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

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| **Three and 1/2 year Lectionary Readings** | **Second Year of the Triennial Reading Cycle** |
| **Elul 13, 5781 – Aug 20/21, 2021** | **Sixth Year of the Shmita Cycle** |

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

**Roll of Honor:**

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

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

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

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

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

**Blessings Before Torah Study**

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

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

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

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

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

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

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

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

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

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

**A Prayer for Israel**

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

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

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

**Special Requests from Hi Eminence Hakham Dr. Yosef ben Haggai:**

He Who blessed our holy matriarchs, Sarah, Rebecca, Rachel and Leah, Miriam the Prophetess. Abigail, and Esther daughter of Abigail – may He bless the sick mother of three children HE Giberet Hannah bat Sarah (the much loved niece of HH Giberet Giborah bat Sarah) and send her a complete recovery in all her organs and all her blood vessels. Please HaShem, heal her now. Please HaShem, heal her now. Please HaShem, heal her now among the other sick people of Your people Israel. And so may it be His will, and we all will say with one voice: AMEN ve AMEN

**Shabbat: “Ki Tavou, El-Erets” – “When you enter into the land”**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **כִּי תָבֹאוּ, אֶל-אֶרֶץ** |  | **Saturday Afternoon** |
| **“****Ki Tavou, El-Erets”** | Reader 1 – B’Midbar 15:1-7 | Reader 1 – B’Midbar 16:1-4 |
| **“****When you enter into the land”** | Reader 2 – B’Midbar 15:8-16 | Reader 2 – B’Midbar 16:5-7 |
| **“Cuando entren en la tierra”** | Reader 3 – B’Midbar 15:17-21 | Reader 3 – B’Midbar 16:8-11 |
| B’midbar (Numbers) 15:1-41 | Reader 4 – B’Midbar 15:22-26 |  |
| Ashlamatah:  Is 56:3-8 + 57:15-16, 18-19 | Reader 5 – B’Midbar 15:27-31 | **Monday & Thursday**  **Mornings** |
| Special Ashlamatah Isa 54: 1-10 | Reader 6 – B’Midbar 15:32-36 | Reader 1 – B’Midbar 16:1-4 |
| Psalms 102:13-23 | Reader 7 – B’Midbar 15:37-41 | Reader 2 – B’Midbar 16:5-7 |
| N.C.: Mk 10:13-16; Lk 18:18-23; Berean’s 1:1-14 | Maftir – B’Midbar 15:37-41 | Reader 3 – B’Midbar 16:8-11 |
|  | Is 56:3-8 + 57:15-16, 18-19 |  |

**Contents of the Torah Seder**

* **Meal Offerings and Libations – Numbers 15:1-16**
* **Challah – Numbers 15:17-21**
* **Sin Offering for Unintentional Sins – Numbers 15:22-29**
* **Blaspheming the LORD – Numbers 15:30-31**
* **The Sabbath-Breaker – Numbers 15:32-36**
* **Tzitzit – Numbers 15:37-41**

