

EGYPT- FROM THE 49 LEVELS OF TUMAH TO 50th LEVEL OF TAHARA

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Part 1:

Yetziat Mitzrayim is For The Re-education of Humanity

A. Yetziah and Aliyah

1. Shmot 3:17- The goal is spiritual elevation

וְאָמַר אֶעֱלֶה אֶתְכֶם מִצְרַיִם אֶל-אֶרֶץ הַכְּנַעֲנִי וְהַחִתִּי וְהָאֱמֹרִי וְהַפְּרִזִּי וְהַחִוִּי וְהַיְבוּסִי אֶל-אֶרֶץ זְבַת חֶלֶב וְדָבָשׁ:

and I have declared: I will take you out of the misery of Egypt to the land of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites, to a land flowing with milk and honey.'

2. 17:3-17: Rewiring of our Minds and Hearts

וַיִּצְמָא שָׂם הָעָם לַמַּיִם וַיִּלְן הָעָם עַל-מֹשֶׁה וַיֹּאמְרוּ לָמָּה זֶה הָעֲלִיתָנוּ מִמִּצְרַיִם לְהָמִית אֹתִי וְאֶת-בְּנֵי וְאֶת-מִקְנֵי בְצָמָא:

But the people thirsted there for water; and the people grumbled against Moses and said, "Why did you bring us up from Egypt, to kill us and our children and livestock with thirst

3. Mayim = water and Torah

Ohr HaChaim on Exodus 17:3:2

It appears that G'd's purpose in subjecting the people to this test was to train them to raise their eyes heavenwards, to pray and to implore G'd in times of need because this is an important principle in matters of faith and attempts to perfect one's personality. You will note that G'd applied this same psychology when He allocated manna to the Israelites on a daily basis instead of giving them a weekly or monthly supply at a time. He also denied them this miraculous bread until they had pleaded with Him for sustenance. As soon as the people pleaded with G'd, He responded positively. In our

paragraph we find that the Israelites contented themselves with complaining to Moses; **They did not consider that their fate was subject to G'd's personal providence.** As a result their situation grew steadily worse so that the Torah describes their thirst as overpowering. The Torah mentions that G'd tested them because they had not seen fit to request help **from Hi**

4. Shmot 7:17.

{וַיִּקְרָא שֵׁם הַמָּקוֹם מַסָּה וּמְרִיבָה עַל־רִיב וּבְנֵי יִשְׂרָאֵל וְעַל נִסְתָּם אֶת־ה' לֵאמֹר הֲיֵשׁ הַבְּקָרְבָנוּ אִם־אֵין:
The place was named Massah^a, i.e., "Trial." and Meribah,^b, i.e., "Quarrel." because the Israelites quarreled and because they tried the LORD, saying, "Is the LORD present among us or not?"

B. Trumah- Sfat Emet-5644

To elevate the elements of "tov" embedded in all of the Briyah

במדרש לקח טוב נתתי אל תעזבו את המקח כו' יש בו זהב כסף כו'. פי' שע"י התורה יכולין ליקח הטוב ולהעלות כל הדברים שבעולם למצוא הטוב בהם. כי הלא כל מה שברא הקדוש ב"ה יש בו הטוב כמ"ש וירא אלקים כו' כל אשר עשה כו' טוב כו'. אך התורה היא המורה דרך איך למצוא בכ"ד הטוב. ולכן אחר קבה"ת אמר ויקחו לי תרומה כו' שבכח התורה ירימו כל המינים הללו כסף וזהב כו'. והתורה היא ראשית ושורש כל הברואים כמ"ש באורייתא ברא קוב"ה עלמא. ולכן בכח התורה יכולין להעלות כל הדברים לשורש העליון. ובאמת לקח טוב קאי על כל העולם ומלואו. אך בתנאי תורתו אל תעזבו. כי הכל א'. כאשר ראינו שזכו בני"ו והעלו כל הדברים עד ששרתה שכינה במעשי ידיהם ונתברר שהכל מתאחד בשורש העליון והקב"ה והתורה הוא חיות כל הבריאה

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C. Bereisheet- Spiritual maturity

focus becomes on the non physical

Yirmiyahu 2:3

קִדְּשׁ יִשְׂרָאֵל לְהִרְאֵת תְּבוּאֹתָהּ כְּכֹל־אֲכָלֶיּוּ יֶאֱשָׁמוּ רְעָה תִּבְאֵ אֲלֵיהֶם נְאֻם־ה':

D. Rav Shimon Schwab -avodah zara= mind-waste -worshiping the Mashal

Megilla 25b

אָמַר רַב נַחֲמָן: כּל לַיְצוּנוֹתָא אֶסְרָא, בַּר מַלְיצוּנוֹתָא דְעִבּוּדָּה זָרָה — דְּשִׂרְיָא. דְּכִתְיִב: “כָּרַע בֵּל קִרְס נְבוֹ”, וְכִתְיִב: “קִרְסוֹ כָּרַעוּ יַחְדָּיו לֹא יִכְלוּ מִלֵּט מִשָּׂא וְגוֹ”. רַבִּי יִנְאִי אָמַר, מִהֲכָא: “לְעִגְלוֹת בַּיִת אֹנָן יִגּוּרוּ שָׂכֵן שׁוֹמְרוֹן כִּי אֲבֵל עָלָיו עִמּוֹ וְכִמְרִיו עָלָיו יִגִּילוּ עַל כְּבוֹדוֹ כִּי גָלָה מִמֶּנּוּ”. אֶל תִּקְרִי “כְּבוֹדוֹ”, אֶלָּא “כְּבִידוֹ”.

Similarly, Rav Nahman said: All mockery and obscenity is forbidden except for mockery of idol worship, which is permitted, as it is written: “Bel bows down, Nevo stoops” (Isaiah 46:1). The prophet mocks these idols by describing them as crouching in order to defecate. Additionally, it is written: “They stoop, they bow down together; they could not deliver the burden” (Isaiah 46:2

Rav Shimon Schwab

Avodah Zara is compared to waste which is retained and can not be eliminated.

Waste(ruffage) provides the delivery system for the nutrients. The nutrients can not be seen but they provide the needed elements for our health. Once the nutrients are delivered the delivery material is excreted as waste. Like an envelope which is discarded after it has done its job of delivering the letter . Hashem designed every element of the material world to teach us something about Hashem and how He relates to and governs the world. These elements of Nature are “mashalim” allegories that serve as the delivery system for underlying concepts. Avodah Zara worships the “delivery system” itself , the mashal instead of the nimshal,, the envelope instead of the letter , - the waste product instead of the nutrients.

E. The Torah speaks in the language of people

1.Brachot 31b- Shirat Chna

מֵאִי “אִם רָאָה תִּרְאָה” — דְּבִרָּה תוֹרָה כְּלִשׁוֹן בְּנֵי אָדָם.

According to Rabbi Akiva’s explanation, **what** is derived from the double language uttered by Hannah: ***Im ra’o tireh? The Torah spoke in the language of men***, meaning that this double language is not extraordinary and nothing may be derived from it. It is common biblical vernacular.

