

# Staying Home

## 1. Not going out because of danger and fear

### Exodus Chapter 12

<p><b>כב</b> וּלְקַחְתֶּם אֶגְדַּת אִזּוֹב, וַיִּטְבַּלְתֶּם בַּדָּם אֲשֶׁר-בַּסֶּף, וְהִנַּעְתֶּם אֶל-הַמַּשְׁקוּף וְאֶל-שְׁתֵּי הַמְּזוּזוֹת, מִן-הַדָּם אֲשֶׁר בַּסֶּף; וְאַתֶּם לֹא תֵצְאוּ אִישׁ מִפֶּתַח בֵּיתוֹ עַד-בֹּקֶר.</p>	<p><b>22</b> And you shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel and the two side-posts with the blood that is in the basin; and you (pl) do not go out, a person from the door of his house until the morning.</p>
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<p><b>בבא קמא ס.</b> תאני רב יוסף מאי דכתיב (<a href="#">שמות יב, כב</a>)  ואתם לא תצאו איש מפתח ביתו עד בקר כיון שניתן רשות למשחית אינו מבחין בין צדיקים לרשעים ולא עוד אלא שמתחיל מן הצדיקים תחלה שנאמר (<a href="#">יחזקאל כא, ח</a>) והכרתי ממך צדיק ורשע</p>	<p><b>Baba Kamma 60a</b> Rav Yosef taught a <i>baraita</i>: What is the meaning of the verse (<a href="#">Exodus 12: 22</a>): (with regard to the plague of the firstborn): “<i>and you (pl) do not go out, a person from the door of his house until the morning</i>” Once permission is granted to the destroyer to kill, it does not distinguish between the righteous and the wicked. And not only that, but it begins with the righteous first, as it is stated in the verse (<a href="#">Ezekiel 21: 8</a>), “<i>And will cut off from you the righteous and the wicked</i>”</p>
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<p><b>בבא קמא ס:</b> ת"ר דבר בעיר כנס רגליך שנאמר ואתם לא תצאו איש מפתח ביתו עד בקר ואומר (<a href="#">ישעיהו כו, כ</a>) לך עמי בא בחדריך וסגור דלתיך בעדך  ואומר (<a href="#">דברים לב, כה</a>) מחוץ תשכל חרב ומחדרים אימה</p>	<p><b>Baba Kamma 60b</b> The Sages taught: If there is plague in the city, gather your feet, (limit the time you spend outdoors) as it is stated in the verse: “<i>and you (pl) do not go out, a person from the door of his house until the morning</i>” And it says in another verse: (<a href="#">Isaiah 26: 20</a>) “<i>Come, my people, enter into your chambers, and shut your doors behind you (hide yourself for a little moment, until the anger has passed by)</i>” And it says: (<a href="#">Deuteronomy 32: 25</a>). “<i>Outside the sword will bereave, and in the chambers terror</i>”</p>
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## Or not going out for positive reasons?

