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**Triennial Cycle (Triennial Torah Cycle) / Septennial Cycle (Septennial Torah Cycle)**

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| **Three and 1/2 year Lectionary Readings** | **Third Year of the Triennial Reading Cycle** |
| **March 19, 2022 / II Adar 16, 5782** | **Seventh Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:** [**https://www.chabad.org/calendar/candlelighting.htm**](https://www.chabad.org/calendar/candlelighting.htm)

**Roll of Honor:**

This Commentary comes out weekly and on the festivals thanks to the great generosity of:

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His Excellency Adon Shlomoh ben Abraham

His Excellency Adon Ya’aqob ben David

**For their regular and sacrificial giving, providing the best oil for the lamps, we pray that GOD’s richest blessings be upon their lives and those of their loved ones, together with all Yisrael and her Torah Scholars, amen ve amen!**

**Also, a great thank you and great blessings be upon all who send comments to the list about the contents and commentary of the weekly Torah Seder and allied topics**.

**If you want to subscribe to our list and ensure that you never lose any of our commentaries, or would like your friends also to receive this commentary, please do send me an E-Mail to** [**chozenppl@GMail.com**](mailto:chozenppl@GMail.com) **with your E-Mail or the E-Mail addresses of your friends. Toda Rabba!**

**Blessings Before Torah Study**

**Blessed are You, Ha-Shem our GOD, King of the universe, Who has sanctified us through Your commandments, and commanded us to actively study Torah. Amen!**

**Please Ha-Shem, our GOD, sweeten the words of Your Torah in our mouths and in the mouths of all Your people Israel. May we and our offspring, and our offspring's offspring, and all the offspring of Your people, the House of Israel, may we all, together, know Your Name and study Your Torah for the sake of fulfilling Your delight. Blessed are You, Ha-Shem, Who teaches Torah to His people Israel. Amen!**

**Blessed are You, Ha-Shem our GOD, King of the universe, Who chose us from all the nations, and gave us the Torah. Blessed are You, Ha-Shem, Giver of the Torah. Amen!**

**Ha-Shem spoke to Moses, explaining a Commandment. "Speak to Aaron and his sons, and teach them the following Commandment: This is how you should bless the Children of Israel. Say to the Children of Israel:**

**May Ha-Shem bless you and keep watch over you; - Amen!**

**May Ha-Shem make His Presence enlighten you, and may He be kind to you; - Amen!**

**May Ha-Shem bestow favor on you and grant you peace. – Amen!**

**This way, the priests will link My Name with the Israelites, and I will bless them."**

**These are the Laws for which the Torah did not mandate specific amounts: How much growing produce must be left in the corner of the field for the poor; how much of the first fruits must be offered at the Holy Temple; how much one must bring as an offering when one visits the Holy Temple three times a year; how much one must do when performing acts of kindness; and there is no maximum amount of Torah that a person must study.**

**These are the Laws whose benefits a person can often enjoy even in this world, even though the primary reward is in the Next World: They are: Honoring one's father and mother; doing acts of kindness; early attendance at the place of Torah study -- morning and night; showing hospitality to guests; visiting the sick; providing for the financial needs of a bride; escorting the dead; being very engrossed in prayer; bringing peace between two people, and between husband and wife; but the study of Torah is as great as all of them together. Amen!**

We pray for our beloved Hakham His Eminence Rabbi Dr. Yosef ben Haggai. Mi Sheberach…He who blessed our forefathers Abraham, Isaac and Jacob, Moses and Aaron, David, and Solomon, may He bless and heal the sick person HE Rabbi Dr. Yosef ben Haggai, May the Holy One, Blessed is He, be filled with compassion for him to restore his health, to heal him, to strengthen him, and to revivify him. And may He send him speedily a complete recovery from heaven, among the other sick people of Yisrael, a recovery of the body and a recovery of the spirit, swiftly and soon, and we will say amen ve amen!

**A Prayer for Israel**

Our Father in Heaven, Rock, and Redeemer of Israel, bless the State of Israel, the first manifestation of the approach of our redemption. Shield it with Your lovingkindness, envelop it in Your peace, and bestow Your light and truth upon its leaders, ministers, and advisors, and grace them with Your good counsel. Strengthen the hands of those who defend our holy land, grant them deliverance, and adorn them in a mantle of victory. Ordain peace in the land and grant its inhabitants eternal happiness.

Lead them, swiftly and upright, to Your city Zion and to Jerusalem, the abode of Your Name, as is written in the Torah of Your servant Moses: “Even if your outcasts are at the ends of the world, from there the Lord your God will gather you, from there He will fetch you. And the Lord your God will bring you to the land that your fathers possessed, and you shall possess it, and He will make you more prosperous and more numerous than your fathers.” Draw our hearts together to revere and venerate Your name and to observe all the precepts of Your Torah, and send us quickly the Messiah son of David, agent of Your vindication, to redeem those who await Your deliverance.

**Shabbat: “Sh’ma, Yisrael” – Sabbath “Hear, O Israel”**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **שְׁמַע, יִשְׂרָאֵל** |  | **Saturday Afternoon** |
| **“****Sh’ma, Yisrael”** | Reader 1 – D’barim 6:4-9 | Reader 1 – B’Midbar 19:1-3 |
| **“****Hear, O Israel”** | Reader 2 – D’barim 6:10-12 | Reader 2 – B’Midbar 19:4-6 |
| **“Oye, Israel ¨** | Reader 3 – D’barim 6:13-15 | Reader 3 – B’Midbar 19:7-10 |
| D’barim (Deuteronomy) 6:4 – 7:11 | Reader 4 – D’barim 6:16-19 |  |
| Ashlamata: Zechariah 14:9-11; 16-21 | Reader 5 – D’barim 6:20-25 | **Monday & Thursday Mornings** |
|  | Reader 6 – D’barim 7:1-5 | Reader 1 – B’Midbar 19:1-3 |
| Tehillim (Psalms): 114:1- 115:17 | Reader 7 – D’barim 7:6-11 | Reader 2 – B’Midbar 19:4-6 |
| Mk 14:3-9: Luke 7:36-50; | Maftir: D’barim 7:9-11 | Reader 3 – B’Midbar 19:7-10 |

**Contents of the Torah Seder**

* The Shema – Deuteronomy 6:4-9
* Peril of Forgetting – Deuteronomy 6:10-19
* The Exodus – An Object Lesson – Deuteronomy 6:20-25
* The Ten Words and the Shema Demands Avoidance of Intermarriage, and the Destruction of all Idolatrous Worship in the Promised Land – Deuteronomy 7:1-5
* Reason for Previous Commands – Deuteronomy 7:6-11

**Rashi & Targum Pseudo Jonathan**

**for: D’barim (Deuteronomy)** ‎‎**6:4 – 7:11**‎

| **Rashi** | **Targum Pseudo Jonathan** |
| --- | --- |
| 4. **Hear, O Israel: The Lord is our God; the Lord is one.** | 4. It was, when the time came that our father Ya’aqob should be gathered out of the world, he was anxious lest there might be an idolater among his sons. He called them, and questioned them, Is there such perversity in your hearts? They answered, all of them together, and said to him: **HEAR, ISRAEL OUR FATHER: THE LORD OUR GOD IS ONE LORD!** **Ya’aqob made response, and said, Blessed be His Glorious Name forever and ever.**  JERUSALEM: When the end had come to our father Ya’aqob, that he should be taken up from the world, he called the twelve tribes, his sons, and gathered them round his couch. Then Ya’aqob our father rose up, and said to them, Do you worship any idol that Terah the father of Abraham worshipped? Do you worship any idol that Laban (the brother of his mother) worshipped? Or worship you the God of Ya’aqob? The twelve tribes answered together, with fullness of heart, and said, **Hear now, Israel our father: The LORD our God is one LORD. Ya’aqob responded and said, May His Great Name be blessed for ever!** |
| 5. And you shall love the Lord, your God, with all your heart and with all your soul, and with all your means. | 5. Mosheh the prophet said to the people of the house of Israel, **Follow after the true worship of your fathers, that you may love the LORD your God with each disposition of your hearts, and also that He may accept your souls, and the (dedicated) service of all your wealth;** |
| 6. **And these words, which I command you this day, shall be upon your heart.** | 6. **and let these words which I command you this day be written upon the tables of your hearts**. |
| 7. And you shall teach them to your sons and speak of them when you sit in your house, and when you walk on the way, and when you lie down and when you rise up. | 7. And you will unfold them to your children, and meditate upon them when you are sitting in your houses, at the time when you are occupied in secret chambers, or in journeying by the way; at evening when you lie down, and at morning when you arise. |
| 8. And you shall bind them for a sign upon your hand, and they shall be for ornaments between your eyes. | 8. And you will bind them as written signs upon your left hand, and they will be for tephillin upon your forehead over your eyes. |
| 9. And you shall inscribe them upon the doorposts of your house and upon your gates. | 9. And you will write them upon the pillars, and affix them in three places, against the cupboard, upon the posts of your house, and on the right hand of your gate, in your going out. |
| 10. And it will be, when the Lord, your God, brings you to the land He swore to your fathers, to Abraham, to Isaac, and to Jacob, to give you, great and good cities that you did not build, | 10. And when the LORD your God has brought you into the land which he promised to Abraham, Yitshak, and Jakob, your fathers, to give you cities great and goodly which you did not toil in building, |
| 11. and houses full of all good things that you did not fill, and hewn cisterns that you did not hew, vineyards and olive trees that you did not plant, **and you will eat and be satisfied.** | 11. houses also, filled with all good, which you did not occupy in filling, and hewn cisterns in hewing which you did not labour, vineyards and olives with planting which you did not weary; **and when you have eaten. and are satisfied,** |
| 12. **Beware, lest you forget the Lord, Who brought you out of the land of Egypt, out of the house of bondage.** | 12. **beware lest you forget the fear of the LORD your God, who delivered and led you out free from the land of Mizraim, from the house of the affliction of slaves;** |
| 13. You shall fear the Lord, your God, worship Him, and swear by His name. | 13. but fear the LORD your God, and worship before Him, and swear by the Name of the Word of the LORD in truth. |
| 14. Do not go after other gods, of the gods of the peoples who are around you. | 14. You will not go after the idols of the Gentiles, the idols of the peoples who are round about you: |
| 15. For the Lord, your God, is a zealous God among you, lest the wrath of the Lord, your God, be kindled against you, and destroy you off the face of the earth. | 15. for the LORD our God is a jealous God, and an Avenger, whose Shekinah dwells in the midst of you; lest the anger of the LORD your God be kindled against you, and He quickly destroy you from the face of the earth. |
| 16. You shall not try the Lord, your God, as you tried Him in Massah. | 16. Sons of Israel, my people, be warned not to tempt the LORD your God as you tempted Him in the ten temptations; |
| 17. Diligently keep the commandments of the Lord, your God, and His testimonies. and His statutes, which He has commanded you. | 17. keeping keep the commandments of the LORD your God, and His testimonies and statutes which He has commanded you; |
| 18. And you shall do what is proper and good in the eyes of the Lord, in order that it may be well with you, and that you may come and possess the good land which the Lord swore to your forefathers, | 18. and do what is good and right before the LORD that it may be well with you, and you may go in, and possess by inheritance the good land which the LORD covenanted to your fathers; |
| 19. to drive out all your enemies from before you, as the Lord has spoken. | 19. that He may drive out all your enemies before you, as the LORD has said. |
| 20. **If your son asks you in time to come, saying, "What are the testimonies, the statutes, and the ordinances, which the Lord our God has commanded you?"** | 20. **When your son, in time to come, will ask you, saying, What are the testimonies, statutes, and judgments which the LORD our God has commanded you?** |
| 21. You shall say to your son, "We were slaves to Pharaoh in Egypt, and the Lord took us out of Egypt with a strong hand. | 21. then will you say to your sons, We were servants to Pharoh in Mizraim, |
| 22. And the Lord gave signs and wonders, great and terrible, upon Egypt, upon Pharaoh, and upon all his household, before our eyes. | 22. and the Word of the LORD brought us out of Mizraim with a mighty hand; and the Word of the LORD wrought signs, great wonders, and sore plagues on Mizraim and on Pharoh and all the men of his house, which our eyes beheld; |
| 23. And he brought us out of there, in order that He might bring us and give us the land which He swore to our fathers. | 23. but us He led forth free to bring us in and give us the land which He swore to our fathers. |
| 24. And the Lord commanded us to perform all these statutes, to fear the Lord, our God, for our good all the days, to keep us alive, as of this day. | 24. And the LORD commanded us to perform all these statutes, that we may fear the LORD our God for good to us in all days, that He may preserve us alive as at the time of this day; |
| 25. And it will be for our merit that we keep to observe all these commandments before the Lord, our God, as He has commanded us." | 25. and (the reward of) righteousness/generosity will be reserved for us in the world to come, if we keep all these commandments to perform them before the LORD our God, as He has commanded us. |
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| 1. When the Lord, your God, brings you into the land to to which you are coming to possess it, He will cast away many nations from before you: the Hittites, the Girgashites, the Amorites, the Canaanites, the Perizzites, the Hivvites, and the Jebusites, seven nations more numerous and powerful that you. | 1. When the LORD your God will bring you into the land to which you will come to possess it, and He will make many peoples to go out from before you, the Hittites, Girgashites, Amorites, Kenaanites, Perizites, Hivites, and Jebusites, seven nations more numerous and strong than you. |
| 2. And the Lord, your God, will deliver them to you, and you shall smite them. You shall utterly destroy them; neither shall you make a covenant with them, nor be gracious to them. | 2. and the LORD your God will deliver them up before you, then will you blot them out and utterly consume them by the curse of the LORD. You will strike no covenant with them, nor have pity upon them. |
| 3. **You shall not intermarry with them; you shall not give your daughter to his son, and you shall not take his daughter for your son.** | 3. **You will not intermarry with them; your daughters you will not give to their sons, nor take their daughters for your sons; for whosoever marries with them is as if he made marriage with their idols.** |
| 4. **For he will turn away your son from following Me, and they will worship the gods of others, and the wrath of the Lord will be kindled against you, and He will quickly destroy you.** | 4. **For their daughters will lead your sons away from My worship to serve the idols of the Gentiles; so will the anger of the LORD be kindled against you, and He will destroy you suddenly.** |
| 5. But so shall you do to them: You shall demolish their altars and smash their monuments, and cut down their asherim trees, and burn their graven images with fire. | 5. But this will you do to them: you will destroy their altars, break their statues in pieces, cut down their groves for worship, and burn the images of their idols with fire. |
| 6. For you are a holy people to the Lord, your God: the Lord your God has chosen you to be His treasured people, out of all the peoples upon the face of the earth. | 6. For you will be a holy people before the LORD your God, as the LORD your God has taken pleasure in you, that you may be a people more beloved before Him than all the peoples who are on the face of the earth. |
| 7. Not because you are more numerous than any people did the Lord delight in you and choose you, for you are the least of all the peoples. | 7. Not because you were more excellent than all other peoples has the LORD had pleasure in you and chosen you, but because you were poor in spirit, and more humble than all the nations. |
| 8. But because of the Lord's love for you, and because He keeps the oath He swore to your forefathers, the Lord took you out with a strong hand and redeemed you from the house of bondage, from the hand of Pharaoh, the king of Egypt. | 8. Therefore, because the LORD had mercy on you, and would keep the covenant He had sworn with your fathers, He led you out free with a mighty hand, and redeemed you from the house of the affliction of slaves, from the hand of Pharoh king of Mizraim. |
| 9. **Know, therefore, that the Lord, your God He is God, the faithful God**, Who keeps the covenant and loving kindness with those who love Him and keep His commandments to a thousand generations. | 9. **Know therefore that the LORD your God is a Judge**,**(Heb. Ki ADONAI Elohekha Hu** **HaElohim)** strong and faithful, keeping covenant and mercy with them who love Him and keep His commandments unto a thousand generations, |
| 10. And He repays those who hate Him, to their face, to cause them to perish; He will not delay the one who hates Him, but he will repay him to his face. | 10. and who repays to them who hate Him the reward of their good works in this world, to destroy them (for their evil works) in the world to come; neither delays He (to reward) His enemies, but while they are alive in this world He pays them their recompense.  JERUSALEM: And he repays them who hate Him for their little deeds of good which are in their hands in this world, to destroy them in the world to come; nor does He delay to render to them that hate Him the reward of the slight works that are in their hands in this world. |
| 11. You shall therefore, observe the commandments, the statutes, and the ordinances, which I command you this day to do. | 11. Observe therefore the mandates, the statutes, and judgments which I command you, to perform them. |