2. Ibn Ezra Bereisheet 1:26

We know that the Torah spoke the language of man,¹⁵⁶ *Berekhhot 31b*. for it was given to humans who speak and hear. Now a human being cannot speak of things above or below him without employing human terminology. Hence Scripture uses such terms as the mouth of the earth (Num. 16:30), *the hand of the Jordan* (Num. 13:29),¹⁵⁷ *J.P.S. translates: the side of the Jordan.* and *the head*¹⁵⁸ *J.P.S. translates: beginning. of the dust of the world* (Proverbs 8:26). Far be it from us to believe that God has an image.¹⁵⁹ *On the basis of our verses reading, in our image, after our likeness.*

F. Re-education-- Rambam : MN 3:32

[Guide for the Perplexed, Part 3 32:2 with Connections](#)

Many precepts in our Law are the result of a similar course adopted by the same Supreme Being. It is, namely, impossible to go suddenly from one extreme to the other: it is therefore according to the nature of man impossible for him suddenly to discontinue everything to which he has been accustomed. Now God sent Moses to make [the Israelites] a kingdom of priests and a holy nation (Exod. 19:6) by means of the knowledge of God. Comp. "Unto thee it was showed that thou mightest know that the Lord is God (Deut. 4:35); "Know therefore this day, and consider it in thine heart, that the Lord is God" (ibid. 5:39). The Israelites were commanded to devote themselves to His service; comp. "and to serve him with all your heart" (ibid. 11:13); "and you shall serve the Lord your God" (Exod. 23:25); "and ye shall serve him" (Deut. 13:5). But the custom which was in those days general among all men, and the general mode of worship in which the Israelites were brought up, consisted in sacrificing animals in those temples which contained certain images, to bow down to those images, and to burn incense before them; religious and ascetic persons were in those days the persons that were devoted to the service in the temples erected to the stars, as has been explained by us. **It was in accordance with the wisdom and plan of God, as displayed in the whole Creation, that He did not command us to give up and to discontinue all these manners of service; for to obey such a commandment it would have been contrary to the nature of man, who generally cleaves to that to which he is used; it would in those days have made the same impression as a prophet would make at present if he called us to the service of God and told us in His name, that we should not pray to Him, not fast, not seek His help in time of trouble; that we should serve Him in thought, and not by any action.** For this reason God allowed these kinds of service to continue; **He transferred to His service that which had formerly served as a worship of created beings, and of things imaginary and unreal, and commanded us to serve Him in the same manner;** viz., to build unto Him a temple; comp. "And they shall make unto me a sanctuary" (Exod. 25:8); to have the altar erected to His name; comp. "An altar of earth thou shalt make unto me" (ibid. 20:21); to offer the sacrifices to Him; comp. "If any man of you bring an offering unto the Lord" (Lev. 1:2), to bow down to Him and to burn incense before Him. He has forbidden to do any of these things to any other being;

comp. "He who sacrificeth unto any God, save the Lord only, he shall be utterly destroyed" (Exod. 22:19); "For thou shalt bow down to no other God" (ibid. 34:14). He selected priests for the service in the temple; comp. "And they shall minister unto me in the priest's office" (ibid. 28:41). He made it obligatory that certain gifts, called the gifts of the Levites and the priests, should be assigned to them for their maintenance while they are engaged in the service of the temple and its sacrifices. **By this Divine plan it was effected that the traces of idolatry were blotted out, and the truly great principle of our faith, the Existence and Unity of God, was firmly established; this result was thus obtained without deterring or confusing the minds of the people by the abolition of the service to which they were accustomed and which alone was familiar to them.**

I know that you will at first thought reject this idea and find it strange; you will put the following question to me in your heart: How can we suppose that Divine commandments, prohibitions, and important acts, which are fully explained, and for which certain seasons are fixed, should not have been commanded for their own sake, but only for the sake of some other thing: as if they were only the means which He employed for His primary object? What prevented Him from making His primary object a direct commandment to us, and to give us the capacity of obeying it? Those precepts which in your opinion are only the means and not the object would then have been unnecessary.

Hear my answer, which will cure your heart of this disease and will show you the truth of that which I have pointed out to you. There occurs in the Law a passage which contains exactly the same idea; it is the following: "God led them not through the way of the land of the Philistines, although that was near; for God said, Lest peradventure the people repent when they see war, and they return to Egypt; but God led the people about, through the way of the wilderness of the Red Sea," etc. (Exod. 13:17). Here God led the people about, away from the direct road which He originally intended, because He feared they might meet on that way with hardships too great for their ordinary strength; **He took them by another road in order to obtain thereby His original object.** In the same manner God refrained from prescribing what the people by their natural disposition would be incapable of obeying, and gave the above-mentioned commandments as a means of securing His chief object, viz., to spread a knowledge of Him [among the people], and to cause them to reject idolatry. It is contrary to man's nature that he should suddenly abandon all the different kinds of Divine service and the different customs in which he has been brought up, and which have been so general, that they were considered as a matter of course; it would be just as if a person trained to work as a slave with mortar and bricks, or similar things, should interrupt his work, clean his hands, and at once fight with real giants. It was the result of God's wisdom that the Israelites were led about in the wilderness till they acquired courage. For it is a well-known fact that travelling in the wilderness, and privation of bodily enjoyments,

such as bathing, produce courage, whilst the reverse is the source of faint-heartedness: besides, another generation rose during the wanderings that had not been accustomed to degradation and slavery. All the traveling in the wilderness was regulated by Divine commands through Moses; comp. "At the commandment of the Lord they rested, and at the commandment of the Lord they journeyed; they kept the charge of the Lord and the commandment of the Lord by the hand of Moses" (Num. 9:23). In the same way the portion of the Law under discussion is the result of divine wisdom, according to which people are allowed to continue the kind of worship to which they have been accustomed, in order that they might acquire the true faith, which is the chief object [of God's commandments]. You ask, What could have prevented God from commanding us directly, that which is the chief object, and from giving us the capacity of obeying it? This would lead to a second question, What prevented God from leading the Israelites through the way of the land of the Philistines, and endowing them with strength for fighting? The leading about by a pillar of cloud by day and a pillar of fire by night would then not have been necessary. A third question would then be asked in reference to the good promised as reward for the keeping of the commandments, and the evil foretold as a punishment for sins. It is the following question: As it is the chief object and purpose of God that we should believe in the Law, and act according to that which is written therein, why has He not given us the capacity of continually believing in it, and following its guidance, instead of holding out to us reward for obedience, and punishment for disobedience, or of actually giving all the predicted reward and punishment? For [the promises and the threats] are but the means of leading to this chief object.

What prevented Him from giving us, as part of our nature, the will to do that which He desires us to do, and to abandon the kind of worship which He rejects?

There is one general answer to these three questions, and to all questions of the same character: it is this: Although in every one of the signs [related in Scripture] the natural property of some individual being is changed, the nature of man is never changed by God by way of miracle. It is in accordance with this important principle that God said, "O that there were such an heart in them, that they would fear me," etc. (Deut. 5:26). It is also for this reason that He distinctly stated the commandments and the prohibitions, the reward and the punishment. This principle as regards miracles has been frequently explained by us in our works: **I do not say this because I believe that it is difficult for God to change the nature of every individual person; on the contrary, it is possible, and it is in His power, according to the principles taught in Scripture; but it has never been His will to do it, and it never will be. If it were part of His will to change [at His desire] the nature of any person, the mission of prophets and the giving of the Law would have been altogether superfluous.**

G. Torah as a blueprint- What was "prescribed"? Nature Vs humanity.

Midrash Rabba 1:1

ו. כִּךְ הָיָה הַקְדוּשָׁה בְרוּךְ הוּא מֵבִיט בְּתוֹרָה וּבוֹרָא אֶת הָעוֹלָם, וְהַתּוֹרָה אָמְרָה בְּרֵאשִׁית בְּרָא אֱלֹהִים. וְאִין רֵאשִׁית אֶלָּא תּוֹרָה, הַיֵּאֵךְ מָה דְאֵתְ אָמַר (מִשְׁלֵי ח, כב): ה' קִנְיֵי רֵאשִׁית דְרָכּוֹ.