**Rashi & Targum Pseudo Jonathan**

**for: B’Midbar (Num.) 15:1-41**‎

| **Rashi** | **Targum** |
| --- | --- |
| 1. The Lord spoke to Moses saying: | 1. And the LORD spoke with Mosheh, saying: |
| 2. Speak to the children of Israel and say to them: **When you arrive in the Land** of your dwelling place, which I am giving you, | 2. Speak with the sons of Israel, and say to them: **When you have entered into the land** of your habitation which I will give you, |
| 3. and you make a fire offering to the Lord, a burnt offering, or a sacrifice [namely a peace offering], for an expressed vow or for a voluntary offering or on your festivals, to provide a pleasing fragrance for the Lord, from the cattle or from the sheep. | 3. and you may make an oblation upon the altar before the LORD, burnt offering or consecrated sacrifice for release of a vow, or by free-will offering; or at the time of your feasts, you offer what is acceptable to the LORD of the world, to be received with approval before the LORD from the herd or from the flock: |
| 4. The one who brings his offering to the Lord shall present a meal offering containing one tenth fine flour mixed with a quarter of a hin of oil. | 4. let the man who offers his oblation before the LORD bring a mincha of a tenth of flour mingled with the fourth of a hin of olive oil; |
| 5. And a quarter of a hin of wine for a libation, you shall prepare with the burnt offering or for the sacrifice, for each lamb. | 5. and wine of grapes for a libation, the fourth of a hin, to be made upon the burnt offering or hallowed sacrifice-for one lamb. |
| 6. Or for a ram, you shall present a meal offering containing two tenths fine flour mixed with a third of a hin of oil. | 6. Or for a ram, let him perform a mincha of two tenths of flour mingled with the third of a hin of olive oil, |
| 7. And a third of a hin of wine for a libation; you shall offer up, a pleasing fragrance to the Lord. | 7. and wine of grapes let him offer in a vase for the libation, the third of a hin, to be received with acceptance before the LORD. |
| 8. If you prepare a young bull as a burnt offering or sacrifice by expressing a vow, or for a peace offering for the Lord, | 8. But when he makes a bullock a burnt offering, or a sacrifice for release from a vow, or a hallowed sacrifice before the LORD, |
| 9. with the young bull he shall offer up a meal offering consisting of three tenths fine flour mixed with half a hin of oil. | 9. let him bring for the bullock a mincha of three tenths of flour mixed with half of a hin of olive oil, |
| 10. And you shall offer half a hin of wine for a libation, a fire offering of pleasing fragrance to the Lord. | 10. and wine of grapes half a hin, for a libation to be received with acceptance before the LORD. |
| 11. So shall it be done for each ox or ram, or for a young sheep or young goat. | 11. So let him do with each bullock, with each ram, and each lamb, whether it be from the lambs or the kids: |
| 12. In accordance with the number you offer up, so shall you present for each one, according to their numbers. | 12. according to the number of the bullocks or lambs or goats with which the oblation is made so will you do, each according to their number. |
| 13. Every native born shall do it in this manner, to offer up a fire offering of pleasing fragrance to the Lord. | 13. All who are native born in Israel, and not of the sons of the Gentiles, will so make these libations in offering an oblation to be received with acceptance before the LORD. |
| 14. If a proselyte resides with you, or those among you in future generations, and he offers up a fire offering of pleasing fragrance to the Lord, as you make it, so shall he make it. | 14. And when a sojourner who sojourns with you, or whoever is among you now, or in your generations, will bring an oblation to be received with favor before the LORD, as you do so will he. |
| 15. One rule applies to the assembly, for yourselves and for the proselyte who resides [with you]; one rule applies throughout your generations just as [it is] for you, so [it is] for the proselyte, before the Lord. | 15. For the whole congregation there is one statute, for you and the sojourner who sojourns; it is an everlasting statute for your generations; as with you, so will it be with the sojourner before the LORD. |
| 16. There shall be one law and one ordinance for you and the proselyte who resides [with you]. | 16. One Law and one judgment will be for you and for the sojourner who sojourns with you. |