**Reading Assignment:**

**The Torah Anthology: Yalkut Me’Am Lo’Ez - Vol 16: Deuteronomy – II – Faith & Optimism**

By: Rabbi Yitzchaq Behar Argueti

Published by: Moznaim Publishing Corp. (New York, 1992)

Vol. 16 – “Deuteronomy – II – Faith & Optimism,” pp. 260-314.

**Welcome to the World of P’shat Exegesis**

In order to understand the finished work of the P’shat mode of interpretation of the Torah, one needs to take into account that the P’shat is intended to produce a catechetical output, whereby a question/s is/are raised and an answer/a is/are given using the seven Hermeneutic Laws of R. Hillel and as well as the laws of Hebrew Grammar and Hebrew expression.

The Seven Hermeneutic Laws of R. Hillel are as follows

[cf. <http://www.jewishencyclopedia.com/view.jsp?artid=472&letter=R>]:

**1. Ḳal va-ḥomer:** "Argumentum a minori ad majus" or "a majori ad minus"; corresponding to the scholastic proof a fortiori.

**2. Gezerah shavah:** Argument from analogy. Biblical passages containing synonyms or homonyms are subject, however much they differ in other respects, to identical definitions and applications.

**3. Binyan ab mi-katub eḥad:** Application of a provision found in one passage only to passages which are related to the first in content but do not contain the provision in question.

**4. Binyan ab mi-shene ketubim:** The same as the preceding, except that the provision is generalized from two Biblical passages.

**5. Kelal u-Peraṭ and Peraṭ u-kelal:** Definition of the general by the particular, and of the particular by the general.

**6. Ka-yoẓe bo mi-maḳom aḥer:** Similarity in content to another Scriptural passage.

**7. Dabar ha-lamed me-'inyano:** Interpretation deduced from the context.

**Rashi’s Commentary for: ‎** **D’barim (Deuteronomy)** ‎‎**6:4 – 7:11**

**4 The Lord is our God; the Lord is one** The Lord, who is now our God and not the God of the other nations - He will be [declared] in the future “the one God,” as it is said: **“For then I will convert the peoples to a pure language that all of them call in the name of the Lord”** (Zeph. 3:9), and it is [also] said: **“On that day will the Lord be one and His name one”** (Zech. 14:9). (see Sifrei)

**5 And you shall love [the Lord] Perform His commandments out of love. The one who acts out of love cannot be compared to the one who acts out of fear. If one serves his master out of fear, when the master sets a great burden upon him, this servant will leave him and go away [whereas if out of love he will serve him even under great burden]** (Sifrei 6:5).

**with all your heart** Heb. בְּכָל־לְבָבְךָ [The double “veth” in לְבָבְךָ , instead of the usual form לִבְּךָ suggests:] Love Him with your two inclinations [the good and the evil]. (Sifrei ; Ber. 54a) Another explanation; “with all your heart,” is that your heart should not be divided [i.e., at variance] with the Omnipresent (Sifrei).

**and with all your soul** Even if He takes your soul (Sifrei ; Ber. 54a, 61a).

**and with all your means** Heb. וּבְכָל־ מְאֽדֶךָ , **with all your possessions. There are people whose possessions are more precious to them than their own bodies. Therefore, it says, “and with all your means.”** (Sifrei) Another explanation of וּבְכָל־ מְאֽדֶךָ is: You shall love God with whatever measure (מִדָּה) He metes out to you, whether it be the measure of good or the measure of retribution. Thus also did David say: “**I will lift up the cup of salvations** [and I will call upon the name of the Lord]” (Ps. 116:12-13); “I found trouble and grief [and I called out in the name of the Lord]” (Ps. 116:3-4).

**6 And these words... shall be** **What is this “love” [referred to in the previous verse]? It is that these words [the mitzvoth] shall be upon your heart, and through this, you will come to recognize the Holy One, blessed be He, and will [consequently] cling to His ways. (Sifrei 6:6)**

**which I command you this day** **they should not appear to you as an antiquated edict** (דְּיוּטַגְמָא) which no one cares about, but as a new one, which everyone hastens to read. The word דְּיוּטַגְמָא means: a royal edict which comes in writing.(Sifrei)

**7 And you will teach them** Heb. וְשִׁנַּנְתָּם . **This is an expression of sharpness**, meaning that these words should be sharply impressed in your mouth, so that if a person asks you something, you will not have to hesitate about it, but you will tell him immediately. (Sifrei ; Kidd. 30a)

**to your sons** **These are your disciples.** We find everywhere that disciples are termed “sons,” as it is said: “You are children to the Lord your God” (Deut. 14:1), and it says: “The disciples [lit. sons] of the prophets who were in Bethel” (II Kings 2:3). So too, we find that Hezekiah taught Torah to all Israel and called them children, as it is said: “My sons, now do not forget” (II Chron. 29:11). **And just as disciples are called “children,” as it is said “You are children to the Lord your God” so too, the teacher is called “father,”** as it is said [that Elisha referred to his teacher Elijah by the words] **“My father, my father, the chariot of Israel...”** (II Kings 2:12) (Sifrei 6:7).

**and speak of them** That your principal topic of conversation should be only about them; make them the main topic, not the secondary one. (Sifrei)

**and when you lie down** Now this [latter verse] might lead one to think [that the obligation to recite the “shema” is] even if one lies down in the middle of the day. Therefore it states; “and when you rise up”; now this [latter verse] might lead one to think [that the obligation to recite the “shema” is] even if you arise in the middle of the night! It says therefore, “When you sit in your house, and when you walk on the way.” **The Torah is thus speaking of the usual manner of conduct: The [usual] time of lying down and the [usual] time of rising up. (Sifrei)**

**8 And you shall bind them for a sign upon your hand** These are the tefillin of the arm.

**and they shall be for ornaments between your eyes** לְטֽטָפֽת . These are the tefillin of the head, and because of the number of the Scriptural sections contained in them [namely four], they are טֽטָפֽת - totafoth, for טַט - tat in Coptic means “two,” פַּת - path in Afriki (Phrygian) [also] means “two.” (San. 4b)

**9 the doorposts of your house** The word is מְזֻזוֹת [and not, מְזוּזוֹת , i.e., without the letter “vav”] to indicate that there is need for only one מְזוּזָה - mezuzah per door.

**and upon your gates** This ["gates"] is to include the gates of courtyards, the gates of provinces, and the gates of cities [in that they also require a mezuzah]. (Yoma 11a)

**11 hewn** Since it [the Land of Israel] was a stony and rocky place, the term “hewn” is appropriate [regarding the cisterns there].

**12 out of the house of bondage** Heb. מִבֵּית עֲבָדִים , lit. out of the house of slaves. As the Targum [Onkelos] renders: out of the house of slavery, i.e., out of the place where you were slaves [and “not the house that belonged to slaves.”]

**13 and swear by His name** If you possess all the attributes mentioned here, that you fear His name and serve Him, then you may swear by His Name, for if you fear His name, you will be cautious with your oath, but if [you do] not, you must not swear [by His name].

**14 of the gods of the peoples who are around you** The same applies to the gods of those peoples who are distant [from you], but, because you see those who are around you erring after them, it was necessary to warn you especially about them [i.e., the gods of the people close to you].

**16 In Massah** When they went out of Egypt, when they tested Him concerning water, as it is said [that they asked], “Is the Lord among us or not?” (Exodus 17:7) [Hence “Massah” means test.]

**18 what is proper and good** This refers to compromising, **acting beyond the strict demands of the law.**

**19 [To drive out all your enemies...] as [the Lord] has spoken** And where did He speak? When He said, “and I will confuse all the people....” (Exod. 23:27)

**20 If your son asks you in time to come** Heb. מָחָר . [The word] מָחָר [which usually means “tomorrow”] may [also] mean "at a later time."

**Chapter 7**

**1 He will cast away** Heb. וְנָשַׁל . This is an expression meaning casting away, and causing to fly. Similarly is (Deut. 19:5), “and the iron [axe blade] will cause to fly [from the tree].”

**2 nor be gracious to them** Heb. וְלֹא תְחָנֵּם This means, you must not show them any grace (חֵן) . It is forbidden for a person to say, “How handsome is this heathen!” Another explanation: Do not grant them a settlement (חֲניִָּה) in the land. (Avodah Zarah 20a)

**4 For he will turn away your son from following Me** i.e., the heathen’s son, if he marries your daughter, will turn away your [grand]son whom your daughter will bear to him, from following Me. This teaches us that your daughter’s son, born of a heathen man, is called “your son,” but your son’s son, born of a heathen woman, is not called “your son,” but “her son.” For Scripture [first says, “Do not give your daughter to his son, and do not take his daughter for your son.” Then it follows with “For he will turn away your son....” However], referring to “do not take his daughter,” it does not say “For she will turn away your son...” [because he is considered her son, not yours (Kid. 68b).

**5 their altars** Heb. מִזְבְּחֽתֵיהֶם [A מִזְבֵּח is a structure] built up [of several stones].

**and... their monuments** Heb. וּמַצֵּבֽתָם [A מַצֵּבָה is a structure made] of one stone.

**their asherim trees** Trees that are worshipped (Avodah Zarah 48a).

**and... their graven images** [These are] images (i.e., idols).

**7 Not because you were [more] numerous** [This is to be understood] according to its simple meaning. But its midrashic explanation [understanding וְלֹא מֵרֻבְּכֶם as “not because you are great”] is: Because you do not boast about yourselves when I shower good upon you. This is why I delighted in you [says God].

**For you are the least [of all the peoples]** You humble yourselves as, e.g., Abraham, who said, “For I am dust and ashes” (Gen. 18:27), and Moses and Aaron, who said, “but of what [significance] are we?” (Exod. 16:7) Unlike Nebuchadnezzar, who said, “I will liken myself to the Most High,” (Isa. 14:14), and Sennacherib, who said, (Isa. 36:20), “Who are they among all the gods of the lands [who saved their land from my hand]?” and Hiram, who said, “I am a god, I have sat in a seat of God” (Ezek. 28:2). (Chul. 89a)

**for you are the least** Heb. כִּי־אַתֶּם הַמְעַט Here כִּי is an expression of “because.”

**8 But because of the Lord’s love** Heb. כִּי מֵאַהֲבַת ה' Here, [however,] כִּי is an expression of “but.” [Thus, the verses read] Not because you were more numerous... did the Lord delight in you, but because of the Lord’s love for you.