### 2.1 You do not need to go out!

#### Exodus Chapter 16

- טו זֶה הַדָּבָר, אֲשֶׁר צִוָּה יְהוָה, לְקַטֹּף מִמֶּנּוּ, אִישׁ לְפִי אֲכָלוֹ : עֹמֶר לְגִלְגֶּלֶת, מִסֹּפֶר נַפְשֹׁתֵיכֶם--אִישׁ לְאִשׁוֹ בְּאֹהֶלוֹ, תִּקְחוּ.
- 16 This is the thing which the LORD has commanded: Gather you of it every man according to his eating; an omer a head, according to the number of your persons, shall you take it, every man for them that are in his tent.'
- יז וַיַּעֲשׂוּ-כֵן, בְּנֵי יִשְׂרָאֵל; וַיִּלְקְטוּ, הַמִּרְבֵּה וְהַמִּמְעִיט.
- 17 And the children of Israel did so, and gathered some more, some less.
- יח וַיִּמְדוּ בְעֹמֶר--וְלֹא הָעֲדִיף הַמִּרְבֵּה, וְהַמִּמְעִיט לֹא הִחְסִיר : אִישׁ לְפִי-אֲכָלוֹ, לְקָטָו.
- 18 And when they did measure it with an omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating.
- יט וַיֹּאמֶר מֹשֶׁה, אֲלֵהֶם : אִישׁ, אֶל-יֹתֵר מִמֶּנּוּ עַד-בֹּקֶר.
- 19 And Moses said to them: 'Let no man leave of it till the morning.'
- כ וְלֹא-שָׁמְעוּ אֶל-מֹשֶׁה, וַיֹּתֵרוּ אַנְשִׁים מִמֶּנּוּ עַד-בֹּקֶר, וַיֵּרֶם תוֹלְעִים, וַיִּבָּאֵשׁ; וַיִּקְצַף עֲלֵהֶם, מֹשֶׁה.
- 20 Notwithstanding they hearkened not to Moses; but some of them left of it until the morning, and it bred worms, and rotted; and Moses was anger with them.
- כא וַיִּלְקְטוּ אֹתוֹ בְּבֹקֶר בְּבֹקֶר, אִישׁ כְּפִי אֲכָלוֹ; וְחַם הַשֶּׁמֶשׁ, וַיִּמָּס.
- 21 And they gathered it morning by morning, every man according to his eating; and as the sun grew hot, it melted.
- כב וַיְהִי בַיּוֹם הַשְּׁשִׁי, לְקָטוֹ לָחֶם מִשְׁנֵה--שְׁנַיִם הָעֹמֶר, לְאִתָּהּ; וַיָּבֹאוּ כָּל-נְשֵׂי־הָעֵדָה, וַיִּגִּידוּ לְמֹשֶׁה.
- 22 And it came to pass that on the sixth day they gathered twice as much bread, two omers for each one; and all the rulers of the congregation came and told Moses.
- כג וַיֹּאמֶר אֲלֵהֶם, הוּא אֲשֶׁר דִּבֶּר יְהוָה--שְׁבֹתוֹן שְׁבֹת-קֹדֶשׁ לַיהוָה, מָחָר : אֵת אֲשֶׁר-תֹּאפּוּ אַפּוֹ, וְאֵת אֲשֶׁר-תִּבְשְׁלוּ בַשֶּׁלֶו, וְאֵת כָּל-הָעֲדָף, הַנִּיחִי לָכֶם לְמִשְׁמֶרֶת עַד-הַבֹּקֶר.
- 23 And he said to them: 'This is that which the LORD has spoken: To-morrow is a solemn rest, a holy sabbath to the LORD. Bake that which you will bake, and boil that which you will boil; and all that remains over lay up for you to be kept until the morning.'
- כד וַיִּנְיחוּ אֹתוֹ עַד-הַבֹּקֶר, כַּאֲשֶׁר צִוָּה מֹשֶׁה; וְלֹא הִבְאִישׁ, וְרִמָּה לֹא-הִיְתָה בּוֹ.
- 24 And they laid it up till the morning, as Moses had commanded; and it did not rot, neither was there any worm in it.
- כה וַיֹּאמֶר מֹשֶׁה אֲכַלְהוּ הַיּוֹם, כִּי-שְׁבֹת הַיּוֹם לַיהוָה : הַיּוֹם, לֹא תִמְצָאֵהוּ בַשָּׂדֶה.
- 25 And Moses said: 'Eat that to-day; for to-day is a sabbath to the LORD; to-day you shall not find it in the field.
- כו שֵׁשֶׁת יָמִים, תִּלְקַטְהוּ; וּבַיּוֹם הַשְּׁבִיעִי שְׁבֹת, לֹא יִהְיֶה-בּוֹ.
- 26 Six days you shall gather it; but on the seventh day is the sabbath, in it there shall be none.'

27 And it came to pass on the seventh day, that there went out some of the people to gather, and they found none. {S}

כז וַיְהִי בַיּוֹם הַשְּׁבִיעִי, יֵצְאוּ מִן-הָעָם לְלֶקֶט; וְלֹא, מָצְאוּ. {ס}

28 And the LORD said to Moses: 'How long do you refuse to keep My commandments and My laws? וַתִּתְּנֵנִי לְתוֹרָתִי.

כח וַיֹּאמֶר יְהוָה, אֶל-מֹשֶׁה עַד אֲנִי מֵאַנְתֶּם לְשֹׁמֵר מִצְוֹתַי וְתוֹרָתִי.