Our Sages teach that Hashem created the Torah before He created the world. Likewise, the Aron is listed before any other item from the Mishkan.

But Hashem did not create the physical Torah before He created the world. To the contrary, the Torah was not given until the world was more than two thousand years old. **Only conceptually did the Torah precede the world, but not physically.**

Part 2: Purifying what had become impure

1. Ankh:Vs EVERY person has been bestowed with a Neshama

This is an image from the Derdera Temple. On the left is the god Khnum creating Pharaoh Ihy on a potter's wheel. On the right is the goddess Heket instilling life (the ankh symbol) into the nostrils of the king. So we can see how this is a perfect pictorial parallel to Gen 2:7 - וייצר ה' אלקים את האדם עפר מן האדמה ויפח באפיו נשמת חיים.

For all of the images like this in Egypt are with exclusive reference to the Pharaohs. Along comes the Torah and declares that the divine care in creation that was thought to be the purview of the kings alone, is actually Hashem's care with every human being.



Heqet (Heqat, Heket) was a goddess of childbirth and fertility in Ancient Egypt. She was depicted as a frog, or a woman with the head of a frog. Frogs symbolized fruitfulness and new life, and it is thought that her priestesses were trained midwives

The Egyptians believed that frogs were created in the ooze left after the Nile inundation. After turning the Nile to blood, Hashem turned the frogs into aggressive attackers.





- 2. Lashon HaKodesh
 - a) Medrash Tanchuma Yitro 16

R. Nehemiah said: What is 'anokhi? It is an Egyptian word. To what is the matter comparable? To a king whose son was captured and spent a long time with the captors. He learned the speech of those captors. When <his father> had taken vengeance on his enemies and brought him <back>, he went to converse with him in his own language; but he did not know it. What did he do? He began to speak with him in the language of his captors. Thus did the Holy One do with Israel. During all those years that Israel had been in Egypt, they had learned the Egyptian speech. When the Holy One had redeemed them, he came to give them the Torah, <but> they did not know how to understand it. The Holy One said: Here, I shall converse with them in the Egyptian language. 'Anokh. In Egypt, when one wants to say "I" to a friend, he says: 'anokh.⁶⁰ The word means "I" in Coptic. Thus the Holy One began in their language and said (in Exod. 20:2): I ('anokhi).

b) Pesikta Rabbati 21

רבי יהודה ורבי נחמיה רבי יהודה אמר אין (זה) לשון [הזה] אנכי אלא לשון אהבה לשון חיבה למלך ששלח את בנו למדינת הים ולמד לשון בני הים וכשבא ממדינת הים התחיל מדבר עמו בלשונו כך לפי שהיו ישראל בארץ מצרים ולמדו לשונם כיון שבאו לפני הר סיני התחיל הקב"ה מסיח עמהם בלשון אנכי אנוך רבי נחמיה אומר אין לשון הזה אנכי אלא לשון אימה ולשון יראה לאוהבו של מלך שהיה יודע מסטירים שלו

c) The Kuzari believes that different tongues have more in common than one might think, because they are all derived from one original language and all of humanity is descended from the same father.

d) Rav S.R. Hirsch

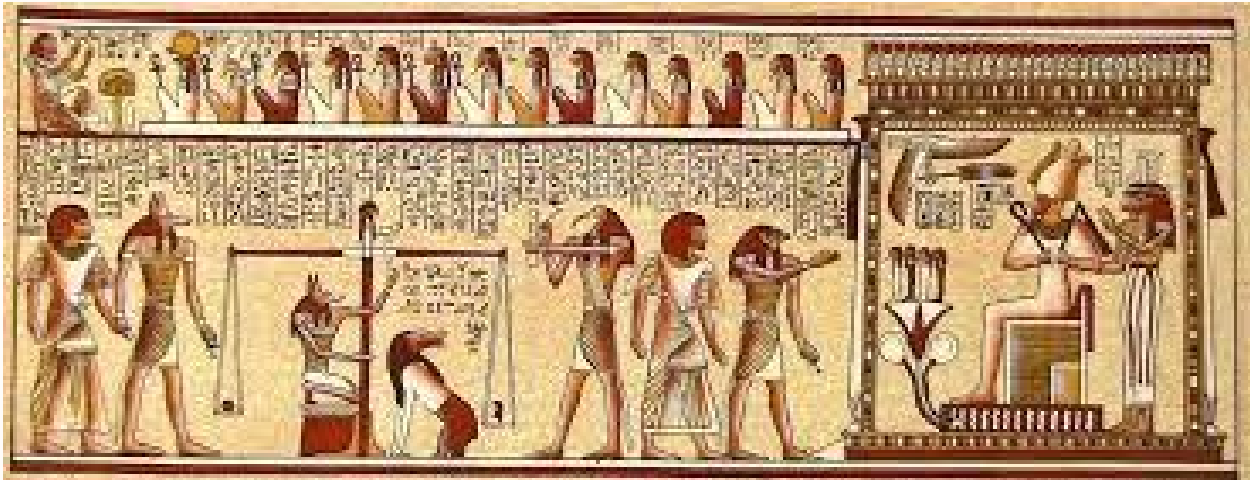
"Safa Achas" means the phonetic sameness of speech (the sound of the language I.L) which is fundamentally based on organic causes. "Deverim Achadim" is the sameness of the formation of words and sentences which is brought about by spiritual mental agreement in the way that things and their relations are looked at.

3. Olam Habba- and the fear of a "Heavy Heart"

Shmot 9:34

וַיֵּרָא פְּרָעָה כִּי־חָדַל הַמָּטֶר וְהַבָּרָד וְהַקֵּלַת וַיִּסָּף לַחֲטָא וַיִּכְבַּד לְבָו הוּא וְעַבְדָּיו

But when Pharaoh saw that the rain and the hail and the thunder had ceased, he :
.became stubborn and reverted to his guilty ways, as did his courtiers



[Maat's "Feather of Truth" and The 42 Negative Confessions | Light Warriors Legion](#)

4.Tombs: THE Terror of Death



Ramses 3





Opening of the Mouth of Tutankhamun and Aja

Ancient Egyptian gods required a lot of attention. “The Book of the Dead” and wall inscriptions are full of details about rites and rituals for specific gods.

Everyday priests took care of the statues of the gods as if they were living people. In a daily ritual called the “opening of the mouth,” priests gave the statue offerings of food in the morning and evening, clothed them in clean linen and new jewelry and had new make-up applied. These rituals were performed in sanctuaries — **in which only priests and pharaohs were allowed** — within the temples. **Ordinary people had no idea what went on in these sanctuaries.** Sometimes the same rituals were performed on mummies.

Before kings or priests entered a shrine they had to purify themselves in a sacred pool. After entering the sanctuary they said liturgy **while they lighted charcoal and incense** in a censer next to the statue, made some offerings, anointed the statue, redressed it in new clothes with a proper insignia and performed rituals which allowed the statue to speak and breath. During the libation rituals an alabaster sistrum — a ritual noisemaker topped with cobras and the falcon-god Horus — was used to ward off violence. Feasts were held before statues were as placed back in their shrines.

