

priests and the offerer. This is truly a *repetitio* of peace — a peace offering which reflects the harmony between the offerer, the Lord and His servants.

There are three kinds of peace-offerings: *todah* — thanksgiving offering — vow; and *nedabah* — freewill offering. The Torah begins with the *todah*:

וְהָיָה חֹק עוֹלָם לְפָנֶיךָ יְיָ
וְהָיָה חֹק עוֹלָם לְפָנֶיךָ יְיָ
וְהָיָה חֹק עוֹלָם לְפָנֶיךָ יְיָ

7:11

And this is the law of the sacrifice of peace-offerings...

7:12

If he shall offer it as a thanksgiving, then he shall offer with the sacrifice of the thanksgiving unleavened cakes...

We note that *todah* (thanksgiving) appears twice in this verse, evidently in two different meanings. Since the offering is called *sacrifice of thanksgiving* (*zevach todah*), we must conclude that in the first part of the verse *todah* (thanksgiving) signifies no more than a *sense of gratitude*.

Our Sages, basing themselves on Psalm 107, ruled:

Rav Yehudah said in the name of Rav. One has to render thanks in the following four instances: After a sea voyage, after crossing the desert, after an illness and on emerging from prison. (Berakhot 58b)

After a sea voyage, for it is written: "They that go down to the sea in ships... these saw the works of the Lord... raised the stormy wind... they mount up to the sky, they go down again to the depths... they cry to the Lord in their trouble, and He brings them out in their distress... then they are glad because they are quiet... let them praise the Lord for His steadfast love, and for his wonderful works to the children of men (Ps. 107:23-31).

After crossing the desert, for it is written: "They wandered in the wilderness... they cried to the Lord... and He brought them out of the wilderness... let them praise the Lord for His steadfast love, and for his wonderful works to the children of men (Ps. 107:1-4).

HA-ARZHAMAN LA-OR (1813) Torah commentary by 17th-18th century Ashkenazi Jew, probably of Frankfurt-on-Main, printed together by the publisher with his HAVANAT HA-MIKRA.

HAVANAT HA-MIKRA see Heidenheim

HEIDENHEIM Zevi Wolf (1757-1832). Eminent Jewish scholar and Hebrew philologist born Heidenheim, died Heidelberg which became famous in the Jewish world for the *siddurim* and *maḥzorim* printed by him, the main editions of all modern Jewish prayer books. He wrote a commentary on Hebrew liturgical poetry and a supercommentary to Rashi called *HAVANAT HA-MIKRA*.

HEIDENHEIM ISAAC (1876-1957), Israeli scholar and thinker born in Frankfurt, lecturer in Jewish and general philosophy, Berlin and Berlin. Served in Jerusalem 1939. Specialist in Hellenistic and medieval philosophy. Notable works: *Ta'amei Ha-mizvot* (2 vols.) surveying the reasons given for Jewish observance by Jewish thinkers down the ages and: *Darkei Aggadah* — a study of the rhetorical, literary and other conventions underlying the *Aggadah* — in the light of Hellenistic parallels.

HERTZ Shimon Raphael (1868-1933). German-Jewish rabbinical leader and creator of *Torah-in-Darkeh-Eretz* synthesis by which he essentially widened the horizons of Reform Judaism. He rebuilt orthodox Jewish life in Germany in the 19th century and in particular the community of which he became rabbi — Frankfurt-on-Main. The latter became the strongest home of modern orthodoxy in the western world, famous for its educational institutions from kindergarten onwards. They combined meticulous religious observance with involvement with contemporary culture. His ideas were promulgated in the *Nineteen Letters* of Ben Uriel and Hertz and his commentary to the Pentateuch in German, latterly translated into Hebrew and English (*Judaism Eternal*, Grunfeld, Soncino, London, 1936).

HASIDIM see Nimukei Rashi

HASKANI (Haskani) mid-thirteenth century commentary to the Pentateuch by Henoch ben Manoah. First printed in Venice 1524. Probably a member of the school of "Rashi".

HOFMAN David Zvi (1843-1921). German-Jewish rabbinical authority and rector of Hildesheimer rabbinical seminary, Berlin. He was the first head

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