<p><b>כט ראו</b> כִּי יְהוָה נָתַן לָכֶם הַשַּׁבָּת; עַל כֵּן הוּא נָתַן לָכֶם בַּיּוֹם הַשְּׁשִׁי, לֶחֶם יוֹמַיִם; שָׁבוּ אִישׁ תַּחְתָּיו, אֶל-יְצֵא אִישׁ מִמְּקוֹמוֹ בַּיּוֹם הַשְּׁבִיעִי.</p>	<p><b>29 See!</b> that the LORD has given you the shabbat; therefore He gives you on the sixth day the bread of two days; you must stay every man in his place, let no man go out of his place on the seventh day.'</p>
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30 So the people rested on the seventh day.  
ל וַיִּשְׁבְּתוּ הָעָם בַּיּוֹם הַשְּׁבִיעִי.

<p><b>רש"י שמות פרק טז</b> שבו איש תחתיו - מכאן סמכו חכמים ארבע אמות ליוצא חוץ לתחום: אל יצא איש ממקומו - אלו אלפים אמה של תחום שבת, ולא במפורש, שאין תחומין אלא מדברי סופרים, ועיקרו של מקרא על לוקטי המן נאמר</p>	<p><b>Rash on Exodus 16:29</b> “you must stay every man in his place” – on here the sages hooked the idea of 4 cubits for a person departing the shabbat boundary. “let no man go out of his place” - These are the 2000 cubits of the shabbat boundary, but it is not explicit for “boundaries” are only rabbinic in origin, but the essence of the biblical text was stated with respect to the people collecting manna!</p>
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<p><b>אבן עזרא שמות פרק טז</b> שבו איש תחתיו - באהלו, ופי' אל יצא איש ממקומו - ללקוט המן, כאשר עשו אנשים שיצאו ללקוט:</p>	<p><b>Ibn Ezra on Exodus 16:29</b> “you must stay every man in his place” – in his tent! “let no man go out of his place” – directed to one collecting manna; this is what those people who had gone out to collect had done.</p>
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<p><b>משנה ערוכים ד:ה</b> מי שיִשָּׁן בַּדֶּרֶךְ וְלֹא יָדַע שֶׁחֲשָׁכָה, יֵשׁ לוֹ אֶלְפִיִּים אֲמָה לְכָל רוּחַ, דְּבָרֵי רַבִּי יוֹחָנָן בֶּן נוּרִי. וְחֻקֵּי אֲמָרִים, אֵין לוֹ אֶלָּא אַרְבַּע אַמּוֹת.</p>	<p><b>Mishnah Eruvin 4:5</b> If someone slept on the road and was unaware that night had fallen, he may move two thousand cubits in any direction, the words of Rabbi Yohanan ben Nuri. But the sages say: he has only four cubits within which to move.</p>
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<p><b>מכילתא דרבי ישמעאל משפטים - מסכתא דנזיקין פרשה ד ד"ה ושמתו לך</b></p> <p>איסי בן עקיבא אומר, ושמתו לך מקום,  למה נאמר, לפי שהוא אומר (שמי' טז: כט) שבו איש תחתיו וגוי, אלו אלפים אמה; אתה אומר, אלו אלפים אמה, או אינו אלא ד' אמות, הרי אתה דן, נאמר כאן מקום, ונאמר להלן מקום, מה מקום האמור להלן אלפים אמה, אף מקום האמור כאן אלפים אמה, ושמתו לך מקום וגוי.</p>	<p><b>Mechilta of Rabbi Yishmael, Mishpatim, The Masechet of Damages, Parsha 4. Dibbur HaMatchil- "and I have given you"</b></p> <p>Issi Ben Akiva says "<i>If he did not do it by design, but it came about by an act of God, I will assign you a place (to which he can flee)</i>" (Ex 21: 13)</p> <p>Why does it say this? Because it says (Exodus 16: 29) "<i>you must stay every man in his place</i>" These are 2000 cubits! You say "these are 2000 cubits" But maybe it's only 4 cubits! ? Look, you judge! It is written here "<i>place</i>" And it is written below "<i>place</i>" Just as the "<i>place</i>" referred to below Is 2000 cubits So the "<i>place</i>" referred to here Is 2000 cubits "<i>I will assign you a place etc</i>"</p>
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### Kuzari 3: 35

I wish the Karaites could give me a satisfactory answer to questions of this kind. I would not hesitate to adopt their view, as it pleases me to be enlightened. I further wish to be instructed on the question as to what makes an animal lawful for food; whether 'slaughtering' means cutting its throat or any other mode of killing...

