

### 1. Devarim 11: 26-29

רֹאֵה אֲנִי נָתַן לְפָנֶיכֶם הַיּוֹם בְּרָכָה וּקְלָלָה:

See, this day I set before you blessing and curse:

אֶת־הַבְּרָכָה אֲשֶׁר תִּשְׁמְעוּ אֶל־מִצְוֹת יְהוָה אֱלֹהֵיכֶם אֲשֶׁר אֲנִי מֵצִיָּה אֶתְכֶם הַיּוֹם:

blessing, if you obey the commandments of the LORD your God that I enjoin upon you this day;

וְהַקְלָלָה אִם־לֹא תִשְׁמְעוּ אֶל־מִצְוֹת יְהוָה אֱלֹהֵיכֶם וְסָרְתֶּם מִן־הַדֶּרֶךְ אֲשֶׁר אֲנִי מֵצִיָּה אֶתְכֶם הַיּוֹם (לְלַקֹּת אַחֲרֵי אֱלֹהִים אֲחֵרִים אֲשֶׁר לֹא־יָדַעְתֶּם: (ו)

and curse, if you do not obey the commandments of the LORD your God, but turn away from the path that I enjoin upon you this day and follow other gods, whom you have not experienced.

וְהָיָה כִּי יָבִיֵאֶרְךָ יְהוָה אֱלֹהֶיךָ אֶל־הָאָרֶץ אֲשֶׁר־אַתָּה בָּא־שָׁמָּה לְרִשְׁתָּהּ וְנָתַתָּה אֶת־הַבְּרָכָה עַל־הָרִ גֶּרִזִּים וְאֶת־הַקְלָלָה עַל־הָרֵי עֵיבָל:

When the LORD your God brings you into the land that you are about to enter and possess, you shall pronounce the blessing at Mount Gerizim and the curse at Mount Ebal.—

### 2. Rashi 11:29

:ונתתה את הברכה. כְּתִירוֹמוּ "יֵת מְבָרְכִיא" — אֶת הַמְּבָרְכִים

### 3. Ramban 11:29

...the meaning of the verses is as follows: "I have set 'before you' a way [to attain] blessing and a way [to attain] curse. And the expression before you signifies that you are to choose for yourselves what you desire, and I inform you that the blessing will be yours when you perform the commandments, and the curse if you do not fulfill them." This is similar to רֹאֵה נָתַתִּי לְפָנֶיךָ הַיּוֹם אֶת־הַחַיִּים וְאֶת־הַטֹּב וְאֶת־הַמָּוֶת וְאֶת־הָרָע:

See, I set before you this day life and prosperity, death and adversity. Devarim 30:15

הַעֲיֵדְתִּי בְּכֶם הַיּוֹם אֶת־הַשְּׂמִימִים וְאֶת־הָאָרֶץ הַחַיִּים וְהַמָּוֶת נָתַתִּי לְפָנֶיךָ הַבְּרָכָה וְהַקְלָלָה וּבַחֲרִיתָ בְּחַיִּים לַמַּעַן תַּחֲיֶה אִתָּה וְזָרַעְךָ:

I call heaven and earth to witness against you this day: I have put before you life and death, blessing and curse. Choose life—if you and your offspring would live— Devarim 30:19

### 4. Devarim 11:32

וּשְׁמַרְתֶּם לַעֲשׂוֹת אֶת כָּל־הַחֻקִּים וְאֶת־הַמִּשְׁפָּטִים אֲשֶׁר אֲנִי נָתַן לְפָנֶיכֶם הַיּוֹם:

take care to observe all the laws and rules that I have set before you this day.

## 5. Devarim 27: 9-10

וַיִּדְבֹר מֹשֶׁה וְהַכֹּהֲנִים הַלְוִיִּם אֶל כָּל־יִשְׂרָאֵל לֵאמֹר הַסְכֵּת | וּשְׁמַע יִשְׂרָאֵל הַיּוֹם הַזֶּה נִהְיִיתָ לַעֲם לַיהוָה אֱלֹהֶיךָ:

Moses and the levitical priests spoke to all Israel, saying: Silence! Hear, O Israel! Today you have become the people of the LORD your God:

(וּשְׁמַעְתָּ בְּקוֹל יְהוָה אֱלֹהֶיךָ וַעֲשִׂיתָ אֶת־מִצְוֹתָיו וְאֶת־חֻקָּיו אֲשֶׁר אֲנִי מְצַוְהָ הַיּוֹם: ס)

Heed the LORD your God and observe His commandments and His laws, which I enjoin upon you this day.