| 17. The Lord spoke to Moses saying: | 17. And the LORD spoke with Mosheh, saying: |
| 18. Speak to the children of Israel and you shall say to them, when you arrive in the Land to which I am bringing you, | 18. Speak with the sons of Israel, and say to them: When you have entered the land into which I will bring you, |
| 19. and you eat from the bread of the Land, you shall set aside a gift for the Lord. | 19. and you eat the bread of the produce of it, (not rice, nor millet, nor pulse,) |
| 20. The first portion of your dough, you shall separate a loaf for a gift; as in the case of the gift of the threshing floor, so shall you separate it. | 20. you will set apart a separation before the LORD. Of the first of your dough one cake of twenty-four you will set apart as a separation for the priest; as with the separation from the threshing floor, so will you set it apart. |
| 21. From the first portion of your dough you shall give a gift to the Lord in [all] your generations. | 21. Of the first of your dough you will give a separation before the LORD in your generations. |
| 22. And if you should err and not fulfill all these commandments, which the Lord spoke to Moses. | 22. And should you have erred, and not performed some one of all these commandments which the LORD has spoken with Mosheh; |
| 23. All that the Lord commanded you through Moses, from the day on which the Lord commanded and from then on, for all generations. | 23. whatsoever the LORD has commanded you by Mosheh from the day He commanded it, and thenceforth unto your generations - |
| 24. If because of the eyes of the congregation it was committed inadvertently, the entire congregation shall prepare a young bull as a burnt offering for a pleasing fragrance for the Lord, with its prescribed meal offering and libation, and one young he goat for a sin offering. | 24. if without the knowledge of the congregation sin has been committed through ignorance, let all the congregation make one young bullock a burnt offering to be received with acceptance before the LORD, with his mincha and libation. as are proper; and one kid of the goats without mixture for a sin offering; |
| 25. The kohen shall atone on behalf of the entire congregation of the children of Israel, and it shall be forgiven them, for it was an error, and they have brought their offering as a fire offering to the Lord and their sin offering before the Lord because of their error. | 25. and let the priest make atonement for all the congregation of the sons of Israel, and it will be forgiven them; for it was an error, and they have brought their oblation, an offering before the LORD, even an offering for their sin have they presented before the LORD for their error; |
| 26. The entire congregation of the children of Israel and the proselyte who resides with them shall be forgiven, for all the people were in error. | 26. and all the congregation of Israel will be forgiven before the LORD, and the sojourners who sojourn among them; for an error has occurred to the people. |
| 27. But if an individual sins inadvertently, he shall offer up a she goat in its first year as a sin offering. | 27. And if any one-man sin through ignorance, let him bring one goat of the year without mixture for a sin offering, |
| 28. And the kohen shall atone for the erring soul which sinned inadvertently before the Lord, so as to atone on his behalf, and it shall be forgiven him. | 28. and let the priest make atonement for the man who has erred in sinning through ignorance before the LORD to atone for him, that it may be forgiven him; |
| 29. One law shall apply to anyone who sins inadvertently from the native born of the children of Israel and the proselyte who resides among them. | 29. as well for the native-born of the children of Israel, and for the strangers who sojourn among you, there will be one Law for him who transgresses through ignorance: |
| 30. But if a person should act highhandedly, whether he is a native born or a proselyte, he is blaspheming the Lord, and that soul shall be cut off from among its people. | 30. but a man who transgresses with presumption, whether of the native-born or strangers, and who turns. not away from his sin before the LORD, - he causes anger, and that man will perish from among his people; |