**and because He keeps the oath** Heb. וּמִשָּׁמְרוֹ means, “and because of His keeping the oath” [not “and from His keeping the oath”].

**9 to a thousand generations** But earlier, (verse 5:10) it says: “To thousands [of generations].” [Why the difference?] Here, where it is adjacent to “those who keep His commandments,” it says: “to a thousand generations” [because it is referring to those who obey God out of fear] but previously, where it is adjacent to those who love Him, it says: “for thousands [of generations].” (Sotah 31a)

**with those who love Him** **Those who perform [the commandments] out of love**.

**and keep His commandments** Those who perform [the commandments] out of fear.

**10 And He repays those who hate Him to their face** During his life-time, He pays him his good reward, in order to cause him to be lost from the World to Come.

**11 this day to do them** But in the future, in the World to Come, you will receive their reward (Eruvin 22a).

**Ketubim: Tehillim (Psalms) ‎114:1 – 115:18‎**

| **Rashi** | **Targum** |
| --- | --- |
| 1. When **Israel** left Egypt, the house of Jacob **[left] a people of a strange tongue,** | 1. When **Israel came out** of Egypt, the house of Jacob came **out from barbarian peoples** |
| 2. Judah became His holy nation, Israel His dominion. | 2. The company of the house of Judah became property of His Holy One, Israel of his rulers. |
| 3. The sea saw and fled; the Jordan turned backward. | 3. When the word of the LORD was revealed at the sea, the sea looked and retreated; the Jordan turned around. |
| 4. The mountains danced like rams, hills like young sheep. | 4. When the Torah was given to His people, the mountains leapt like rams, the hills like offspring of the flock. |
| 5. What frightens you, O sea, that you flee? O Jordan, that you turn backward? | 5. God said, "What is the matter, O sea, for you are retreating? O Jordan, that you are turning around?" |
| 6. You mountains, that you dance like rams; you hills, like young sheep? | 6. O mountains, leaping about like rams? O hills, like offspring of the flock? |
| 7. From before the Master, Who created the earth, from before the God of Jacob, | 7. In the presence of the lord, dance, O earth, in the presence of the God of Jacob. |
| 8. Who transforms the rock into a pond of water, the flint into a fountain of water. | 8. Who turns the flint into a channel of water, the adamant to springs of water. |
|  |  |
| 1. Not for us, **O Lord**, not for us, but for Your name give honor, for Your kindness and for Your truthfulness. | 1. Not on our account, O LORD, not on account of our merits, but rather to Your name give glory, because of Your goodness and because of Your truth. |
| 2. Why should the nations say, "Where is your God now?" | 2. Why will the Gentiles say to us, "Where now is your God?" |
| 3. But our God is in heaven; whatever He wishes, He does. | 3. And our God's residence is in heaven, all that He desires He has done. |
| 4. Their idols are silver and gold, the handiwork of man. | 4. Their idols are of silver and gold, the handiwork of a son of man. |
| 5. They have a mouth but they do not speak; they have eyes but they do not see. | 5. They have a mouth, but do not speak; they have eyes, and do not see. |
| 6. They have ears but they do not hear; they have a nose but they do not smell. | 6. They have ears, and do not hear; they have nostrils, but do not smell. |
| 7. Their hands-but they do not feel; their feet-but they do not walk; they do not murmur with their throat. | 7. Hands, but do not feel; feet, but do not walk; they do not murmur with their throat. |
| 8. Like them shall be those who make them, all who trust in them. | 8. May their makers become like them, everyone who relies upon them. |
| 9. Israel, trust in the Lord; He is their help and their shield. | 9. O Israel, trust in the Word of the LORD; He is their helper and their shield. |
| 10. House of Aaron, trust in the Lord; He is their help and their shield. | 10. Those of the house of Aaron, trust in the Word of the LORD; He is their helper and their shield. |
| 11. Those who fear the Lord, trust in the Lord; He is their help and their shield. | 11. You who fear the LORD, trust in the Word of the LORD; He is their helper and their shield. |
| 12. **The Lord, Who remembered us, will bless; He will bless the house of Israel; He will bless the house of Aaron.** | 12. **The word of the LORD has remembered us for good, He will bless; He will bless the house of Israel, He will bless the house of Aaron.** |
| 13. **He will bless those who fear the Lord, the small together with the great.** | 13. **He will bless those who fear the LORD, the small with the great.** |
| 14. **May the Lord add upon you, upon you and upon your children.** | 14. **The word of the LORD will add to you; to you, and to your sons.** |
| 15. Blessed are you to the Lord, the Maker of heaven and earth. | 15. Blessed are you in the presence of the LORD, maker of heaven and earth. |
| 16. The heavens are heavens of the Lord, but the earth He gave to the children of men. | 16. The heavens of the heavens are for the glorious presence of the LORD, and the earth He has given to the sons of men. |
| 17. Neither will the dead praise God, nor all those who descend to the grave. | 17. The dead do not praise the name of the LORD, nor any of those who go down to the grave of earth. |
| 18. But we shall bless God from now until everlasting, Hallelujah! | 18. But we will bless Yah, from now and forevermore. Hallelujah! |

**Rashi’s Commentary for: Psalm ‎114:1 – 115:18‎**

**Chapter 114**

**1 a people of a strange tongue With another language, which is not the Holy Tongue. A similar expression is (Isa. 33: 19): “A people of a strange tongue you shall not see, a people of speech too obscure, etc.**” The “nun” and the “lammed” are interchangeable, like נִשְׁכָּה , chamber, which is [equivalent to] לִשְׁכָּה , in the Book of Ezra (Neh. 13:7).

**2 Judah became His holy nation** He took Judah as the lot of His portion and His sanctity, and even they sanctified His name when they descended into the sea, as the matter that is stated (above 68:28): “the princes of Judah pelt them with stones.” Similarly, this verse is explained in the Aggadah (Mid. Ps. 114:8): Judah became His holy people, for Nahshon sprang into the sea and said, “I shall descend first,” and that is what [the Psalmist] says: Judah became His holy people.

**3 the Jordan turned backward** because all the water of Creation split.

**7 Who created the earth** Heb. חולי , Who created the earth. The “yud” is superfluous as מגביהי , משפילי and ההוֹפכי.

**8 into a fountain of water** Heb. למעינו . The “vav” is superfluous, as the “vav” in (above 104: 11, 20) “the beasts (חיתו) of the forest.”

Chapter 115

**1 Not for us** Not for us or for the fitness of our deeds shall You do [this] for us.

**but for Your name give honor** So that they should not say, “Where is their God now?”

**7 but they do not feel** Heb. ימישון , an expression of (Gen. 27:12): “Perhaps my father will feel me (ימשני) .”

**11 Those who fear the Lord** These are the proselytes.

**Meditation from the Psalms**

**Psalms ‎‎114:1 – 115:18**

**By: H.Em. Rabbi Dr. Hillel ben David**

Psalms 113-118 are collectively known as הלל, Hallel [praise].

Although they are so designated throughout rabbinic literature, these psalms are sometimes called הלל המצרי, *the Egyptian Hallel*, to distinguish them from psalm 136 which is referred to as הלל הגדול, *the great Hallel*.

The Talmud[[1]](#footnote-1) explains that the הלל המצרי surpasses the הלל הגדול because its themes are essential articles of the Jewish faith. They include the exodus from Egypt, the splitting of the sea, the revelation at Mount Sinai, the resurrection of the dead, and the cataclysmic advent of the Messiah.[[2]](#footnote-2)

The second chapter of Hallel continues the theme of the first chapter, which praises God: He raises the needy from the dust, from the trash heaps He lifts the destitute, to seat them with nobles, with the nobles of His people.[[3]](#footnote-3)

Israel achieved this level of nobility when the Jews left Egypt and displayed tremendous self-sacrifice at the sea. For they willingly risked their lives by entering the sea at God’s command.[[4]](#footnote-4) Then, as the second and third verses of this psalm state: Judah became His sanctuary, Israel His dominion. The sea saw and fled, the Jordan turned backward.[[5]](#footnote-5)

The ultimate self-discipline was achieved when Israel accepted the burden of the Torah at Sinai and agreed to conform completely to the will of God. At that moment, the entire creation was born anew.

Throbbing with new energy, bounding with fresh hope, the post-Sinaitic world is eloquently described by the Psalmist in the fourth verse: The mountains skipped like rams, the hills like young lambs.

The brief revelation and transformation at Sinai provided the world with a glimpse of the metamorphosis which will occur in the redemption of the future. Indeed, it is not nature which is destined to change; rather it is man whose eyes and ears will suddenly be opened, for the earth shall be filled with knowledge of HaShem, as water covers the sea.[[6]](#footnote-6) Thus, says the Psalmist, God will turn the rock into a pond of water [i.e., a reservoir of knowledge], the flint into a flowing fountain.[[7]](#footnote-7)

Psalms chapter 114 vividly depicts the profound and immediate awe which HaShem’s miracles inspired in all of mankind. This psalm, however, describes the long-term effect of these wonders. God’s appearance left an indelible mark of faith upon the Jewish heart from all generations, but the gentiles were quick to forget the miraculous display of Divine might. The moment God concealed His presence, the gentiles taunted the Jews saying, ״Where now is their God?”[[8]](#footnote-8)

Therefore, we beseech God to intervene again, in order to teach the scoffers a lesson, not for our sake, HaShem, not for our sake, but for Your Name’s sake give glory, for the sake of Your kindness and Your truth![[9]](#footnote-9) Give us an opportunity to silence the heretics who mock You, and thus, we will praise HaShem, henceforth and forever! Praise God![[10]](#footnote-10)

The Talmud[[11]](#footnote-11) cites numerous opinions concerning the authorship of Hallel.

* Rabbi Yosi said that Moses and all of Israel said Hallel when they emerged safely from the sea.
* Rabbi Eliezer said that Moses and all of Israel said Hallel when they stood before the sea.
* Rabbi Yehoshua said that Joshua and all of Israel said Hallel when all the kings of Canaan gathered against them.
* Rabbi Eliezer HaModei said that Devorah and Barak said Hallel when Sisera threatened them.
* Rabbi Elazar ben Azariah said that King Chizkiyahu and his court said Hallel when the wicked Sennacherib threatened them.
* Rabbi Yosi HaGalli said that Mordechai and Esther said Hallel when Haman threatened them.
* The Sages said that the prophets of Israel composed Hallel so that the people could recite it upon every great event and in every period of danger; they will also recite Hallel upon the final redemption.
* The Talmud also mentions the view that David composed Hallel.

There is truth to all these opinions. The basic framework for Hallel was established by the early prophets, but this was elaborated upon in successive generations as a result of historic occasions which stimulated an outpouring of praise for Hashem. Later the master Psalmist, David, put these chapters of Hallel into their final form in the Book of Psalms.[[12]](#footnote-12)

**It is therefore worthwhile that we should understand the Egyptian Hallel.**

Hallel consists of six Psalms (113-118), which are said as a unit, on joyous occasions, when the praise of HaShem is particularly appropriate, immediately following the Shacharit[[13]](#footnote-13) “Shemone Esrei”.[[14]](#footnote-14) These occasions include the following:

1. The three pilgrimage festivals, Pesach, Shavuot, and Succoth.
2. Chanukah.
3. Rosh Chodesh (Beginnings of New Months).[[15]](#footnote-15)

These chapters are expressions of joy and faith in HaShem, and of gratitude for salvation from our enemies. They were incorporated into the Book of Psalms by King David, and they were singled out for inclusion in Hallel because they contain the following fundamental themes of the faith of Judaism:

* the Exodus,
* the giving of the Torah by HaShem at Sinai,
* the future resurrection of the dead,
* and the coming of the Mashiach.

**The Hallel and Eighteen**

***Ta’anith 28b*** *R. Johanan said in the name of R. Simeon ben Jehozadok: “****Eighteen times*** *during the year an individual may recite the whole Hallel, and they are:*

* *On the eight days of the Feast of Tabernacles,*
* *on the eight days of the Feast of Dedication (Chanukah),*
* *on the first day of the Passover, and*
* *on the day of Pentecost.*

*While in exile, however, one may recite it* ***twenty-one times*** *during the year, namely:*

* *On the nine days of the festival of Tabernacles,*
* *on the eight days of Chanukah,*
* *on the first two days of Passover,*
* *and on the two days of Pentecost.”*

**On Pesach[[16]](#footnote-16)**

Hallel is a very special collection of praises and thanks to Hashem. Our Neviim[[17]](#footnote-17) declared that we say it on festivals, and in commemoration of miraculous salvations. Moshe Rabbeinu and the Congregation of Israel were the first to say it, and King David later incorporated it into sefer Tehillim. The Hallel speaks of Yetziat Mitzrayim,[[18]](#footnote-18) Kiryat Yam Suf,[[19]](#footnote-19) matan Torah,[[20]](#footnote-20) Techiyat HaMetim,[[21]](#footnote-21) and Chevlai Mashiach.[[22]](#footnote-22)

Hakham Joel David Bakst[[23]](#footnote-23) offers us some interesting insights: “There are, in fact, two liturgical anomalies. One occurs at the beginning of Pesach during the first evening prayer and the other occurs at the end of Pesach during the morning service on the seventh (and eighth) day. The Hallel prayer is recited on every festival as part of the morning service. It is never recited at night because its function applies to the mystical rectifications that are only inherent at the time of the morning service of the respective festival. It is, however, sung in the Synagogue by much of the observant world on Pesach night!”