In a temple in Hierakonpolis dated to 3500 B.C. large dangerous animals such as crocodiles and hippopotami were sacrificed perhaps as symbols of natural chaos. Bulls were sacrificed by the ancient Greeks, Romans and Druids but treated with reverence by Egyptians (black bulls in particular were given harems and palaces because they were believed to be related to the bull-god Apis).

5.. The number 8 and blue



King Tuts 8th box



4th mummy mask

The Egyptians **mummified** their bodies because their physical form was an integral part to their afterlife. Being such a practical people, liking what they could see and touch, an existence without a physical body was unacceptable to them. Even the destruction of the heart (the spiritual Ab rather than the physical heart) would mean the death of all of the other parts of the being, but it meant that the physical heart was preserved along with the physical body. Other rituals point to the importance of the physical body after death - the Opening of the Mouth ceremony allowed the body to breathe, while other rituals were performed on the corpse to allow the deceased to see and hear in the Land of the West.

Death was a complex affair. **Originally this was only for the pharaoh, but the rich soon believed that they could take part in the afterlife**, and eventually the poor believed they could join the ranks of the blessed dead. Other reasons for the complexity of life after death came from the Egyptian way of clinging to ideas, rather than discarding them when new ideas came along. The intermingling of peoples, the different religious ideas and cults all were incorporated into the Egyptian belief system, giving rise to this **elaborate belief system**.

6. Etz Ha Chaim- RAMASEUM



7. Yad Chazakh for fear and control Vs for salvation and truth





“MIGHTY HAND”



8. Etzba Elokim



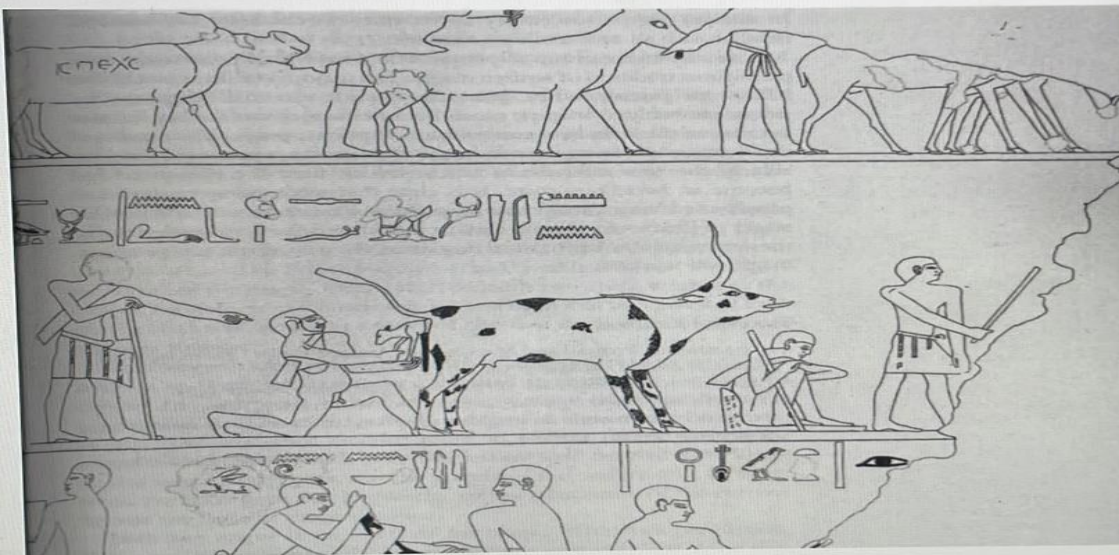
MAGICIANS AND PRIESTS

spells on waking from a nightmare. Among his other possessions were a written charm against demons and a headrest decorated with magical protectors (fig. 21). The villagers do not seem to have liked or trusted Qenherkhepshef as they did other scribes.⁸ Whether or not it was his esoteric knowledge that made him unpopular, Qenherkhepshef is a good example of the type of person who used magic in a private capacity.

Any literate person of scholarly pretensions was likely to include magical texts in his library. At this stage in intellectual development, all branches of learning were closely related. Magic, along with architecture and engineering, was one of the skills of which any leader might be expected to have knowledge. Local governors, and officials leading mining expeditions, sometimes boast in inscriptions of their skill at healing people.

Tomb reliefs of the twenty-fourth to the nineteenth centuries BC show agricultural activities presided over by elderly foremen who sometimes make a magical gesture of protection towards their workers or animals (e.g. fig. 29). The dialogue attached to these scenes can include simple charms to protect livestock and people on land or in the water

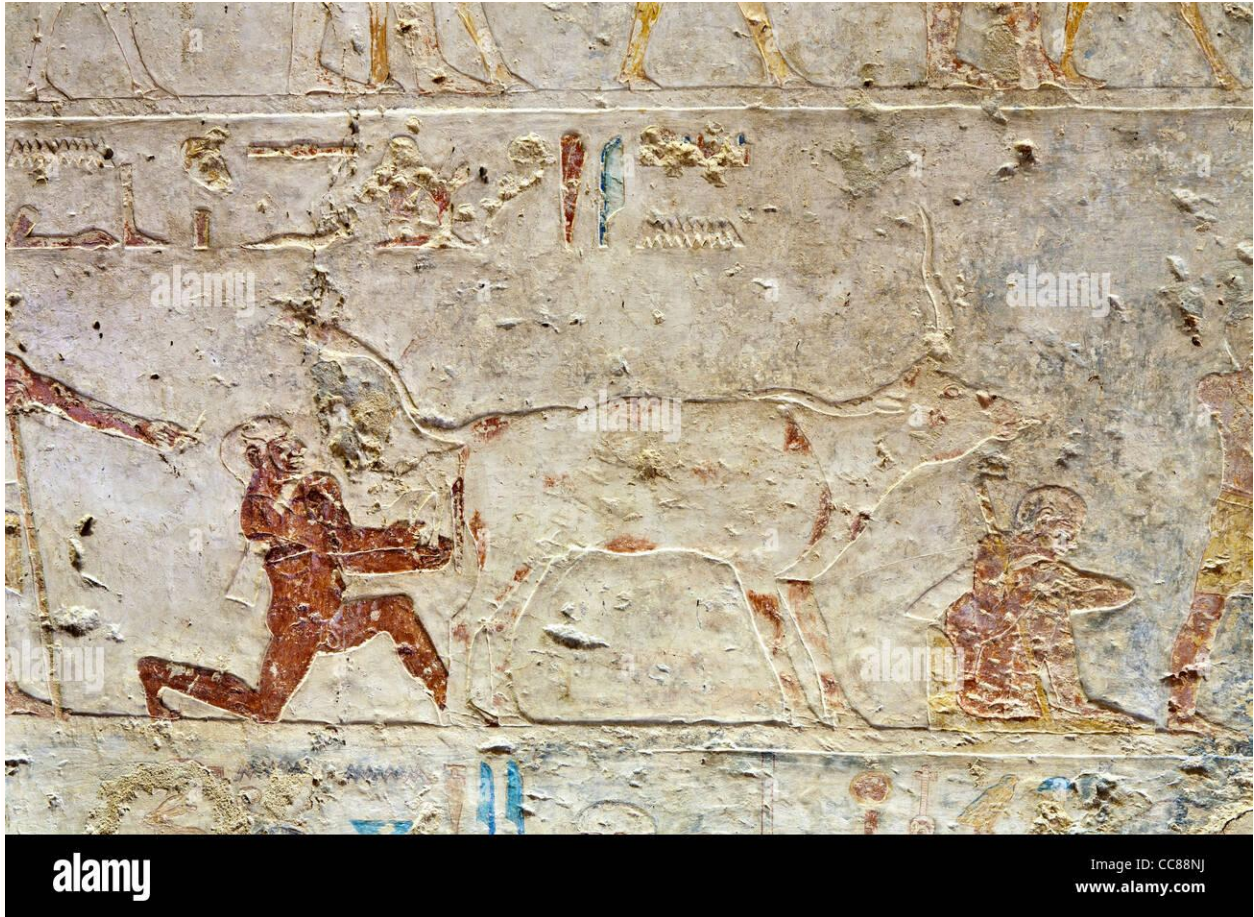
29 Line drawing of a painted relief in the tomb chapel of the Nomarch Senbi at Meir, 20th century BC. On the far left a man makes a magical gesture to protect a newborn calf. Herdsmen are credited with magical knowledge in several Egyptian texts.



