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| **Esnoga Bet Emunah**[**12210 Luckey Summit**](https://maps.google.com/?q=6970+Axis+St.+SE+Lacey,+WA+98513&entry=gmail&source=g)[**San Antonio, TX 78252**](https://maps.google.com/?q=6970+Axis+St.+SE+Lacey,+WA+98513&entry=gmail&source=g)**United States of America****© 2018**[**http://www.betemunah.org/**](http://www.betemunah.org/)**E-Mail:** **gkilli@aol.com** |  **Menorah 5** | **Esnoga Bet El****102 Broken Arrow Dr.****Paris TN 38242****United States of America****© 2018**[**http://torahfocus.com/**](http://torahfocus.com/)**E-Mail:** **waltoakley@charter.net** |

**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** |
| **Adar 02, 5778 – Feb 16/17, 2018** | **Third Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

**Please go to the below webpage and type your city, state/province, and country to find candle lighting and Habdalah times for the place of your dwelling.**

**See:** [**http://www.chabad.org/calendar/candlelighting.htm**](http://www.chabad.org/calendar/candlelighting.htm)

**Roll of Honor:**

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

His Eminence Rabbi Dr. Hillel ben David and beloved wife HH Giberet Batsheva bat Sarah

His Eminence Rabbi Dr. Eliyahu ben Abraham and beloved wife HH Giberet Dr. Elisheba bat Sarah

His Honor Paqid Adon David ben Abraham

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His Excellency Adon Barth Lindemann & beloved family

His Excellency Adon John Batchelor & beloved wife

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His Excellency Adon Yehoshua ben Abraham and beloved wife HE Giberet Rut bat Sarah

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His Excellency Adon Brad Gaskill and beloved wife Cynthia Gaskill

His Excellency Adon Shlomoh ben Abraham

His Excellency Adon Ya’aqob ben David

Her Excellency Giberet Eliana bat Sarah and beloved husband HE Adon James Miller

**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** **benhaggai@GMail.com** **with your E-Mail or the E-Mail addresses of your friends. Toda Rabba!**

**Please pray for this work that it may be successful touching many lives, well financed; and that it may be for much blessing to all concerned. Amen ve Amen!**

We pray for Her Excellency Giberet Sarai bat Sarah who is having some personal difficulties and together with her disabilities and lack of encouragement because of lack of fellowship is causing her to be very depressed. Giberet Sarai bat Sarah is one of the earliest Talmidim still with us, and over the years she has always been very faithful to this work.



We also pray for a problem with a property of H.E. Giberet Leah whose neighbor is spreading Lashon Hara to anyone who approaches to buy it, and resulting in buyers going back on their intention to purchase the property. This is very important to H.E. Giberet Leah. Let us pray for HaShem’s mighty and just intervention in this matter, and that this property be sold speedily soon, and let us say, amen ve amen!

We pray for His Excellency Adon Jonah Lindemann (age 18), and His Excellency Adon Bart Lindemann. Jr. (age 20). [the sons of His Excellency Adon Barth Lindemann] who have recently been diagnosed with Asperger’s disease (a “spectrum disorder”). Their father asks that we pray that he can find for his two young sons the appropriate and good professional assistance that they urgently need. **Mi Sheberach** – He who blessed our forefathers Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, may He bless and heal Their Excellencies Adon Bart Lindemann Jr. & Adon Jonah Lindemann, May the Holy One, Blessed is He, be filled with compassion for them to restore their health, to heal them, to strengthen them, and to revivify them. And may He send them speedily a complete recovery from heaven, among the other sick people of Yisrael, a recovery of the body and a recovery of the spirit and mind, swiftly and soon, and we say amen ve amen!

We pray also for H.E. Giberet Rachel bat Batsheva who is afflicted with systemic mastocytosis. **Mi Sheberach** – He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, Rachel and Leah, bless Her Excellency Giberet Rachel bat Batsheva and send her a complete recovery and strengthening of body and soul. Please G-d heal her, please. Please G-d heal her, please. Please G-d heal her, please. Cure her, strengthen her, make her healthy and return her to her original strength, together with all the sick of Yisrael. And may it be so willed, and we will say, Amen ve Amen!

**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 favour 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 doing 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!**

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**Shabbat: “Vayiqach Qorach” – “And now Qorach”**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וַיִּקַּח קֹרַח** |  | **Saturday Afternoon** |
| **“****Vayiqach Qorach”** | Reader 1 – B’Midbar 16:1-7 | Reader 1 – B’Midbar 17:16-18 |
| **“****And now Qorach”** | Reader 2 – B’Midbar 16:8-14 | Reader 2 – B’Midbar 17:19-21 |
| **“Y ahora Coré”**  | Reader 3 – B’Midbar 16:15-19 | Reader 3 – B’Midbar 17:22-24 |
| B’midbar (Numbers) 16:1 - 17:15 | Reader 4 – B’Midbar 16:20-27 |  |
| Ashlamatah: Hos 10:2-12 | Reader 5 – B’Midbar 16:28-35-31 | **Monday & Thursday****Mornings** |
|  | Reader 6 – B’Midbar 17:1-5 | Reader 1 – B’Midbar 17:16-18 |
| Psalms 102:24-29 | Reader 7 – B’Midbar 17:6-15 | Reader 2 – B’Midbar 17:19-21 |
|  |  Maftir – B’Midbar 17:13-15 | Reader 3 – B’Midbar 17:22-24 |
| N.C.: Mk 10:17-22; Lk 18:18-23Rm 9:6-13 |  Hos 10:2-12 |   |

**Contents of the Torah Seder**

* **Rebellion of Korach, Dathan, Abiram, and On– Numbers 16:1-15**
* **Korah and His Company Accept Moses’ Challenge – Numbers 16:16-19**
* **Moses’ Intercession – Numbers 16:20-24**
* **Destruction of the Rebels – Numbers 16:25-34**
* **The Brazen Censers – Numbers 17:1-5**
* **Israel’s Disaffection With Moses – Numbers 17:6-15**

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**Reading Assignment:**

**The Torah Anthology: Yalkut Me’Am Lo’Ez - Vol XIV: Final Wanderings**

By: Rabbi Yitschaq Magrisso, Translated by: Dr. Tzvi Faier

Published by: Moznaim Publishing Corp. (New York, 1983)

Vol. 14 – “Final Wanderings,” pp. 1-44

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**Rashi & Targum Pseudo Jonathan**

**for: B’Midbar (Num.) 16:1 - 1‎7:15**

| **Rashi** | **Targum** |
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| 1. **Korah**the son of Izhar, the son of Kohath, the son of Levi took [himself to one side] along with Dathan and Abiram, the sons of Eliab, and On the son of Peleth, descendants of Reuben. | 1. **But Korach** bar Tizhar bar Kehath, bar Levi, with Dathan and Abiram the sons of Eliab, and On bar Peleth, of the Beni-Reuben, took his robe which was all of blue, |
| 2. They confronted Moses together with two hundred and fifty men from the children of Israel, chieftains of the congregation, representatives of **the assembly**, men of repute. | 2. and rose up boldly, and in the face of Mosheh appointed a (different) observance in the matter of the blue. Mosheh had said, I have heard from the mouth of the Holy One, whose Name be Blessed, that the fringes are to be of white, with one filament of blue; O but Korach and his companions made garments with their fringes altogether of blue, which the LORD had not commanded; and two hundred and fifty men of the sons of Israel, who had been made leaders **of the congregation** at the time when the journeys and encampments were appointed, by expression of their names, supported him. |
| 3. They assembled against Moses and Aaron, and said to them, "You take too much upon yourselves, for the entire congregation are all holy, and the Lord is in their midst. So why do raise yourselves above the Lord's assembly?" | 3. And they gathered together against Mosheh and Aharon, and said to them: Let the authority you have (hitherto had) suffice you, for all the congregation are holy, and the LORD's Shekinah dwells among them; and why should you be magnified over the congregation of the LORD? |
| 4. Moses heard and fell on his face. | 4. And Mosheh heard, as if every one of them was jealous of his wife, and would have them drink of the trial-water on account of Mosheh; and he fell on his face for shame. |
| 5. He spoke to Korah and to all his company, saying, "In the morning, the Lord will make known who is His, and who is holy, and He will draw [them] near to Him, and the one He chooses, He will draw near to Him. | 5. And he spoke with Korach and all the company who supported him, saying: In the morning the LORD will make known to him whom He has approved, and has consecrated to approach unto His service, and who it has pleased Him should come near in ministering, unto Him. |
| 6. Do this, Korah and his company: Take for yourselves censers. | 6. Do this: Let Korach and all the company of his helpers take censers, |
| 7. Place fire into them and put incense upon them before the Lord tomorrow, and the man whom the Lord chooses he is the holy one; you have taken too much upon yourselves, sons of Levi." | 7. put fire in them, and lay incense upon them before the LORD, tomorrow; and the man whom the LORD will make known, he it is who is consecrated. Let it suffice to you, sons of Levi. |
| 8. Moses said to Korah, "Please listen, sons of Levi. | 8. And Mosheh said to Korach and his kindred: Hear now, you sons of Levi: |
| 9. Is it not enough that the God of Israel has distinguished you from the congregation of Israel to draw you near to Him, to perform the service in the Mishkan of the Lord and to stand before the congregation to minister to them? | 9. Is it too little for you that the God of Israel has set you apart from the congregation of Israel to draw near to do His service to fulfill the ministry of the LORD's tabernacle, and to stand before the congregation to minister to them? |
| 10. He drew you near, and all your brothers, the sons of Levi with you, and now you seek the kehunah as well? | 10. But so has he brought near you and all the sons of Levi with you and now do you demand the high-priesthood also? |
| 11. Therefore, you and your entire company who are assembled are against the Lord, for what is Aaron that you should complain against him?" | 11. Therefore are you and all the company of your helpers gathered together against the Word of the LORD: and Aharon, what is he, that you murmur against him? |
| 12. Moses sent to call Dathan and Abiram, the sons of Eliab, but they said, "We will not go up. | 12. And Mosheh sent men to summon Dathan and Abiram, the sons of Eliab, to the house of the great judgment; but they said, We will not come up. |
| 13. Is it not enough that you have brought us out of a land flowing with milk and honey to kill us in the desert, that you should also exercise authority over us? | 13. Is it a little thing, that you have brought us from Mizraim, a land that produces milk and honey, to kill us in the wilderness, that ruling you may domineer over us? |
| 14. You have not even brought us to a land flowing with milk and honey, nor have you given us an inheritance of fields and vineyards. Even if you gouge out the eyes of those men, we will not go up." | 14. Neither have you brought us into the land producing milk and honey to give us an inheritance of fields and vineyards. Will you blind the eyes of the men of that land, that you may overcome them? We shall not go up thither. |
| 15. Moses was exceedingly distressed, and he said to the Lord, "Do not accept their offering. I have not taken a donkey from a single one of them, and I have not harmed a single one of them." | 15. And Mosheh was very wroth, and said before the LORD: I beseech you, look not upon their offering, the portion of their hands; for not an ass have I taken from one of them, nor to any of them done an injury, |
| 16. Moses said to Korah, "You and your entire congregation should be before the Lord you, they, and Aaron tomorrow. | 16. And Mosheh said to Korach, you, and all the company of your helpers, come together to the house of judgment before the LORD tomorrow, you, they, and Aharon. |
| 17. Let each man take his censer and place incense upon it, and let each man present his censer before the Lord; [there will thus be] two hundred and fifty censers, and let you and Aaron each [take] his censer. | 17. And take every one his censer, and put incense upon them; and let each offer his censer before the LORD, two hundred and fifty censers; you also, and Aharon, each man his censer. |
| 18. So each man took his censer, and they put fire upon it and placed incense upon it, and they stood at the entrance to the Tent of Meeting with Moses and Aaron. | 18. And they took every one his censer, and put fire in them and sweet incense with it, and stood at the door of the tabernacle of ordinance on one side; but Mosheh and Aharon on the other side. |
| 19. Korah assembled all the congregation against them at the entrance to the Tent of Meeting, and the glory of the Lord appeared before the entire congregation. | 19. And Korach gathered to them the whole congregation at the door of the tabernacle. And he had brought forth, from his riches, two treasures which he had found among the treasures of Joseph filled with silver and gold, and sought with them to drive the riches of Mosheh and Aharon out of the world; but the glory of the LORD revealed itself to all the congregation. |
| 20. The Lord spoke to Moses and Aaron saying, | 20. And the LORD spoke with Mosheh and Aharon, saying: |
| 21. "Dissociate yourselves from this congregation, and I will consume them in an instant. | 21. Separate yourselves from among this congregation, that I may destroy them quickly. |
| 22. They fell on their faces and said, "O God, the God of the spirits of all flesh, if one man sins, shall You be angry with the whole congregation?" | 22. But they bowed down upon their faces in prayer, and said: El Elohim, who has put the spirit of life in the bodies of the children of men, and from whom is given the spirit of all flesh, - if one man has sinned, wilt You be angry with all the congregation |
| 23. The Lord spoke to Moses saying, | 23. And the LORD spoke with Mosheh, saying: |
| 24. "Speak to the congregation saying, 'Withdraw from the dwelling of Korah, Dathan and Abiram.'" | 24. I have accepted your prayer for the congregation. Now speak you with them, saying: Remove away from the tents of Korach, Dathan, and Abiram. |
| 25. Moses arose and went to Dathan and Abiram, and the elders of Israel followed him. | 25. And Mosheh arose, and went to remonstrate with Dathan and Abiram; and the elders of Israel followed. |
| 26. He spoke to the congregation saying, "Please get away from the tents of these wicked men, and do not touch anything of theirs, lest you perish because of all their sins. | 26. And he said to the congregation, Remove now away from the tents of these men of sin, who have been worthy of death from (the days of) their youth in Mizraim, for they betrayed my secret when I slew the Mizraite; they provoked the LORD at the sea; at Alush they profaned the Sabbath, and now are they gathered together against the Word of the LORD; and therefore is it fit that their wealth should be scattered abroad and destroyed. Touch not, then, anything that is theirs, nor be smitten on account of their sins. |
| 27. So they withdrew from around the dwelling of Korah, Dathan, and Abiram, and Dathan and Abiram went out standing upright at the entrance of their tents together with their wives, their children, and their infants. | 27. And they went apart from the tents of Korach, Dathan, and Abiram round about. But Dathan and Abiram came out, with reviling words, and arose and provoked Mosheh at the door of their tents, with their wives, their sons, and their little ones. |
| 28. Moses said, "With this you shall know that the Lord sent me to do all these deeds, for I did not devise them myself. | 28. And Mosheh said, By this you will know that the LORD has sent me to do all these works, and that (I do them) not from the thoughts of my heart. |
| 29. If these men die as all men die and the fate of all men will be visited upon them, then the Lord has not sent me. | 29. If these men die after the manner of dying in which all men die, and the (common) account of all men be accounted upon them, the LORD has not sent me. |
| 30. But if the Lord creates a creation, and the earth opens its mouth and swallows them and all that is theirs, and they descend alive into the grave, you will know that these men have provoked the Lord." | 30. But if a death which has not been created since the days of the world be now created for them, and if a mouth for the earth, which has not been made from the beginning, be created now, and the earth open her mouth and swallow them and all they have, and they go down alive into Sheol, you will understand that these men have provoked the LORD to anger. |
| 31. As soon as he finished speaking all these words, the earth beneath them split open. | 31. And it came to pass, when he had finished speaking these words, the earth beneath them clave asunder; |
| 32. The earth beneath them opened its mouth and swallowed them and their houses, and all the men who were with Korah and all the property. | 32. and the earth opened her mouth and swallowed them up, and the men of their houses, and all the men who adhered to Korach, and all their substance. |
| 33. They, and all they possessed, descended alive into the grave; the earth covered them up, and they were lost to the assembly. | 33. And they went down with all that they had alive into Sheol; and the earth closed upon them, and they perished from the midst of the congregation. |
| 34. All the Israel who were around them fled from their cries, for they said, "Lest the earth swallow us up [too]!" | 34. And all Israel who were round about them fled from the terror of their voice, as they cried and said, Righteous is the LORD, and His judgment is truth, and the words of His servant Mosheh are truth; but we are wicked who have rebelled against him: and the children of Israel fled when they heard; for they said, Lest the earth swallow us up. |
| 35. A fire came forth from the Lord and consumed the two hundred and fifty men who had offered up the incense. | 35. And a fire came out in wrath from before the LORD, and devoured the two hundred and fifty men who offered the incense. |
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| 1. The Lord spoke to Moses saying: | 1. And the LORD spoke with Mosheh, saying: |
| 2. Say to Eleazar the son of Aaron the kohen that he should pick up the censers from the burned area (but throw the fire away), because they have become sanctified, | 2. Bid Elazar bar Aharon the priest to take away the censers from among the burnings, and scatter the fire hither and thither; for the censers of these guilty men who have been punished by the destruction of their lives are consecrated; |
| 3. the censers of these who sinned at the cost of their lives, and they shall make them into flattened out plates as an overlay for the altar, for they brought them before the Lord, and have [therefore] become sanctified, and they shall be as a reminder for the children of Israel. | 3. and make of them broad plates for the covering of the altar, because they bare them before the LORD, therefore they are consecrate; and they shall be for a sign to the children of Israel. |
| 4. So Eleazar the kohen took the copper censers which the fire victims had brought, and they hammered them out as an overlay for the altar, | 4. And Elazar the priest took the brazen censers which they who had been burned had carried, and beat them out for a covering for the body of the altar, as they had before used them for the service of the altar: |
| 5. as a reminder for the children of Israel, so that no outsider, who is not of the seed of Aaron, shall approach to burn incense before the Lord, so as not to be like Korah and his company, as the Lord spoke regarding him through the hand of Moses. | 5. for a memorial to the sons of Israel, that no common man, who is not of the sons of Aharon, may offer incense before the LORD; and that no man should behave himself factiously to obtain the priesthood, as did Korach and the company of his helpers; and whose end would be to perish, not (indeed) with a death like that of Korach and his company, by being burned by fire, and being swallowed up by the earth, but punished with leprosy: as when the LORD said to Mosheh, Put your hand into your bosom, and his hand was stricken with leprosy; so would it be with him. |
| 6. The following day, the entire congregation of Israel complained against Moses and Aaron saying, "You have killed the people of the Lord." | 6. But on the following day the whole congregation murmured against Mosheh and Aharon, saying: You have been the occasion of the judgment of death against the people of the LORD. |
| 7. It came to pass while the congregation were assembled against Moses and Aaron, that they turned to the Tent of Meeting, and behold, the cloud had covered it, and the glory of the Lord appeared. | 7. And it was, that when the congregation had gathered against Mosheh and Aharon to kill them, they looked towards the Tabernacle of Ordinance, and, behold, the Cloud of the Glory of the Shekinah covered it, and the Glory of the LORD was revealed there. |
| 8. Moses and Aaron came to the front of the Tent of Meeting. | 8. And Mosheh and Aharon went from the congregation to the door of the tabernacle. |
| 9. The Lord spoke to Moses saying: | 9. And the Lord spoke with Mosheh, saying: |
| 10. Stand aside from this congregation, and I shall consume them in an instant." They fell on their faces. | 10. Separate from the midst of this congregation, and I will consume them at once. But they bowed themselves on their faces in prayer. |
| 11. Moses said to Aaron, "Take the censer and put fire from the altar top into it. Then take it quickly to the congregation and atone for them, for wrath has gone forth from the Lord, and the plague has begun." | 11. And Mosheh said to Aharon, Take the censer, put fire in it from the altar, and sweet incense on the fire; bear it quickly into the congregation, and make atonement for them: for a destruction like that which consumed them in Horeb, whose name is Burning, has begun by commandment to kill, from the presence of the LORD. |
| 12. Aaron took [it], just as Moses had said, and he ran into the midst of the assembly, and behold, the plague had begun among the people. He placed the incense on it and atoned for the people. | 12. And Aharon took, as Mosheh had said, and ran into the midst of the congregation, and, behold the destructive burning had begun to destroy the people: but he put on incense, and made atonement for the people. |
| 13. He stood between the dead and the living, and the plague ceased. | 13. And Aharon stood in the midst, between the dead and the living with the censer, and interceded in prayer; and the plague was restrained. |
| 14. The number of dead in the plague was fourteen thousand, seven hundred, besides those who died because of the matter of Korah. | 14. But the number who had died by the plague was fourteen thousand and seven hundred, beside those who had died in the schism of Korach. |
| 15. Aaron returned to Moses at the entrance of the Tent of Meeting, and the plague was checked. | 15. And Aharon returned to Mosheh at the door of the tabernacle; and the plague was stayed. |
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**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.