“It is stated in the Shulchan Aruch, the Code of Jewish Law, by the great Sephardic codifier Rabbi Yosef Caro, “On the first night of Pesach [and second night in the Diaspora] we sing the complete Hallel in the public service with a blessing at the beginning and end.” This is the tradition of Sephardic Jewry. This practice, however, is so illogical that the great Ashkenazi codifier Rabbi Moshe Isserles[[24]](#footnote-24) ruled against it in his glosses to the Shulchan Aruch. “None of this is our custom since we do not on any occasion recite the Hallel in the synagogue at night”. In spite of the objection the accepted custom of all kabbalists, Hasidim as well as the Ashkenazi descendants in Jerusalem[[25]](#footnote-25) is to recite the full Hallel in the evening service the first (and second) night of Pesach along with the Sephardic Jews. Yet, truthfully according to standard liturgical spiritual etiquette this nighttime ritual of an “additional” Hallel makes no sense.”

“Secondly, an even stranger liturgical anomaly occurs on Shevii Shel Pesach, the seventh day of Passover. The Hallel prayer consists of a section from the Book of Psalms. When Hallel is recited there are two versions, a “complete” Hallel and a “half” or partial Hallel. The half Hallel is actually only the omission of two of the Psalms. During the morning service on every Yom Tob the full Hallel is always recited. Only on the intermediate days of Yom Tob[[26]](#footnote-26) and on Rosh Chodesh is the half Hallel recited.[[27]](#footnote-27) The one exception to this rule occurs on the seventh and last day of Pesach. Although it is a complete Yom Tob, just as the first day is, only a half Hallel is permitted.[[28]](#footnote-28) Additionally, Shevii shel Pesach is the only Yom Tob when a Shehecheyanu blessing is not recited!”

“Although there is no halachic disagreement regarding the unprecedented manner of the recital of Hallel on the seventh day Yom Tob of Pesach it still remains an anomaly! Why is this? Although there is a well-known Midrash the sages used to explain away this phenomenon upon analysis the answer is far from sufficient. This is because the real story is too profound to be made public. Although on a subtle level the Midrash alludes to the deeper truth it is overtly covering up the sod of Kriat Yam Suf which is the real reason why the diminished Hallel is recited. The key is the “additional” Hallel on the first night of Pesach and a “diminished” Hallel on the last day of Pesach. We will truly see that the “The end is enwedged in the beginning”.[[29]](#footnote-29)

There are two traditional reasons given why we only say a partial Hallel on the last day of Pesach. The most prosaic of which is the fact that the sacrifices were the same during the intermediate and last days of Pesach, so no complete Hallel is required since they are all subsumed under the same rubric.[[30]](#footnote-30)

The more evocative reason is that when Israel made it across the Red Sea, the angels wished to sing praises, when God chastises them by saying, “The work of my hands is drowning in the sea, and you wish to sing?” This is the reason that people know, primarily because it is the only reason quoted in the later codes. Never mind that *we* sang and danced when we crossed the sea.

The first time this reason appears is in the 13th century work *Shiblei* *HaLeket* of Rabbi Tzidkiyahu Ben Avraham HaRofeh[[31]](#footnote-31) when he quotes from the lost Midrash *Harneinu*:

Shmuel Bar Abba said: “At the fall of your enemies, do not be joyful.” Because the Egyptians were drowned [we do not say a complete Hallel]. In later Halachic works, the Talmud, in *Sanhedrin*, is quoted to illustrate this point, “The work of my hands is drowning in the sea, and you wish to sing?” Even more interesting is that the more prosaic reason is not mentioned at all having been eclipsed and embellished by God’s empathy for the Egyptian enemy. In the collective Jewish memory, this is the reason most people seem to know, the source of which is a lost Midrash, which is buried in a section of the *Shiblei Haleket*, the subject of which is *Rosh Chodesh* (The New Moon). Dredged from the innards of a 13th Century halachic anthology, comes a truism in Jewish consciousness.

**In the Seder**

Why is there no blessing said before reciting Hallel at the Seder?

Rav Hai explains, we don’t recite a berakha before Hallel at the Seder because it isn’t “reciting Hallel”[[32]](#footnote-32) but “singing Hallel”, straight from the heart.[[33]](#footnote-33)

Why is the Hallel of Seder night excluded from the Rambam’s list of times to sing Hallel?

Based on the answer to our previous question, we now understand why Pesach night is not listed among those occasions where Hallel is “recited”, because we don’t “recite” it; we actually sing it, living the words as we say them.

The Egyptian redemption and the final redemption in the days of Mashiach are given expression in the Seder through several devices. We see it in the division of the four cups of wine,[[34]](#footnote-34) we see it in the division of the Hallel,[[35]](#footnote-35) and we see it in the division of the Seder itself.[[36]](#footnote-36)

The Seder itself is divided by the meal. The Haggada speaks of our redemption from Egypt before the meal, and it speaks of the final messianic redemption from the meal onward. The four cups of wine and the Hallel follow this division.

The first two Hallel Psalms, 113 and 114, are sung before the meal[[37]](#footnote-37) to remind us of our redemption from Egypt in the days of Moses.

The Hallel, Psalms 115, 116, 117, 118, after the meal, tells of our final redemption in the days of Messiah! In fact, the whole of the seder follows this pattern: The part before the meal reminds us of our redemption from Egypt in the days of Moshe, and from the meal onward, tells of the final redemption in the days of Messiah.

**Hallel at night**

The Hallel we say on Purim and the Hallel we say on Pesach are the most unusual of all the times we say Hallel. They are the only times when Hallel is said at night.[[38]](#footnote-38) At all other times Hallel is said only during the day.

On Pesach we say the Hallel, first, during the seder. What makes this Hallel so unusual is that this is the only time when we say:

* Hallel at night,
* when we divide Hallel,
* say many words during the division of the two halves.

We say Tehillim 113 and 114 before dinner and we say Tehillim 115, 116, 117, and 118 after dinner. **At all other times it is forbidden to interrupt Hallel, but, not on Pesach**.

***Pesachim 95b*** *THE FIRST REQUIRES [THE RECITING OF] HALLEL WHEN IT IS EATEN etc. Whence do we know it?-Said R. Johanan on the authority of R. Simeon b. Jehozadak: Scripture saith, Ye shall have a song as in the night when a feast is hallowed: the night that is hallowed for a feast [Festival] requires [the reciting of] Hallel [‘Song’], while the night which is not hallowed for a feast does not require [the reciting of] Hallel.*

In addition, we say Hallel a second time on Pesach, during the day. **Only on Purim and Pesach do we say Hallel twice: Once at night and once during the day**.

Thus, we see that the Hallel of Pesach is a completely revealed Hallel that we say to acknowledge the hand of HaShem during the redemption when the whole world can see and hear. We say it at night to remind ourselves that HaShem is in control during the exile. We say it a second time during the day to look forward to the redemption at the end of the exile. But it is a revealed Hallel that the whole world can see.

**The Special Hallel of Shemini Atzeret**

There is an important component in the story of King Solomon, at the dedication of the first Temple, and Shemini Atzeret. When the people saw that the gates were open, and the fire came down from heaven to consume, for the first time, everything which was placed on he altar, they were filled with extreme joy, and they bowed, and prostrated on the floor of the Holy Temple, and sang, for the first time ever in the Tanach,the Hallel of David “*Ki Leolam Chasdo*”. Then they stood up, and the music instruments which David had made were playing, and they sang again the Hallel of David “*Ki Leolam Chasdo”.* This time not prostrating but standing. And here we encounter a new type of the Hallel. It is not said after a miracle of saving from the hands of the enemies, not as a Hallel which accompanies a mitzva, not as a song for the holiday, but as a thanksgiving song. For the general goodness of all the good which HaShem has done to Israel and to David.[[39]](#footnote-39) Moreover, that type of the Hallel was said while prostrated, and then while standing.Hence, the only Hallel which is equal to the Song of the day, where they prostrated themselves on the floor of the holy Temple, was on Shemini Atzeret.

The Hallel of David, recited in a standing position and the Hallel of David which is recited in awe, happiness, and gratitude, in a prostrated position on the Temple floor. The Hallel of Shemini Atzeret is the ONLY Hallel which is recited in both a standing and in a prostrated position.

**Hallel at Succoth**

The standard procedure on Succoth is to recite the blessing over the lulav and etrog,[[40]](#footnote-40) shake it,[[41]](#footnote-41) and then say Hallel with a minyan, shaking the lulav while saying, “Hodu LaShem ki tov” and “Ana HaShem hoshia na”.

Sephardim shake the lulav before Hallel when they first say the beracha and take the arba minim, then in Hallel at the first hodu once, at anna HaShem twice, and the second hodu once.

Sephardim shake towards the south, north, east, up, down, west. (If the Esnoga faces east then to your right, left, forward, up, down, backward.)[[42]](#footnote-42) One should turn his body and face the direction to which he is shaking. [[43]](#footnote-43)

The Gemara[[44]](#footnote-44) says that a person fulfills the mitzva of the four species merely through lifting them.

The Gemara, in Berachot 30a, indicates that shaking the lulav during Hallel is not essential. It says that if one rises early for a journey, “they should give him a lulav and he should shake it”. In context, it is pretty clear that he does not say Hallel. The Meiri, in Succah, indeed sees the shaking at the time of the blessing as the essential one, and shaking during Hallel as only an addition which enriches the joy of Succoth.

**Hallel at Purim**

The Gemara[[45]](#footnote-45) in the name of Rav Nachman explains that the reading of the Megillah is equivalent to Hallel. On Purim we read the Megillah[[46]](#footnote-46) of Esther and this is our Hallel! [[47]](#footnote-47)

***Megillah 14a*** *R. Nahman said: The reading of the Megillah is equivalent to Hallel.*

Can you imagine a Hallel without mentioning the name of HaShem even once? The Megillah of Esther never once mentions the name of HaShem! This Megillah / Hallel could only be a Purim phenomenon. Only on Purim could HaShem be so hidden that He cannot even be heard in Hallel. On Purim, during the exile, it is our job to see HaShem in every verse of the Megillah / Hallel. He is there; we just need to see Him.

On Purim we read the Megillah of Esther twice: Once at night and once during the day. We therefore are saying Hallel to reveal HaShem during the exile, at the beginning of our redemption, and during the redemption of the day.

On Purim, if one does not hear the Megillah he is obligated to say Hallel. Thus, we can clearly see that the Megillah is Purim’s Hallel.

Thus, we see that the Megillah / Hallel of Purim is a hidden Hallel that we say to reveal HaShem during the exile. We say it at night to remind ourselves that HaShem is in control during the exile. We say it a second time during the day to look forward to the redemption at the end of the exile. But it is a hidden Hallel that the world does not see.

**Rosh Chodesh**

On Rosh Chodesh we say only a partial Hallel. Why not the full Hallel since Rosh Chodesh is called a “moed”?[[48]](#footnote-48) Our Sages answer that since one may do work, then there can be only a partial Hallel as Shira, song, is required only on days when work is forbidden even during the night.[[49]](#footnote-49) Sephardim and Ashkenazim have different customs concerning a blessing before the partial Hallel of Rosh Chodesh.[[50]](#footnote-50)

**Partial Hallel**

On Rosh Chodesh[[51]](#footnote-51) and the last six days of Pesach we sing an abridged Hallel that omits the pesukim in Tehillim (Psalms) 115:1-11 and 116:1-11. This called Chatzi[[52]](#footnote-52) Hallel (חצי הלל - Half Hallel or Partial Hallel).

I believe that those selections omitted on these days are deliberate and specific, which means that we have to find some rhyme or reason behind the choice of passages to skip. Is there anything that binds the two skipped passages together and/or makes their exclusion particularly appropriate?

Tehillim (psalms) 115 has a clear division along the lines of the excluded text (vv. 1-11) and the verses that are always recited (#12-18). The theme of the first half is *Against the Nations*, whereas the second half is *Blessing and Praise*.

Based on the answers we gave to our questions regarding the Hallel at the seder, we can understand why we omit those twenty-two[[53]](#footnote-53) verses on Rosh Chodesh and the rest of Pesach. The national disgrace (where is your G-d) and the personal tribulations (pain and suffering have found me) are part and parcel of the Exodus, without them, the Hallel as a template for the exodus from Egypt is empty. It is like eating Pesach without maror and Matza.

There is a distinction between Succoth, which has Hallel on each day, and Pesach, when Hallel is recited only on the first day; the Gemara explains that since the additional offerings of the day on Succoth varied from day to day, each day has its own significance. Rabbi Soloveitchik would say that each day of Succoth has its own daily holiness, as manifested by the unique korban offered. Pesach, by contrast, has an identical musaf each day.

**The Great Hallel**

Psalms 135 and 136 stands as a single unit that is called “The Great Hallel”.