59

MAGIC IN ANCIENT EGYPT

(see Chapter Nine). In a story which may go back to the early second millennium BC, a group of herdsmen are grazing their cattle in water meadows when their leader sees what he takes to be a female demon in the lake. He wishes to leave for home, but some of the other herdsmen argue that their knowledge of 'water charms' will protect them.⁹



The Finger of God: The Finger of Thoth or Seth

In fact, when the *ḥartummim* realized that their abilities were out-matched, they relented and proclaimed: “this is the finger of God” (אָצְבַּע אֱלֹהִים הוּא) Exod

8:15). The expression stands out as peculiar, especially in the light of the more familiar “hand of God” (Exod 9:3).[31] As Abraham Yahuda long ago observed, the idiom is Egyptian.[32] It appears usually in the phrases “the finger of Thoth” and “the finger of Seth” to denote these gods’ performative powers.

9. Priests compare to Rambam above

Bald

Exclusive

Rituals hidden

There were two kinds of clergy in ancient Egypt: 1) priests, female priestesses and singers of hymns, usually linked permanently with specific temples; and 2) lay priests, who performed duties like carrying statues and served for fixed periods of time.

Priests were required to **keep their entire bodies cleanly shaved**. They shaved every third day because of concerns about lice and to be clean and pure as possible to conduct rituals. This is the reason why priests are pictured with bald headed and no eyebrows or lashes. Although priests conducted purification rituals with shaved heads, those that could afford them wore different kinds wigs held in place with perfumed beeswax.[Source: Minnesota State University, Mankato, ethanholman.com, discoveringegypt.com]

Priests linked with temples were the next most important class of people in ancient Egypt after the king. They too were sometimes regarded as gods. In the Late and Middle Kingdoms priests were selected by the pharaoh. By the New Kingdom there was a priestly class. Powerful priesthoods were based in Memphis and Thebes. **The high priest of the god Amun wore a distinct leopard skin draped over one shoulder.** Priests associated with Osiris sometimes wore cheetah skins draped over their shoulder.

Some priests became quite rich. They were enriched by wealth accumulated from land given to them by different rulers over the years. Wheat and barley and flowers and shrubs used in rituals and medicines were raised by peasants that worked temple land. These things were valuable. There are stories of corrupt and scheming priests, even ones that ordered people to be kidnaped or killed.

Priestesses were usually linked with goddesses. They usually had subordinate roles. They were regarded as part of the god's harem and known mainly for their dancing and sexual and music-making skills. Dr Joann Fletcher of the University of York wrote for BBC: “Other than housewife and mother, the most common 'career' for women was the priesthood, serving male and female deities. The title, 'God's Wife', held by royal women, also brought with it tremendous political power second only to the king, for whom they could even deputize. The royal cult also had its female priestesses, with women acting alongside men in jubilee ceremonies and, as well as earning their livings as professional mourners, they occasionally functioned as funerary priests.” [Source: Dr Joann Fletcher, BBC, February 17, 2011]

10: magic/ priest

The third reason behind the Torah's difficulty with the concept of leadership is that we are all called upon to be leaders. As the verse says, “And you shall be to Me a kingdom of priests [Kohanim]” (Exodus 19:6).

Another group of temple personnel associated with magic were the priests of the goddess Sekhmet (fig. 25). These priests often seem to have specialized in medicine. Sekhmet herself was the bringer of plague and disease and had to be propitiated by her clergy. This could involve large-scale magical rituals. The numerous statues of Sekhmet dating to the reign of Amenhotep III (c. 1390—1352 BC) seem to be the relics of such a ritual. Magico-medical texts often state that they are for the use of 'any doctor or any Sekhmet priest'. One individual is known who served as an Overseer of Magicians and an Overseer of Sekhmet priests as well.

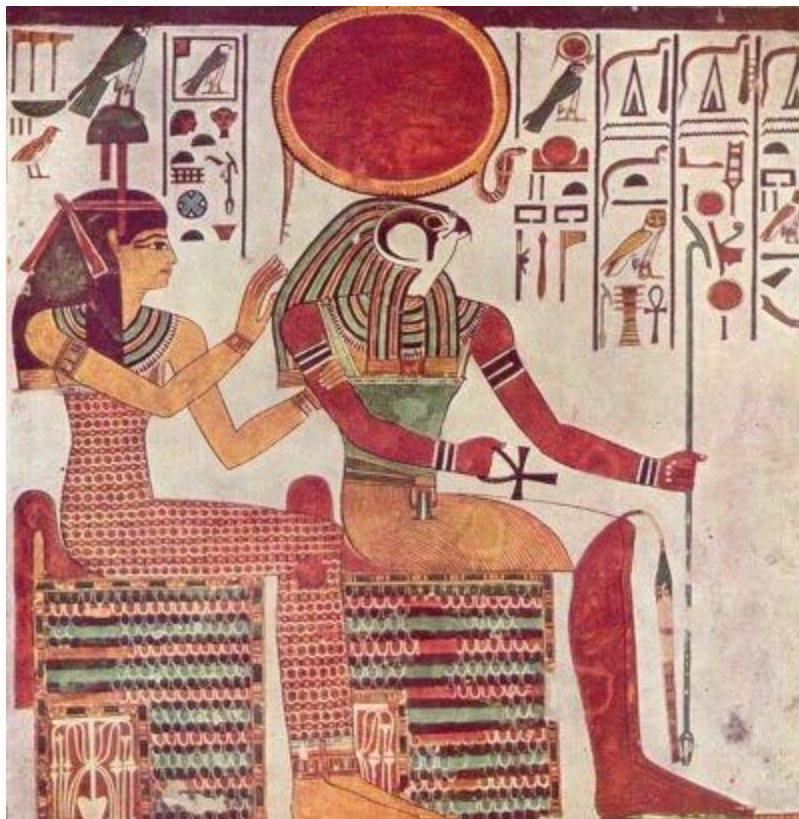
Etzba Elokim

11: the eye of the earth- Shmot 10:15

וַיִּלֹּס אֶת-עֵינַי כָּל-הָאָרֶץ וַתְּחַשְׁךָ הָאָרֶץ וַיֹּאכַל אֶת-כָּל-עֵשֶׂב הָאָרֶץ וְאֵת כָּל-פְּרִי הָעֵץ אֲשֶׁר הִתִּיר הַבָּרָד
וְלֹא-נֹתַר כָּל-יֵרֶק בְּעֵץ וּבְעֵשֶׂב הַשָּׂדֶה בְּכָל-אָרֶץ מִצְרָיִם:

They hid all the land from view, and the land was darkened; and they ate up all the grasses of the field and all the fruit of the trees which the hail had left, so that nothing green was left, of tree or grass of the field, in all the land of Egypt

Targum Onkelos: וַחֲפָא יְת עֵינַי שְׂמַשָּׂא דְכָל אֶרְעָא.