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**Rashi’s Commentary for: ‎** **B’Midbar (Num.) 16:1 – 17:15‎**

**1 Korah... took**This portion is beautifully expounded on in the Midrash of R. Tanchuma, [as follows]:

**Korah... took He took himself to one side to dissociate himself from the congregation, to contest the [appointment of Aaron to the] kehunah.** This is what Onkelos means when he renders it וְאִתְפְּלֵג , “and he separated himself.” He separated himself from the congregation to persist in a dispute. Similarly, מַה־יִּקָּחֲךָ לִבֶּךָ , “Why does your heart take you away?” (Job 15:12) meaning, it removes you, to isolate you from others (Midrash Tanchuma Korach 2). Another explanation: He attracted the heads of the Sanhedrin among them with amicable words. Similarly, “Take Aaron [with words]” (20:25); “Take words with you” (Hosea 14:3) (Midrash Tanchuma Korach 1). -[Num. Rabbah 18:2]

**the son of Izhar the son of Kohath the son of Levi** [The verse] does not mention, “the son of Jacob,” because he [Jacob] prayed not to be mentioned in connection with their quarrel, as it is stated, “my honor, you shall not join their assembly” (Gen. 49:6). And where is his name mentioned in connection with Korah? In (I) Chron. (6:22, 23), where their genealogy is traced for the service of the Levites on the platform [in the Temple], as it says, “the son of Korah, the son of Izhar, the son of Kohath, the son of Levi, the son of Israel.” -[Midrash Tanchuma Korach 4, Num. Rabbah 18:5]

**Dathan and Abiram** Since the tribe of Reuben was settled in the south when they camped, thus being neighbors of Kohath and his children who were also camped in the south, they joined with Korah in his rebellion. Woe to the wicked, and woe to his neighbor! Now what made Korah decide to quarrel with Moses? He envied the chieftainship of Elizaphan the son of Uzziel whom Moses appointed as chieftain over the sons of Kohath by the [Divine] word. Korah claimed, “My father and his brothers were four [in number]” as it says, “The sons of Kohath were...” (Exod. 6:18). Amram was the first, and his two sons received greatness—one a king and one a kohen gadol. Who is entitled to receive the second [position]? Is it not I, who am the son of Izhar, who is the second brother to Amram? And yet, he [Moses] appointed to the chieftainship the son of his youngest brother! I hereby oppose him and will invalidate his word (Midrash Tanchuma Korach 1, Num. Rabbah 18:2). What did he do? He went and assembled two hundred and fifty men, heads of Sanhedrin, most of them from the tribe of Reuben, his neighbors. These were Elitzur the son of Shedeur and his colleagues, and others like him, as it says, “chieftains of the congregation, those called to the assembly.” And further it states, “These were the chosen ones of the congregation” (1: 16). He dressed them with cloaks made entirely of blue wool. They came and stood before Moses and asked him, “Does a cloak made entirely of blue wool require fringes [’tzitzith’], or is it exempt?” He replied, “It does require [fringes].” They began laughing at him [saying], "Is it possible that a cloak of another [colored] material, one string of blue wool exempts it [from the obligation of techeleth], and this one, which is made entirely of blue wool, should not exempt itself? -[Midrash Tanchuma Korach 2, Num. Rabbah 18:3]

**descendants of Reuben** Dathan and Abiram and On the son of Peleth.

**3 You take too much upon yourselves** You took by far too much greatness for yourselves.

**are all holy**All of them heard [the] words [of the commandments] at Sinai from the mouth of the Almighty. -[Midrash Tanchuma Korach 4]

**So why do you raise yourselves** If you have taken kingship for yourself, you should not have chosen kehunah for your brother. Not only you heard at Sinai, “I am the Lord, your God”; the entire congregation heard it. -[Midrash Tanchuma Korach 4]

**4 and fell on his face** **because of the rebellion, for this was already their fourth offense. [When] they sinned with the calf, “Moses pleaded” (Exod. 32:11); by the episode of the complainers, “Moses prayed” (11:2); with the spies, “Moses said to God, ‘But the Egyptians will hear...’ ” (14:13), but now, at Korah’s rebellion, he became disheartened [literally, his hands were weakened].** This is comparable to a prince who sinned against his father, and his [father’s] friend placated the king on his behalf, once, twice, and three times. When he offended the fourth time, the friend became disheartened, and he said, “How much more can I trouble the king? Perhaps he will no longer accept my petition.” -[Midrash Tanchuma 4, Num. Rabbah 18:6]

**5 In the morning, the Lord will make known** Night is a time of drunkenness for us, and it is improper to appear before Him. His real intention was to delay, with the hope that they might retract [their opposition]. -[Midrash Tanchuma 5]

**In the morning, the Lord will make known who is His** For the Levitic services.

**and who is holy** For the kehunah.

**and He will draw**them...

**near to Him**Heb. וְהִקְרִיב אֵלָיו . And the Targum [Onkelos] proves this [that it is referring to both the Levites and the kohanim], for he renders the first phrase, “He will bring them close to Him” [and the second phrase] “He will bring into His service.” The Midrashic interpretation of בּֽקֶר , morning, [rather than מָחָר , tomorrow] is: Moses said to him [Korah], The Holy One, blessed is He, assigned boundaries to His world. Are you able to transform morning into evening? That is how possible it is for you to undo this, as it says, “It was evening and it was morning... and He separated (וַיַּבְדֵּל) ” (Gen. 1:5, 7); similarly, “Aaron was set apart (וַיִּבָּדֵל) to sanctify him...” (I Chron. 23:13). -[Midrash Tanchuma Korach 3, Num. Rabbah 4]

**6 Do this!...Take for yourselves censers**Why did he see fit to speak to them thus? He said to them, "Among the nations, there are various forms of worship and many priests, and they do not all gather in one temple. We, however, have only one God, one ark, one Torah, one altar, and one kohen gadol, but you two hundred and fifty men are all seeking the kehunah gedolah! I too would prefer that. Here, take for yourselves the service most dear—it is the incense, more cherished than any other sacrifice, but it contains deadly poison, by which Nadab and Abihu were burnt. Therefore, he warned them, “and it will be the one whom the Lord chooses—he is the holy one” [meaning,] that he is already in his [state of] holiness. Is it not obvious that [the one] who is chosen is the holy one? Rather, Moses told them, “I am telling you this so that you should not be found guilty. For the one He chooses will survive, and the rest of you will perish.” -[Mid. Tanchuma 5, Bamidbar Rabbah 18:8]

**censers** - מַחְתּוֹת , vessels used for stoking (חוֹתִין) coals, which have a handle.

**7 you have taken too much upon yourselves, sons of Levi**Heb. רַב לָכֶם בְּנֵי לֵוִי , [interpreted Midrashically as:] I have told you a very great thing. Were they not fools? For he warned them about it and they [still] took upon themselves to offer [the incense]. They sinned at the cost of their lives, as it says, “the censers of these who sinned at the cost of their lives” (17:3). But what did Korah, who was astute, see [to commit] this folly? His vision deceived him. He saw [prophetically] a chain of great people descended from him: Samuel, who is equal [in importance] to Moses and Aaron. He [Korah] said, "For his sake I will be spared. [He also saw] twenty-four watches [of Levites] emanating from his grandsons, all prophesying through the holy spirit, as it says, “all these were the sons of Heman” (I Chron 25:5). He said, “Is it possible that all this greatness is destined to emanate from me, and I should remain silent?” Therefore, he participated [in the rebellion] to reach that prerogative, for he had heard from Moses that they would all perish and one would escape [death]: “the one whom the Lord chooses—he is the holy one.” He erred in thinking that it referred to him. He, however, did not “see” properly, for his sons repented [and thus did not die at that time]. Moses, however, foresaw this. -[This is found in Mid.] Tanchuma [Korach 5, Num. Rabbah 18:8]

**you have taken too much upon yourselves** [The simple interpretation is:] You have taken too great a task upon yourselves, to rebel against the Holy One, blessed is He.

**8 Moses said...**He began to speak softly to him, but when he saw that he [Korah] was adamant [lit., stiff-necked], he [Moses] thought, “Before the other tribes [other versions: the rest of the tribe] join him and perish with him, I will speak to all of them as well.” He then began exhorting them [saying,], “Listen to me, sons of Levi.” -[Midrash Tanchuma Korach 6, Num. Rabbah 18:9]

**9 and to stand before the congregation** to sing on the platform.

**10 He drew you near**to that service from which he has distanced the rest of the congregation of Israel.

**11 Therefore** Because of this, “you and your entire company who are assembled” with you “are against the Lord,” for I acted as His messenger to give the kehunah to Aaron, and this rebellion is not with us [but with the Lord]. -[Midrash Tanchuma Korach 6, Num. Rabbah 18:9]

**12 Moses sent** From here we derive that one should not persist in a dispute, because Moses sought them out to conciliate them with peaceful words.- [Mid. Tanchuma Korach 10, Sanh. 110a]

**We will not go up** Their own mouths caused them to stumble, [to say] that they would have only a downfall. - [Mid. Tanchuma Korach 6, Num. Rabbah 10]

**14 nor have you given us**This statement refers to the word “not” stated above; meaning, You have not brought us up, and You have not given us an inheritance of fields and vineyards. You said to us, “I will bring you up from the affliction of Egypt to a good land...” (Exod. 3:10). You did bring us out of there, but you have not brought us to a land flowing with milk and honey. Instead, you have decreed upon us to kill us in the desert, as you said to us, “your corpses shall fall in this desert” (14:29).

**Even if you gouge out the eyes of those men...**Even if you send [messengers] to gouge out our eyes if we do not go up to you, we will not go up.

**those men** Like a person who attributes his own curse to his fellow.

**15 Moses was exceedingly distressed** Heb. וַיִּחַר לְמשֶׁה מְאֽד , he was very grieved, [not that he was angry].

**Do not accept their offering** According to its simple meaning, [Moses said,] Do not accept the incense that they will sacrifice before You tomorrow. According to its Midrashic interpretation, he said: I know that they have a portion in the daily communal offerings. Let their portions not be accepted favorably before You. Let the fire leave it and not consume it. -[Midrash Tanchuma Korach 7, Num. Rabbah 10]

**I have not taken a donkey from a single one of them**I did not take a donkey from any one of them. Even when I went from Midian to Egypt, and I placed my wife and sons on a donkey to ride, and I should have taken that donkey from their property, I took only from my own property (Tanchuma Korach 7, Num. Rabbah 10). Onkelos renders it as שְׁחָרִית , ‘expropriated.’ In Aramaic, the king’s service is called שַׁחְוַור .

**16 they** Your company.

**17 and let each man present his censer before the Lord...**The two hundred and fifty men among you.

**19 Korah assembled... against them** with words of mockery. All that night, he went to the tribes and enticed them [saying,] “Do you think I care only for myself? I care for all of you. These [people] come and take all the high positions: the kingship for himself and the kehunah for his brother,” until they were all enticed. -[Midrash Tanchuma Korach 7, Num. Rabbah 10]

**and the glory of the Lord appeared** He came in a pillar of cloud.

**22 O God, the God of the spirits**[God Who] knows the thoughts [of every man]. Your attributes are not like those of earthly beings. A mortal king against whom part of his country transgresses does not know who the sinner is, and, therefore, when he is angry, he metes out punishment upon them all. But as for You, all thoughts are revealed before You, and You know who the sinner is. -[Midrash Tanchuma Korach 7, Num. Rabbah 11]

**if one man** [If one man] is the sinner, shall You be angry with the whole congregation? The Holy One, blessed be He, said, “You have spoken well. I know and will make known who sinned and who did not sin.” -[Midrash Tanchuma Korach 7, Num. Rabbah 11]

**24 Withdraw** Heb. הֵעָלוּ , as the Targum [Onkelos] renders: Withdraw from around Korah’s tent.

**25 Moses arose** He thought they would show him respect, but they did not. -[Midrash Tanchuma Korach 8, Num. Rabbah 12]

**27 went out standing upright** Heb. נִצָּבִים , with a haughty bearing, to curse and to blaspheme, as in, “he stationed himself (וַיּתְיַצֵּב) [in an arrogant manner] for forty days” (I Sam. 17:16), said in reference to Goliath. -[Mid. Tanchuma Korach 3, 8, Num. Rabbah 12]

**their wives, their children, and their infants**Come and see the severity of dispute. The earthly courts do not punish until [an accused] has two [pubic] hairs, and the heavenly court does not punish until one reaches the age of twenty, but here even nursing babes were punished. -[Midrash Tanchuma Korach 3]

**28 to do all these deeds**That I did by the word of God: to give Aaron the kehunah gedolah, his sons the deputy kehunah, and Elizaphan the chieftainship of the Kohathites.