I further desire an explanation of the words: *Let no man go out of his place [on the seventh day]* (Exodus 16: 29). Does this refer to the house or precincts, estate--where he can have many houses--territory, district, or country. For the word "place" can refer to all of these...

### תלמוד בבלי מסכת עירובין דף מח עמוד א

והני ארבע אמות היכא כתיבא? - כדתניא: + שמות ט"ז + שבו איש תחתיו - כתחתיו. [וכמה תחתיו] - גופו שלש אמות, ואמה כדי לפשוט ידיו ורגליו דברי רבי מאיר. רבי יהודה אומר: גופו שלש אמות, ואמה כדי שיטול חפץ מתחת מרגלותיו, ומניח תחת מראשותיו.

### משנה ברורה סימן שצז

(א) אלפים אמה - והוא תקנת חכמים דמן התורה מותר להלך עד י"ב מיל כשיעור מחנה ישראל במדבר שהחזיקה י"ב מיל וביותר מזה אסור וכדכתיב אל יצא איש ממקומו והאי ממקומו קאי על המחנה והרבה פוסקים חולקים ואומרים דגם חוץ לי"ב מיל אינו אסור מה"ת והאי אל יצא אינו אלא אזהרה לענין הוצאת כלים מרשות לרשות [אחרונים]:

## 2.2 The power of home – Home and Tsedaka

<p><b>ברכות נד:-נה.</b>          ואמר רב יהודה:          שלשה דברים          המאריך בָּהֶן          מאריך ימיו ושנותיו של אדם.          המאריך בתפלתו,          והמאריך על שלחנו,          והמאריך בבית הכסא...          והמאריך על שלחנו:          דלמא אתי עניא          ויהיב ליה.          דכתיב:          "המזבח עץ שלוש אמות גבה",          וכתיב:          "וידבר אלי          זה השלחן אשר לפני ה'",          פתח במזבח וסיים בשלחן!          רבי יוחנן ורבי אלעזר          דאמרי תרווייהו:          כל זמן שבית המקדש קיים          מזבח מכפר על ישראל,          ועכשיו,          שלחנו של אדם מכפר עליו.</p>	<p><b>B'rachot 54b-55a</b>          And Rav Yehuda said:          There are three matters          Which the one who prolongs their duration          they extend a person's days and years:          One who prolongs his prayer,          one who prolongs at the table,          and one who prolongs his time in the bathroom...          (As for) prolonging one's (time at the) table          Perhaps a poor person will come          And he will give to him          as it is written:          "The altar, three cubits high (and the length thereof, two cubits, was of wood, and so the corners thereof; the length thereof, and the walls thereof, were also of wood)" (Ezekiel 41: 22),          and it is written (continuation of the same verse)          "And he said to me:          This is the table that is before the Lord."          It opens with the altar and concludes with the table!?          Rabbi Yochanan and Rabbi Elazar          both say:          As long as the Temple stood,          the altar atoned for Israel          Now          a person's table atones for him.</p>
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## 2.3 The power of home – Home and Torah learning

<p><b>משנה אבות ג:</b>          רבי שמעון אומר,          שלשה שאכלו על שלחן אחד          ולא אמרו עליו דברי תורה,          כאילו אכלו מזבחי מתים,          שנאמר (ישעיה כח)          כי כל שלחנות מלאו          קיא צאה בלי מקום.          אבל שלשה שאכלו          על שלחן אחד          ואמרו עליו דברי תורה,          כאילו אכלו משלחנו של מקום          ברוך הוא,          שנאמר (יחזקאל מא)          וידבר אלי זה השלחן          אשר לפני ה':</p>	<p><b>Mishnah Avot 3:3</b>          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 (Isaiah 28: 8),          "for all tables are full          of filthy vomit, when the All-Present is absent"          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 (Ezekiel 41: 22),          "And He said to me, 'this is the table          before the Lord'"</p>
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<p><b>ברכות ו.</b>          ומנין לשנים שישבין ועוסקין          בתורה ששכינה עמהם —          שנאמר:          "אז נדברו יראי ה' איש אל          רעהו ויקשב ה' וגו'."</p>	<p><b>B'rachot 6a</b>          From where is it derived that two who sit and engage in          Torah study, the Divine Presence is with them?          As it is stated:          "Then they that feared the Lord spoke one with the          other, and the Lord listened, and heard" (Mal. 3:16).</p>
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## 2.4 Setting a place for prayer