Ra and Amentit shown with solar disk.

The Eye of Ra, as she is derived of the god of the sun, is associated with the illuminating presence of this majestic orb. The sun, as well as the moon, were often said to be the eyes of the gods and goddesses

12: The bird mashal: -

.Devarim 33:12

לְבִנְיָמִן אָמַר יְיָ הֵן יִשְׁכֵּן לְבֵטַח עָלָיו חֲפָף עָלָיו כְּלֵי-הַיּוֹם וַיְבִין כְּתֹפֵי שָׁכֵן:

Of Benjamin he said:

Beloved of the LORD,

He rests securely Upon Him;

He hovers above all day

As he rests between His shoulders.

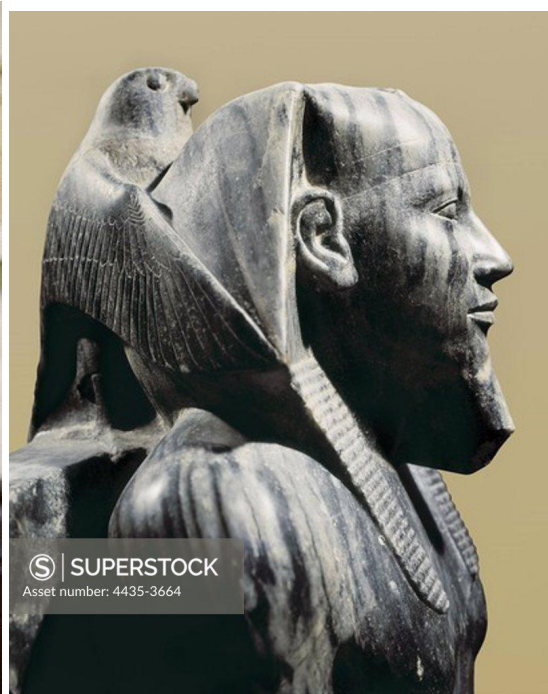
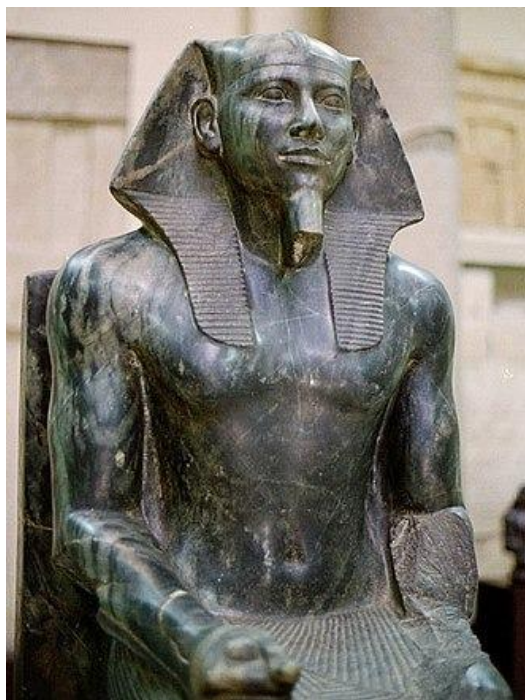
Rashi: עליו חפף means, He covers him and protects him,

How will Hashem "dwell" between Binyamin's shoulders? Chaz"al say that it is a topographic reference. In humility Hashem will dwell on Mt. Moriah, which is at a lower elevation than the peaks that surround it.

But Ibn Ezra says that Hashem will "dwell" as it were, on the shoulders of Binyamin, and that the phrase is connected to the previous one--from the position of standing on Binyamin's shoulders, Hashem will protectively envelop him.

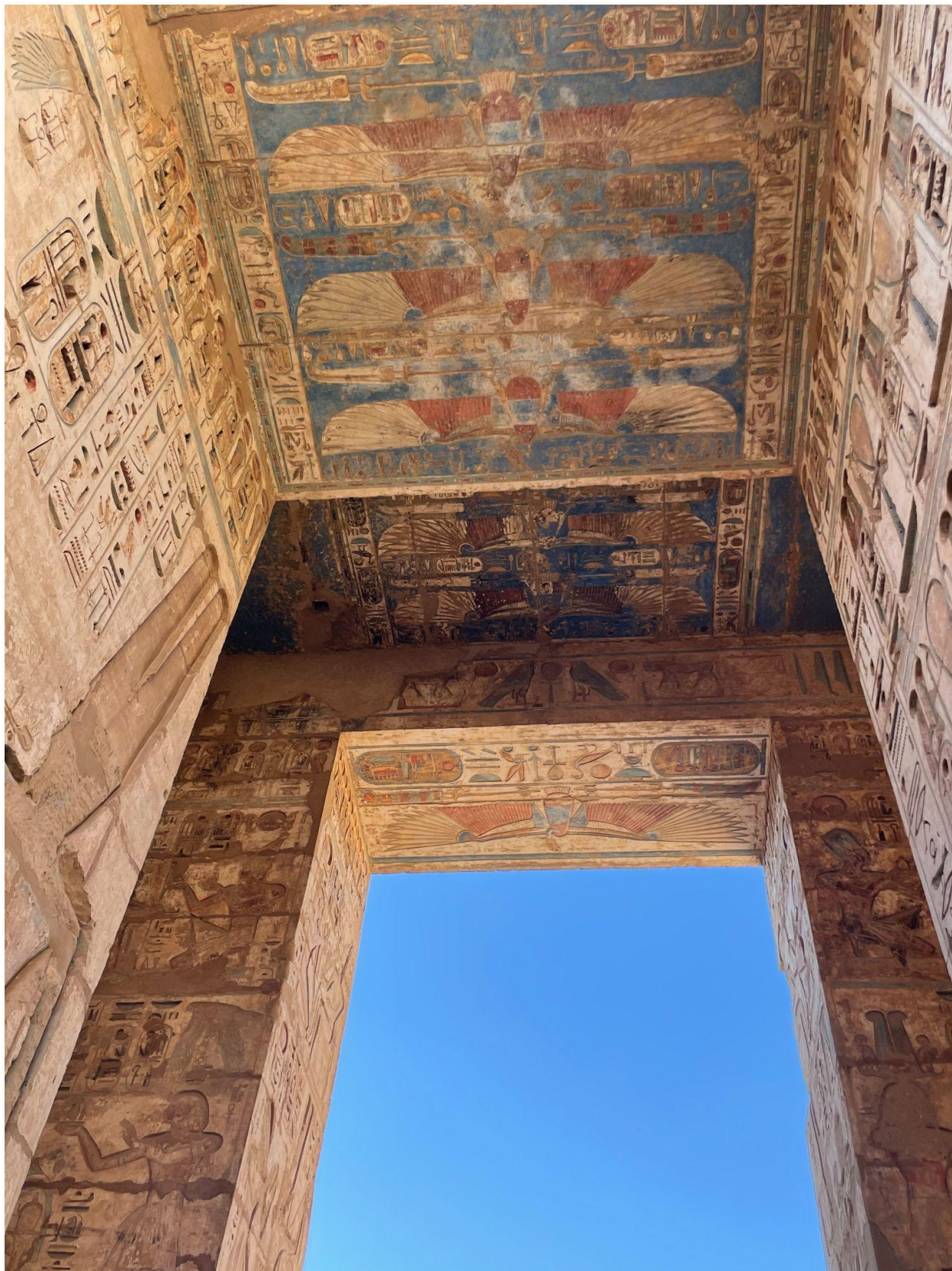
Now, meet Pharaoh Khafre. We visited his pyramid--second tallest one. Here he is, seated in the Cairo Museum we visited.