## 6. Devarim 12:2

אֲבַד תִּאֲבְדוּן אֶת־כָּל־הַמִּקְדָּשִׁים אֲשֶׁר עָבְדוּ־שָׁם הַגּוֹיִם אֲשֶׁר אַתֶּם יֹרְשִׁים אִתָּם אֶת־אֱלֹהֵיהֶם עַל־הָהָרִים הָרָמִים | וְעַל־הַגְּבוּעוֹת וְתַחַת כָּל־עֵץ רַעֲנָן:

You must destroy all the sites at which the nations you are to dispossess worshiped their gods, whether on lofty mountains and on hills or under any luxuriant tree.

## 7. Devarim 12:5

כִּי אִם־אֶל־הַמָּקוֹם אֲשֶׁר־יִבְחַר יְהוָה אֱלֹהֵיכֶם מִכָּל־שְׁבִטֵיכֶם לְשׂוֹם אֶת־שְׁמִי שָׁם לְשִׁכְנִי תִדְרָשׁוּ וּבֵאתָ שָׁמָּה:

but look only to the site that the LORD your God will choose amidst all your tribes as His habitation, to establish His name there. There you are to go,

Ramban: you shall inquire after His dwelling – You will come to Him from faraway places and ask, where is the way to the House of Gd? And each one will say to his fellow “...come, let us go up to the Lord's mount, to the house of the God of Jacob...” ([Yeshayahu 2:3](#)) Just as “They shall inquire of Zion; their faces are directed hitherward...” ([Yirmiyahu 50:5](#)) And in the Sifre (Re’eh 8) it says: ‘you shall inquire,’ this means you should inquire from the mouth of the prophet. Perhaps one should wait until the prophet speaks to them? The Torah says ‘you shall inquire after His dwelling and come there.’ Seek and find and afterwards the prophet will say to you, and so you find with David, etc... In the way of true understanding ‘you shall inquire after His dwelling’ means you shall seek His glory, ‘and come there’ to see the face of the Master, the Lord Gd of Israel. It is from here that the Sages employed the word shechina.

## 8. Devarim 12: 18

כִּי אִם־לִפְנֵי יְהוָה אֱלֹהֶיךָ תֵּאָכְלוּ בַּמָּקוֹם אֲשֶׁר יִבְחַר יְהוָה אֱלֹהֵיךָ בְּאֶתְלָהּ וּבְנֶגְדָּהּ וּבְתֹרָהּ וְעַבְדָּהּ וְאִמְתָּהּ וְהִלַּנִּי אֲשֶׁר בְּשַׁעְרֶיהָ | וּשְׁמַחְתָּ לִפְנֵי יְהוָה אֱלֹהֶיךָ בְּכָל מַשְׁלַח יָדְךָ:

These you must consume before the LORD your God in the place that the LORD your God will choose—you and your sons and your daughters, your male and female slaves, and the Levite in your settlements—happy before the LORD your God in all your undertakings.

#### 9. Devarim 13:5

אַחֲרֵי יְהוָה אֱלֹהֵיכֶם תֵּלְכוּ וְאֶתֶּן תִּירְאֻוֹ וְאֶת־מִצְוֹתָיו תִּשְׁמְרוּ וּבְקִלּוֹ תִשְׁמְעוּ וְאֶתֶּן תַּעֲבֹדוּ וּבִן תִּדְבָּקוּ:

Follow none but the LORD your God, and revere none but Him; observe His commandments alone, and heed only His orders; worship none but Him, and hold fast to Him.