**29 the Lord has not sent me** But I did everything on my own, and he [Korah] is in the right for opposing me. - [Mid. Tanchuma Korach 8, Num. Rabbah 12]

**30 But if... a creation** A new one.

**the Lord creates**to kill them through a death by which no man has died until now. And what is this creation? “And the earth will open its mouth and swallow them up.” Then you will know that they have provoked the Holy One, blessed is He, and I [Moses] have spoken by Divine word. Our Rabbis interpret it: If there was a mouth already created to the earth from the time of the six days of Creation, well and good, but if not, let God create [one now]. -[Mid. Tanchuma Korach, Sanh. 110a]

**34 fled from their cries** Because of the sound that emanated when they were swallowed up.

**Chapter 17**

**2 but... the fire** that is in the censers.

**throw... away** [the fire] on the ground, off the censers.

**because they have become sanctified** I.e., the censers [have become sanctified], and it is forbidden to derive personal benefit from them since they made them into service vessels.

**3 these who sinned at the cost of their lives**They have become willful sinners against their own lives for they opposed the Holy One, blessed is He.

**flattened out** Heb. רִקֻּעֵי , thinned out.

**plates**metal sheets beaten flat; in old French, tenves, thinned out, flattened.

**an overlay for the altar** For the copper altar.

**and they shall be as a reminder** A remembrance so that people will say, “These [plates] are from those who disputed the kehunah and were burnt.”

**4 and they beat them out** In Old French, estendre, to extend, to spread, [in modern French &?tendre].

**5 so as not to be like Korah**Heb. וְלֹא־יִהְיֶה כְקֽרַח , lit. and there shall not be like Korach. In order that there shall not be like Korah.

**as the Lord spoke regarding him through the hand of Moses** [The word לוֹ literally means ‘to him.’ Here it] means ‘about him,’ that is, about Aaron, He spoke to Moses that he and his sons would be kohanim. Therefore, no outsider, who is not of the seed of Aaron, shall draw near.... Similarly, every time it says, לִי , לוֹ, or לָהֶם in connection with the verb דִּבּוּר , ‘speech,’ it means ‘regarding.’ Its Midrashic interpretation is that לוֹ refers to Korah. So what is [the meaning of] "by the hand of Moses"? Why not just simply "to Moses"? It alludes to those who rebel against the kehunah. They are stricken with tzara’ath, as it says, “and he [Moses] took it out, and behold, his hand was ‘leprous,’ like snow” (Exod. 4:6). For this reason, Uzziah was stricken with tzara’ath.- [Midrash Tanchuma Tzav 11]

**11 and atone for them** This secret was given over to him by the angel of death when he went up to heaven, that incense holds back the plague... as is related in Tractate Shabbath (89a).

**13 He stood between the dead...**He took hold of the angel and held him against his will. The angel said to him, “Allow me to accomplish my mission.” He [Aaron] said to him, “Moses commanded me to stop you.” He said to him, “I am the messenger of the Omnipresent, and you are the messenger of Moses.” He said to him, “Moses does not say anything on his own volition, but only at the bidding of the Almighty. If you do not believe [me], the Holy One, blessed is He, and Moses are at the entrance of the Tent of Meeting; come with me and ask.” This is the meaning of the statement, “Aaron returned to Moses” (Mid. Tanchuma Tetzaveh 15). Another interpretation: Why with incense? Because the Israelites were slandering and vilifying the incense, saying that it was a deadly poison; through it Nadab and Abihu died; through it two hundred and fifty people were burnt. The Holy One, blessed is He, said, “You shall see that it will stop the plague, and it is sin that caused their death.”-[Mid. Aggadah. See Mechilta Beshallach (Vayassa 6:5, Ber. 33a]

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**Ketubim: Psalm 102:24-29**

| **Rashi** | **Targum** |
| --- | --- |
| 1. A prayer for a poor man when he enwraps himself and pours out his speech before the Lord. | 1. The prayer for the poor man, for he is weary, and will speak his prayer in the presence of the LORD. |
| 2. O Lord, hearken to my prayer, and may my cry come to You. | 2. O LORD, accept my prayer, and let my entreaty come before You. |
| 3. Do not hide Your countenance from me; on the day of my distress extend Your ear to me; on the day I call, answer me quickly. | 3. Do not remove Your presence from me in the day of my distress; incline Your ear unto me; in the day that I call, hasten, answer me. |
| 4. For my days have ended in smoke, and as a hearth my bones are dried up. | 4. For my days are consumed like smoke; and my limbs burn like an oven. |
| 5. Beaten like grass and withered is my heart, for I have forgotten to eat my bread. | 5. My heart is smitten like grass and will dry up; for I have forgotten the Torah of my instruction. |
| 6. From the sound of my sigh my bones clung to my flesh. | 6. Because of the sound of my groaning, my bones have clung to my flesh. |
| 7. I was like a bird of the wilderness; I was like an owl of the wasteland. | 7. I have become like a marsh-bird in the wilderness; I have become like an owl in the parched land. |
| 8. I pondered, and I am like a lonely bird on a roof. | 8. I stay awake all night, and I have become like a bird that flutters and wanders by itself on the roof. |
| 9. All day long my enemies revile me; those who scorn me swear by me. | 9. All the day my enemies will jeer at me; those who mock me have sworn by my word in vain. |
| 10. For ashes I ate like bread, and my drinks I mixed with weeping. | 10. For I have supped on ashes like food, and prepared my drink in weeping. |
| 11. Because of Your fury and Your anger, for You picked me up and cast me down. | 11. Because of your anger and rage, for you have lifted me up and cast me down. |
| 12. My days are like a lengthening shadow, and I dry out like grass. | 12. My days are like a shadow that lengthens; and I will wither like grass. |
| 13. But You, O Lord, will be enthroned forever, and Your mention is to all generations. | 13. But You, O LORD, Your dwelling place is eternal, in heaven You will dwell, and Your memorial is to every generation. |
| 14. You will rise, You will have mercy on Zion for there is a time to favor it, **for the appointed season has arrived**. | 14. You will arise, You will pity Zion, for it is time to have compassion on her, **for the season has come.** |
| 15. For Your servants desired its stones and favored its dust. | 15. For Your servants have desired her stones, and they will have mercy on her dust. |
| 16. And the nations will fear the name of the Lord, and all the kings of the earth Your glory. | 16. And the peoples will fear the name of the LORD, and all the kings of the earth Your glory. |
| 17. For the Lord has built up Zion; He has appeared in His glory. | 17. For the city of Zion was built by the command of the LORD, He was revealed in glory. |
| 18. He has turned to the prayer of those who cried out, and He did not despise their prayer. | 18. He turned to the prayer of those who were made desolate, and did not despise their prayer. |
| 19. Let this be inscribed for the latest generation, and a [newly] created people will praise Yah. | 19. Let this prayer be written for a later generation, and the people yet to be created will praise Yah. |
| 20. For He has looked down from His holy height; the Lord looked from heaven to earth, | 20. For He watched from the high heavens of His holiness; the LORD looked from heaven to earth. |
| 21. To hear the cry of the prisoner, to loose the sons of the dying nation; | 21. To hear the cry of the prisoners; to set loose the children of those handed over to death. |
| 22. To proclaim in Zion the name of the Lord and His praise in Jerusalem. | 22. To tell in Zion the name of the LORD, and His praise in Jerusalem. |
| 23. When peoples gather together, and kingdoms, to serve the Lord. | 23. When peoples are gathered together, and kingdoms to worship in the presence of the LORD. |
| 24. He has afflicted my strength on the way; He has shortened my days. | 24. My strength is harmed by the weariness of the path of exile; my days are shortened. |
| 25. I say, "My God, do not take me away in the middle of my days, You Whose years endure throughout all generations. | 25. I will say in the presence of my God, "Do not remove me from the world at the halfway point of my days; bring me to the world to come, because Your years are throughout generations of generations." |
| 26. In the beginning You founded the earth, and the heavens are the work of Your hands. | 26. In the beginning when all creatures were created, You founded the earth, and the heavens are the works of Your hand. |
| 27. They will perish but You will endure, and all of them will rot away like a garment; like raiment You will turn them over and they will pass away. | 27. They will perish but You will endure; and all of them like a garment will wear out; like a mantle You will change them and they will pass away. |
| 28. But You are He, and Your years will not end. | 28. And You are He who created them; and Your years do not come to an end. |
| 29. The children of Your servants will dwell, and their seed will be established before You." | 29. The sons of Your servants will abide in the land; and their offspring will be established in Your presence. |
|   |   |

**Rashi’s Commentary to Psalm 102:24-29**

**24 He has afflicted my strength on the way** He returns to his original complaint, “for You picked me up and cast me down. My days are like a lengthening shadow.” My enemy afflicted my strength on the way.

**25 I say** to the Lord, “You are my God.”

**do not take me away in the middle of my days**Do not take us away to destroy us from the earth in the hands of our enemies in the middle of our days. And what are our days? All the days of all generations, of Your years, You promised to keep us alive before You, as he says at the end of the psalm, “and Your years do not end...and their seed will be established before You.”

**26 In the beginning** Heb. לפנים, from the beginning.

**27 like raiment You will turn them over** like a person who turns his garment inside out to take it off.

**28 But You are He** Who stands and exists.

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 **Meditation from the Psalms**

**Psalms ‎‎102:13-29**

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

As we look at the third portion of Psalm 102, I will repeat my introduction from the last two weeks to maintain continuity.

David composed this psalm to express the feelings of the poor man enveloped in misery. In a deeper sense these verses describe the tragic state of Israel in exile, impoverished and downtrodden. The nation is poor both financially and spiritually.[[1]](#footnote-1)

Another aspect of Israel’s poverty in exile is the poor response which their prayers receive from heaven. In better days HaShem responded generously and in abundance, but now the blessings are meager and few.[[2]](#footnote-2) Similarly we lament:[[3]](#footnote-3) *Though I would cry out and plead, He shut out my prayer*. Rav Eliezer said: *From the day the Temple was destroyed the gates of prayer have been locked tight*.[[4]](#footnote-4)

However, this psalm ends with a prophecy of hope and redemption. Prosperity will return to Israel when they return to their permanent homeland to serve HaShem eternally. Your servants’ children shall be settled, and their children will be steadfast before You.[[5]](#footnote-5)

Our chapter of Psalms contains an interesting pasuk:

***Tehillim (Psalms) 102:26*** *Of old Thou didst lay the foundation of the earth; and the heavens are the work of Thy hands.*

I’d like to explore the ‘heavens’ that are the work of His hands. This will give us some sense of where we have been and how HaShem previously treated us. At the same time, it will also show what awaits us when HaShem restores all things.

Let’s start with Rashi’s insight into the beginning of ‘heaven’.[[6]](#footnote-6) **In the beginning of God’s creation -** Rashi explains that if you wish to explain it according to its simple meaning, explain it thus: “At the beginning of the creation of heaven and earth, the earth was astonishing with emptiness, and darkness...and God said, ‘Let there be light.’”

Rashi explains that pshat of the verse as follows: “*In the beginning of God’s creation of the heaven and the earth, the earth was astonishing with emptiness.”* This is based on a linguistic analysis of the word “Bereshit,” which does not mean “In the beginning”, but “In the beginning of...” [[7]](#footnote-7)

Now let’s examine this in light of the drash: Rashi states that there is a philosophical idea alluded to in the word “*Bereshit.*” The world was created for the sake of Torah which is called “*reshit,*” and for the Jewish people who are also referred to as “*reshit*.” Both are “firsts” in terms of their centrality in the purpose of Creation. This teaches us that the heaven and the earth are intrinsically related to the Torah.

This word ‘shamayim’, is interesting in several regards. At the beginning of parashat Genesis, Rashi explains the meaning of the word “shamayim” (heavens) is that it is made up of the words *esh* (fire) and *mayim* (water).

***Bereshit (Genesis) 1:8*** *And God called the firmament ‘shamayim’*… – He mixed together fire (esh) and water (mayim), forming from them the ‘shamayim’.

Since the Torah is given “from the shamayim”, it too contains both an element of fire and an element of water, and these are combined and interwoven. We learn that the Torah was given at Mt. Sinai amidst fire:

And he said: The LORD came from Sinai, And rose from Seir unto them; He shined forth from mount Paran, And He came from the myriads holy, At His right hand was a **fiery law** unto them.

in the book of Judges, we find that it was also given in water:

***Shoftim (Judges) 5:4-5*** *Lord, when You emerged from Seir, when You marched out of the field of Edom, the earth trembled, also the heavens dripped; also the clouds dripped water. The mountains melted from before the Lord, even Sinai, before the Lord God of Israel.*

Fire and water, in many respects, possess opposite characteristics, but they share in common the fact that they are the sources of the greatest physical power in the universe. The main sources of energy in the physical world are from fire and water. At the same time, both of these terms have been used in the Rabbinic writings to symbolize moral and ethical values - water as the symbol of Torah and fire as the symbol of moral passion, or, sometimes, fire as the symbol of the quality of justice and water as the symbol of the quality of mercy. These ideas have great implications for the human race.[[8]](#footnote-8)

We should also note that shamayim is plural word: Heavens. In the book of Devarim (Deuteronomy), Moshe tells the Jewish people, “You have been shown in order to know that HaShem, He is the G-d! There is none beside Him” (4:35). Rashi once more quotes a Rabbinic teaching, this time to explain what it means, ‘that the Jews were shown in order to know’: “When the Holy One, Blessed be He, gave the Torah, He opened for them the seven heavens; and just as He split the upper [regions], so He split the lower, and they saw that He was alone.” In other words, the Children of Israel were shown at Sinai a glimpse of the inner mechanics of the entire universe--from subatomic particles to black holes and beyond, presumably--so that they would know for certain that HaShem is the sole Ruler of all of this vast Creation.

The Tanach implies the existence of multiple heavens in Devarim (Deuteronomy) 10:14; Tehillim (Psalms) 148:4 and this is certainly taught in Ephesians 4:10 and 2 Corinthians 12:2, which mentions “the third heaven”. The Talmud teaches the existence of seven heavens.

The Tanach has seven different designations for heaven; therefore, there must be Seven heavens.[[9]](#footnote-9) However, the drash is of more interest to us as we explore Psalms chapter 102.

***Midrash Rabbah - Bereshit (Genesis) XIX:7*** *AND THEY HEARD THE VOICE OF THE LORD GOD TRAVELLING IN THE GARDEN TOWARD THE COOL OF THE DAY (III, 7). R. Halapay said: We know [from here] that a voice may travel, but we do not yet know that ‘traveling’ can apply to fire; and whence do we know that? From a verse elsewhere: And the fire traveled down upon the earth (Shemot IX, 23). R. Abba b. Kahana said: Not mehallek but mith-hallek is written here, which means that it [repeatedly] leaped and ascended. The real home of the Shechinah was in the nether sphere; when Adam sinned it departed to the first rakia’ [firmament]; when Cain sinned, it ascended to the second rakia’; when the generation of Enosh sinned, it ascended to the third; when the generation of the Flood sinned, to the fourth; with the generation of the separation [of tongues], to the fifth; with the Sodomites, to the sixth, with the Egyptians in the days of Abraham, to the seventh. But as against these there arose seven righteous men: Abraham, Isaac, Jacob, Levi, Kohath, Amram, and Moses, and they brought it down again to earth. Abraham [brought it down] from the seventh to the sixth, Isaac from the sixth to the fifth, Jacob from the fifth to the fourth, Levi from the fourth to the third, Kohath from the third to the second, Amram from the second to the first, while Moses brought it right down below. R. Isaac said: It is written, The righteous shall inherit the land and dwell (wayyishkenu) therein forever (Tehillim XXXVII, 29): then what are the wicked to do-are they to range in the air! What it means is that the wicked did not permit the Shechinah to dwell on earth.*

**Seven** Heavens are Vilon, Raki’a, Zebul, Ma’on, Machon, Araboth

1) Vilon -וילון, Isaiah 40:22 Vilon is the name of Jalon extrapolated unto Isaiah 40:22

2) Rakia - רקיע, Genesis 1:6-8, Genesis 1:17, Genesis 1:20, and Psalm 19:1-2, Psalm 150:1, Ezekiel 1:22-23

3) Shehakim - שחקים, Deut 33:26, 2 Samuel 22:12, Psalms 18:11-12, 36:5-6, 57:10-11, 77:17-18, 78:23, 89:37-38, 108:4-5, Proverbs 8:28, Job 35:5, Job 36:28, Job 38:37

4) Zebul - זבול, Isaiah 63:15, 1-Kings, 8:13, 2 Chronicles 6:2

5) Ma’on - מעון, Deuteronomy 26:15, Psalm 26:8 Psalm 71:3, Psalm 90:1, and Zechariah 2:17 { Zechariah 2:13}

6) Makon - מכון Deuteronomy 28:12, 1 Kings 8:39, 2 Chronicles 6:30, Psalm 89:14-15, Psalm 97:2, Isaiah 4:5

7) Araboth - ערבות, Psalm 68:4-5

Now, in order to give the Torah, HaShem brought His abode, shamayim, down to the earth. When He did, monumental changes were observed on earth. It was as though an encounter with HaShem brought us to the place where we longed to be.