Why is this Psalm called “The Great Hallel”? R. Johanan explained: Because this Psalm says that the Holy One, blessed be He, sits in the highest heaven of the universe and apportions food to every creature.

Where does the Great Hallel begin? R. Judah said: It begins with *O give thanks unto the Lord* (Ps. 136:1) and goes up to *By the rivers of Babylon*.[[54]](#footnote-54) But R. Johanan maintained: It begins with *A song of ascents* and goes up to *By the rivers of Babylon*.[[55]](#footnote-55) And R. Aha said: It begins with *For the Lord has chosen Jacob unto Himself[[56]](#footnote-56)* and goes up to *By the rivers of Babylon*.[[57]](#footnote-57)

The following table details the normal Hallels:

|  | **Pesach** | **Shavuot** | **Rosh HaShana** | **Yom Kippurim** | **Succoth** | **Chanukah** | **Purim** | **Rosh Chodesh** |
| --- | --- | --- | --- | --- | --- | --- | --- | --- |
| **Full or Partial** | **Full** on the first (and second in the diaspora)  **Partial** on the other six days. | **Full** | No Hallel | No Hallel | **Full** | **Full** | No Hallel  Megillah  As Hallel | **Partial** |
| **Blessing** | **Yes at Shacharit**  **No** at the seder.  **No** on the other six days. | **Yes** |  |  | **Yes** | **Yes** | **Yes** | **Yes (Ashkenazim)**  **No (some Sephardim)[[58]](#footnote-58)** |
| **Parts Skipped** | Psalms 115:1-11  Psalms 116:1-11 |  |  |  |  |  |  | Psalms 115:1-11  Psalms 116:1-11 |
| **When?** | First day (and second in the diaspora) |  |  |  | Every day | Every day |  |  |
| **Night** | At night during the seder. |  |  |  |  |  | Megillah  At Arbit |  |
| **Day** | Shacharit | Shacharit |  |  | Shacharit | Shacharit | Megillah at Shacharit | Shacharit |

**Ashlamatah: Zechariah 14:9-11, 16-21‎‎**

| **Rashi** | **Targum** |
| --- | --- |
| 1. ¶ Behold! A day of the Lord is coming, and your plunder shall be shared within you. | 1. Behold, the day will come from the LORD when the house of Israel will divide the possessions of the nations in your midst, O Jerusalem. |
| 2. And I will gather all the nations to Jerusalem to wage war; and the city shall be captured, and the houses shall be plundered, and the women shall be ravished, and half the city shall go forth into exile-and the rest of the people shall not be cut off from the city. | 2. And I will gather all the nations to Jerusalem to do battle, and the city will be conquered and the houses plundered and the women ravished,and half of the city will go forth into captivity, but the remainder of the people will not cease from the city. |
| 3. And the Lord shall go forth and wage war with those nations, like the day he waged war on the day of the battle. | 3. And the LORD will reveal himself and will do battle with those nations as in the day when He did battle by the Red Sea. |
| 4. And on that day His feet shall stand on the Mount of Olives, which is before Jerusalem from the east. And the Mount of Olives shall split in the midst thereof-toward the east and toward the west-a very great valley. And half the mountain shall move to the north, and half of it to the south. | 4. And at that time He will reveal Himself in His might upon the mount of Olives which is before Jerusalem on the east, and the mount of Olives will be split in two to the east and to the west by a very great valley; and half of the mountain will be torn away to the north and half of it to the south. |
| 5. And you shall flee to the valley of the mountains, for the valley of the mountains shall reach Azal. And you shall flee as you fled because of the earthquake, in the days of Uzziah the King of Judah. And the Lord,my God, shall come; all holy ones with you. | 5. And the valley of the mountains will be stopped up, for the valley of the mountains will extend to Azal; and you will flee just as you fled before the earthquake which came in the days of Uzziah king of the tribe of the house of Judah; and the LORD my God will reveal Himself, and all His holy ones with Him. |
| 6. And it shall come to pass on that day that there shall be no light, only disappearing light and thick darkness. | 6. And it will come to pass at that time. there will not be light, but cold and ice. |
| 7. And it shall be one day that shall be known to the Lord, neither day nor night; and it shall come to pass that at eventide it shall be light. | 7. And it will be one day - it is known before the LORD - not like the light of day, and not like the darkness of night; and it will come to pass, at evening there will be light. |
| 8. And it shall come to pass on that day that spring water shall come forth from Jerusalem; half of it to the eastern sea, and half of it to the western sea; in summer and in winter it shall be. | 8. And it will come to pass at that time, spring waters will issue from Jerusalem, half of them to the eastern sea and half of them to the western sea; they will issue in summer and in winter. |
| 9. **And the Lord shall become King over all the earth; on that day shall the Lord be one, and His name one.** | 9. **And the kingdom of the LORD will be revealed upon all the inhabitants of the earth; at that time they will serve before the LORD with one accord. For His name is established in the world, there is none apart from Him.** |
| 10. The whole earth shall be changed to be like a plain, from the hill of Rimmon in the south of Jerusalem; but it [Jerusalem] will be elevated high and remain in its old place; from the gate of Benjamin to the place of the first gate, until the corner gate, and from the tower of Hananel until the king's wine-cellars. | 10. He will turn the whole land into a plain from Geba to Rimmon, south of Jerusalem; and (Jerusalem) will increase and will be inhabited in its place from the Gate of the tribe of Benjamin to the site of the former gate, to the Gate of the Corners, and (from) the Hippicus Tower to the king's pits. |
| 11. And they shall dwell therein, and there shall be no more destruction; but Jerusalem shall dwell in safety. **{S}** | 11. And they will live in it, and there will be no more killing, and Jerusalem will dwell in security. |
| 12. And this shall be the plague wherewith the Lord will smite all the nations who besieged Jerusalem; his flesh will waste away while he still stands on his feet; his eyes will waste away in their sockets, and his tongue shall waste away in his mouth. | 12. And this will be the plague with which the LORD will smite all the nations which assemble and come against Jerusalem: their flesh will be dissolved while they stand upon their feet, and their eyes will dissolve in their sockets, and their tongue will dissolve in their mouth. |
| 13. And it will come to pass on that day that there will be great consternation, sent by the Lord upon them; each one shall seize the hand of the other, and his hand shall rise up against the hand of the other. | 13. And it will come to pass at that time, there will be a great deadly upheaval from the LORD among them and they will each lay hold upon the hand of his companion, and his hand will be torn away with the hand of his companion. |
| 14. Yea, even Judah will fight against Jerusalem! And the wealth of all the nations round about-gold and silver and apparel-will be gathered in very great abundance. | 14. And even the people of the house of Judah will the nations bring by force to wage war against Jerusalem, and they will amass the goods of all the nations round about, gold and silver and clothes in great abundance. |
| 15. And so will be the plague of the horses, the mules, the camels, the donkeys, and all the animals that are in those camps, similar to this plague. | 15. And the plague upon the horse, mule, camel and ass, and every beast which may be in those camps: will be like this plague. |
| 16. And it will come to pass that everyone left of the nations who came up against Jerusalem will go up from year to year to prostrate himself to the King, the Lord of Hosts, and to celebrate the festival of Tabernacles. | 16. **And it will come to pass, everyone who is left of all the nations which assemble and come against Jerusalem will go up year by year to worship before the King of the ages, the LORD of hosts, and to keep the festival of Tabernacles.** |
| 17. And it shall be that whoever of all the families of the earth does not go up to Jerusalem to prostrate himself to the King, the Lord of Hosts-upon them there shall be no rain. | 17. And it will come to pass, if any of the families of the nations of the earth will not go up to Jerusalem to worship before the King of the ages, the LORD of hosts, there will not be rain upon them. |
| 18. And if the family of Egypt does not go up and does not come, it shall not [rain] upon them. The plague [on Egypt] will be [the same as] that with which the Lord will plague the nations who do not go up to celebrate the festival of Tabernacles. | 18. **And if the kingdom of Egypt will not go up or be present, then the Nile will not rise for them, but upon them will be the plague with which the LORD will smite all the nations which will not go up to keep the festival of Tabernacles.** |
| 19. Such will be the punishment of Egypt and the punishment of all the nations who do not go up to celebrate the festival of Tabernacles. | 19. **This shall be the retribution upon the Egyptians and the retribution upon all the nations which will not go up to keep the festival of Tabernacles.** |
| 20. On that day there will be upon the bells of the horses, "holy to the Lord"; and the pots in the House of the Lord will be like the sprinkling bowls before the altar. | 20. At that time there will be upon the blanket of the horse, "Holiness before the LORD", and the pots in the Sanctuary of the LORD will be numerous as the bowls before the altar. |
| 21. Yea, every pot in Jerusalem and in Judah will be holy to the Lord of Hosts, and all who sacrifice will come and take of them and cook in them; and there will no longer be a trafficker in the House of the Lord of Hosts on that day. **{P}** | 21. And every pot in Jerusalem and in Judah will be holiness before the LORD of hosts, and all who offer sacrifice will come and take from them and boil in them; and there will never again be a trader in the Sanctuary of the LORD of hosts at that time. |
|  |  |

**Rashi’s Commentary on Zechariah 14:9-11, 16-21‎‎**

**9** **shall the Lord be one** **For all the nations will abandon their vanities and acknowledge Him, that He is one, and [that] no strange deity is with Him.**

**and His name one** **That His name will be mentioned by everyone.**

**10** **The whole earth shall be changed** The whole earth will be changed to be like a plain. The mountains will be lowered, and the whole world will be a plain; and Jerusalem will be a mountain, so that it should appear higher than everything [else in the world].

**from the hill of Rimmon** We learned in Tosefta of Sotah (11:14): South of Jerusalem is a plain, and the hill of Rimmon is rocks and clods. Rather, so is [the] interpretation [of this phrase]: From the hill of Rimmon, which is a mountainous place from there [the mountains of the world] will begin to be changed, to [be] a plain; and they will be like the south of Jerusalem, which is a plain.

**but it will be elevated high** Since its entire environs are a plain, it will appear high.

**and remain in its old place** in its place

**until the corner gate, and from the tower of Hananel** which will also be in its place; and from there will extend the length of the city.

**until the king’s wine-cellars** Jonathan renders: the pits off the king, fosec in Old French. [This is] like [a word in] Baba Kamma 50b, “trenches and caves.” And so, all wine cellars in Scripture are expressions of trenches, referring to the pit that is before the wine press, into which the wine flows. And the Midrash Aggadah (Pesikta d’Rav Kahana p. 143a; Song Rabbah 7:4, cf. Mattenoth Kehunnah, Radal) [identifies] the pits of the king with the ocean: that Jerusalem will reach the end of the whole world, the pits dug out by the supreme King of kings.

**11** **and there shall be no more destruction** The city will no longer be in ruins.

**16** **the festival of Tabernacle** As our Sages explained in tractate Avodah Zarah (3a): **I have an easy commandment named Sukkah, as is stated in the first halachic discussion.**

**17** **rain** **Actual rain to cause the produce of their land to grow. Now, what reason did He have for decreeing upon them the withholding of rain? That the commandments of the festival are based on the rains: the four species of the lulav and the water libation are to appease God for water. Since the festival of Tabernacles is the time of the rains of the year, no rain will fall on those who entertain doubts concerning the festival of Tabernacles. This is learned in the Tosefta of Sukkah** (4:7).

**18** **And if the family of Egypt does not go up** and they do not require rain, for the Nile comes up and waters it [i.e., the land of Egypt].

**it shall not [rain] upon them** Their rain will not be upon them; i.e., the Nile will not water them, and so did Jonathan render: The Nile will not ascend upon them.

**the plague will be** **The plague of famine.**

**with which the Lord will plague** **This will be the punishment of Egypt and the punishment of all the nations, as He states. "upon them there will be no rain."**

**20** **there will be upon the bells of the horses** On the bells that are hung on the horse for beauty between its eyes (Pesachim 50a). Those, too, will be consecrated to make service vessels: sprinkling basins for the blood and pots to cook the flesh of the many sacrifices.

**Yea, every pot... will be** All those that are used to remove the ashes, they too will be of gold and of silver, like the sprinkling basins that are before the altar.

**the bells of the horses** tentinonc in Old French.

**21** **and there will no longer be a trafficker** **They will not require trafficking, as in (Isa. 23:8): “whose traffickers were the honored of the earth.”** Another explanation: There is no poor man here.

**Verbal Tallies**

By: H. Em. Rabbi Dr. Hillel ben David

& HH Giberet Dr. Elisheba bat Sarah

Debarim (Deuteronomy) 6:4 – 7:11

Tehillim (Psalms) 114:1- 115:17

Zechariah 14:9-11, 16-21

Mk 14:3-9, Lk 7:36-50

**The verbal tallies between the Torah and the Psalm are:**

Hear - שמע, Strong’s number 08085.

Israel - ישראל, Strong’s number 03478.

LORD - יהוה, Strong’s number 03068.

God - אלהים, Strong’s number 0430.

**The verbal tallies between the Torah and the Ashlamata are:**

LORD - יהוה, Strong’s number 03068.

One - אחד, Strong’s number 0259.