#### 10. Sota 14a

אחרי ה' אלהיכם תלכו וכי אפשר לו לאדם להלך אחר שכינה (דברים יג, ה) ואמר רבי חמא ברבי חנינא מאי דכתיב כי ה' אלהיך אש אוכלה הוא (דברים ד, כד) והלא כבר נאמר

**And Rabbi Hama, son of Rabbi Hanina, says: What is the meaning of that which is written: “After the Lord your God shall you walk, and Him shall you fear, and His commandments shall you keep, and unto His voice shall you hearken, and Him shall you serve, and unto Him shall you cleave” (Deuteronomy 13:5)? But is it actually possible for a person to follow the Divine Presence? But hasn’t it already been stated: “For the Lord your God is a devouring fire, a jealous God” (Deuteronomy 4:24), and one cannot approach fire.**

ויעש ה' אלהים לאדם ולאשתו (בראשית ג, כא) אלא להלך אחר מדותיו של הקב"ה מה הוא מלביש ערומים דכתיב וירא אליו ה' באלוני ממרא (בראשית יח, א) כתנות עור וילבישם אף אתה הלבש ערומים הקב"ה ביקר חולים דכתיב ויהי אחרי מות אברהם ויברך אלהים את יצחק בנו (בראשית כה, יא) אף אתה בקר חולים הקב"ה ניהם אבלים דכתיב ויקבר אותו בגיא אף אתה קבור מתים (דברים לד, ו) אף אתה נחם אבלים הקב"ה קבר מתים דכתיב

He explains: **Rather**, the meaning is **that one should follow the attributes of the Holy One, Blessed be He**. He provides several examples. **Just as He clothes the naked, as it is written: “And the Lord God made for Adam and for his wife garments of skin, and clothed them” (Genesis 3:21), so too, should you clothe the naked.** Just as **the Holy One, Blessed be He, visits the sick, as it is written** with regard to God’s appearing to Abraham following his circumcision: **“And the Lord appeared unto him by the terebinths of Mamre” (Genesis 18:1), so too, should you visit the sick.** Just as **the Holy One, Blessed be He, consoles mourners, as it is written: “And it came to pass after the death of Abraham, that God blessed Isaac his son” (Genesis 25:11), so too, should you console mourners.** Just as **the Holy One, Blessed be He, buried the dead, as it is written: “And he was buried in the valley in the land of Moab” (Deuteronomy 34:6), so too, should you bury the dead.**

#### 15. Devarim 13: 16-17

הִנֵּה תָקָה אֶת־יְשֻׁבֵי הָעִיר הַהוּא [הִיא] לְפִי־חֶרֶב הַחֲרֹם אֹתָהּ וְאֶת־כָּל־אֲשֶׁר־בָּהּ וְאֶת־בְּהֶמְתָּהּ לְפִי־חֶרֶב:

put the inhabitants of that town to the sword and put its cattle to the sword. Doom it and all that is in it to destruction:

וְאֶת־כָּל־שָׁלָלָהּ תִּקְבֹּץ אֶל־תּוֹךְ רְחוֹבָהּ וְשָׂרַפְתָּ בָאֵשׁ אֶת־הָעִיר וְאֶת־כָּל־שָׁלָלָהּ כְּלִיל לַיהוָה אֱלֹהֶיךָ וְהָיְתָה תֵּלָה עוֹלָם לֹא תִבְנֶה עוֹד:

gather all its spoil into the open square, and burn the town and all its spoil as a holocaust to the LORD your God. And it shall remain an everlasting ruin, never to be rebuilt.

16. Devarim 14: 23

וְאָכַלְתָּ לִפְנֵי יְהוָה אֱלֹהֶיךָ בַּמָּקוֹם אֲשֶׁר־יִבְחַר לָשֵׁן שְׁמוֹ שָׁם מַעֲשֶׂיךָ דִּגְנוֹךְ תִּירֶשֶׁךָ וְיִצְהָרְךָ וּבְכֹרֶת בִּקְרֶךָ וְצֹאנְךָ לַמֶּעַן תִּלְמַד לִירְאָה אֶת־יְהוָה אֱלֹהֶיךָ כָּל־הַיָּמִים:

You shall consume the tithes of your new grain and wine and oil, and the firstlings of your herds and flocks, in the presence of the LORD your God, in the place where He will choose to establish His name, so that you may learn to revere the LORD your God forever.