***Shemot (Exodus) 19:16-19*** *On the third day, as morning dawned, there was thunder and lightning, and a dense cloud upon the mountain, and a very loud blast of the horn; and all the people who were in the camp trembled. Moses led the people out of the camp toward God, and they took their places at the foot of the mountain. Now Mount Sinai was all in smoke, for the Eternal had come down upon it in fire; the smoke rose like the smoke of a kiln, and the whole mountain trembled violently. The blare of the horn grew louder and louder. As Moses spoke, God answered him in thunder*.

At Mt. Sinai in the days of Moshe, HaShem gave His Torah to the Children of Israel. According to the Sages, when HaShem gave the Torah all of nature stood still. The sea did not roar. No birds sang. No creature stirred or made so much as a peep. Not even a leaf fell from the trees. In short, there was no movement whatsoever! The Midrash put it like this:

***Midrash Rabbah - Exodus XXIX:9*** *What is the meaning of, The Lord God hath spoken; who can but prophesy? (Amos III, 8). Said R. Abbahu in the name of R. Johanan: When God gave the Torah no bird twittered, no fowl flew, no ox lowed, none of the Ophanim stirred a wing, the Seraphim did not say ‘Holy, Holy’, the sea did not roar, the creatures spoke not, the whole world was hushed into breathless silence and the voice went forth: I AM THE LORD THY GOD. So it says, These words the Lord spoke unto all your assembly... with a great voice, and it went on no more’.[[10]](#footnote-10)*

The lack of movement at Sinai suggests that there were no needs during this period. At Sinai we lacked nothing, therefore, we had no need to move.

Lack of movement is an indication that there is no force moving it out of position.

The mystics explain that seeing is much higher than hearing; the next world is a world which is seen, in this world one must hear. The depth of this idea is that this is a world of process, of movement towards. *Eretz*, the Hebrew word for ‘land’, comes from a root which means *to move*. This is why the mystics say that this world, eretz, is the world of movement. This world is constantly moving towards shamayim, heaven. Shamayim is the place of the infinite. Shamayim comes from the root *shammin[[11]](#footnote-11)* which means “there”.[[12]](#footnote-12) *There,* there is no movement because everything has arrived where it should be. The word for heaven indicates where that running ends, the destination and result of all movement. The higher dimension is all “there”, no “going towards” is possible there (relatively speaking) because that is the *tachlit* (***תכלית***)[[13]](#footnote-13) *or ultimate purpose,* that is *having arrived!* This world is all movement towards, the next is all goal; this world moves through time since it is all process, the next world is beyond time because all is one there.

Eyes see things outside of oneself. Seeing is like an instantaneous picture. We perceive everything at once, but is stillness. We need multiple *seeings* to perceive movement. Seeing is the modality of the next world. We see in the light. We see a world of stillness. We have a proverb which says, “Seeing is believing”. Because we see all at once and there is no assembling necessary, what we see is considered a proof. That is why *seeing* and *proof* both come from the same Hebrew root.

Seeing is the modality of the Zohar and the other mystical writings. In these writings it says, “Come and see”. Here are a few examples:

***Yachanan (John) 1:46*** *And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.*

***Yochanan (John) 11:34*** *And said, Where have ye laid him? They said unto him, Lord, come and see.*

***Soncino Zohar, Shemoth, Section 2, Page 38b*** *(Ps. CXXXIX, I3). Nothing so miraculous was witnessed since the creation of the world. ‘Come and see,’ he said, ‘it is written: “It is a night (leyl) of observations unto the Lord for bringing them out from the land of Egypt; this is that night (ha-layla) of the Lord, observations to all the children of Israel” (Ex. XII, 42). Now, why “observations” in plural, and “night” first in the masculine gender (layiil), and then in the feminine (layla)? To indicate the union which took place on that night between the Masculine and Feminine aspects in the Divine attributes, and also the same union which will take place in the future Redemption: “As in the days of thy coming out of Egypt will I show unto him marvellous things”.[[14]](#footnote-14)*

Ears hear things inside of oneself. The way we hear is one sound at a time. By the time we hear the second sound, the first sound is just a memory. And so it goes with each subsequent sound. We then combine the sounds to make syllables inside our head. Our brain then assembles the syllables into words and the words into sentences, the sentences are assembled into paragraphs and the paragraphs are assembled into the final picture. By the time we have assembled the whole picture, there is no more sound. All of the sounds are just a memory. Since sounds must be assembled by the hearer, hearing is very much a subjective art. Hearing depends on the person and his background. No two persons build the same picture from the words of a speaker. We hear in the darkness. Sound characterizes this world, the world of movement.

In this world we struggle to develop the art of hearing. Those who wrestle with the Gemara are trying to reconstruct the fractured pieces of this world. For this reason, the Gemara often says, “Come and hear”. The Gemara wants us to take the broken pieces and reconstruct them in the same way that we reconstruct another person’s speech. Here are a couple of examples:

***Luqas (Luke) 21:9*** *But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end [is] not by and by.*

***Berachoth 2b*** *They pointed to a contradiction [from the following]: From what time may one begin to recite the Shema[[15]](#footnote-15) in the evening? From the time that the people come [home] to eat their meal on a Sabbath eve. These are the words of R. Meir. But the Sages say: From the time that the priests are entitled to eat their terumah. A sign for the matter is the appearance of the stars. And though there is no real proof of it, there is a hint for it. For it is written: So we wrought in the work: and half of them held the spears from the rise of the dawn till the appearance of the stars. And it says further: That in the night they may be a guard to us, and may labour in the day. (Why this second citation? — If you object and say that the night really begins with the setting of the sun, but that they left late and came early, [I shall reply]: Come and hear [the other verse]: ‘That in the night they may be a guard to us, and may labour in the day’). Now it is assumed that the ‘poor man’ and ‘the people’ have the same time [for their evening meal.] And if you say that the poor man and the priest also have the same time, then the Sages would be saying the same thing as R. Meir? Hence you must conclude that the poor man has one time and the priest has another time? — No; the ‘poor man’ and the priest have the same time, but the ‘poor man’ and the ‘people’ have not the same time.*

This world is all hearing. We do not see things as they are, we merely “hear” small pieces. If we pay attention and work diligently to make sense out of the “sounds”, then we can assemble a fractured picture.

The Olam HaBa, the next world, is a world of seeing. We will see things as they are. Everything will be apparent all at once. We will not have to struggle to reassemble the pieces.

Now we can understand what the Torah meant when it said:

***Shemot (Exodus) 19:19-20*** *And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice. And HaShem came down upon mount Sinai, on the top of the mount: and HaShem called Moses [up] to the top of the mount; and Moses went up.*

When HaShem came down to Mt. Sinai, it means that shamayim, *there*, intersected, *here*, with this world. The world of sight intersected with the world of hearing. When this happened, we read of something very unusual:

***Shemot (Exodus) 20:18*** *And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw [it], they removed, and stood afar off.*

Now we can understand why the Torah says that we saw the thunder. We perceived the Olam HaBa. We were endowed with the modality of the next world. We no longer *heard*, we *saw*. We were a part of the Olam HaBa.

No wonder we had no movement. We had entered another dimension where we perceived that we had arrived at a place where there were no more needs. We lacked nothing, therefore there was no movement. Eretz (earth) became shamayim (heaven). *Here* became *there*! We had arrived at the place we had been moving towards, when we arrived where we were supposed to be, we no longer moved, we had arrived!

It should be obvious now why the Sages said that HaShem had suspended Mt. Sinai over our heads and told us to accept Torah or be buried:

***Shemot (Exodus) 19:17*** *“They stood on the bottom of [lit. under] the mountain.”*

***Shabbath 88a*** *And they stood under the mount: R. Abdimi b. Hama b. Hasa said: This teaches that the Holy One, blessed be He, overturned the mountain upon them like an [inverted] cask, and said to them, ‘If ye accept the Torah, ‘tis well; if not, there shall be your burial.’ R. Aha b. Jacob observed: This furnishes a strong protest against the Torah. Said Raba, Yet even so, they re-accepted it in the days of Ahasuerus, for it is written, [the Jews] confirmed, and took upon them [etc.]: [i.e.,] they confirmed what they had accepted long before.*

This midrash means we had no free choice. We were seeing, and seeing is believing! This is the coercion implied by suspending the mountain over our heads.

When shamayim intersected eretz for a brief time, the nature of things changed. That brief moment was a fore-taste of the Olam HaBa. The Sages discussed this in:

***Sukkah 5a*** *and it has been taught, R. Jose stated, Neither did the Shechinah ever descend to earth, nor did Moses or Elijah ever ascend to Heaven, as it is written, ‘The heavens are the heavens of the Lord, but the earth hath He given to the sons of men’. But did not the Shechinah descend to earth? Is it not in fact written, And the Lord came down upon Mount Sinai? — That was above ten handbreadths [from the summit]. But is it not written, And His feet shall stand in that day upon the Mount of Olives? — That will be above ten handbreadths. But did not Moses and Elijah ascend to Heaven? Is it not in fact written, And Moses went up unto God.? — [That was] to a level lower than ten [handbreadths from heaven]. But is it not written, And Elijah went up by a whirlwind into heaven.? -[That was] to a level lower than ten handbreadths. But is it not written, He seizeth hold of the face of His throne, and He spreadeth His cloud upon him, and R. Tanhum said: This teaches that the Almighty spread some of the radiance of his Shechinah and his cloud upon him? — That was at a level lower than ten handbreadths. But in any case is it not written, ‘He seizeth hold of the face of His throne’? — The throne was well lowered for his sake until [it reached a level] lower than ten handbreadths [from Heaven] and then hell seized hold of it.*

The mystical writings of the Nazarean Codicil also speak of the time When HaShem and shamayim will intersect eretz:

***Revelation 21:1-4*** *And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God [is] with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, [and be] their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.*

When we arrive *there*, then we will perceive reality as starkly as those who awake from a dream. Then we will realize that eretz is the illusion and shamayim is the reality. *There*, we will no longer have needs that force us to move. *There*, we will no longer move because all of our needs will be met.

The Revelation at Mount Sinai was an awe-inspiring, and frightening experience. All of creation, our Sages say, shook with the piercing sound of the ram’s horn. The thunder was seen, and the lightning heard. Then – silence --. Not a dog barked, nor a bird sang. No creature spoke. The seas did not stir. Even the angels ceased to fly, as The Voice was heard: “I am HaShem your G-d ...” Thus, did G-d give the Jewish People the Torah - we had arrived!

We will again have silence at the end of the age.

 ***Revelation 8:1****And when he had opened the seventh seal, there was silence in heaven about the space of half an hour. 2 And I saw the seven angels which stood before God; and to them were given seven trumpets. 3 And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. 4 And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel’s hand. 5 And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake. 6 And the seven angels which had the seven trumpets prepared themselves to sound.*

Hearing is a sense which requires us to assemble the sounds from another person, into a cohesive picture. Thus, we would say that hearing is the forming of disparate parts into a single picture. Literally we make many into one. Hearing is the mode of this world. Seeing is the mode of the next world.

The *shema*, which is uttered twice a day by every observant Jew, is an interesting perspective into hearing. Shema is normally translated as *hear*. Chazal[[16]](#footnote-16) teach us that *shema* literally means *the gathering of many and making them into one*.[[17]](#footnote-17) The appropriateness of this definition is brought into sharp distinction when we see that the goal of the shema is that HaShem should be one and His name One.

The Shema contains 245 words (in the first verse “Shema Israel ...” and the three words that precede them), in order to complete a total of 248 words corresponding to the members of the human body. This connection to the human body should alert us to the fact that the shema is associated with our bodies.

Twice a day, the HaShem’s people cover their eyes, meditate on the unity of the Creator and intone, “Shema Israel - Hear! O Israel, HaShem our God, HaShem is One!” The Shema is the basic credo of the Jew, his first declaration of HaShem’s unity and the last words to leave his mouth when he passes from this world.

Why is it that we say “Hear! O Israel?” Why don’t we say “Look! O Israel?”

**Hearing is the modality of this world.**

**Seeing is the modality of the Olam Haba, the next world.**

Hearing requires us to work. Seeing requires no work. That is why seeing is believing. In the OlamHaba reality will be instantly apparent. The OlamHaBa is *seeing*.

***Shemot (Exodus) 20:15*** *“And all the Nation saw the voices and the flames, and the sound of the Shofar,[[18]](#footnote-18) and the mountain smoking, and the nation was afraid, and they trembled, and they stood far away.”*

When the Bne Israel stood at Mt. Sinai, the Torah records that we *saw* the voices. We saw something that is normally heard.[[19]](#footnote-19) Our Sages teach that when HaShem is manifest, then we see everything as it really is. We see reality, even if it is normally heard, because there are no broken pieces to assemble when everything is one with HaShem. Since there are no broken pieces to assemble, the Torah calls that *seeing*.

Hearing and seeing are the only senses associated with beauty. We see and hear beautiful things. This makes hearing and seeing intimately associated because they both have this modality.

When the Jewish People stood at Sinai to receive the Torah, they underwent an experience which was literally out of this world. When HaShem spoke, the Torah writes that the Jewish People “saw the voices.” There was a dislocation of the natural perception of the senses. What does it mean to see sound?

There is a fundamental difference between the two senses. With sight, we perceive a complete whole instantaneously. The essence of vision is an instantaneous whole. Sound, on the other hand, is assimilated as a collection of sounds. We order these separate pieces of information, giving them substance and definition, and in the process, we understand what it is we are hearing. This process of assembly is not instantaneous. Our brain takes time to balance and evaluate what it is hearing. In the end, *we have assembled the pieces* into a single unified picture.[[20]](#footnote-20)

The reason we say “Hear! O Israel” is that, in this world, you cannot see HaShem. You have to “hear” Him. You have to take the disparate, seemingly random elements of this world, and assemble them into a cogent whole.

There was only one time in history that you didn’t have to *hear* HaShem’s Unity; one moment when you could actually see it, and this was at Mount Sinai. There the Jewish People *saw* the voices. They saw with an incontrovertible clarity those things that usually need to be *heard*. Seeing is more than believing. When you see, you have to believe. It’s in front of your eyes.

Hearing takes place inside of a person. It requires interpretation by the person doing the hearing. This is in contrast to seeing which is external to a person and does not need interpretation, the sight speaks for itself.

The ears provide two essential services for the body:

1. They allow us to hear and
2. The provide balance for the body.

Since we have one organ, our ears, that provides two different functions, we understand that these “two” functions MUST really be just *one* function.[[21]](#footnote-21) The Hebrew word for “ear” (ozen - אוזן) comes from the same root as “balance” (izzon). The root of both words uses the consonants Aleph (א), Zayin(ז), and Nun (נ), which could be read by their spiritual concepts: *G-d nurtures the soul*. What is the connection between these two words (hearing & balance)? Balance is taking two legs and bonding them into oneness, just as hearing bonds multiple words into one thought or idea. Just as walking is impossible without two legs, so hearing is impossible without the gathering and assembling of pieces.

We began this shiur with the pasuk:

***Tehillim (Psalms) 102:26*** *Of old Thou didst lay the foundation of the earth; and the heavens are the work of Thy hands.*

Let’s conclude this shiur with:

***Tehillim (Psalms) 102:27*** *They shall perish, but Thou shalt endure; yea, all of them shall wax old like a garment; as a vesture shalt Thou change them, and they shall pass away;*

Just as Hashem endures, so also will His words of Torah. I encourage y’all to fill yourselves up with enduring things, whether by seeing or hearing. Let’s cause heaven and earth to kiss.