| 31. For he has scorned the word of the Lord and violated His commandment; that soul shall be utterly cut off for its iniquity is upon it. | 31. for, the primal Word which the LORD commanded on Sinai he has despised and has made the commandment of circumcision vain; with destruction in this world will that man be destroyed; in the world that comes will he give account of his sin at the great day of judgment. |
| 32. When the children of Israel were in the desert, they found a man gathering wood on the Sabbath day. | 32. And while the sons of Israel were dwelling in the wilderness, the decree of the Sabbath was known to them, but the punishment (for the profanation) of the Sabbath was not known. And there arose a man of the house of Joseph and said with himself: I will go and pull up wood on the Sabbath day; and witnesses saw it and told Mosheh; and Mosheh sought instruction from the presence of the LORD, that He might teach me judgment, and make known the discipline of all the house of Israel. And the witnesses of the man who pulled up and collected wood came, |
| 33. Those who found him gathering wood presented him before Moses and Aaron and before the entire congregation. | 33. and, after they had admonished him, and he had wounded the witnesses who had found him pulling up wood, brought him to Mosheh and Aharon, and all the congregation. |
| 34. They put him under guard, since it was not specified what was to be done to him. | 34. This is one of four judgments which were brought before Mosheh the prophet, which he adjudged according to the Word of the Holy. Of these judgments some related to money, and some to life. In the judgments regarding money Mosheh was prompt, but in those affecting life he was deliberate, and in each he said, I have not heard, - to teach the princes of the future Sanhedrin to be prompt in decisions on mammon, and deliberate in those that involved life, nor to be ashamed to inquire for counsel in what may be difficult, forasmuch as Mosheh the Rabbi of Israel himself had need to say, I have not heard. Therefore, put they him in confinement, because they had not yet heard the explanation of the judgment, they should execute upon him. |
| 35. The Lord said to Moses, the man shall be put to death; the entire congregation shall pelt him with stones outside the camp. | 35. And the Lord said to Mosheh: The man will be surely put to death; the whole congregation will stone him with stones without the camp; |
| 36. So the entire congregation took him outside the camp, and they pelted him to death with stones, as the Lord had commanded Moses. | 36. and the congregation led him forth without the camp, and stoned him with stones that he died, as the LORD had commanded Mosheh. |
| 37. The Lord spoke to Moses, saying: | 37. And the LORD said unto Mosheh: |
| 38. Speak to the children of Israel and you shall say to them that they shall make for themselves fringes on the corners of their garments, throughout their generations, and they shall affix a thread of sky blue [wool] on the fringe of each corner. | 38. Speak with the sons of Israel, and bid them make for themselves fringes, not of threads, nor of yarns, nor of fibers, but after a manner of their own (lesumhon) will they make them, and will cut off the heads of their filaments, and suspend by five ligatures, four in the midst of three, upon the four corners of their garment in which they enwrap themselves, unto their generations; and they will put upon the edge of their robes an embroidery of hyacinth (shezir de-thikela). |
| 39. This shall be fringes for you, and when you see it, you will remember all the commandments of the Lord to perform them, and you shall not wander after your hearts and after your eyes after which you are going astray. | 39. And this will be to you a precept for fringes, that you may look upon them at the time when you dress yourselves daily, and remember all My commandments to do them, and not go aside to wander after the imaginations of your heart and the sight of your eyes, after which you have gone astray. |
| 40. So that you shall remember and perform all My commandments and you shall be holy to your God. | 40. To the end that you may remember and perform all My precepts, and be holy, like the angels who minister before the LORD your God. |
| 41. I am the Lord, your God, Who took you out of the land of Egypt to be your God; I am the Lord, your God. | 41. I am the LORD your God who have delivered and brought you free out of the land of Mizraim, to be to you Elohim. I am the LORD your God. |