But now look carefully at this same statue from the side view. The god of the pharaohs, Horus is standing on Khafre's shoulders, protectively enveloping him!



2.





13: Yakov's burial- personal tombs vs collective reconnection

אָבִי הַשְּׂבִיעֵנִי לֵאמֹר הִנֵּה אֲנִי מֵת בְּקִבְרֵי אֲשֶׁר כָּרִיתִי לִי בְּאֶרֶץ כְּנָעַן שָׁמָּה תִקְבְּרֵנִי וְעַתָּה אָעִלֶּה-נָּא וְאֶקְבְּרָה אֶת-אָבִי וְאָשׁוּבָה:

My father made me swear, saying, “I am about to die. Be sure to bury me in the grave which I have hewn for myself in the land of Canaan.” Now, therefore, let me go up and bury my father; then I shall return

Rashi on Genesis 50:5:1

means according to its plain sense “[the grave] which I have dugged” just as (Exodus 21:33) “If a man shall dig There is a Midrashic explanation (Sotah 13a) which fits in with a meaning of the word

14. Nesachim -wine with karbanot for Life not death

Wine was often an important item **in funerary and temple cults**. From as early as the Old Kingdom, wine was regularly mentioned in offering lists as part of the funerary establishment . In temple rituals, wine was also often offered to various deities. In the pyramid temple of Fifth Dynasty king [Source: Mu-Chou Poo, Chinese University of Hong Kong, UCLA Encyclopedia of Egyptology 2010, escholarship.org]

15: Temple/royal violence

Yeshayahu 66: 3-4- *refer to practitioners of idolatrous rites;*

שׁוֹחֵט הַשּׁוֹר מִכֶּה-אִישׁ זֹבֵחַ הַשֶּׁה עֵרְף כָּלֵב מֵעֵלָה מִנְחָה דִם-חַזִּיר מִזְכִּיר לְבָנָה מְבַרְרָה אֲנִי גַם-הֵמָּה בְּחָרֹךְ בְּדַרְכֵיהֶם וּבִשְׂקֻצֵיהֶם נִפְשָׁם חִפְצָה:

As for those who slaughter oxen and slay humans,

Who sacrifice sheep and immolate^b*Lit. “break the necks of.”* dogs,

Who present as oblation the blood of swine,

Who offer incense and worship false gods—

Just as they have chosen their ways

And take pleasure in their abominations,

גם־אֲנִי אֶבְחַר בְּתַעֲלִילֵיהֶם וּמְגֹרֶתָם אָבִיא לָהֶם עֵן קִרְאֹתַי וְאִין עֹנָה דְבַרְתִּי וְלֹא שָׁמְעוּ וַיַּעֲשׂוּ הָרַע בְּעֵינָי
 {וּבְאֲשֶׁר לֹא־תִפְצְתִי בְּחָרוּ: }ס

So will I choose to mock them,

To bring on them the very thing they dread.

For I called and none responded,

I spoke and none paid heed.

They did what I deem evil

And chose what I do not want.

Kerry Muhlestein of Brigham Young University wrote: “Violence was a real part of cultic practice and many rituals employed violent actions. Most of this violence, however, was enacted against animals or inanimate objects. **In these rituals, the animals or objects were often seen as substitutes for humans. Sometimes the objects were anthropomorphic in form, as with the many clay, stone, and wax figures used in execration rituals. During the ceremonies, these figures were smashed, decapitated, mutilated, stabbed, speared, burned, and buried.**

Violence against mortals and against preternatural enemies was often combined in the rites. At least two execration rituals, one at Mirgissa during the Middle Kingdom and one at Avaris during the early 18th Dynasty, almost certainly used humans as the objects of the ritual. [Source: Kerry Muhlestein, Brigham Young University, 2015, UCLA Encyclopedia of Egyptology, 2013 escholarship.org]

“Early Dynastic labels appear to depict violent rituals, such as a Djer label illustrating some kind of royal festival, part of which depicts a bound man seemingly being stabbed by a priest . Some form of ritual violence continued throughout Egyptian history, for such early iconographic evidence is matched by later philological evidence. The language used to describe several sanctioned killings implies that they took place in a ritual context, while other texts are explicit about the ritual nature of the slaying. For example, Senusret I slayed offenders at the temple of Tod, Ramesses III captured and killed Libyans in a ritual context , and Prince Osorkon burned rebels in the temple of Amun at Karnak. In all of these cases ritual language is employed to describe the killings. For example, the text of Osorkon records the punishment of rebels: “Then he struck them down for him, causing them to be carried like goats on the night of the Feast of the Evening Sacrifice in which braziers

are lit...like braziers at the going forth of Sothis. Every man was burned with fire at the place of his crime”.

16: Tefillin:

[parshablog: How Isis Wearing Tefillin Increases My Emunas Chachamim](#)

Rashi on *Shmoth* (13:16) says the *totafoth* are to be worn as “an ornament” between the eyes; although the Torah (*Shmoth* 13:9) refers to the *totafoth* as a *zikkaron* (remembrance – memorial) for whoever sees them [the *tefillin*] bound between the eyes will recall *Pesach* and the miracle [of the Exodus] and speak about it, as it says, “that the Law of *HaShem* may be in your mouth” (13.9).