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**Ashlamatah: Hosea 10:2-12‎**

| **Rashi** | **Targum** |
| --- | --- |
| 1. Israel is a vine devoid of fruit fitting for it. When I increased their good, they increased for the altars; when I increased for their land, they increased pillars. | 1. Israel is a ravaged vine, although it was a choice vine when it fulfilled the Law, the fruits of their deeds have caused them to be exiled. When I increased their harvests they increased the worship at their heathen altars, when I brought goodness to their land, they improved their cult pillars. |
| 2. Their heart has parted; now they shall be desolate. That shall demolish their altars, plunder their pillars. | 2. Their heart is separated from the Law, now they will feel their guilt. Now I will bring an enemy against them, who will shatter their heathen altars, and plunder their cult pillars. |
| 3. For now they shall say, "We have no king, for we did not fear the Lord; now what shall the king do for us? | 3. For lo now they say, "We have no king, for we are not afraid before the Lord, and the king, what can he do for us?" |
| 4. They spoke words, swearing falsely, forming a covenant, and judgment shall spring up like hemlock on the furrows of the field. | 4. They speak words of violence, they swear falsely, they make empty covenants. Now I will bring against them, like the poison of venomous serpents, judgment for their falsehood on the boundaries of the fields. |
| 5. Because of the calves of Beth-aven, the neighbors in Samaria shall be frightened, for its people shall mourn over it, and its priests, would rejoice over it, because of its glory, for it has been exiled from it. | 5. Because they worshipped the calves in Bethel, a king will come up against them with his army and will exile them. They will take the calf of Samaria from them.  For its people and worshippers who rejoiced over it will mourn for its glory, for it has departed from it. |
| 6. That too shall be carried off to Assyria, a gift to King Yareb; Ephraim **shall take shame, and Israel shall be ashamed** of his counsel. | 6. It too they shall bring to Assyria as tribute to the king who will come to take revenge for them. O prophet. say to them, "The house of Ephraim will receive shame, and the house of Israel will be dismayed because of the counsels of their advisers ." |
| 7. The king of Samaria is silenced and is like foam on the surface of the water. | 7. Samaria will be ashamed of her king like foam on the surface of the water. |
| 8. The high places of Aven are destroyed, the sin of Israel; thorns and thistles shall come up on their altars, and they shall say to the mountains, "Cover us up," and to the hills, "Fall upon us." | 8. The high places of Bethel will be desolate; the sins of Israel have caused them to be exiled. Thorns and thistles will grow over their heathen altars. Now I will bring on them such distress that they will be as if mountains covered them or hills fell upon them.  |
| 9. Since the days of Gibeah, you have sinned, O Israel! There they remained; the battle against the haughty did not overtake them in Gibeah. | 9. From the days of Gibea the people of the house of Israel have sinned. There they arose and rebelled against My Memra, by appointing a king over them but they were not worthy that the kingship should be established for them in Gibeah. There warriors came against them for slaughter; fathers with sons went up. |
| 10. With My will, I chastised them, and nations shall gather about them, when they bind them to their two eyes. | 10. By my Memra I brought punishment on them and gathered the Gentiles against them and they exercised dominion over them as one ties a yoke of oxen to its two rings. |
| 11. And Ephraim is a goaded heifer that loves to thresh, and I passed over her fair neck; I will cause Ephraim to ride, Judah shall plow, Jacob shall break his clods. | 11. The congregation of Israel is like a heifer which they teach to plough but it does not learn; she loves to follow her own desires. For I delivered them from the servitude of Egypt; I removed the strong yoke from their necks; I caused the house of Israel to dwell on the fortified land of the Amorites, conquering before them. As for those of the house of Judah, I gave them the inheritance which I promised their father Jacob. |
| 12. **Sow righteousness/generosity for yourselves, reap according to loving-kindness, plow yourselves a plowing, and it is time to seek the Lord, until He comes and instructs you in righteousness/generosity.** | 12. **O house of Israel, perform acts of goodness, walk in the path of righteousness/generosity, establish for yourselves instruction in the Law. Behold, the prophets say to you at all times, “Return to the service of the Lord." Now he will be revealed and bring righteous/ generous deeds for you.**. |
| 13. You have plowed wickedness, you have reaped injustice, you have eaten fruit of lies, for you have relied on your way, on the abundance of your mighty men. | 13. You have devised oppression, you have done wickedness, you have received the punishment for your deeds, because you have trusted in your ways, in your many warriors. |
| 14. And a tumult shall rise in your peoples, and all your fortresses shall be plundered, as the plunder of a peaceful people by an ambush on a day of war; the mother with the children was dashed to pieces. | 14. But the tumult of war will arise among your people, and all your fortified cities will be plundered, as the peaceful are plundered in an ambush" on the day of battle, when mothers and children are killed. |
| 15. So has Bethel done to you because of the evil of your wickedness; at dawn, the king of Israel has been silenced. | 15. This is what the sins you committed in Bethel have brought you, because of the wickedness of your deeds. Finally, at dawn; the king of Israel will be shamed and humiliated. |
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**Rashi’s Commentary on Hosea 10:2-12**

**2** **Their heart has parted** from Me.

**now they shall be desolate. That** is the thing that shall demolish (וְעָרְפוּ) thier altars, i.e., it will destroy them. This is an expression similar to (Deut. 21: 4) “and they shall dehead (יַעֲרֹף) ”; (Ex. 13:13) “and you shall behead it (וְעֲרַפְתּוֹ).” He will break their neck. Another explanation according to Midrash Aggadah: Peace is great, for, even if Israel worships idols, but there is peace among them, Satan does not bring charges against them, as it is said: (above 4:17) “Ephraim is joined: although he worships idols, let him alone.” Strife, however, is hated, as it is said: “Their heart has parted; now they will be guilty.” Satan can open his mouth to bring charges. [from unknown Midrashic source]

**3** **For now** when evil befalls them.

**they shall say, We have no king,** Our king, upon whom we relied, saying, “He will go forth at our head and will wage our wars,” is of no avail to us.

**4** **swearing falsely** Heb. אָלוֹתשָוְא, swearing falsely. אָלוֹת is, in construction, like כָּרֹת, a present tense.

**forming a covenant** with pagan worship. Therefore, judgment of torments and retribution shall spring up upon them.

**like hemlock** which is a bitter grass, springing up on the furrows of the field. And Jonathan renders:

**on the furrows of the field** for the iniquity that they move back the boundaries of the field.

**the furrows** Heb. תַּלְמֵי. The furrow of a plowshare is called תֶּלֶם. Another explanation:

**on the furrows of the field** where they erect their altars, as it is said (below 12: 12): “like heaps on the furrows of the field.” There the judgment for their iniquity shall spring up on them. Another explanation:

**swearing falsely** Every covenant they form with one another they break.

**and...shall spring up like hemlock** which springs up on the furrows of the field, which is a bitter grass, so do their judgments spring up and bitterness grows for the poor and needy. Amos, too, says: (6:12) “For you have turned judgment into hemlock.”

**5** **Because of the calves of Beth-aven etc.** Because of the retribution destined to befall the calves in Bethel, called Beth-aven in the Book of Joshua (7:2).

**shall be frightened** Heb. יָגוּרוּ. Its neighbors who were in Samaria shall be frightened over it. Why? For its people mourn over it, and its priests, who would constantly rejoice over it will not mourn over its glory, for it has been exiled.

**6** **That too shall be carried off to Assyria** This took place in the twelfth year of Ahaz, “And the Lord (sic) aroused the desire of Pul king of Assyria...and they exiled the Reubenites and the Gadites etc.” (I Chron. 5:26), and he took the golden calves that were in Bethel and went away, to fulfill what was said: “That too shall be carried off to Assyria.” [from Seder Olam ch. 22]

**a gift to King Yareb** This is Sennacherib.

**Ephraim shall take shame** Heb. בָּשְׁנָה. **Jeroboam, who was from the tribe of Ephraim, shall take shame for himself, that he erected this calf for a deity.**

**and Israel shall be ashamed** **of that counsel that they took counsel to make them, as it is said: (I Kings 12:28) “The king took counsel and made two golden calves.”**

**7** **The king of Samaria is silenced** Heb. נִדְמֶה. The king of Samaria is silenced, and he is like foam on the surface of the water, which is eskoume (ecume) in Old French.

**8** **The high places of Aven** i.e., the high places of Bethel.

**thorns and thistles shall come up on their altars** for their worshippers have gone into exile, and no one turns to them anymore.

**and they shall say** i.e., Israel shall say.

**to the mountains, Cover us up** lest our enemies see our shame.

**9** **Since the days of Gibeah, you have sinned, O Israel!** Heb. חָטָאתָ. This word חָטָאת is punctuated weakly, since it is of the feminine gender and of the past tense. Comp. (Lev. 25:21) וְעָשָת, “and it shall produce”; (Gen. 16:8) בָאת, “have you come”; (Deut. 32:36) אָזְלַת, “their power is gone.” From the days of Gibeah of Benjamin, Israel sinned. Since the incident of the concubine in Gibeah (Jud. 19) took place during the time of Othniel the son of Kenaz, who was the first of the judges, at the time of Cushan-rishathaim, and in whose time the image of Micah existed, and all this we find in Seder Olam (ch. 12).

**There they remained** They adhered to that trait since then.

**the battle...did not overtake them in Gibeah** Since the iniquity of idolatry was with them and they were not concerned about it, they were not victorious in the battle of Gibeah against the Benjaminites. Scripture calls them בְּנֵי עַלְוָה, lit. sons of haughtiness, who made themselves superior (עֶלְיוֹנִים) and did not heed their brethren to deliver the people of Gibeah. Jonathan, however, translates this in reference to their request for a king and their crowning Saul. However this does not appear to me to follow the Hebrew wording. Moreover, the context fits the former interpretation.

**10** **With My will, I chastised them** According to My will, I always chastised them from judge to judge, and I delivered them into the hands of their plunderers.

**and nations shall gather about them, when they bind them to their two eyes** Since Hosea compares them to a heifer as stated further: “Ephraim is a goaded heifer,” he, therefore, compared their chastisement to a cow, which they tire with plowing and they bind it to the yoke of the plowshare, and the pegs of the yoke penetrate it, [i.e., they penetrate the yoke,] one on this side and one on that side, next to the ox’s two eyes. And so did Jonathan render: as one hinds a “padna” on its two eyes. “Padna” is a yoke of oxen.

**11** **And Ephraim is a goaded heifer** Heb. מְלֻמָּדָה, porpojjnte in O.F. punctured, wounded in many places with the oxgoad, which is called agojjlon in O.F. I.e., many chastisements have I brought upon her, yet she has not humbled herself, and he always loves to thresh the grain in a place of food and fat, and she did not subject herself to be plowing, i.e., they did not subject themselves to My Torah, but follow the vision of their heart.

**that loves** Heb. אֹהַבְתִּי. The “yud” is superfluous. Comp. (Gen. 31:39) “stolen by day (גְּנֻבְתִי).”

**and I passed over her fair neck**Therefore, I bring upon them kings who will weaken their strength.

**I will cause Ephraim to ride, Judah shall plow etc.** If you wish that I would cause Ephraim to ride upon the nations, Judah shall plow, and Jacob יְשַּׂדֶד, shall break his clods with a plowing of good deeds, as Hosea explains and says: plow yourselves a plowing etc.

**12** **Sow righteousness for yourselves** But you have plowed wickedness etc.; therefore, a tumult shall rise in your people.

**plow yourselves a plowing** **Engage in the Torah and from there you will learn to go on the good way, to overpower temptation, like a person who plows the field to turn over the roots of grasses which sap the strength of the grain in the summer many days prior to sowing, and you shall set aside a time to seek the Lord, i.e., for the study of the Torah.**

**until He comes and instructs you in righteousness/generosity** **When you toil in it, He will give you to understand to let you know its secrets with righteousness/generosity.** Another explanation:

**Plow yourselves a plowing** **Do good deeds before oppression comes upon you, and that will cause for you that your prayer will be accepted in time of necessity, and then it will be a time fit for you to seek the Holy One, blessed he He, for all your necessities, for then your cry will be heard, and He will cast down (יוֹרֶה) charity to you; i.e., He will rain down charity to you.** Comp. (Ex. 15:3) “He cast (יָרָה) into the sea.”

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 **Verbal Tallies**

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

**& HH Giberet Dr. Elisheba bat Sarah**

**Bamidbar (Numbers) 16:1 – 17:15**

**Tehillim (Psalms) 102:24-29**

**Hoshea (Hosea) 10:2-12**

**Mk 10:17-22, Lk 18:18-23, Rm 9:6-13**

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

Son / Children - בן, Strong’s number 01121.

Upon / Before - פנים, Strong’s number 06440.

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

Son / Children - **בן**, Strong’s number 01121.

Took / Receive - **לקח**, Strong’s number 03947.

Israel - **ישראל**, Strong’s number 03478.

Upon / Before - **פנים**, Strong’s number 06440.

**Bamidbar (Numbers) 16:1** Now Korah, the **son <01121>** of Izhar, the **son <01121>** of Kohath, the **son <01121>** of Levi, and Dathan and Abiram, the **sons <01121>** of Eliab, and On, the **son <01121>** of Peleth, **sons <01121>** of Reuben, **took <03947> (8799)** men: 2 And they rose up **before <06440>** Moses, with certain of the **children <01121>** of **Israel <03478>**, two hundred and fifty princes of the assembly, famous in the congregation, men of renown:

**Tehillim (Psalms) 102:28** The **children <01121>** of thy servants shall continue, and their seed shall be established **before <06440>** thee.

**Hoshea (Hosea) 10:6** It shall be also carried unto Assyria for a present to king Jareb: Ephraim shall **receive <03947> (8799)** shame, and **Israel <03478>** shall be ashamed of his own counsel.

**Hoshea (Hosea) 10:7** As for Samaria, her king is cut off as the foam **upon <06440>** the water.

**Hoshea (Hosea) 10:9** O **Israel <03478>**, thou hast sinned from the days of Gibeah: there they stood: the battle in Gibeah against the **children <01121>** of iniquity did not overtake them.