ברכות ו:	Brachot 6b
אמר רבי חלבון, אמר רב הונא: כל הקובע מקום לתפלתו — אלהי אברהם בעזרו....	Rabbi Helbo said that Rav Huna said: Anyone who sets a fixed place for his prayer, the God of Abraham assists him.
ואברהם אבינו מנא לן דקבע מקום? דכתיב: "וישכם אברהם בבקר אל המקום אשר עמד שם", (בראשית יט: כז) ואין "עמידה" אלא תפלה, שנאמר: "ויעמד פינחס ויפלל". (תהילים קו: ל)	And (regarding) Abraham our father From where do we (know) that he set a fixed place? As it is written: "And Abraham rose in the morning to the place where he had stood before God" (Genesis 19: 27), and the verb "standing" always means prayer, as it is stated: "And Pinchas stood and prayed" (Psalms 106: 30).

## 2.5 Home has special power – Home, the table and B'racha

When a Jew consumes consecrated food he is considered as if he were the sacrifice offered on the Altar. Concerning this aspect of our lives, the Rabbis have said that nowadays our table serves as the altar.

**Sheni Luchot HaBerit, Torah Shebikhtav, Re'eh, Torah Ohr 11**

## 2.6 Home has special power – Home, the table and decent behaviour

A man's [proper conduct at his] table purifies him from all his sins.

**Sefer HaMidot, Eating, Part I 2**

## 2.7 Home has special power – Home, the table and welcoming guests

The Almighty is the great *makhnis orchim*. His hospitality made it possible for humanity to exist, for the world to come into being. "To be" means to share in the infinite being of the Almighty. The Almighty, like Abraham, invites people to partake of His boundless existence. Creation is an act of *haknasat orchim*. Our sages (*Berakhot* 7b) said that Abraham was the first person to invoke God by the name A-donai. This name is of juridic origin; God owns the world in juridic terms...We are just strangers whom the Almighty has invited into his "tent," which is the universe. How beautiful is the doctrine of *tzimtzum*, of contraction....What is *haknasat orchim* if not withdrawal by the master from a part of his home so that a stranger can occupy the empty part he vacates?

**Rav J B Soloveitchik, Abraham's Journey**

## Practical ideas

- Dare to do stuff at home. Rituals at home like lighting candles, apple and honey, prayer, shofar, kiddush, learning, discussion etc.
- This can be alone and/or you can make a social pod on RH/YK with a few friends, to do Jewish things together a bit.
- Be repetitive – do things over and over. It's not so intense but it builds up. E.g. shofar every hour not just once. This is why we have been blowing shofar every day in Ellul!
- Learning together – with sources or Machzor. Listening to children and or friends. Soft family education.
- Fix a place in the house as a place of prayer or sanctity for the ten days. Light a candle and put up photos of the people you care for and want to remember.
- Shul is a soft space. You are religiously private there, not coerced, you can walk in and out. Recreate this in your home by not forcing kids to be in there with you but permitting them to come in and out freely. Agree with your partner how to mediate this and build the space together. You need to do the activity, and value the activity, even without your children!
- Do multiple short activities rather than long ones and end them before they fail.
- Dare to pray at home. Try doing this with or without a Machzor to see which works. Create sacred thinking time.
- Make sure you have a shofar. Brenda and Mike have a lot of raw horns and Joel has a few home-made ones spare.
- Maybe say s'lichot in the ten days. Joel has a short version.
- Mikveh in a river, pond or sea
- Wear white
- Sing selected key sections of the liturgy – e.g. Avinu Malkeinu