17. Devarim 14:29

וּבָא הַלֵּוִי כִּי אֵין־לוֹ חֵלֶק וּבְחִלָּה עֹמֶךָ וְהִגֵּר וְהַיְתוֹם וְהָאֵלְמָנָה אֲשֶׁר בְּשַׁעְרֶיךָ וְאָכְלוּ וְשָׂבְעוּ לַמֶּעַן יְבָרְכְךָ יְהוָה (אֱלֹהֶיךָ בְּכָל־מַעֲשֶׂה יָדְךָ אֲשֶׁר תַּעֲשֶׂה: (ו)

Then the Levite, who has no hereditary portion as you have, and the stranger, the fatherless, and the widow in your settlements shall come and eat their fill, so that the LORD your God may bless you in all the enterprises you undertake.

Pikei Avos 3:3

Rabbi Shimon said: if three have eaten at one table and have not spoken there words of Torah, [it is] as if they had eaten sacrifices [offered] to the dead, as it is said, “for all tables are full of filthy vomit, when the All-Present is absent” ([Isaiah 28:8](#)). But, if three have eaten at one table, and have spoken there words of Torah, [it is] as if they had eaten at the table of the All-Present, blessed be He, as it is said, “And He said unto me, ‘this is the table before the Lord’” ([Ezekiel 41:22](#)).

18. Devarim 15: 8

כִּי־פָתַחַ תִּפְתָּח אֶת־יָדְךָ לּוֹ וְהַעֲבַטְתָּ תַעֲבִיטָו דֵּי מַחְסְרוֹ אֲשֶׁר יִחְסֹר לוֹ:

Rather, you must open your hand and lend him sufficient for whatever he needs.

Ketubot 67b: **“Which is deficient for him”**; this includes **even a horse upon which to ride and a servant to run in front of him** for the sake of his stature, if necessary. For someone accustomed to these advantages, their absences constitute a true deficiency, not an extravagant indulgence. The Gemara relates: **They said about Hillel the Elder that he obtained for a poor person of noble descent a horse upon which to ride and a servant to run in front of him. One time he**

**did not find a servant to run in front of him, and Hillel himself ran in front of him for three mil,** to fulfill the dictate “which is deficient for him.”

19. Devarim 15:11

כִּי לֹא־יִחַדֵּל אֲבִיוֹן מִקֶּרֶב הָאָרֶץ עַל־כֵּן אֲנִי מִצְוֶה לְאַמֹּר פֶּתַח תִּפְתָּח אֶת־יְדֶךָ לְאַחִיךָ לַעֲנִיךָ וּלְאֲבִיֹנְךָ  
(בְּאַרְצְךָ: 0)

For there will never cease to be needy ones in your land, which is why I command you: open your hand to the poor and needy kinsman in your land.

20. Devarim 16: 10

וְעָשִׂיתָ חֹג שָׁבָעוֹת לַיהוָה אֱלֹהֶיךָ מִסֵּת נִדְבַת יְדֶךָ אֲשֶׁר תִּתֵּן כְּאֲשֶׁר יְבָרַכְךָ יְהוָה אֱלֹהֶיךָ:

Then you shall observe the Feast of Weeks for the LORD your God, offering your freewill contribution according as the LORD your God has blessed you.

21. Devarim 16:14

וְשִׂמַחְתָּ בְּחֹגְךָ אֶתְּךָ וּבִנְךָ וּבִתְּךָ וְעַבְדְּךָ וְאֻמָּתְךָ וְהַלְוִי וְהַגֵּר וְהִיתוּם וְהָאֲלֻמָּנָה אֲשֶׁר בְּשַׁעְרֶיךָ:

You shall rejoice in your festival, with your son and daughter, your male and female slave, the Levite, the stranger, the fatherless, and the widow in your communities.

Vayikra 23: 40

וּלְקַחְתֶּם לָכֶם בַּיּוֹם הָרִאשׁוֹן פְּרִי עֵץ הָדָר כַּפֹּת תְּמָרִים וְעֵנָף עֵץ־עַבְתָּ וְעֵרְבִי־נָחַל וְשִׂמַּחְתֶּם לִפְנֵי יְהוָה  
אֱלֹהֵיכֶם שִׁבְעַת יָמִים:

On the first day you shall take the product of hadar trees, branches of palm trees, boughs of leafy trees, and willows of the brook, and you shall rejoice before the LORD your God seven days.