**Debarim (Deuteronomy) 6:4** **Hear <08085> (8798)**, O **Israel <03478>**: The **LORD <03068>** our **God <0430>** is **one <0259>** **LORD <03068>**:

**Tehillim (Psalms) 114:1** When **Israel <03478>** went out of Egypt, the house of Jacob from a people of strange language;

**Tehillim (Psalms) 115:1** Not unto us, O **LORD <03068>**, not unto us, but unto thy name give glory, for thy mercy, and for thy truth’s sake.

**Tehillim (Psalms) 115:2** Wherefore should the heathen say, Where is now their **God <0430>**?

**Tehillim (Psalms) 115:6** They have ears, but they **hear <08085> (8799)** not: noses have they, but they smell not:

**Zechariah 14:9** And the **LORD <03068>** shall be king over all the earth: in that day shall there be one **LORD <03068>**, and his name **one <0259>**.

**Hebrew:**

| **Hebrew** | **English** | **Torah Reading**  **Deut. 6:4 – 7:11** | **Psalms**  **114:1- 115:18** | **Ashlamatah**  **Zech 14:9-11, 16-21** |
| --- | --- | --- | --- | --- |
| **dx'a,** | one | Deut. 6:4 |  | Zech. 14:9 |
| **~yhil{a/** | God | Deut. 6:4 Deut. 6:5 Deut. 6:10 Deut. 6:13 Deut. 6:14 Deut. 6:15 Deut. 6:16 Deut. 6:17 Deut. 6:20 Deut. 6:24 Deut. 6:25 Deut. 7:1 Deut. 7:2 Deut. 7:4 Deut. 7:6 Deut. 7:9 | Ps. 115:2 Ps. 115:3 |  |
| **rm;a'** | saying | Deut. 6:20 Deut. 6:21 | Ps. 115:2 |  |
| **@a;** | anger | Deut. 6:15 Deut. 7:4 | Ps. 115:6 |  |
| **#r,a,** | land, earth, ground, country | Deut. 6:10 Deut. 6:12 Deut. 6:18 Deut. 6:23 Deut. 7:1 | Ps. 114:7 Ps. 115:15 Ps. 115:16 | Zech. 14:9 Zech. 14:10 Zech. 14:17 |
| **aAB** | bring, come, go | Deut. 6:10 Deut. 6:18 Deut. 6:23 Deut. 7:1 |  | Zech. 14:16 Zech. 14:18 Zech. 14:21 |
| **tyIB;** | house | Deut. 6:7 Deut. 6:9 Deut. 6:11 Deut. 6:12 Deut. 6:22 Deut. 7:8 | Ps. 114:1 Ps. 115:10 Ps. 115:12 | Zech. 14:20 Zech. 14:21 |
| **!Be** | children, son | Deut. 6:7 Deut. 6:20 Deut. 6:21 Deut. 7:3 Deut. 7:4 | Ps. 114:4 Ps. 114:6 Ps. 115:14 Ps. 115:16 |  |
| **lAdG"** | large, great | Deut. 6:10 Deut. 6:22 | Ps. 115:13 |  |
| **yAG** | nations | Deut. 7:1 | Ps. 115:2 | Zech. 14:16 Zech. 14:18 Zech. 14:19 |
| **rBeDI** | talk, speak, say, spoke | Deut. 6:7 Deut. 6:19 | Ps. 115:5 |  |
| **ds,x,** | mercy | Deut. 7:9 | Ps. 115:1 |  |
| **dy"** | hand | Deut. 6:8 Deut. 6:21 Deut. 7:8 | Ps. 115:4 Ps. 115:7 |  |
| **hd'Why>** | Judah |  | Ps. 114:2 | Zech. 14:21 |
| **hw"hoy>** | LORD | Deut. 6:4 Deut. 6:5 Deut. 6:10 Deut. 6:12 Deut. 6:13 Deut. 6:15 Deut. 6:16 Deut. 6:17 Deut. 6:18 Deut. 6:19 Deut. 6:20 Deut. 6:21 Deut. 6:22 Deut. 6:24 Deut. 6:25 Deut. 7:1 Deut. 7:2 Deut. 7:4 Deut. 7:6 Deut. 7:7 Deut. 7:8 Deut. 7:9 | Ps. 115:1 Ps. 115:9 Ps. 115:10 Ps. 115:11 Ps. 115:12 Ps. 115:13 Ps. 115:14 Ps. 115:15 Ps. 115:16 | Zech. 14:9 Zech. 14:16 Zech. 14:17 Zech. 14:18 Zech. 14:20 Zech. 14:21 |
| **~Ay** | today, day | Deut. 6:6 Deut. 6:24 Deut. 7:11 |  | Zech. 14:9 Zech. 14:20 Zech. 14:21 |
| **bqo[]y:** | Jacob | Deut. 6:10 | Ps. 114:1 Ps. 114:7 |  |
| **ac'y"** | go out, brought out | Deut. 6:12 Deut. 6:21 Deut. 6:23 Deut. 7:8 | Ps. 114:1 |  |
| **bv;y"** | sit, sat | Deut. 6:7 |  | Zech. 14:10 Zech. 14:11 |
| **laer'f.yI** | Israel | Deut. 6:4 | Ps. 114:1 Ps. 114:2 Ps. 115:9 Ps. 115:12 |  |
| **ynI[]n:K.** | Canaanites | Deut. 7:1 |  | Zech. 14:21 |
| **xq;l'** | take, took | Deut. 7:3 |  | Zech. 14:21 |
| **x;Bez>mi** | altars | Deut. 7:5 |  | Zech. 14:20 |
| **%l,M,** | king | Deut. 7:8 |  | Zech. 14:9 Zech. 14:10 Zech. 14:16 Zech. 14:17 |
| **~yIr;c.mi** | Egypt | Deut. 6:12 Deut. 6:21 Deut. 6:22 Deut. 7:8 | Ps. 114:1 | Zech. 14:18 Zech. 14:19 |
| **!t;n"** | give gave, given | Deut. 6:10 Deut. 6:22 Deut. 6:23 Deut. 7:2 Deut. 7:3 | Ps. 115:1 Ps. 115:16 |  |
| **bb;s'** | turned |  | Ps. 114:3 Ps. 114:5 | Zech. 14:10 |
| **!yI[;** | eyes | Deut. 6:8 Deut. 6:18 Deut. 6:22 | Ps. 115:5 |  |
| **~[;** | people | Deut. 6:14 Deut. 7:6 Deut. 7:7 | Ps. 114:1 |  |
| **hf'['** | do, did, done, made, make | Deut. 6:18 Deut. 6:24 Deut. 6:25 Deut. 7:5 Deut. 7:11 | Ps. 115:3 Ps. 115:8 Ps. 115:15 |  |
| **~ynIP'** | face, before | Deut. 6:15 Deut. 6:19 Deut. 6:25 Deut. 7:1 Deut. 7:2 Deut. 7:6 Deut. 7:10 | Ps. 114:7 | Zech. 14:20 |
| **vd,qo** | sanctuary, holiness |  | Ps. 114:2 | Zech. 14:20 Zech. 14:21 |
| **~ve** | name | Deut. 6:13 | Ps. 115:1 | Zech. 14:9 |
| **[m;v'** | hear | Deut. 6:4 | Ps. 115:6 |  |
| **r[;v;** | gates | Deut. 6:9 | Zech. 14:10 |  |

**Greek:**

| **GREEK** | **ENGLISH** | **Torah Reading**  **Deut. 6:4 – 7:11** | **Psalms**  **114:1- 115:17** | **Ashlamatah**  **Zech 14:9-11, 16-21** | **Peshat**  **Mishnah of Mark,**  **1-2 Peter, & Jude**  **Mk 14:3-9** | **Tosefta of**  **Luke**  **Lk 7:36-50** |
| --- | --- | --- | --- | --- | --- | --- |
| **ἀγαθός** | good | Deu 6:11  Deu 6:18 |  |  |  |  |
| **ἀγαπάω** | love | Deu 6:5  Deu 7:8 |  |  |  | Lk. 7:42 Lk. 7:47 |
| **ἀλάβαστρον** | alabastar flask |  |  |  | Mk. 14:3 | Lk. 7:37 |
| **ἀλήθεια** | truth |  | Psa 115:1 |  |  |  |
| **ἁμαρτία** | sin |  |  | Zec 14:19 |  | Lk. 7:47 Lk. 7:48 Lk. 7:49 |
| **ἄνθρωπος** | man, men |  | Psa 115:4 Psa 115:16 |  |  |  |
| **ἀποδίδωμι** | render, repaying | Deu 7:10 |  |  |  | Lk. 7:42 |
| **ἀποκρίνομαι** | answered |  |  |  |  | Lk. 7:40 Lk. 7:43 |
| **ἀποκτείνω** | kill |  |  |  |  |  |
| **ἀφίημι** | let, forgiven |  |  |  | Mk. 14:6 | Lk. 7:47 Lk. 7:48 Lk. 7:49 |
| **γινώσκω** | know | Deu 7:9 |  |  |  | Lk. 7:39 |
| **γυνή** | woman, wife |  |  |  | Mk. 14:3 | Lk. 7:37 Lk. 7:39 Lk. 7:44 Lk. 7:50 |
| **δηνάριον** | denarii |  |  |  | Mk. 14:5 | Lk. 7:41 |
| **δίδωμι** | give gave, given | Deut. 6:10 Deut. 6:22 Deut. 6:23 Deut. 7:2 Deut. 7:3 | Ps. 115:1 Ps. 115:16 |  | Mk. 14:5 | Lk. 7:44 Lk. 7:45 |
| **εἴδω** | behold, beheld |  | Psa 114:3 |  |  | Lk. 7:39 |
| **εἷς** | one | Deut. 6:4 |  | Zech. 14:9 |  | Lk. 7:41 |
| **εἰσέρχομαι** | enter | Deu 6:18 |  |  |  | Lk. 7:36 Lk. 7:44 Lk. 7:45 |
| **ἔπω** | said, say, sayings |  | Psa 115:2 |  | Mk. 14:6 | Lk. 7:39 Lk. 7:40 Lk. 7:42 Lk. 7:43 Lk. 7:48 Lk. 7:50 |
| **ἔργον** | works |  | Psa 115:4 |  | Mk. 14:6 |  |
| **ἔρχομαι** | come |  |  | Zec 14:16 Zec 14:18 | Mk. 14:3 |  |
| **ἐρωτάω** | ask | Deu 6:20 |  |  |  | Lk. 7:36 |
| **εὖ** | good | Deu 6:18 Deu 6:24 |  |  | Mk. 14:7 |  |
| **θέλω / ἐθέλω** | wants |  | Psa 115:3 |  | Mk. 14:7 |  |
| **Ἰησοῦς** | Jesus |  |  |  | Mk. 14:6 | Lk. 7:40 |
| **καλός** | good | Deu 6:10 |  |  | Mk. 14:6 |  |
| **καταβαίνω** | going down, comes down |  | Psa 115:17 |  |  |  |
| **κεφαλή** | head |  |  |  | Mk. 14:3 | Lk. 7:38 Lk. 7:44 Lk. 7:46 |
| **λαλέω** | talk, speak, say, spoke | Deut. 6:7 Deut. 6:19 | Ps. 115:5 |  | Mk. 14:9 |  |
| **λέγω** | saying | Deu 6:20 |  |  | Mk. 14:4 Mk. 14:9 | Lk. 7:39 Lk. 7:47 Lk. 7:49 |
| **μοῦ** | my |  |  |  | Mk. 14:8 | Lk. 7:44 Lk. 7:45 Lk. 7:46 |
| **μύρον** | oil |  |  |  | Mk. 14:3 Mk. 14:4 | Lk. 7:37 Lk. 7:38 Lk. 7:46 |
| **οἰκία** | house | Deu 6:11 |  |  | Mk. 14:3 | Lk. 7:36 Lk. 7:37 Lk. 7:44 |
| **ὅλος** | entire | Deu 6:5 |  |  | Mk. 14:9 |  |
| **πατήρ** | fathers | Deu 6:10  Deu 6:18  Deu 6:23  Deu 7:8 |  |  |  |  |
| **ποιέω** | do, did, done, made, make | Deut. 6:18 Deut. 6:24 Deut. 6:25 Deut. 7:5 Deut. 7:11 | Ps. 115:3 Ps. 115:8 Ps. 115:15 |  | Mk. 14:7 Mk. 14:8 Mk. 14:9 |  |
| **πόλις** | cities | Deu 6:10 |  |  |  | Lk. 7:37 |
| **πολύς / πολλός** | numerous, many | Deu 7:1 |  |  |  | Lk. 7:47 |
| **πορεύομαι** | go, going | Deu 6:7  Deu 6:14 |  |  |  | Lk. 7:50 |
| **πούς** | feet |  | Psa 115:7 |  |  | Lk. 7:38 Lk. 7:44 Lk. 7:45 Lk. 7:46 |
| **Σίμων** | Simon |  |  |  | Mk. 14:3 | Lk. 7:40 Lk. 7:43 Lk. 7:44 |
| **στρέφω** | turned |  | Psa 114:3  Psa 114:5  Psa 114:8 |  |  | Lk. 7:44 |
| **συντρίβω** | break, broke | Deu 7:5 |  |  | Mk. 14:3 |  |
| **ὕδωρ / ὕδατος** | waters |  | Psa 114:8 |  |  | Lk. 7:44 |

**Nazarean Talmud**

Sidra of “Debarim” (Deut.) “6:4 — 7:11”

“Shema Yisrael” – “Hear O Israel”

