

priests and the offerer. This is truly a *repose 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; *re'ah* — vow; and *nefesh* — freewill offering. The Torah begins with the *todah*:

— — — בְּרֵאשֵׁית רְאֵיתִ מֵתָה נָא  
— — — בְּרֵאשֵׁית רְאֵיתִ מֵתָה נָא  
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* (אֶת־*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. (Babylonian Talmud)

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 in the children of men" (Ps. 107:23-31).

After crossing the desert, for it is written: "They wandered in the wilderness... but He... gave them bread from heaven. He

Rabbeinu Le-Bavur's (1180) Torah commentary by 12th-13th century Mosadik Lublin Spira, probably of Frankfurt-on-Main, printed together with the *Sefer Hama'arek* with his *Ha'amek Ha'amek*.

**RAVNAKH HAKDASHA** see *Heikhalot*

**RAVNAKH ZE'EV WOLF** (1737-1812). Eminent Jewish scholar and Hebrew philologist born Metzinger, died Rydzhev which became famous in the Jewish world for the siddurim and mukharot printed for him, the main edition of all modern Jewish prayer books. He wrote a commentary to Hebrew liturgical poetry and a supercommentary to Rashi called *Ravna* *Ha'amek*.

**RAVNAKH ISRAEL** (1876-1917). Israeli scholar and thinker born in Prussia, lecturer in Jewish and general philosophy, Berlin and Berlin, Berlin, Berlin, Jerusalem 1917. Specialist in Hellenistic and medieval philosophy. Some works: *Tzurim Ha-migvet* (2 vols.) surveying the reasons given for human observations by Jewish thinkers down the ages and; *Derek Aggadah* — a study of the rhetorical, literary and other conventions underlying the aggadot — in the light of Hellenistic parallels.

**RAVNA SHMUEL RAPHAEL** (1808-1888). German-Jewish rabbinical leader and creator of *Torah-torah-Derakh-Eretz* synthesis by which he successfully resisted the incursion of Reform Judaism. He rebuilt orthodox Jewish life in Germany in the 19th century and in particular the community of what became rabbi — Frankfurt-on-Main. The latter became the strongest form of modern orthodoxy in the western world, famous for its educational institutions from kindergarten onwards. They combined meticulous religious service with involvement with contemporary culture. His ideas were promulgated in the Nineteen Letters of Ben Uriel and Horob and his commentary to the Pentateuch in German, latterly translated into Hebrew and English (Judaism Eternal, Cranfield, Soncino, London, 1936).

**RAVNAKHIM**, see *Nimukim Rashi*

**RAVNAKH (Rashi)** mid-thirteenth century commentary to the Pentateuch by Heschiah ben Mansah. First printed in Venice 1494. Probably a member of the school of "Rashi".

**RAVNAKH DAVID ZVI** (1843-1921). German-Jewish rabbinical authority and rector of Hildesheimer rabbinical seminary Berlin. He was the first head

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