

"Bread and Butter"

Take a look at Breishit 18:1-8.
What food did Avraham offer to his guests?

What food did he serve them?

Rashi — רש"י

for there returned to her the manner of women on that day, and the dough became unclean (B. M., *ibid.*).

שָׁחַז לָהּ
אוֹרַח כְּנָשִׁים
אוֹתוֹ הַיּוֹם,
וְנִטְמָאת הָעֵיטָה
(בְּמִשְׁמָה):

8. And he took curd, etc. But bread he did not bring, for Sarah became menstuous,

וַיִּקַּח חֲמָאָה וְטָ' .
וְלֶחֶם לֹא הֵבִיא,
לְפִי שֶׁפָּרְסָה שָׂרָה
נָדָה,

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And did bake unleavened bread It was Passover.

ומצות אָפָה.
פֶּסַח הָיָה:

Rashi to Breishit 19:3

Rashi to Breishit 45:21, 27

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27. All the words of Joseph (Joseph) gave them a sign concerning the (study) in which he was engaged (with Jacob) when he departed from him, (it was) concerning the section on עֵלֶה עֵרְפָה (the breaking of the heifer's neck). And that is why it is stated: "And he saw the wagons (similarity of עֵלֶה "wagon" and עֵרְפָה "heifer") which Joseph had sent"; but it is not stated which "Pharaoh" had sent.

אֵת כָּל־דְּבָרַי יוֹסֵף.
סִימָן מִסֵּר לָהֶם
בְּמָה הָיָה עוֹסֵק
כְּשֶׁפָּרַשׁ מִמֶּנּוּ
בְּפָרְשַׁת עֵלֶה
עֵרְפָה,
וְזֶהוּ שְׁנֵאמַר:—
וַיֵּרָא אֶת הָעֵלֹת
אֲשֶׁר שָׁלַח יוֹסֵף,
וְלֹא נֹאמַר: אֲשֶׁר שָׁלַח
פֶּרְעֹה:

Rashi to Breishit 32:5

5. I have sojourned . . . 5 גֵּרְתִּי.
I was not made a prince or an important person, but (remained) a sojourner. לֹא נַעֲשִׂיתִי שָׂר וְחָשׁוּב אֶלָּא גֵר, אֵינְךָ כְּדָאי לְשׂוֹא אוֹתִי
You have no cause to hate me }
because of the blessing of your father which he blessed me, }
"Be Lord over thy brethren," }
since it was not fulfilled in me. }
Another interpretation: }
(the letters of) רַחֵם }
correspond numerically to 613, }
that is, with Laban }
the wicked I sojourned (רַחֵם) }
but the 613 (חֲרִיט) }
Commandments I observed, }
and I did not learn }
from his evil deeds. }
הָרַעִים:

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Mishnah Kiddushin 4:14

מצינו

שעשה אברהם אבינו את כל התורה כלה עד שלא נתנה, שנאמר (שם כו. ה): עקב אשר שמע אברהם בקלי וישמר משמרת מצותי חקותי ותורתיי.

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We have found, that Abraham our forefather kept the entire Torah, even before it was given, as it says, (Gen. 26:5) "Since Abraham heeded My Voice and kept My keepings, My commandments, My laws, and My teachings."

Rashi to Breishit 32:5

My statutes

Matters which the evil inclination and the gentiles of the world criticize,

such as, (the prohibition of) eating swine's flesh and the wearing of a material mixed of wool and linen, for which there is no explanation (given), but the decree of the king and his statutes for his servants.

And my laws

(This) includes the Oral Law,

the laws (revealed) to Moses on Sinai (B. R.).

חקותי.

דברים שיצר הרע ואמות העולם משיבין עליהם.

כגון: אכילת חזיר

ולבישת שעטנז.

שאין טעם בדרך,

אלא גזרת המלך

וחקותיו על עבדיו:

ותורותי.

להביא

תורה שבפעל פה

הלכה למשה מסיני

(ב"ר):

5. Abraham hearkened to My voice when I tested him.

And kept My charge

(Namely,) the decrees for prevention regarding the admomitions which are in the Torah,

such as incest of second degree, and Rabbinical prohibitions regarding the Sabbath (Yeb. 21).

My commandments

Those matters which even if they were not written,

are worthy of (being regarded as) commandments, such as robbery

and bloodshed.

שמע אברהם בקולי.

כשנסיתי אותו:

וישמר משמרתתי.

גזרות להרחקה

על האזהרות

שבתורה,

כגון, שגירות לעריות

ושבות לשבת

(יב' כ"א):

מצותי.