By: H. Em Rabbi Dr. Eliyahu ben Abraham

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| |  | | --- | | **School of Hakham Tsefet’s Peshat**  **Mordechai (Mk)** | | **¶ And he (Yeshua) was at Bet Chanan reclining in the house of Shimon the jar maker,[[59]](#footnote-59) and a woman came with a jar of alabaster** (which had a) **very costly perfume, pure spikenard,** and **she broke the jar and poured it on his** (Yeshua’s) **head. But, there were those who said to each other, in anger, “why was this ointment wasted** in this manner? **“For this ointment could** (have been) **sold for more than three-hundred denarii,** (priceless) **and given to the poor.” And they admonished her. But, Yeshua said,** to them **“Leave her alone; why do you cause her trouble? She has performed a good service for me. For you will have the poor with you always, and you can do well** (for) **them any time you desire; but you will not always have me. She has done what she is able** from what she possessed; **anointing my body before its burial. Amen ve amen I tell you, wherever this Mesorah is proclaimed** (taught) **in the whole world, what she has done will be told to honor her**.” |   **School of Hakham Shaul’s Tosefta**  **Luqas (LK)**  **¶ Now one of the P’rushim asked him to eat with him,[[60]](#footnote-60) and he entered the house of the P’rush** and **reclined at the table. And behold, a woman in the town who** had the reputation of being **a sinner,** when she **learned that he was dining in the P’rush’s house, brought an alabaster jar of perfumed oil, and had** been **standing behind** him **at his feet weeping, she began to wet his feet with** her **tears and was wiping** them **with the hair of her head and was kissing his feet and anointing** them **with the perfumed oil. Now** when **the P’rush who invited him saw** this**, he spoke to himself, saying, “If this man were a prophet, he would have known[[61]](#footnote-61) who and what kind of woman** this is **who is touching him, that she is a sinner.” And Yeshua answered** and **said to him, “ Shimon** the jar maker**, I have something to say to you.” And he said, “Teacher, say** it**.” “There were two debtors** who owed **a certain creditor. One owed five hundred denarii and the other fifty.** When **they were not able to repay** him**, he forgave** the debts **of both. Now which of them will love him more?” Shimon answered** and **said, “I suppose that** it is the one **to whom he forgave more.” And he said to him, “You have judged correctly.” And turning toward the woman, he said to Shimon** the jar maker**, “Do you see this woman? I entered into your house. You did not give me water for** my **feet, but she wet my feet with** her **tears and wiped** them **with her hair. You did not give me a kiss, but from the time I entered, she has not stopped kissing my feet. You did not anoint my head with olive oil, but she anointed my feet with perfumed oil. For this reason I tell you, her sins—**which were **many—have been forgiven, for she loved much. But** the one **to whom little is forgiven loves little.” And he said to her, “Your sins have been forgiven.” And those who were reclining at the table with** him **began to say among themselves, “Who is this who even** (announces) **forgives sins?” And he said to the woman, “Your faithful obedience has made you whole. Go in with shalom** (peace)**.”** |

**Nazarean Codicil to be read in conjunction with the following Torah Seder**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **\*Deut 6:4 – 7:11** | **Ps 114.115.17** | **Zech 14:9-11, 16-21** | **Mordechai 14:3-9** | **1 Luqas 7:36-50** |

**Commentary to Hakham Tsefet’s School of Peshat**

**Textual analysis;**

When one reads, the usual translation of Yeshua reclining in the house of a “Leper” the text becomes very problematic creating too many insurmountable problems. Of course, the scholarly community of heretics likes this translation. It serves to alienate Yeshua from normative Judaism. Even scholars such as James Edwards note the difficulty of this possibility by saying that Shimon was a “former” leper.[[62]](#footnote-62) Professor Hooker suggests that Shimon was either healed by Yeshua earlier or had contracted the skin disease subsequently, “bringing shock to Mordechai’s audience.”[[63]](#footnote-63) Joel Marcus is more subliminal than the rest by buttering his bread with Yeshua’s association with tax collectors and sinners.[[64]](#footnote-64) Here the theme suggested by these scholars is that Yeshua deliberately identifies with the “outsiders,”[[65]](#footnote-65) undoubtedly to alienate Yeshua from normative Judaism. The absurdity of the remarks dumbfounds us all. It is evident that these scholars are stuck in the ditch of hypocritical heresy and have no understanding or intention of escape.

We will note that the apparent association with the seeming “outsiders” has perplexed some scholars. The ditch they are stuck in is that of language and culture. Because they have the wrong language and culture, they cannot find the forest for the trees.

The guise of Hebraic pretense is the subtlest of them all. However, the adversary always shows his cards. Miller[[66]](#footnote-66) believes that all the “Simons” in the end of Mark are references to Hakham Tsefet.

“Why is the leper named Simon? The most intriguing possibility is that each of the Simons towards the end of Mark is an extension of Simon Peter’s identity as “Satan” in Mark 8:33. The series would include Simon as a leper, Simon of Cyrene, and Peter who denies Jesus.”[[67]](#footnote-67)

In Mordechai (Mk) 8:31-33, Hakham Tsefet contends with Yeshua’s death at Yerushalayim. Yeshua rebukes Hakham Tsefet calling him the adversary.[[68]](#footnote-68)

**Mark 8:33** But when He (Yeshua) had **turned his back to Tsefet** and looked on His disciples, He censured Tsefet’s speech, saying, **Go behind Me, adversary**! Because (you are thinking only of yourself) your heart is not set on the things of G-d, but of the things of men.[[69]](#footnote-69)

Because of this incident, Dale Miller makes Hakham Tsefet as “Satan.” Therefore, the Shimon of Mark 14:3 is Hakham Tsefet with the skin disease *tzarat*.[[70]](#footnote-70) In this line of thinking, Miller not only makes Yeshua associate with the outsiders, he makes Hakham Tsefet Yeshua’s archenemy or, minimally a dullard with no ability to understand that Yeshua is the Messiah. Miller furthers, by misinterpreting Hakham Tsefet’s vision of the unclean foods[[71]](#footnote-71) subtly suggesting Hakham Tsefet’s defection from normative Judaism. Miller translates Mark 8:33…

“you are not on the side of God”[[72]](#footnote-72)

Miller then interprets those actions of the woman as being “on the side of God” as an example of what it means to be on G-d’s side. All of this is set to prove to Hakham Tsefet that Yeshua is in fact the Messiah. Perhaps Dale Miller missed verse 29 of Mordechai’s Chapter 8.

**Mar 8:29** And He continued by questioning them, "But who do you say that I am?" Tsefet answered and said to Him, "You are the Messiah."[[73]](#footnote-73)

We are not trying to demean Mr. Miller in any way. However, we cannot accept Mr. Miller’s interpretation of events and defamation of Hakham Tsefet’s character. Given the title to his book, (*The Gospel of Mark as Midrash on Earlier Jewish and New Testament Litrature*) we would have expected a more positive connection between Yeshua, Hakham Tsefet and normative Judaism. This we have yet to see from his materials.

While we understand that Miller says that he “has applied Drash” hermeneutic, (we say this with GREAT reserve) to the text, we disagree with its application to the Mesorah of Mark, written in P’shat as well as his general interpretation from a “Midrashic” hermeneutic.

**Aramaic and the Nazarean Codicil**

Now we cannot help but mention a mounting problem. Scholars have begun to turn to Aramaic for explanations of problematic texts. While we have no problem with looking at the Aramaic texts of the Peshitta, we are opposed to the idea that this was the “original” Nazarean Codicil. These things have been pointed out in in the document on “Mesorah of Mark.” The use of Greek words, such as “*evangellion”* (translated good news) were later inventions, demonstrating that the Aramaic reflects a Greek translation. It was from a footnote in the Peshitta that we discovered that Shimon was a “**Jar-maker/merchant.”** While there are documents that suggest this interpretation on varied other references, we agree that translating “jar maker” with little evidence to corroborate our thesis might be problematic. We only found references after making our translation. However, our point is not simply to prove that Shimon was a “jar-maker.” Our point is to note that the Aramaic translation of the Nazarean Codicil reflects at times an older Greek version of the Nazarean Codicil that we do not possess today. This ancient Greek translation may have been a more reliable translation from Hebrew to Greek like the Septuagint. Scholars such as Dr. Brad Young[[74]](#footnote-74) have noted that the language of the Nazarean Codicil reflects Mishnaic Hebrew. M. Segal suggests that Mishnaic Hebrew became the language of the Jews in Eretz Yisrael 200 years before the Common Era.[[75]](#footnote-75) Here we must insert that the language of Yeshua and his talmidim was most likely Mishnaic Hebrew, not Greek or Aramaic. We must posit that Greek and Aramaic were languages used in that era. However, neither were they the vernacular language of Yeshua, his talmidim or first century Jews.

Here we point out that the use of the Aramaic in this week’s pericope in relation to “**Shimon the jar-maker**” plays a vital part to our Remes commentary below therefore, we will not elaborate on this topic any further here in our Peshat commentary.

**Some Questions to Ponder:**

1. From all the readings for this week, which particular verse or passage caught your attention and fired your heart and imagination?
2. In your opinion, and taking into consideration all of the above readings for this Sabbath, what is the prophetic message (the idea that encapsulates all the Scripture passages read) for this week

**Blessing After Torah Study**

**Barúch Atáh Adonai, Elohénu Meléch HaOlám,**

**Ashér Natán Lánu Torát Emét, V'Chayéi Olám Natá B'Tochénu.**

**Barúch Atáh Adonái, Notén HaToráh. Amen!**

**Blessed is Ha-Shem our GOD, King of the universe,**

**Who has given us a teaching of truth, implanting within us eternal life.**

**Blessed is Ha-Shem, Giver of the Torah. Amen!**

**“Now unto Him who is able to preserve you faultless, and spotless, and to establish you without a blemish,**

**before His majesty, with joy, [namely,] the only one GOD, our Deliverer, by means of Yeshua the Messiah our Master, be praise, and dominion, and honor, and majesty, both now and in all ages. Amen!”**

**Next Shabbat:**

**“Parah Adumah” – “A red heifer”**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **פָרָה אֲדֻמָּה** |  | **Saturday Afternoon** |
| **“****Parah Adumah”** | Reader 1 – B’Midbar 19:1-3 | Reader 1 – Shemot 11:1-3 |
| **“****A red heifer”** | Reader 2 – B’Midbar 19:4-6 | Reader 2 – Shemot 11:4-10 |
| **“Una vaca bermeja”** | Reader 3 – B’Midbar 19:7-10 | Reader 3 – Shemot 12:1-5 |
| B’midbar (Numbers) 19:1 – 20:13‎  B’Midbar (Num.) 28:9-15 | Reader 4 – B’Midbar 19:11-16 |  |
| Ashlamatah: Ezekiel 36:16-38‎ | Reader 5 – B’Midbar 19:17-22 | **Monday & Thursday**  **Mornings** |
|  | Reader 6 – B’Midbar 20:1-6 | Reader 1 – Shemot 11:1-3 |
| Psalm 110:1-7 | Reader 7 – B’Midbar 20:7-13 | Reader 2 – Shemot 11:4-10 |
|  | Maftir – B’Midbar 20:7-13 | Reader 3 – Shemot 12:1-5 |
| N.C.: Bereans (Hebrews) 8:1 – 9:14 | Ezekiel 36:16-38 |  |

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Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

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Edited by Adon Ovadyah ben Abraham and Adon Aviner ben Abraham

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1. Pesachim 118a [↑](#footnote-ref-1)
2. The Brisker Rav (Chiddushei HaGriz HaLevi on the Torah) provides a deeper insight into this verse. The Talmud (Yoma 69a) says that when the gentile hordes desecrated the Holy Temple, all asked, "Where is Israel’s awesome G-d?” When the cruel nations oppressed G-d’s chosen children, all wondered, “Where is G-d’s strength?”

   In reply, the Sages explained that these events provide a most dramatic display of G-d’s awesome power, because the brutality which the conquerors displayed towards Israel infuriates G-d, yet, He holds back His intense anger and is patient with them.

   It is G-d’s desire to allow men to exercise their free will [although, of course, they must be prepared to suffer the consequences of their choices]. G-d does not allow emotions such as anger and revenge to interfere with His design for the world.