**Hebrew:**

| **Hebrew** | **English** | **Torah Reading****Num. 16:1 – 17:13** | **Psalms****102:24-29** | **Ashlamatah****Hos 10:2-12** |
| --- | --- | --- | --- | --- |
|  **lae** | God | Num. 16:22 | Ps. 102:24 |  |
| **rm;a'** | said | Num. 16:3Num. 16:5Num. 16:8Num. 16:12Num. 16:15Num. 16:16Num. 16:20Num. 16:22Num. 16:23Num. 16:24Num. 16:26Num. 16:28Num. 16:34Num. 16:36Num. 16:37Num. 16:41Num. 16:44Num. 16:46Num. 17:1Num. 17:10Num. 17:12 | Ps. 102:24 | Hos. 10:3Hos. 10:8 |
| **#r,a,** | land, earth | Num. 16:13Num. 16:14Num. 16:32Num. 16:33Num. 16:34 | Ps. 102:25 |  |
|  **aAB** | brought, came, went, comes | Num. 16:14Num. 16:43Num. 17:8 |  | Hos. 10:12 |
|  **!Be** | son | Num. 16:1Num. 16:2Num. 16:7Num. 16:8Num. 16:10Num. 16:12Num. 16:27Num. 16:37Num. 16:38Num. 16:40Num. 16:41Num. 17:2Num. 17:5Num. 17:6Num. 17:9Num. 17:10Num. 17:12 | Ps. 102:28 | Hos. 10:9 |
| **rBeDI**  | spoke, speak | Num. 16:5Num. 16:20Num. 16:23Num. 16:24Num. 16:26Num. 16:31Num. 16:36Num. 16:40Num. 16:44Num. 16:47Num. 17:1Num. 17:2Num. 17:6 |  | Hos. 10:4 |
| **rb'D'** | words | Num. 16:31Num. 16:49 |  | Hos. 10:4 |
| **[r;z<** | descendant | Num. 16:40 | Ps. 102:28 |  |
| **ajx** | sin | Num. 16:22 |  | Hos. 10:9 |
|  **ha'J'x;**  | sins | Num. 16:26 |  | Hos. 10:8 |
| **dy"**  | through, hand | Num. 16:40 | Ps. 102:25 |  |
| **hw"hoy>** | LORD | Num. 16:3Num. 16:5Num. 16:7Num. 16:9Num. 16:11Num. 16:15Num. 16:16Num. 16:17Num. 16:19Num. 16:20Num. 16:23Num. 16:28Num. 16:29Num. 16:30Num. 16:35Num. 16:36Num. 16:38Num. 16:40Num. 16:41Num. 16:42Num. 16:44Num. 16:46Num. 17:1Num. 17:7Num. 17:9Num. 17:10Num. 17:11Num. 17:13 |  | Hos. 10:3Hos. 10:12 |
| **~Ay** | day |  | Ps. 102:24 | Hos. 10:9 |
| **laer'f.yI** | Israel | Num. 16:2Num. 16:9Num. 16:25Num. 16:34Num. 16:38Num. 16:40Num. 16:41Num. 17:2Num. 17:5Num. 17:6Num. 17:9Num. 17:12 |  | Hos. 10:6Hos. 10:8Hos. 10:9 |
| **dAbK'** | glory | Num. 16:19Num. 16:42 |  | Hos. 10:5 |
| **hs'K'** | closed, covered | Num. 16:33Num. 16:42 |  | Hos. 10:8 |
| **ble** | of my own will, heart | Num. 16:28 |  | Hos. 10:2 |
| **xq;l'** | took, take | Num. 16:1Num. 16:6Num. 16:17Num. 16:18Num. 16:39Num. 16:46Num. 16:47Num. 17:2Num. 17:9 |  | Hos. 10:6 |
| **x;Bez>mi** | altar | Num. 16:38Num. 16:39Num. 16:46 |  | Hos. 10:2Hos. 10:8 |
| **hx'n>mi** | offering | Num. 16:15 |  | Hos. 10:6 |
|  **hf,[]m;** | works | Num. 16:28 | Ps. 102:25 |  |
| **lp;n"**  | fell, fall | Num. 16:4Num. 16:22Num. 16:45 |  | Hos. 10:8 |
|  **!yI[;** | eyes | Num. 16:14 |  | Hos. 10:10 |
| **hl'['**  | come up, go up, shall grow | Num. 16:12Num. 16:13Num. 16:14Num. 16:24Num. 16:27 | Ps. 102:24 | Hos. 10:8 |
| **~[;** | people | Num. 16:41Num. 16:47 |  | Hos. 10:5Hos. 10:10 |
| **dm;['** | stand, stood | Num. 16:9Num. 16:18Num. 16:48 | Ps. 102:26 | Hos. 10:9 |
| **hf'['** | do, did, make, made | Num. 16:6Num. 16:28Num. 16:38Num. 17:11 |  | Hos. 10:3 |
| **hP,** | mouth | Num. 16:30Num. 16:32 |  | Hos. 10:12 |
| **~ynIP'** | before, face | Num. 16:2Num. 16:4Num. 16:7Num. 16:9Num. 16:16Num. 16:17Num. 16:22Num. 16:38Num. 16:40Num. 16:43Num. 16:45Num. 16:46Num. 17:4Num. 17:7Num. 17:9Num. 17:10 | Ps. 102:25Ps. 102:28 | Hos. 10:7 |
| **xr;P'** | blosssom, sprouted, budded | Num. 17:5Num. 17:8 |  | Hos. 10:4 |
| **@c,q,** | wrath | Num. 16:46 |  | Hos. 10:7 |
| **hd,f'** | fields | Num. 16:14 |  | Hos. 10:4 |
| **~yIT;v.**  | twelve | Num. 17:2Num. 17:6 |  | Hos. 10:10 |
| **~m;T'** | die, end | Num. 17:13 | Ps. 102:27 |  |

**Greek:**

| **GREEK** | **ENGLISH** | **Torah Reading****Num. 16:1 – 17:13** | **Psalms****102:24-29** | **Ashlamatah****Hos 10:2-12** | **Peshat****Mishnah of Mark,****1-2 Peter, & Jude****Mk 10:17-22** | **Tosefta of****Luke****Lk 18:18-23** | **Remes/Gemara of****Acts/Romans****and James****Rm 9:6-13** |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **ἀγαθός** | good |  |  |  | Mk. 10:17Mk. 10:18 | Lk. 18:18Lk. 18:19 | Rom. 9:11 |
| **ἀγαπάω** | love, loving |  |  | Hos 10:11  | Mk. 10:21 |  | Rom. 9:13 |
| **αἰώνιος** | eternal |  |  |  | Mk. 10:17 | Lk. 18:18 |  |
| **ἀκολουθέω** | follow |  |  |  | Mk. 10:21 | Lk. 18:22 |  |
| **ἀκούω** | hearing, hear | Num 16:4  |  |  |  | Lk. 18:22Lk. 18:23 |  |
| **ἄρχων** | rulers | Num 16:13 Num 17:2 Num 17:6  |  |  |  | Lk. 18:18 |  |
| **δεῦρο** | come, came |  |  |  | Mk. 10:21 | Lk. 18:22 |  |
| **διδάσκαλος** | teacher |  |  |  | Mk. 10:17Mk. 10:20 | Lk. 18:18 |  |
| **δίδωμι** | give, gave | Num 16:14 Num 17:6 |  |  | Mk. 10:21 |  |  |
| **εἴδω** | saw, know | Num 17:9  |  |  | Mk. 10:19 | Lk. 18:20 |  |
| **εἷς** | one | Num 16:22 Num 17:3 Num 17:6  |  |  | Mk. 10:17Mk. 10:18Mk. 10:21 | Lk. 18:19Lk. 18:22 | Rom. 9:10 |
| **ἐντολή** | commandments |  |  |  | Mk. 10:19 | Lk. 18:20 |  |
| **ἐξέρχομαι** | came forth, went out  | Num 16:27 Num 16:35 Num 16:46 |  |  |  |  |  |
| **ἐπερωτάω** | ask |  |  |  | Mk. 10:17 | Lk. 18:18 |  |
| **ἔπω** | said | Num 16:3 Num 16:8 Num 16:12 Num 16:15 Num 16:16 Num 16:22 Num 16:28 Num 16:46 Num 17:10 Num 17:12  |  |  | Mk. 10:18Mk. 10:20Mk. 10:21 | Lk. 18:19Lk. 18:21Lk. 18:22 |  |
| **ἔργον** | works | Num. 16:28 | Ps. 102:25 |  |  |  | Rom. 9:11 |
| **ἔρχομαι** | came, comes |  |  | Hos 10:9 Hos 10:12  |  |  | Rom. 9:9 |
| **ζωή** | life |  |  | Hos 10:12  | Mk. 10:17 | Lk. 18:18 |  |
| **θεός** | God | Num 16:5 Num 16:9 Num 16:11 Num 16:22 |  |  | Mk. 10:18 | Lk. 18:19 | Rom. 9:6Rom. 9:8Rom. 9:11 |
| **θησαυρός** | treasure |  |  |  | Mk. 10:21 | Lk. 18:22 |  |
| **καλέω** | call, called | Num 16:12 |  |  |  |  | Rom. 9:7Rom. 9:11 |
| **κλέπτω** | steal |  |  |  | Mk. 10:19 | Lk. 18:20 |  |
| **κληρονομέω** | inherit |  |  |  | Mk. 10:17 | Lk. 18:18 |  |
| **κτῆμα** | possessions |  |  |  | Mk. 10:22 |  |  |
| **κύριος** | LORD | Num. 16:3Num. 16:5Num. 16:7Num. 16:9Num. 16:11Num. 16:15Num. 16:16Num. 16:17Num. 16:19Num. 16:20Num. 16:23Num. 16:28Num. 16:29Num. 16:30Num. 16:35Num. 16:36Num. 16:38Num. 16:40Num. 16:41Num. 16:42Num. 16:44Num. 16:46Num. 17:1Num. 17:7Num. 17:9Num. 17:10Num. 17:11Num. 17:13 |  | Hos. 10:3Hos. 10:12 |  |  |  |
| **λαμβάνω** | take, took, taken | Num 16:6 Num 16:15 Num 16:17 Num 16:18 Num 16:39 Num 16:46 Num 16:47 Num 17:2 Num 17:9  |  |  |  |  |  |
| **λέγω** | saying | Num 16:5 Num 16:20 Num 16:23 Num 16:24 Num 16:26 Num 16:34 Num 16:36 Num 16:41 Num 16:44 Num 17:1 Num 17:12  |  |  | Mk. 10:18 | Lk. 18:18Lk. 18:19 |  |
| **λόγος** | words | Num 16:31  |  |  | Mk. 10:22 |  | Rom. 9:6Rom. 9:9 |
| **λυπέω** | sorrowful |  |  |  | Mk. 10:22 |  |  |
| **μήτηρ** | mother |  |  |  | Mk. 10:19 | Lk. 18:20 |  |
| **μοιχεύω** | commit adultery |  |  |  | Mk. 10:19 | Lk. 18:20 |  |
| **νεότης** | youth |  |  |  | Mk. 10:20 | Lk. 18:21 |  |
| **οὐρανός** | heavens |  | Psa 102:25 |  | Mk. 10:21 | Lk. 18:22 |  |
| **πατήρ** | father |  |  |  | Mk. 10:19 | Lk. 18:20 | Rom. 9:10 |
| **ποιέω** | do, did, done, made, make | Num. 16:6Num. 16:28Num. 16:38Num. 17:11 |  | Hos. 10:3 | Mk. 10:17 | Lk. 18:18 |  |
| **πτωχός** | poor |  |  |  | Mk. 10:21 | Lk. 18:22 |  |
| **πωλέω** | sell, sold |  |  |  | Mk. 10:21 | Lk. 18:22 |  |
| **σάρξ** | flesh | Num 16:22 |  |  |  |  | Rom. 9:8 |
| **σπέρμα** | seed | Num 16:40  | Ps 102:28   |  |  |  | Rom. 9:7Rom. 9:8 |
| **σφόδρα** | exceedingly, very | Num 16:15 |  |  |  | Lk. 18:23 |  |
| **τέκνον** | children | Num 16:27 |  | Hos 10:9  |  |  | Rom. 9:7Rom. 9:8 |
| **τιμάω** | honor |  |  |  | Mk. 10:19 | Lk. 18:20 |  |
| **υἱός** | son | Num. 16:1Num. 16:2Num. 16:7Num. 16:8Num. 16:10Num. 16:12Num. 16:27Num. 16:37Num. 16:38Num. 16:40Num. 16:41Num. 17:2Num. 17:5Num. 17:6Num. 17:9Num. 17:10Num. 17:12 | Ps. 102:28 |  |  |  | Rom. 9:9 |
| **φονεύω** | murder |  |  |  | Mk. 10:19 | Lk. 18:20 |  |
| **φυλάσσω** | kept |  |  |  | Mk. 10:20 | Lk. 18:21 |  |
| **ψευδομαρτυρέω** | bear false witness |  |  |  | Mk. 10:19 | Lk. 18:20 |  |

**The Month of Adar According to Sefer Yetzirah**

**Copied from:** [**http://www.inner.org/times/adar/adar.htm**](http://www.inner.org/times/adar/adar.htm)

**Adar** (Hebrew: אֲדָר‬  **Adar**; from Akkadian adaru) is the sixth **month** of the civil year and the twelfth **month** of the ecclesiastical year on the Hebrew calendar, roughly corresponding to the **month** of March in the Gregorian calendar. It is a winter **month** of 29 days.

*According to The Book of Formation (Sefer Yetzirah) Each month of the Jewish year has a corresponding color, a letter of the Hebrew alphabet, a zodiac sign, one of the twelve tribes of Israel, a sense, and a controlling organ/limb of the body.*

**Adar** is the twelfth month of the Jewish calendar.

The word Adar is cognate to the Hebrew “strength” (אדיר). Adar is the month of good fortune for the Jewish people. The sages say of Adar: “Its mazal [fortune] is strong.”

Purim, the holiday of Adar, commemorates the “metamorphosis” of the Jews’ apparent bad fortune (as it appeared to Haman) to good. “When Adar enters we augment with joy.” The festival of Purim marks the high point in the joy of the entire year. The Jewish year begins with the joy of the redemption of Pesach and concludes with the joy of the redemption of Purim. “Joy breaks through all barriers.”

The joy of Adar is what makes the month of Adar the ”pregnant” month of the year (i.e., seven of the nineteen years in the cycle of the Jewish calendar are “leap years,” “pregnant” with an additional month of Adar). When there are two Adars, Purim is celebrated in the second Adar, in order to link the redemption of Purim to the redemption of Pesach. Thus, we see that the secret of Adar and Purim is “the end is wedged in the beginning.”

**Letter: Kuf (ק)**

The letter *kuf* means “monkey” (קוף), the symbol of laughter of the month of Adar. In accordance with the idiom “as a monkey in the face of man,” the *kuf* also symbolizes masquerade, an accepted custom of Purim. Before the miracle of Purim, God Himself “hid His face” from His children Israel (in the entire story of Purim, as related in the book of Esther, His Name does not appear even once). By initially hiding one’s true identity, pretending to be someone else, the innermost essence of one’s true self becomes revealed. On Purim, we reach the level of the “unknowable head” (“the head that does not know itself nor is known to others”), the state of total existential hiddenness of self from self, for the sake of “giving birth” to one’s ultimate self anew.

**The word *kuf* also means the “eye of a needle.” The sages teach us that even in the most irrational dream one** **cannot see an elephant passing through the eye of a needle (**[**see here for more on this teaching**](http://www.inner.org/times/adar/E68-0530.php)**). Yet, on Purim one experiences this great wonder, which, in Kabbalah and Chassidut, symbolizes the truly infinite essence of God’s transcendent light entering into the finite context of physical reality and revealing itself in full to the Jewish soul.**

**Mazal: Pisces (Fish)**

Fish are the creatures of the sea, which in Kabbalah is a symbol for the “concealed reality.” Likewise, the souls of Israel are likened to fish that swim in the waters of the Torah. The true identity and fortune of Israel is invisible in this world. The revelation of Purim, the revelation of Israel’s true identity, reflects the revelation of the World to Come (the miracle of Purim is understood to reflect in this world the ultimate miracle: the resurrection in the World to Come).

The singular form for “fish” in Hebrew is דג. It represents the *tikun*, the rectification of worry; the three letter root of “to worry” is דאג (pronounced *da’ag*). In the Bible, the singular form of fish (דג) actually appears once written as the root, worry (דאג). The Bible relates that in the time of Nechemiah, certain unobservant Jews desecrated the holiness of the Shabbat by selling fish in the market of Jerusalem. But, their fish (דג) had turned into excessive “worry” (דאג) over earning a livelihood. In the opposite direction, the fish of the joy of Purim, the strong (though initially hidden, as fish) mazal of Adar, convert all the worry in the heart of man to the ultimate joy of redemption with the new birth of self from the “unknowable head.”

**Tribe: Naftali**

In Kabbalah, the name Naftali (נפתלי) is read (as two words) that mean “sweetness is to me” (נפת לי). The *mitzvah* on Purim to reach the level of the “unknowable head” by drinking wine etc., is expressed, in the words of our sages, as: “one is obligated on Purim to become sweet, until he is unable to differentiate between ‘cursed be Haman’ and ‘blessed be Mordechai.'”

This is the expression of joy and laughter at the level of Naftali, “sweetness to me.” Our patriarch Jacob blessed his son Naftali: “Naftali is a sent-off [messenger] deer, who gives [expresses] eloquent words.” The “eloquent words” of Naftali give rise to joy and laughter in the ears of all who hear. At the end of the Torah, Moses blessed Naftali: “The will of Naftali is satisfied….” In Chassidut it is explained that “satisfied will” (seva ratzon) refers to the level of will in the inner dimension of keter, where all experience is pure delight, the state of being that one wills nothing outside oneself.

The three letters that compose the name Haman can be permuted in six ways. The gematria of Haman is 95, so the total value of all six permutations is 6 ∙ 95 = 570, the value of the word for “a wicked person” (רשע). Indeed, Haman is usually referred to as “Haman the wicked.” 570 is also the gematria of Naftali (נפתלי), who takes joy and laughs in playing the six permutation game of Haman. In Kabbalah, it is explained that the “eloquence” of Naftali reflects his wisdom to permute words in general, as well as to examine gematriot, the most “delightful game” (sha’ashu’a) of Torah study. Naftali would look at the numerical values of the famous phrase “Cursed is Haman, Blessed is Mordechai” and realize that the two halves both equal 502: “Cursed is Haman” (ארור המן) is equal to “Blessed is Mordechai” (ברוך מרדכי).