דברים שאילו לא

נכתב

ראויין הם להצטוות,

כגון: גזל

ושפיכות דמים:

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Ramban to Breishit 26:5

ותלמידיהם, כענין והוא כהן לאל עליון (לעיל יד יח). והנראה אלי מדעת רבותינו שלמד אברהם אבינו התורה כלה ברוח הקדש ועסק בה ובטעמי מצותיה וסודותיה, ושמר אותה כולה כמי שאינו מצווה ועושה. ושמירתו אותה היה בארץ בלבד, ויעקב בחוצה לארץ בלבד⁶⁴ נשא שתי אחיות⁶⁵, וכן עמרם, כי המצות משפט אלהי הארץ הם, אף על פי שהוזהרנו בחובת הגוף בכל מקום וכבר רמזו רבותינו⁶⁶ הסוד הזה, ואני אעריך בו בעזרת השם⁶⁷. והמצבה מצוה שנתחדשה בזמן ידוע היא, כמו שדרשו כאשר שנא ה' אלהיך (דברים טז כב)⁶⁸ ששנאה אחר היותה האובה בימי האבות, וביוסף דרשו⁶⁹ שהיה משמר את השבת אפילו במצרים, מפני שהיא שקולה כנגד כל המצות, לפי שהיא עדות על חרוש העולם, והיה עושה כן ללמד את בניו אמונת בריאת העולם להוציא מלבם כונת עבודה זרה ודעת המצרים, וזאת כונתם. ועל דרך הפשט תאמר שיהא משמרת, אמונת האלהות שהאמין בשם המיוחד ושמר משמרת זו בלבו וחלק בה על עובדי עבודה זרה וקרא בשם ה' להשיב רבים לעבודתו. מצותי, ככל אשר צוהו כלך לך מארצך, ועולת בנו, וגרישת האמה ואת בנה. חקותי, ללכת בדרכי השם להיות חנון ורחום ועושה צדקה ומשפט ולצות את בניו ואת ביתו בהם. ותורתו, המילה בעצמו ובניו ועבדיו ומצות בני נח כלן, שהן תורה להן.

Now it appears to me from a study of the opinions of our Rabbis that Abraham our father learned the entire Torah by *Ruach Hakodesh*¹⁵⁴ and occupied himself with its study and the reason for its commandments and its secrets, and he observed it in its entirety as "one who is not commanded but nevertheless observes it."¹⁵⁵ Furthermore, his observance of the Torah applied only in

the Land of Israel, whereas Jacob married two sisters only when outside the Land,¹⁵⁶ and similarly with Amram who married his aunt. For the Commandments are *the ordinance of the G-d of the land*,¹⁵⁷ even though we have been charged with personal duties in all places. Our Rabbis have already alluded to this secret, and I will yet call your attention to it with the help of G-d.¹⁵⁸ And the matter of the erection of the pillar [by Jacob and Moses referred to above] was a commandment that was innovated at a certain time, as the Sages expounded from the verse, "*Neither shalt thou set up a pillar which the Eternal thy G-d hateth*,"¹⁵⁹ He hated it although it was pleasing to Him in the days of the ancestors."¹⁶⁰ And with respect to Joseph concerning whom the Sages expounded that he observed the Sabbath even in Egypt,¹⁶¹ it was because it is equal in importance to all the commandments, constituting, as it does, a testimony to *Creatio ex nihilo*.¹⁶² Therefore Joseph would do so in order to teach his children faith in the Creation of the world, to remove from their hearts the false doctrine of idolatry and the opinion of the Egyptians. This then is the intent [of the Sages when speaking of the patriarchs and their children observing the Torah].

In accordance with the literal meaning of Scripture, you may say that *My charge* means faith in the Deity, implying that Abraham believed in the unique Divine Name and kept vigilant guard over it in his heart, differing thereby with the worshippers of idols, and calling by the name of the Eternal to bring many to His worship. *My commandments* refers to all that G-d commanded Abraham: *Go out of thy land*,¹⁶³ the bringing of his son as a burnt-offering, and the expulsion of the maid-servant and her son.¹⁶⁴ *My statutes* refers to walking in the paths of G-d by being gracious and merciful, doing righteousness and judgment,¹⁶⁵ and commanding his children and his household concerning them.¹⁶⁶ *And My Laws* refers to the circumcision of Abraham himself and his sons and his servants, as well as all Commandments of the Sons of Noah¹⁴⁸ which constitute their Law.