelite slaves
<u>Exodus 16:4</u> -	daily provision of manna sufficient to feed the Israelites
<u>I Kings 8:59</u> -	Solomon’s prayer for God to give Israel “ their daily bread ”
<u>II Kings 25:30</u> -	Babylon furnishes the exiled king of Israel daily rations
<u>Daniel 1:5</u> -	Babylon furnishes Israelite novices at court daily rations
<u>Ezra 3:4</u> -	Israelite returnees under Ezra observe the daily rituals of Sukkot
<u>Nehemiah 11:23</u> -	provision made for the daily duties of the Temple Levitical choir

[23:39] - “**However, on the fifteenth day** [= full moon] **of The Seventh Month**, when you have gathered in the yield of your land, you are to observe the festival of The Eternal One for seven days: **a Great Shabbat** on the first day, and **a Great Shabbat** on the eighth day. [23:40] - **On the first day you shall take** the fruit of citron trees; fronds of palm trees; sprigs of myrtle; and willows of the brook, and you shall rejoice before The Eternal One, your God seven days.

Mishnah Sukkot 3:12 -

בראשונה היה לולב נטל במקדש שבעה ובמדינה יום אחד

It used to be that the *lulav* [and *etrog*] were waved for all seven days of the Feast, within the precincts of the Jerusalem Temple, and throughout the country **only on the first day**.

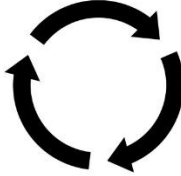
משחרב בית המקדש התקין רבן יוחנן בן זכאי שיהא לולב נטל במדינה שבעה זכר למקדש

After the Temple was destroyed, Rabban YoChanan ben-Zakkai decreed that the *lulav* should be waved for all seven days [throughout the Jewish world], as a commemoration of the Temple.

[23:41] - You shall observe it as a festival of The Eternal One for seven days in the year; you

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shall observe it in The Seventh Month as a law for all time, throughout the ages. [23:42] - You are to dwell in booths seven days— every native Israelite is to dwell in a booth— [23:43] - **in order that future generations may know that I sheltered the Israelite people in such booths when I brought them out of the land of Egypt. I, The Eternal One, am your God’.**”

בימים ההם בזמן הזה	
“In those days at this time of year”	
linear time	cyclical time
	
<u>Israelite history</u>	<u>agricultural seasons</u>
Passover - birth of the nation through the Exodus experience	beginning grain harvest
Shavuot - consecration of the nation with the Covenant at Sinai	giving thanks for fulfilled grain harvest
Sukkot - training the nation to trust in Providence for sustenance	rejoicing in the bounties of the fruit harvest

[23:44] -

וַיְדַבֵּר מֹשֶׁה
 Whereupon Moses pronounced
 אֶת מִעְדֵי יְהוָה
 the set times of The Eternal One
 אֶל בְּנֵי יִשְׂרָאֵל
 to the Israelites.

אלה הם מועדי - הם אותם המועדים שארצה בס
 OvadYah S’forno (1475-1550) on Leviticus 23:2 - “These are **them**, My appointed occasions” - “They are those occasions on which I demonstrate My pleasure in your company.”

אמנם כשלא תקראו אותם מקראי קדש אבל יהיו מקראי חול ועסק בחיי שעה ותענוגות בני האדם בלבד

“Indeed, when you do not ‘call them **sacred occasions**’— but rather let them become ordinary weekdays; when you busy yourself solely with the transient matters of life and mundane human pleasures—

לא יהיו מועדי אבל יהיו מועדיכם שנאה נפשי
 “then they will no longer be מועדי ‘**My appointed times**,’ but rather [that of which My prophet declares in My Name:] ‘What you make of **your appointed times**, I cannot abide” [Isaiah 1:14].