As previously explained, the months of *Tishri* and *Cheshvan* correspond (according to the Arizal) to the two tribes of *Ephraim* and *Menasheh*, the two sons of Joseph. Jacob blessed his two grandchildren *Ephraim* and*Menashe* to be like fish: “and they shall be like fish in the midst of the earth.” These two tribes (the beginning of the year from *Tishri*) reflect themselves in *Adar* and *Naftali* (the end of the year from *Nissan*), for *Adar* divides into two (just as Joseph divides into two) fish (*Ephraim* and *Menasheh*). The numerical support for this is that when Ephraim (אפרים), 331 and Menashe (מנשה), 395 combine with Naftali (נפתלי), 570 the sum is 1296 = 362 = 64.

**Sense: Laughter**

Laughter is the expression of unbounded joy, the joy which results from witnessing light issue from darkness–“the advantage of light from darkness”–as is the case with regard to the miracle of Purim. The epitome of laughter in the Torah is that of Sarah at the birth of Isaac (יצחק) whose name derives from the word for laughter (צחוק): “God made me laugh, whoever hears shall laugh with me.” Giving birth at the age of 90 (and Abraham at the age of 100), after being barren and physically unable to have children, is witnessing Divine light and miracle emerging from total darkness. The word in Hebrew for “barren” is composed of the same letters (in the same order) as the word for “darkness.” Purim (פורים) comes from the word meaning “be fruitful [and multiply]” (פרו). Of Isaac, the archetype personification of laughter in the Torah, it is said “the fear [source of awe, i.e. God] of Isaac.” This phrase can also be read as: “fear shall laugh”–the essence of fear shall metamorphize into the essence of laughter. In relation to Purim, the fear of (the decree of) Haman transforms into the exuberant laughter of the festival of Purim.

**Controller: Spleen**

Our sages explicitly state that, “the spleen laughs.” At first sight, this appears most paradoxical, for the spleen is considered the seat of the “black humor,” the source of all states of melancholy and despair. Just as we have described above, all of the phenomena of Adar and Purim are essentially paradoxical, for they all derive from the “unknowable head,” and they all represent states of existential transformation and metamorphosis. The “methodology” in Torah which “models” these phenomena is the wisdom of permutation, as described above. The letters of “black humor” (מרה שחורה), in Hebrew, permute to spell the words “happy thought” (הרהור שמח). This is the funniest joke of all!

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**Nazarean Talmud**

**Sidra of B’midbar (Numbers) 16:1 – 17:15**

**“Vayiqach Qorach” “And now Qorach”**

**By: H. Em Rabbi Dr. Adon Eliyahu ben Abraham &**

**H. Em. Hakham Dr. Yosef ben Haggai**

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| **Hakham Shaul’s School of Tosefta****Luqas (Lk)**  | **Hakham Tsefet’s School of Peshat****Mordechai (Mk)** |
| **And a certain authority asked him, saying, “Good Teacher,** Hakhamby **doing what will I enter the Olam HaBa?” And Yeshua said to him, “Why do you call me good? No one** is **good except the one God. You know the commandments: ‘Do not commit adultery, do not murder, do not kidnap, do not give false testimony, honor your father and mother.’ ” And he said, “All these I have observed from my youth.” And** when he **heard** this**, Yeshua said to him, “You still lack one thing: Sell all your surplus possessions, and distribute** the proceeds **to the poor (Torah Scholars)—and you will have treasure in heaven—and come, follow me.” But** when he **heard these** things **he became very sad, because he was extremely wealthy.** | **And** as **he set out on the way** (Heb. Derek)**, one ran up** to him **and honored him asking him, "Good Rabbi** Hakham**, what must I do so that I will merit life in the Olam Ha-Ba?" Yeshua answered, You should not be calling me good, God alone[[22]](#footnote-22) is good** and I am not G-d**. You know the mitzvot, "Honor your father and your mother; that your days may be long upon the land which the LORD your God gives you. You will not murder. You will not commit adultery. You will not kidnap. You will not bear false witness against your neighbor. You will not covet your neighbor’s house, you will not covet your neighbor’s wife, nor his manservant, nor his maidservant,[[23]](#footnote-23) nor his ox, nor his ass, nor any thing that is your neighbor’s."[[24]](#footnote-24) And he answered Him, Hakham, I have kept,** guarded carefully Heb. שמר – Shomer **these from my youth. And Yeshua looked at him, being pleased with him said to him, you are missing one thing; sell all the** surplus **that you own and give it to the poor (Torah Scholars), then you will have a treasury in the heavens,** then **come and walk as I walk accepting your responsibility. However, these words saddened him, and he departed in grief for he possessed a great deal of property.** |

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| **Hakham Shaul’s School of Remes: Romans** |
| ¶ **But it is not as though God's word could ever fail. For not everyone from Yisrael**'s loins **will be a Prince with G-d.[[25]](#footnote-25)** **Neither are all Abraham’s descendants** (seed) true[[26]](#footnote-26) **children of God, but: as it is written… "But God said to Abraham, do not be distressed because of the lad and your maid; whatever Sarah tells you, listen to her, for your seed will be called** into My service **through Yitzchaq."** (B'resheet 21:12) **That is, not all physical decedents**[[27]](#footnote-27) of Abraham[[28]](#footnote-28) **are the children of God, but the children of the promise are counted as** (true) **descendants.[[29]](#footnote-29) For this is the word of promise:** spoken by the Angelic agent[[30]](#footnote-30) of God saying[[31]](#footnote-31) **"I will surely return to you at this time[[32]](#footnote-32) next year; and behold, Sarah your wife will have a son." And Sarah was listening at the tent door, which was behind him.**" (Gen 18:10) **And not only this, but there was Rivkah also, when she had conceived twins by one man, our father Yitzchaq; for though the twins were not yet born and had not done anything good or bad, so that God's consecrated** **plan,[[33]](#footnote-33)** **according to His appointed choice/election[[34]](#footnote-34)** **would be held in place**,[[35]](#footnote-35) **not because of personal attempts to please[[36]](#footnote-36) G-d or keep Torah** without the guidance of a Torah teacher **but because of Him who calls us into His service, "The LORD said to her, 'Two nations are in your womb; And two peoples will be separated from your body; And one people will be stronger than the other;[[37]](#footnote-37) And the older will serve the younger.'"**(Gen 25:23) **Just as it is written, "I have loved you," says the LORD. But you say, "How have You loved us?" "Was not Esau Ya'aqob's brother?" declares the LORD. "Yet I have loved[[38]](#footnote-38) Ya'aqob; "but I have hated Esau, and I have made his mountains a desolation and appointed his inheritance for the jackals of the wilderness."**(Mal 1:2-3) |

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

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| --- | --- | --- | --- | --- | --- |
| **Numbers 16:1 - 17:15** | **Ps 102:24-29** | **Hos 10:2-12**  | **Mordecai 10:17-22** | **1 Luqas 18:18-23** | **Rom. 9:6-13** |

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

As we will see, Hakham Tsefet and Hakham Shaul are in perfect harmony with the Torah Seder.

We must keep in mind that Hakham Tsefet through his amanuensis Mordechai (Mark’s) text is Peshat. Many scholars completely abuse this textual narrative of Mordechai. Their inclusion of thoughts from other accounts only serves to confuse and clutter the real points Hakham Tsefet is trying to make. Let us follow the Peshat through the narrative and allow it to speak for itself.

We see Yeshua and his talmidim leaving the house where they have been staying for a period. As they leave someone, who remains unidentified runs up to Yeshua with a provocative question.

Hakham Tsefet through his amanuensis Mordechai (Mark) looks at the “one who runs to Yeshua” very simply. We have no real qualifying data from Mordechai. Mordechai simply concludes that he “owned much property.” Hakham Tsefet’s narrative does NOT say that he is a RICH YOUNG RULER! The text as we will see simply concluded that he owned much property. Furthermore, we have no identity. Therefore, we cannot draw any specific conclusions as to his identity. Other sources may “hint” to his identity, as they should. Likewise, we have no indication as to the age of the individual. Therefore, we cannot ascertain age to determine if he was young or old. To bring other accounts of this story into Peshat is to reverse the hermeneutic process, which is impossible.

Looking at the narrative, we can draw some of this person’s characteristics.

1. He understands the appropriate way to address a Hakham.
2. His is educated in the protocols on how to conduct himself in the presence of Wisdom
3. He is concerned about his spirituality and wants to partake in the Olam HaBa.
4. He is most likely of Pharisaic persuasion (he believes in the afterlife and is approaching Yeshua, a Pharisee)

The individual honored Yeshua. We noted that he is acquainted with the appropriate protocols of wisdom. He addresses Yeshua as “Good Rabbi” [*Hakham*]. Another possibility to this translation is “Kind Rabbi” or Rabbi of Chesed, i.e. merciful Rabbi. Scholars point out that this is uncommon in Jewish literature.[[39]](#footnote-39) We must deduce that it was used in some measure since it is used here. Yeshua does not rebuke the individual for his speech. Yeshua uses this opportunity to launch his discussion on relevant issues related to the question. Nevertheless, the individual seems to refer to goodness and kindness in his address.

**One G-d**

Our translation in English is a bit ambiguous. The Greek phrase (text) “οὐδεὶς ἀγαθὸς εἰ μὴ εἷς ὁ θεός” can be translated “no one is good except the ONE God.” εἷς ὁ θεός literally means “the One God.” Therefore, the thought that we derive from this is multifaceted.

1. Only the One God is merciful and compassionate.
2. There is ONLY ONE God!
3. There are not two Gods!
4. There are not three Gods!

**D’barim** (De) 6:4 **"Hear, O Israel! The LORD is our God, the LORD is one!”**

The text mandates the above translation. Yeshua’s words “no one is good except the ONE God” mandate our understanding that he is NOT equating himself with G-d in any way. How it is that Scholars muddle these words to fit their own meaning is beyond our understanding. Peshat DEMANDS our understanding that Yeshua does not claim Deity for himself here.

The Greek word μὴ (*me*) is an expression, which establishes contrast. The established contrast is between Yeshua and the ONE G-d of Israel! Yeshua shows and says that he is not G-d. As we will see below he is G-d’s agent, but not “G-d.”

The Mitzvoth cited by Yeshua are understood as a “pars pro toto.” Yeshua is not singling out a few of his favorite mitzvoth. However, we can now see that Yeshua first refers to the Shema and the Unity of G-d and then proceeds with his list of other mitzvoth. What we find of interest is the fact that Hakham Tsefet cites the mitzvoth that directly connect with the present Torah Seder.

**Shomer**

ἐφυλαξάμην – *ephulaxamen* from φυλάσσω – *phulasso* is parallel to the Hebrew word Shomer. I find it so very interesting that **שׁמר** shomer is first found in the language of Gan Eden.

**וַיִּקַּ֛ח יְהוָ֥ה אֱלֹהִ֖ים אֶת־הָֽאָדָ֑ם וַיַּנִּחֵ֣הוּ בְגַן־עֵ֔דֶן לְעָבְדָ֖הּ וּלְשָׁמְרָֽהּ׃**

B’resheet (Gen) 2:1515 And LORD G-d took the man and put him into the garden of Eden to work it **and keep it** (Guard it).

Adam was placed in the Garden to serve and "to exercise great care over." We noticed two things here.

1. Adam is to exercise great care in protection of Gan Eden

2. Shomer then means to take great care over

**Abot 2:2** Rabban Gamaliel, son of R. Judah the Patriarch, says, “Fitting is learning in Torah along with a craft, for the labor put into the two of them makes one forget sin. “And all learning of Torah which is not joined with labor is destined to be null and cause sin. “And all who work with the community— let them work with them for the sake of Heaven. “For the merit of their fathers strengthens them, and their [fathers’] righteousness stands forever. “And as for you, I credit you with a great reward, as if you had done [all of the work required by the community on your own merit alone].”

The Sages saw **it befitting men to labor to earn his living and study Torah** and maintain **balance** between the both. The two occupations go hand in hand. Gan Eden is a picture of the Olam HaBa. Consequently, the vocabulary of the text is like a weaver’s rug, woven in and out of its varied nuances. Of course, we can read the book of Mark in a matter of minutes due to its overwhelming simplicity. **One cannot be an active part of a community without having a balance between these two matters.**

We derive something interesting here, building on last week’s thoughts and comments, the individual here concerned is beyond “bar mitzvah” age. The individual not only has been “Shomer Shabbat,” he has been so since his “Bar Mitzvah.” Again, we note his overwhelming concern for his spirituality. His spirituality is carefully guarded, and he wishes to know if he is in any way lacking anything that would make him a true Tsaddiq. The Master presents a challenge to us all in saying, **come and walk as I walk accepting your load and responsibility!**

**Commentary to Hakham Shaul’s School of Remes**

**Textual Analysis**

Textual anomalies though present do not influence the text to the extent that we cannot readily determine what Hakham Shaul is trying to say. In short, the first sentence develops the thematic parameters of the text.

**But it is not as though God's word could ever fail. For not everyone from Yisrael's** loins **will be a Prince with G-d.**

The idea of being a “Prince with G-d” (being a wise son, i.e. a Hakham) relates primarily to the Jewish people. However, it is not impossible for Gentile converts to achieve and attain great heights in Judaism. One such case is the case of two great Judges in Eretz Yisrael just before the time of Yeshua. “Hillel and Shammai received (Kibal) the Torah from Shmaya and Avtalyon.” There are many factors to be discussed here but it is generally known that these “Zugot” (pairs) of Judges were either converts or descendants of converts.[[40]](#footnote-40) They achieved unprecedented levels in their zeal for Torah. The title Yisrael (Israel) means “Prince with G-d.” Shmaya achieved this level in becoming the “Nasi” “Prince” of the Sanhedrin. Thus, the theme and point made by Hakham Shaul is that to be a “Prince with G-d” one must be diligent in his Torah studies. The precedential cases cited by Hakham Shaul show that each “choice” of G-d develops into a Torah Scholar. And, the opposing nemesis is a rasha (wicked soul, son) who is disqualified from being a “Prince with G-d.”

Replacement theologians love these passages. They can contort and twist these words until they have crowned themselves and ostracized the B’ne Yisrael – a totally futile endeavor in the end. Here we would point out that if one does not pursue the level of excellence of our cited Patriarchs, Abraham, Yitzchaq and Ya’aqob, one does not merit the Nefesh Yehudi. The Nazarean Codicil makes it perfectly clear that being “called: and being “chosen” are not one and the same. Acceptance of the “call” requires great diligence and perseverance.

Let us here take notice of Hakham Shaul’s genius. During the Pesach Seder, we have the “Maggid” or telling. This is the central and longest part of the Pesach Seder. The three Patriarchs Abraham, Yitzchaq and Ya’aqob, might be the wise, simple and the reticent sons. Yet the Haggadah speaks of four sons. To the list of the Patriarchs, we add the only other male figure of our text, Esau, the wicked son. Another curious point is that each of the Patriarchs names are mentioned twice as is Esau’s. However, we can see that the Jewish people are given the advantage over their enemies in that the wicked son is only mentioned once and the wise son’s names are mentioned eight times.

Yisrael – Yisrael, i.e. Prince with G-d

Abraham – Abraham

Yitzchaq – Yitzchaq

Ya’aqob – Ya’aqob

Furthermore, from the above statement Hakham Shaul shows us those who do, and those who do not possess the Nefesh Yehudi.