Part 3: Peshuto Shel Mikra

1. Birth bricks

<https://www.penn.museum/sites/expedition/the-magical-birth-brick/>

2. Don't be idle

Shmot 5:4

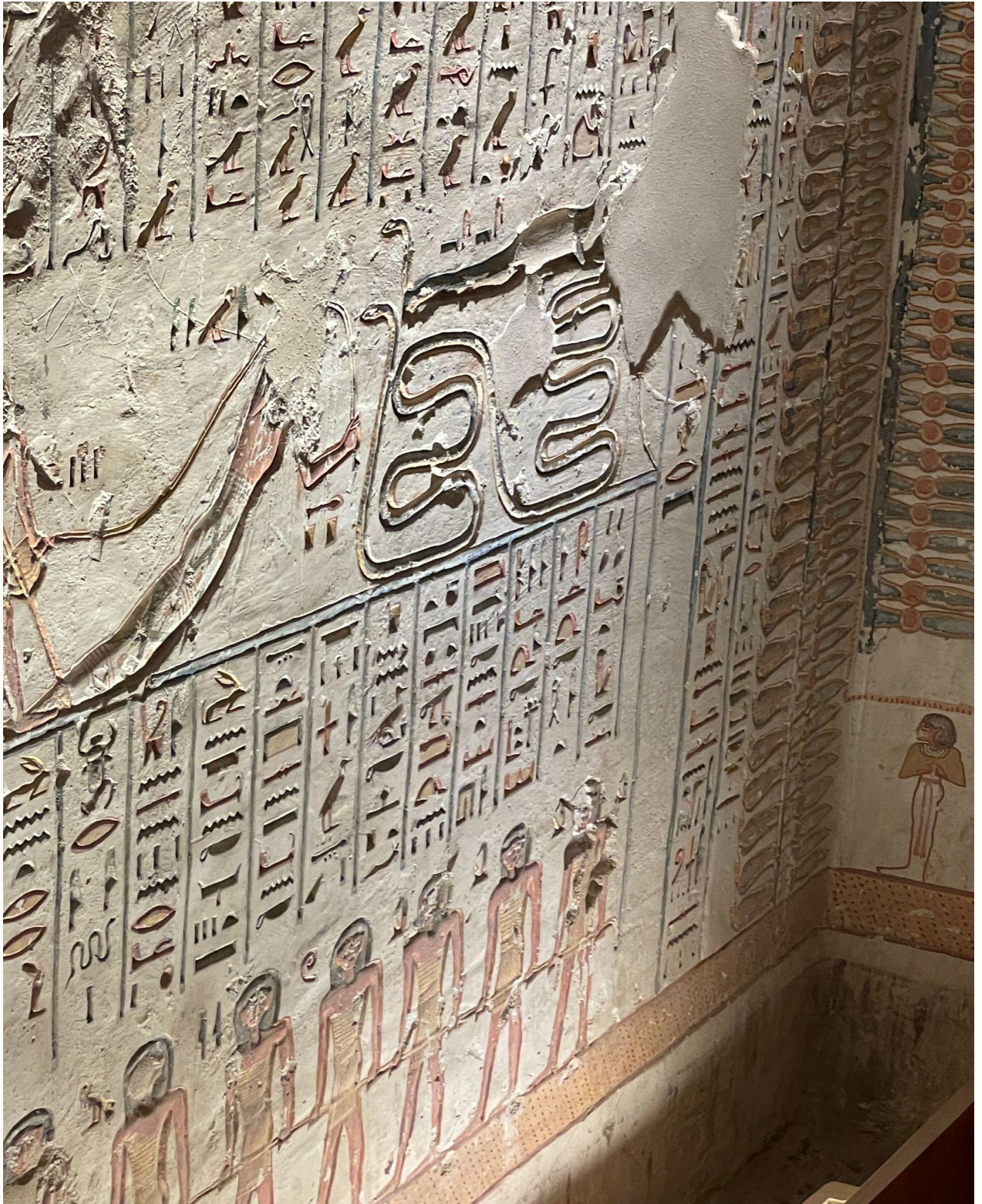
But the king of Egypt said to them, “Moses and Aaron, why do you distract the people from their tasks? Get to your labors!”

5:17

He replied, “You are shirkers, shirkers! נזבחה ליהוה: .That is why you say, ‘Let us go and sacrifice to the LORD’.



3. Snake or crocodile?? Shemot 4:1-4 vs 7:8-11



4.

4. Match:



5. Devarim 11:24 and Yehoshua 1:3

כָּל-הַמָּקוֹם אֲשֶׁר תִּדְרֹךְ כַּף-רַגְלְכֶם בּוֹ לְכֶם יִהְיֶה מִן-הַמִּדְבָּר וְהַלְבָּנוֹן מִן-הַנֶּהָר זָהָב-פָּרָת וְעַד הַיָּם
 הָאֲחֵרֹן יִהְיֶה גְבֻלְכֶם: Every spot on which your foot treads shall be yours; your territory shall extend from the wilderness to the Lebanon and from **the** River—the Euphrates—to the Western







6. Arlot Plishtim: Shmuel 1 :18:25 (Medinat Habu)

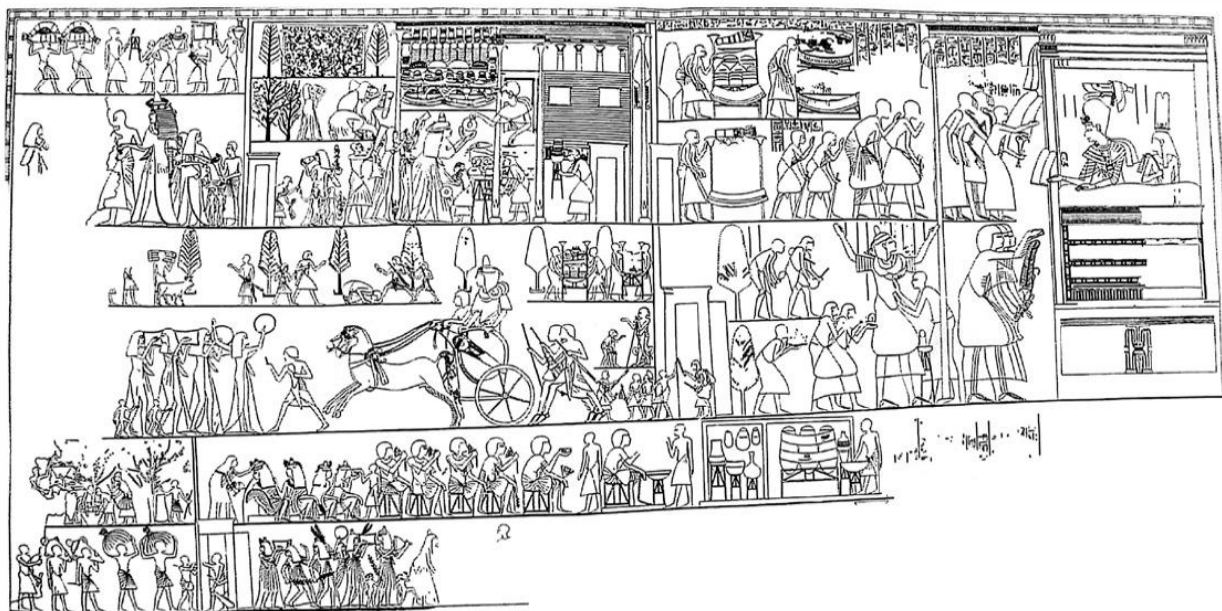
וַיֹּאמֶר שָׁאוּל כֹּה־תֹאמְרוּ לְדָוִד אִין־חֶפֶץ לְמֶלֶךְ בְּמַהֵר כִּי בַמָּאָה עַרְלוֹת פְּלִשְׁתִּים לְהַנָּקֵם בְּאֵיבֵי הַמֶּלֶךְ וְשָׁאוּל חָשַׁב לְהַפִּיל אֶת־דָּוִד בְּיַד־פְּלִשְׁתִּים:

And Saul said, “Say this to David: ‘The king desires no other bride-price than the foreskins of a hundred Philistines, as vengeance on the king’s enemies.’” —Saul intended to bring about David’s death at the hands of the —Philistines





7. Yosef-- Yosef Bereishis 41: 41-43



8. "Kaf" Shemot 25:29 re: Shulchan

Seforno: "וכפותיו- הידועות אז לשלחן מלכים"

ועשית קערותיו וכפותיו וקשותיו ומנקיותיו אשר יסר בהן זהב טהור תעשה אתם:

Make its bowls, ladles, jars and jugs with which to offer libations; make them .of pure gold





6. It's all about fear of Death