   Therefore, when the nations ask, “Where now is their G-d?” i.e., why does He allow Israel’s enemies to do all that they desire? The answer is that it is G-d’s desire to let them exercise free will. Thus, whatever he, i.e., the nations, pleases, he does, and G-d does not prevent him from doing so. [↑](#footnote-ref-2)
3. 113:7-8 [↑](#footnote-ref-3)
4. Shemot (Exodus) 14:22 [↑](#footnote-ref-4)
5. Rav Vidal HaTzorfati [↑](#footnote-ref-5)
6. Yeshayahu (Isaiah) 11:9. [↑](#footnote-ref-6)
7. verse 8 [↑](#footnote-ref-7)
8. verse 2 [↑](#footnote-ref-8)
9. verse 1 [↑](#footnote-ref-9)
10. verse 18 [↑](#footnote-ref-10)
11. Pesachim 117a [↑](#footnote-ref-11)
12. Teshuva Me’Ahavah Vol.II, responsa 264 - These opening remarks are excerpted, and edited, from: *The ArtScroll Tanach Series, Tehillim*, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman. [↑](#footnote-ref-12)
13. The morning prayers. [↑](#footnote-ref-13)
14. It is also recited during the evening prayers the first night of Passover. [↑](#footnote-ref-14)
15. The issue of Hallel on Rosh Chodesh is elucidated in Arachin 10b, Ta’anit 28b, Tosafot ibid., and Tosafot Berachot 14a. [↑](#footnote-ref-15)
16. This section includes an excerpt from Rabbi Joel David Bakst’s essay titled: *Passover And The Mystery of the Black Hole of Egypt*. [↑](#footnote-ref-16)
17. Prophets of the Tanach. [↑](#footnote-ref-17)
18. Although this term literally means to *exit from Egypt*, it is not always about running for the border. Sometimes, it’s just about leaving a place or situation. [↑](#footnote-ref-18)
19. The splitting of the Red Sea. [↑](#footnote-ref-19)
20. The giving of the Torah. [↑](#footnote-ref-20)
21. Resurrection of the Dead. [↑](#footnote-ref-21)
22. Birth pangs of the Messiah. [↑](#footnote-ref-22)
23. *Signed, Sealed, Delivered & Concealed: The Kabbalistic Significance of the Tishrei Holy Days*. [↑](#footnote-ref-23)
24. Moses Isserles (February 22, 1530 / Adar I 25‬, 5290 – May 11, 1572 / Iyar 18‬, 5332‬), was an eminent Polish Ashkenazic rabbi, Talmudist, and posek. [↑](#footnote-ref-24)
25. Following the customs of the disciples of the Gaon of Vilna who immigrated there in the beginning of the 19th century. [↑](#footnote-ref-25)
26. The middle days of Pesach. [↑](#footnote-ref-26)
27. Why do we recite a “half Hallel” (omitting the first eleven verses of Ps. 115 and 116) for the last six days of Passover and the lull Hallel for the entire festival of Succoth? Pesikta D’rav Kahana (Supplement 2:8) explains that in contrast to Succoth, Scripture gives no command to rejoice on Passover, “Because the Egyptians died during Passover”. We read only a partial Hallel for the last six days of Passover “because ... If your enemy falls, do not exult”. (Prov. 24:17) [↑](#footnote-ref-27)
28. The partial Hallel, does not include verses 1-11 of Psalm 115, nor those verses from Psalm 116, is recited on the last six days of Pesach and on Rosh Chodesh. Pesach, like Sukkot, has the structure of a main festival/Chag (two days, one in Israel), followed by intermediate days (four days, five in Israel), followed by a main holiday (again, two days, one in Israel). The last two days of main festival/Chag (the Seventh day, in Israel) are specifically related to the Miracle of the Crossing of the Sea of Reeds, in which the entire Egyptian army was drowned. HaShem Himself declared a limitation on our expression of His praise at that time, when He said “My creatures are drowning in the sea; it is not a time for the full expression of joy.” Because the Intermediate Days should not be more joyous than the main festival/Chag, it was decided that only Partial Hallel would be recited on all of the last six days of Pesach. [↑](#footnote-ref-28)
29. Sefer Yetzirah. This principle is also reflected in “Last in action, first in thought”. [↑](#footnote-ref-29)
30. Erachin10b [↑](#footnote-ref-30)
31. Zedekiah ben Abraham Anav (1210 – c. 1280) was an author of halakhic works and younger brother of Benjamin ben Abraham Anaw. He lived at Rome and received his Talmudic training not only in Rome but also in Germany where he was the pupil of Jacob of Würzburg and possibly also of Abigdor Cohen of Vienna. [↑](#footnote-ref-31)
32. A formal act which would require a blessing. [↑](#footnote-ref-32)
33. In brief, the Beracha is a statement of purpose, directing the following act in its proper intention. Such a statement is unnecessary when the action itself “bursts forth” as the song of newly redeemed nobility, as we are at that point of the Seder. [↑](#footnote-ref-33)
34. The first two cups speak to the Egyptian redemption; the second two cups speak to the Messianic redemption. [↑](#footnote-ref-34)
35. We say half of the Hallel before the meal to speak of the Egyptian redemption, and we say the final parts after the meal to speak to the Messianic redemption. [↑](#footnote-ref-35)
36. Before the meal speaks of the Egyptian redemption, and after the meal speaks to the Messianic redemption. [↑](#footnote-ref-36)
37. According to the Tosefta (Pesachim 10:9[6]) there was a dispute between the school of Hillel and the school of Shammai regarding the reading of Hallel on Passover. According to the school of Shammai, only the first psalm (Ps. 113) should be read before the meal, whereas the school of Hillel advocated reading the first two psalms (Ps. 113 and 114). [↑](#footnote-ref-37)
38. Although Sephardim also recite Hallel at evening festival services, this apparently was not the original intent, because its first paragraph (Ps. 113) speaks of praising the name of G-d “from the rising of the sun until its setting” (Meg. 20b). An exception is the first night(s) of Passover, since the climax of the Passover miracle took place at night and Psalm 114 makes special reference to the Exodus from Egypt. Although the usual practice in the synagogue is to stand for Hallel (based on the verse: “Praise the name of G-d, you servants of the Lord who stand in the house of the Lord”; Ps. 135:1-2), it is not the custom during the seder because of the duty to recline as a symbol of freedom.15 Moreover, the blessing before Hallel is not recited at the seder—an indication of the immediacy of the experience of the Exodus from Egypt. [↑](#footnote-ref-38)
39. This may also have been David’s desire when he looked into our Torah portion. [↑](#footnote-ref-39)
40. Rambam Halacha 5: These four species are considered to be one mitzva, and each one is required for its performance. All of them [together] are called the mitzvah of lulav. One may not diminish them or add to them. If one of the species cannot be found, a similar species may not be substituted for it. [↑](#footnote-ref-40)
41. Naanuim**:** the measured movements of Sukkot’s four species after the blessing and in the course of Hallel. [↑](#footnote-ref-41)
42. Chazon Ovadia 352-353 paskins like the Arizal against Shulchan Aruch 651:10 who says to start at east and turn clockwise. [↑](#footnote-ref-42)
43. Bikkurei Yaakov 651:36 quoting the Ari as well as the Kaf Hachayim 651:96 [↑](#footnote-ref-43)
44. Pesachim 7b [↑](#footnote-ref-44)
45. in Megillah 14a and Erechin 10b. [↑](#footnote-ref-45)
46. In *Hilchot Hanukkah* 3,6, in the Laws of Chanukah, not Purim, Maimonides ruled that: “The Rabbis did not establish that *Hallel* be read on Purim since the reading of the *Megillah* is the *Hallel*.” [↑](#footnote-ref-46)
47. The [Sages] did not ordain the recitation of Hallel on Purim, because the reading of the Megillah [serves the purpose of Hallel]. - On this basis, the Meiri states that a person who cannot hear the reading of the Megillah should recite Hallel on Purim. [↑](#footnote-ref-47)
48. Bamidbar 10:10, Pesachim 77a and Shavuot 10a, Taanit 29a, Leviticus 23:4 and *Rashi ad loc.* [↑](#footnote-ref-48)
49. Erachin 10B [↑](#footnote-ref-49)
50. Practically speaking, most Rishonim hold that one should say a blessing on this Hallel, including Behag, Ritz Giat, Ra’avad, Rabbeinu Tam, Rosh, and Ran. Rav Hai Gaon, Rabbeinu Chananel, and Talmidei Rabbeinu Yonah maintain that one recites a blessing when saying it in public, but not in private. See Beit Yosef and Shulchan Aruch 422:2. Indeed, as the Shulchan Aruch writes, the Jews living around Eretz Yisrael were accustomed to saying it without a blessing, but the Jews of Spain recited the blessing (Ran, Maggid Mishna). The Rama (422:2) writes that the custom is to say a blessing, even when reciting Hallel alone, but that it is preferable to say it with a minyan, in order to satisfy those [authorities] who hold that one says the blessing only in public.

    Until recently, several Sephardic communities, like Morocco, Tunisia, and Turkey, followed the custom in which the cantor says the blessings – before and after Hallel – aloud, and the congregation answers, “Amen,” thus discharging their obligation; while those who pray privately omit the blessings. In his Tevu’ot Shemesh (Orach Chaim 68), Rav Mashash determined this to be the practical halachah, and he himself would recite the blessing in an undertone, along with the cantor. This is also the opinion of R. Moshe Kalfon HaKohen, av Beit Din of Djerba, in Brit Kehunah (Orach Chaim 200:5); Sho’el VeNish’al (2:60); R. Chayim Palagi in Kaf HaChaim (end of 33); the authors of Shalmei Chagigah (p. 224); Chesed LeAlafim (422:2); Shaar HaMefa’ked; and Responsa Mikveh HaMayim (3:24). Every community should continue following its own custom.

    When people from various ethnic groups pray together, even if the cantor’s custom is to skip the blessing, it is proper for one of the participants, who usually says a blessing, to say the blessing out loud and have in mind to absolve those who do not say a blessing of their obligation. This way, the congregants will satisfy the opinion of the many poskim who hold that one is required to say a blessing, and at the same time avoid the concern of making a blessing in vain. (See Yechaveh Da’at 4:31, where the author is apprehensive about answering “Amen” to this blessing, for it may be in vain. However, many authorities hold that one need not worry about answering “Amen” to someone who makes a blessing in accordance with his ancestors’ custom, which is based on the viewpoint of prominent poskim. [↑](#footnote-ref-50)
51. Shulchan Aruch (OC 422:2). The Levush says that we skip in Rosh Chodesh because it is a day of atonement, so it is like Rosh Hashanah and Yom Kippur, so we do not sing full Shira. [↑](#footnote-ref-51)
52. *chatzi* - חצי, is “half” in Hebrew. [↑](#footnote-ref-52)
53. Tehillim (Psalms) 115:1-11 and 116:1-11. [↑](#footnote-ref-53)
54. Tehillim (Psalms) 137:1 [↑](#footnote-ref-54)
55. Ibid. #54 [↑](#footnote-ref-55)
56. Tehillim (Psalms) 135:4 [↑](#footnote-ref-56)
57. Ibid. #54 [↑](#footnote-ref-57)
58. The Rishonim argue about the blessing. The Rambam and Rashi hold that no blessing is said over the Rosh Chodesh Hallel, since it is only based on a custom, and we do not recite blessings upon the fulfillment of customs. Rabbeinu Tam, the Rosh, and the Ran, however, maintain that we do make blessings over important customs, such as reciting the Hallel. In practice, the Ashkenazi custom is to recite a blessing, even if one says the Hallel in private. The Sephardim who come from Eretz Yisrael and its surroundings never say a blessing on this Hallel. The custom of most North African Sephardim is that the cantor recites the blessing – both before and after Hallel – aloud, in order to absolve the congregation of their obligation. But one who prays alone does not recite a blessing. [↑](#footnote-ref-58)
59. Cf. Magiera Peshitta Mark 14:3 footnote #1. There must have been an ancient tradition that Shimon was a **“jar-maker”** rather than a “leper.” While most translations suggest that Shimon was a “leper”, we must ascertain that in this instance, the Peshitta reflects a version of Greek before the work of tampering editors. See discussion below. [↑](#footnote-ref-59)
60. Most likely to have Pesach with him. [↑](#footnote-ref-60)
61. Verbal tally to Deut 1:3 [↑](#footnote-ref-61)
62. Edwards, J. (2002). *The Gospel according to Mark.* Grand Rapids Michigan: (p.413) William B. Eerdmans Publishing Co., Apollos. (p.413) [↑](#footnote-ref-62)
63. Hooker, M. D. (1991). *Black’s New Testament Commentaries: The Gospel According to Saint Mark.* (p. 328) London: A & C Black Publishers Ltd. [↑](#footnote-ref-63)
64. Marcus, J. (2009). *The Anchor Bible Dictionary, Mark 8-16, A New Translation with Introduction and Commentary.* (p. 933) Yale University. [↑](#footnote-ref-64)
65. Ibid [↑](#footnote-ref-65)
66. Miller, D. (1990). *The Gospel of Mark as Midrash on Earlier Jewish and New Testament Litrature* (Vol. Volume 21). (p. 318-319) Lewiston, New York: The Edwin Mellen Press. [↑](#footnote-ref-66)
67. Ibid p. 318 [↑](#footnote-ref-67)
68. The word “Satan” simply means “adversary.” However, I am not quite sure if this is Mr. Millers intent. [↑](#footnote-ref-68)
69. Unless otherwise noted all translations of the Nazarean Codicil will be mine. Translations and quotations of the Tanakh will be that of Rashi. [↑](#footnote-ref-69)
70. Leprosy [↑](#footnote-ref-70)
71. Cf. Acts 10:10—17 [↑](#footnote-ref-71)
72. Miller, D. (1990). *The Gospel of Mark as Midrash on Earlier Jewish and New Testament Litrature* (Vol. 21). (p. 320) Lewiston, New York: The Edwin Mellen Press. [↑](#footnote-ref-72)
73. Our translation [↑](#footnote-ref-73)
74. Young, B. (2008). *Meet the Rabbis*. (p. 43) Hendrickson Publishers, Third Printing. [↑](#footnote-ref-74)
75. Segal, M. (2001). *A Grammar of Mishnaic Hebrew.* (p. 1) Eugene, OR: Wipf and Stock Publishers. [↑](#footnote-ref-75)