

Behar Bechukotai 5785

Rashi on Leviticus 25:25

THOU SHALT RELIEVE HIM — Do not leave him by himself so that he comes down in the world until he finally falls altogether when it will be difficult to give him a lift, but uphold him from the very moment of the failure of his means. To what may this (the differences between whether you assist him at once or whether you wait with your help till he has come down in the world) be compared? To an excessive load on the back of an ass. So long as it is still on the ass's back, one person is enough to take hold of it (the load) and to keep it (the ass) up, as soon as it has fallen to the ground not even five persons are able to set it on its legs (Sifra, Behar, Section 5 1).

Resident Alien - even though he be a stranger or a sojourner. And what is a תושב? One who has undertaken not to worship idols (i. e. one who has been converted to the fundamental tenet of Judaism) but eats carrion (does not care for the other commandments of the Torah) (Sifra, Behar, Section 5 1).

Rambam, Hilchot Shemittah v'Yovel 10:10, 10:14

10) It is a positive commandment to sound the *shofar* on the tenth of Tishrei in the Jubilee year. This mitzvah is entrusted to the [High] Court first, as [Leviticus 25:9] states: "You shall sound a *shofar* blast. Each and every individual is also obligated to sound the *shofar*, as [the verse] continues: "and you shall sound the *shofar*." We sound nine *shofar* blasts in the same way as we sound them on Rosh HaShanah. We sound the *shofar* throughout the boundaries of [*Eretz*] *Yisrael*.

14) From Rosh HaShanah until Yom Kippur, servants would not be released to their homes, nor would they be subjugated to their masters, nor would the fields return to their [original] owners. Instead, the servants would eat, drink, and rejoice, with crowns on their heads. When Yom Kippur arrives and the *shofar* is sounded in the court, the servants are released to their homes and the fields are returned to their owners.

Bavli Berachot 17a

Rav was wont to say: The World-to-Come is not like this world. In the World-to-Come there is no eating, no drinking, no procreation, no business negotiations, no jealousy, no hatred, and no competition. Rather, the righteous sit with their crowns upon their heads,

enjoying the splendor of the Divine Presence, as it is stated: “And they beheld God, and they ate and drank.”

Joshua 6:2

2) G-d said to Joshua, “See, I will deliver Jericho into your hands—its king and warriors. 3) Let all your troops march around the city and complete one circuit of the city. Do this six days, 4) with seven priests carrying seven ram’s horns preceding the Ark. On the seventh day, march around the city seven times, with the priests blowing the horns. 5) And when a long blast is sounded on the horn—as soon as you hear that sound of the horn—all the troops shall give a mighty shout. Thereupon the city wall will collapse, and the troops shall advance, every man straight ahead.” 6) Joshua son of Nun summoned the priests and said to them, “Take up the Ark of the Covenant, and let seven priests carrying seven ram’s horns precede the Ark of G-D.”

Exodus 16:16

This is what G-d has commanded: Each household shall gather as much as it requires to eat—an *omer* to a person for as many of you as there are; each household shall fetch according to those in its tent.”

Exodus 16:29

who, having given you the sabbath, therefore gives you two days’ food on the sixth day. Let everyone remain in place: let no one leave the vicinity on the seventh day.”

Ramban on Leviticus 25:10

And by way of the Truth, [the mystic teachings of the Cabala], the term *d’ror* (liberty) is related to the expression, ‘*dor*’ (a generation) *passeth away*, ‘*v’dor*’ (and a generation) *cometh*. Similarly, *yoveil* means that everyone will return to the *yoveil* (source) whence his roots are, and this *shall be unto you*, [until that time].

Rabbeinu Bachye on Leviticus 25:10

A kabbalistic approach to the words יובל היא: The word יובל is derived from the expression ועל יבל ישלח שרשיו, “sending forth its roots by a stream” (Jeremiah 17,8), a hint that all the succeeding generations are traced back to their original roots, to the prime cause which determined their development. This is the reason why the Yovel is

called דָּרוֹר, “freedom,” a reminder of when man was free from sin. All of mankind originated with the pool of souls at G’d’s disposal and eventually this is where the souls will return to.

Each one of the seven times periods of a cycle of 7000 years will perform the tasks assigned to the respective day of creation making a total of 49,000 years. When they have completed these 49,000 years the universe will revert to the Tohu Vavohu which preceded the words בְּרֵאשִׁית בָּרָא (Genesis 1,1). The meaning of the words בִּשְׁנַת הַיּוֹבֵל, then is literal, i.e. that each person will return to his origin in the year described as Yovel.

Ruth 4:10

I am also acquiring Ruth the Moabite, the wife of Mahlon, as my wife, so as to perpetuate the name of the deceased upon his estate, that the name of the deceased may not disappear from among his kinsmen and from the gate of his home town. You are witnesses today.”

Ruth 4:22

Obed begot Jesse, and Jesse begot David.

Isaiah 27:13

And in that day, a great ram’s horn shall be sounded; and the strayed who are in the land of Assyria and the expelled who are in the land of Egypt shall come and worship GOD on the holy mount, in Jerusalem.