**The Grandeur and Efficacy of the Torah**

Can the prophetic Torah fail? **Heaven forbid!!!** We might see Hakham Shaul pointing out the grandeur of the Torah and its accomplishments. But, his chief assessment is that the prophetic Torah cannot fail. As the DNA of the cosmos, it constantly affirms its magnificence. A point we can derive from Hakham Shaul’s allegorical comments is that the Torah always seems to be a “person” or “personified.” Historically the Sages have attributed this persona to **λόγος, רבד** and **מימרא (Logos, D’bar and Menra).**

The creative dicta of B’resheet 1:1 is associated with two entities. The “Resheet” of this passage is used as a noun it is most frequently associated with either the Torah (Hokhmah) or Yisrael i.e. the B’ne Yisrael. Here we could have a Kabbalistic field day with the reading of B’resheet 1:1. However, suffice it to say, that the association of chief things rests on the shoulders of the Torah (Hokhmah) and or the Jewish people. We could say that the “chief thing” mentioned in B’resheet is the Torah and or the “chief things” are the B’ne Yisrael. Both statements are equally true. Thus, we can say allegorically speaking that the two “chief things” in G-d’s mind (head – Rosh) in B’resheet 1:1 are the Torah (Hohkmah) and the B’ne Yisrael. Interestingly, in the Torah and Tanakh we see that the Torah has an overwhelming fascination and love affair with the Jewish people. The Sages teach us that G-d consulted the Torah at creation, **which preceded the creation of the world by two thousand years**.[[41]](#footnote-41) Thus, the history of the B’ne Yisrael, like from the Torah is written in advance. From the “pages”, as it were, He read, and the dance of creation began. Now, it is impossible for G-d not to love the Jewish people. Why is this? The Torah’s fascination and love for the B’ne Yisrael produces an overwhelming love in G-d for the Jewish people. Like a matchmaker, the Torah depicts Yisrael on the side of merit. The Torah does not conceal the faults and shortcomings of Israel; rather it reveals them so in overcoming them we see the strength of Yisrael. Likewise, the Torah teaches and trains them in the Mitzvoth so they can adorn themselves with the 24[[42]](#footnote-42) Jewels of the Torah, as a bride dressed in her splendor. Each mitzvah draws G-d and the Jewish people closer together in their continuing love affair. Therefore, G-d’s overwhelming love for the Torah is because the Torah befriends and lauds the Jewish people. Even when the Jewish people fail, the Torah shows them the path of Teshubah (repentance) and their spiritual beauty is renewed. Like a primordial seed, Teshubah contains the root of all things. The Torah as an artisan[[43]](#footnote-43) creates man and gives him dignity. To be “beloved of G-d” one must be a “beloved of the Torah.”

Now the beauty of the Torah and its adornments are tilled and threshed by the Sages. Herein we see the reciprocal love of Yisrael for the Torah. Were it not for the Hakhamim we would not see the grandeur of the Torah. The dance of Torah and Yisrael is amazing in its expression. At times, it appears that the Torah leads and dominates. Yet, at other times, it is clearly the B’ne Yisrael and the Hakhamim that have paramount parts. When the Hakhamim play their leading role, the Torah is crowned with beauty and splendor. It is lauded and extolled causing it audience to feel its presence as an intercessor, mediator and advocate.

Now we have stated above that the Torah seems as if it were a person and has many seeming personal characteristics. We have attributed these characteristics to **λόγος, דבר** and **מימרא (Logos, D’bar and Menra).** Likewise, these expressions are attributed to Messiah as the King of Yisrael. However, when we stop to take an allegorical view of the characteristics and expressions each word is inseparably linked to the Hakhamim of Yisrael. It is the Hakhamim who, in making Talmidim stand, turn unwitting talmidim into flaming ministers who are the energies of the cosmos and flaming words of Har Sinai. The words of the Torah are only full of power and light when they are obeyed, realized, and embodied. The Sages teach us how to harness the power and energies of the Torah to create, and build the eternal cosmos of the coming world. It is also the Sages that teach us how to return to the Mountain of Delight (Eden) the source of the four rivers of delight.

Now the Torah of the Sages is the substance of the Olam HaBa and Y’mot HaMashiach. How will a man train himself to acquire the quality of **Understanding**? It is to be acquired by returning in **perfect repentance**, nothing, which is more important, for **it rectifies every flaw**.

Psa 19:7 **The Torah of the LORD is perfect, restoring the soul**; The testimony of the LORD is sure, making wise (Hakham of) the simple (son).

Now the Prophet Eliyahu emerges.

Mal 3:22-24 ¶ Be mindful of the Teaching of My servant Moses, whom I charged at Horeb with laws and rules for all Israel.

¶ Lo, I will send the prophet Elijah to you **before the coming of the great, fearful day of the LORD**. He shall reconcile fathers to the children and children with their fathers, so that, when I come, I do not strike the whole land with utter destruction. Lo, I will send the prophet Elijah to you before the coming of the great, fearful day of the LORD.

Hakham Shaul’s Great message this week is the Grandeur and Efficacy of the Torah. The Torah tells the story of the wise and wicked two thousand years before creation.[[44]](#footnote-44) The wise are lauded for their love of the Torah and the wicked are cast into Gehenna. The torment of that place is to live forever in a state as if one never existed.

**Questions for Understanding and Reflection**

1. From the “**Six Basic Elements of Peshat and Remes Discourse of the Nazarean Codicil”** identify their relationship as translated above.
2. **Identify the context in which this Gemará was crafted;**
3. **Identify the parties or stake-holders of this Gemará debate;**
4. **Controversy of a Mitzvah or Mitzvoth in question of this Gemará;**
5. **Contestation against the Hillelite interpretation of the mitzvah or mitzvoth in question;**
6. **Riposte of the Master or Hakham;**
7. **Verdict concluded by the Master or Hakham (Halakha).**
8. **From all the readings for this week, which verse or verses touched your heart and fired your imagination?**
9. **In your opinion what is the prophetic statement for this week?**

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**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!”**

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**Next Shabbat:**

**Shabbat “Zakhor” – “Remember”**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **זָכוֹר** |  | **Saturday Afternoon** |
| **“Zakhor”** | Reader 1 – Debarim 24:19-22 | Reader 1 – B’Midbar 17:16-18 |
| **“Remember”** | Reader 2 – Debarim 25:1-4 | Reader 2 – B’Midbar 17:19-21 |
| **“Acuérdate”**  | Reader 3 – Debarim 25:5-7 | Reader 3 – B’Midbar 17:22-24 |
| Debarim (Deut.) 24:19 – 25:19 | Reader 4 – Debarim 25:8-10 |  |
| Ashlamatah: I Samuel 15:1-34 | Reader 5 – Debarim 25:11-13 | **Monday & Thursday****Mornings** |
|  | Reader 6 – Debarim 25:14-16 | Reader 1 – B’Midbar 17:16-18 |
| Psalms 2:1-12 | Reader 7 – Debarim 25:17-19 | Reader 2 – B’Midbar 17:19-21 |
|  |  Maftir – Debarim 25:17-19 | Reader 3 – B’Midbar 17:22-24 |
| N.C.: Rev. 13:11 – 14:12; 15:2-4 |  I Samuel 15:1-34 |   |



Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

1. Radak; Ibn Ezra Maharam Armaah [↑](#footnote-ref-1)
2. The Maggid of Koznitz [↑](#footnote-ref-2)
3. Eicha (Lamentations) 3:8 [↑](#footnote-ref-3)
4. Berachot 32b; Alshich [↑](#footnote-ref-4)
5. Tehillim (Psalms) 102:29; 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-5)
6. One must always go back to the point of origin to understand a matter. [↑](#footnote-ref-6)
7. This is the Pshat. [↑](#footnote-ref-7)
8. I learned many of these things from Rabbi Akiva Tatz. [↑](#footnote-ref-8)
9. Chagigah 12b-13a [↑](#footnote-ref-9)
10. Devarim (Deuteronomy) 5:19 [↑](#footnote-ref-10)
11. The word *shamayim* literally spells out the plural of destination, *“shamim”,* that is, the composite of all “theres” that are possible, the culmination of all journeys, final essence. [↑](#footnote-ref-11)
12. The root of the word “name” in Hebrew, *“shem”*, is also *“sham”*, “there”, because “there” is the final stage of any movement or process, its *tachlit* or ultimate purpose. While there is movement towards the goal it is always “there”, the focus and target of that movement. The root *“sham”* is also the basis of the word *“shamayim”* which means Heaven, the spiritual world, which is the *tachlit* of all the movement of this world, its ultimate “there”. The final destination of everything in the world is its name, its original designation of essence. [↑](#footnote-ref-12)
13. Tachlit comes from the root כלה - “cease” - and in the Bible meant “end” or “limit” (Iyov 26:10, 28:3, Nechemiah 3:21), “completeness” (Tehillim 139:22), and “purpose” (Iyov 11:7). The last meaning became the primary meaning in post-biblical Hebrew, with the additional connotations of “aim” and “intention”. However, we do see the meaning of end used in poetry, such as the prayer Adon Olam, where God is described as being בלי תכלית bli tachlit. Clearly that doesn’t mean that God is without purpose, but rather He is without an end or a limit. [↑](#footnote-ref-13)
14. Micah 7:15 [↑](#footnote-ref-14)
15. The word Shema means *hear*, but it can also mean “to gather.” It is only used in this context on rare occasions, but it is one of the word’s alternate meanings. [See: I Shmuel (Samuel) 15:4 And Saul gathered <08085> the people together, and numbered them in Telaim, two hundred thousand footmen, and ten thousand men of Judah. And I Shmuel (Samuel) 23:8 And Saul called <08085> <00> all the people together to war, to go down to Keilah, to besiege David and his men.] [↑](#footnote-ref-15)
16. Chazal (Hebrew: חז”ל), an acronym for the Hebrew “Ḥakhameinu Zikhram Liv’rakha” (חכמינו זכרונם לברכה, “Our Sages, may their memory be blessed”), refers to all Jewish sages of the Mishna, Tosefta and Talmud eras. [↑](#footnote-ref-16)
17. The term *Shema* (“Hear”) implies gathering and assembly. The essence is that one must link and unify the branches to the root. [↑](#footnote-ref-17)
18. “They saw the sounds” – they saw that which should be heard – something which is impossible to see. (Rashi, ad loc*.*) [↑](#footnote-ref-18)
19. We must say that the “sound” associated with the Written Law cannot be uttered or heard, but only seen. This is a deeply profound idea. The *Sefat Emet* establishes here that any statement made about the Written Law turns into the Oral Law. This is not merely because it passes from written to oral form, but because it passes from the seen to the heard, that is, from objectivity to subjectivity. Every statement, asserts the *Sefat Emet*, involves interpretation, and every interpretation is subjective. According to the *Sefat Emet*, hearing is subjective, because it involves interpretation and an attempt to absorb the sounds as they are heard by me, with my own capacities, and not as they are in their external and objective dimension. According to this, it turns out that the moment that the Torah was given and told to Israel, it turned from a Written Law to an Oral Law, because Israel’s hearing of it involved subjective assimilation. Now, however, explains the *Sefat Emet*, we can understand the significance of the great miracle implied by the expression, “And all the people saw the sounds.” Each and every generation that studies the Torah and receives it from its teachers belongs to the world of the Oral Law, because its reception of the Torah reflects the subjective standards of that generation. This is not true of the generation that stood at the foot of Mount Sinai. That generation merited the miracle that the initial reception of the Torah bore the impossible and illogical combination of internal reception and assimilation, on the one hand, and preservation of the eternal, objective dimension, on the other. [↑](#footnote-ref-19)
20. This is the advantage of seeing over hearing – greater objectivity – but corresponding to this advantage, there is a certain disadvantage. Seeing, argues the *Sefat Emet*, is external, or as he puts it, “from the outside.” When the Torah wishes to describe seeing, it writes: “And he lifted up his eyes, and he saw.” The eyes are lifted up outwards. The eyes which cast their look meet the object located in its own place. Hearing, on the other hand, is not external, but internal. The sound reaches a person’s ears, is received by them, and then is assimilated within him. [↑](#footnote-ref-20)
21. The main function of our ears is hearing and balance. In law, a hearing is a proceeding before a court which uses a set of balances as its symbol. The Hebrew word *Moznayim* represents “the scales”, which is the Mazzalot for the Hebrew month of Tishrei. Moznayim(מאזנים), from the word *oznayim* (ears), implies equilibrium and balance (the inner and outer sense of the ears). [↑](#footnote-ref-21)
22. Note the translation in Luqas (Lk). This is a word play alluding to the Shema. [↑](#footnote-ref-22)
23. Here we should notice the thematic tally to our Torah Seder. [↑](#footnote-ref-23)
24. Cf. Shemot 20:12-14. The citations of these few mitzvoth are “pars pro toto,” meaning this man had kept “all” of the mitzvoth from his youth. [↑](#footnote-ref-24)
25. See Additional information Str. G2474 “My Jewels” i.e. the special/precious treasure of G-d. See the Mal 3:17 [↑](#footnote-ref-25)
26. cf. Newman, B. M., & Nida, E. A. (1994). *A handbook on Paul's letter to the Romans*. Originally published: A translator's handbook on Paul's letter to the Romans. 1973. UBS handbook series; Helps for translators. New York: United Bible Societies. p. 182 Romans 9.7 [↑](#footnote-ref-26)
27. reference to Abraham's other children [↑](#footnote-ref-27)
28. Abraham had many children yet the only children who qualify are the "children of the promise" [↑](#footnote-ref-28)
29. With the status of being called the Children of G-d. σπέρμα verbal connection to D’varim 4:37 [↑](#footnote-ref-29)
30. Note that Here Hakham Shaul makes a connection with the Special Ashlamatah Mal 3:4-24 [↑](#footnote-ref-30)
31. On Nisan 14th [↑](#footnote-ref-31)
32. **Καιρός** [↑](#footnote-ref-32)
33. Or plan of consecration, cf. Str. G4286 [↑](#footnote-ref-33)
34. Cf. Heb. H977 [↑](#footnote-ref-34)
35. Cf. Str. G3306, TDNT 4:547 [↑](#footnote-ref-35)
36. **Ἔργον** verbal connection to D’varim 3:24, 4:28, Psa 111:2, 6, 7 [↑](#footnote-ref-36)
37. Referring to the Jewish people [↑](#footnote-ref-37)
38. Verbal connection to D’varim 4:37 [↑](#footnote-ref-38)
39. Vincent Taylor, The Gospel according to Mark, The Greek Text with Introduction Notes, and Indexes, MacMillan & Co, 1955 p.425 [↑](#footnote-ref-39)
40. The Rambam attests to the fact that Shmaya and Abtalyon are “converts.” This is because they establish a precedential case. The Sages, based on D’varim – Deut 17:15 have ruled that a convert cannot be a “Judge.” The cited passage deals with “Kings” and not Judges. As such, the Rambam notes “Shmaya and Abtalyon were converts. Nevertheless, they excelled in Torah knowledge to the point that they were appointed Nasi and Ab bet Din of the Grand Sanhedrin respectively. Their assumption of these positions, despite their lack of *yichut*, apparently contradicts the cited opinion.” Maimonides, Moses. *Mishneh Torah: A New Translation with Commentaries and Notes*. *Sefer Shoftim.*  Yerushalayim ; Ny Yorḳ: Moznayim, 1:4, pp. 500-1. [↑](#footnote-ref-40)
41. **B'resheet Rabbah 8:2** Said R. Hama b. R. Hanina: This may be compared to a country, which received its supplies from ass-drivers, who used to ask each other, "What was the market price to-day?" Thus, those who supplied on the sixth day would ask of those who supplied on the fifth day; the fifth of the fourth, the fourth of the third, the third of the second, the second of the first; but of whom was the first day supplier to ask? Surely of the citizens who were engaged in the public affairs of the country! Thus the works of each day asked one another, "Which creatures did the Holy One, blessed be He, create among you to-day?" The sixth asked of the fifth, the fifth of the fourth, the fourth of the third, the third of the second, and the second of the first. Of what was the first to ask? **Surely of the Torah, which preceded the creation of the world by two thousand years**, as it is written, Then I [sc. the Torah] was by Him, as a nursling, and I was His delight day after day (Pro. VIII, 30) now the day of the Lord is a thousand years, as it is said, For a thousand years in Thy sight are but as yesterday when it is past (Ps. XC, 4). That is the meaning of "Knowest thou this of old time?" **The Torah knows what was before the creation of the world**, [↑](#footnote-ref-41)
42. Cf. The Significance of the Number Twenty-four. <http://www.betemunah.org/twentyfour.html> [↑](#footnote-ref-42)
43. Prov. 8:30 [↑](#footnote-ref-43)
44. **B'resheet Rabbah 8:2** Said R. Hama b. R. Hanina: This may be compared to a country, which received its supplies from ass-drivers, who used to ask each other, "What was the market price to-day?" Thus, those who supplied on the sixth day would ask of those who supplied on the fifth day; the fifth of the fourth, the fourth of the third, the third of the second, the second of the first; but of whom was the first day supplier to ask? Surely of the citizens who were engaged in the public affairs of the country! Thus the works of each day asked one another, "Which creatures did the Holy One, blessed be He, create among you to-day?" The sixth asked of the fifth, the fifth of the fourth, the fourth of the third, the third of the second, and the second of the first. Of what was the first to ask? **Surely of the Torah, which preceded the creation of the world by two thousand years**, as it is written, Then I [sc. the Torah] was by Him, as a nursling, and I was His delight day after day (Pro. VIII, 30) now the day of the Lord is a thousand years, as it is said, For a thousand years in Thy sight are but as yesterday when it is past (Ps. XC, 4). That is the meaning of "Knowest thou this of old time?" **The Torah knows what was before the creation of the world**, [↑](#footnote-ref-44)