

# TORAH STUDY TEXTS

September 13, 2020

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## Coming Home: “A Portion of Torah That Is Ours”

*Mishkan HaNefesh (Rosh Hashanah), based on Midrash Sifrei D’varim 345*

Once there was a prince who sailed to faraway countries.  
Many years passed, and at last the prince thought of coming back.  
For a moment he felt shame:  
he had been away so long;  
so much time had passed since he last saw his home.  
Then he said to himself: I must not be ashamed to come back.  
After all, it is to my own ancestral property that I return.

So it is with us:  
no matter how far we have wandered from the Torah,  
it remains our own possession.  
For Scripture says: “Moses charged us with this Teaching  
as the heritage of the congregation of Jacob.”  
Each of us has our own portion of the Torah; it belongs to us.  
And when we take up the study of Torah,  
we are coming home.

***Baruch Atah Adonai Eloheinu Melech HaOlam  
asher kid’shanu b’mitzvotav v’tzivanu  
la’asok b’divre Torah.***

Blessed are You, Adonai our God, Sovereign of the universe  
who gives us opportunities to experience holiness  
as we immerse ourselves in words of Torah.

## **Leviticus 12:2-5**

(2) Speak to the Israelite people thus: When a woman at childbirth bears a male, she shall be impure seven days; she shall be impure as at the time of her menstrual infirmity. — (3) On the eighth day the flesh of his foreskin shall be circumcised. — (4) She shall remain in a state of blood purification for thirty-three days: she shall not touch any consecrated thing, nor enter the sanctuary until her period of purification is completed. (5) If she bears a female, she shall be impure two weeks as during her menstruation, and she shall remain in a state of blood purification for sixty-six days.

## **Leviticus 12:6-8**

(6) On the completion of her period of purification, for either son or daughter, she shall bring to the priest, at the entrance of the Tent of Meeting, a lamb in its first year for a burnt offering (*olah*), and a pigeon or a turtledove for a purification offering (*chattat*). (7) He shall offer it before the Lord and make expiation on her behalf; she shall then be pure from her flow of blood. Such are the rituals concerning her who bears a child, male or female. (8) If, however, her means do not suffice for a sheep, she shall take two turtledoves or two pigeons, one for a burnt offering and the other for a purification offering. The priest shall make expiation on her behalf, and she shall be pure.