**Reading Assignment:**

**The Torah Anthology: Yalkut Me’Am Lo’Ez - Vol XIII: First Journeys**

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

Published by: Moznaim Publishing Corp. (New York, 1990)

Vol. 13 – “First Journeys,” pp. 375-417

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

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

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

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

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

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

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

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

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

**Rashi’s Commentary for: ‎** **B’Midbar (Num.) 15:1-41‎**

**2 When you arrive** He informed them that they would enter the Land.

**3 and you make a fire-offering** This is not a command, but [it means that], when you arrive there and you decide to make a fire-offering for the Lord...

**for an expressed vow or for a voluntary offering...** Or, you make a fire-offering for the obligatory festival sacrifice, which I required you to make on festivals.

**a pleasing fragrance** That it should afford Me contentment.

**4 The one who brings his offering...shall present** You shall offer up libations and a meal-offering for each animal. The meal-offering is completely consumed, and the oil is blended into it. The wine is put into basins [from which it runs onto the altar and down to the foundations], as we learned in Tractate Sukkah (48a, b).

**5 for each lamb** This relates to everything mentioned above—the meal-offering, the oil and the wine.

**6 Or for a ram** [I.e.,] if [the animal you bring is] a ram. Our Sages expounded [the word] אוֹ , “or” to include the palgas [a sheep in its thirteenth month, which is neither a lamb nor a ram] for the libations of a ram. -[Chullin 23a, see Parah 1:3]

**10 a fire-offering of pleasing fragrance** This refers only to the meal-offering and oil, but the wine is not a fire-offering since it is not placed on the fire.

**11 Or for a young sheep...** Whether it is a sheep [lamb] or a goat. כֶּבֶשׂ and שֶׂה are the names given to sheep or goats within their first year. -[Parah 1:3]

**ram** Heb. אַיִל . אַיִל [is the name given] from the age of thirteen months and one day. -[Parah 1:3]

**12 In accordance with the number you offer up** In accordance with the number of animals you offer up as a sacrifice, so shall you present libations for each of them, according to the number of animals shall be the number of libations.

**15 just as [it is] for you, so [it is] for the proselyte** Heb. כָּכֶם כַּגֵּר , lit., like you like the proselyte, just as it for you, so it is for the proselyte. This is the style of the Hebrew language; “like the garden of the Lord, like the Land of Egypt” (Gen. 13:10) [meaning] so was the Land of Egypt [like the garden of the Lord] (Compare Rashi on Gen. 13:10); “like me, like you, like my people, like your people” (I Kings. 22:4) [meaning, I am like you, and your people like my people].

**18 When you arrive in the Land** Heb. בְּבֽאֲכֶם [lit., when you come to the Land] This ‘coming’ differs from all the other ‘comings’ in the Torah. For with the others, Scripture say, “when you will come” [in the singular] (כִּי־תָבֽא) or [plural] (כִּי־תָבֽאוּ) ; therefore, all of them learn [a particular law] from each other. Since in one of their cases, Scripture specifies that it applies only after inheritance and settling [in the Land], it therefore applies in all cases. But here it uses the term בְּבֽאֲכֶם as soon as they arrived there and ate from its bread, they were obligated to separate a portion of the dough. -[Sifrei Shelach 21]

**20 the first portion of your dough** When you knead an amount of dough you are accustomed to kneading in the desert. And how much is that? “They measured with an omer” (Exod. 16:18), “an omer per head” (verse 16). You shall separate from its first portion, that is to say, before you eat the first portion from it, you shall separate one loaf as a gift for the sake of the Lord.

**a loaf** In old French, tortel, a sort of cake, a round loaf of bread, [in modern French, torteau.]

**as in the case of the gift of the threshing floor** in which no amount is specified, but unlike the gift taken from the tithe [given by Levites to kohanim] for which an amount is specified. However, the Sages did specify an amount—for a householder, one twenty-fourth [of the dough] and for a baker one forty-eighth. - [Challah 2:7]

**21 From the first portion of your dough** Why is this [verse] stated? [Is not verse 20 sufficient?] Because it says, “the first portion of your dough” (verse 20). From this I understand the first one of the doughs. Hence, Scripture teaches us, "From the first"—a part of the dough but not the entire dough. -[Sifrei Shelach 27]

**you shall give a gift to the Lord** Since no amount is specified for the dough portion, [challah], it says, "you shall give"—the gift should be an amount which can be considered a ‘gift.’ -[Sifrei Shelach 30]

**22 And if you should err** and not fulfill Idolatry was included in “all the commandments” (Lev. 4:13) for which the community brings a bull [as a sin-offering], but here Scripture removes it from that category to apply to it the law of a bull for a burnt offering and a he-goat for a sin-offering. - [Sifrei Shelach 22]

**If you err** Scripture speaks of idolatry, or perhaps only to one of the other commandments? Scripture therefore states, “all of these commandments.” One commandment which is equivalent to all the commandments. Just as someone who transgresses all the commandments, casts off the yoke [of the Torah], violates the covenant, and acts brazenly [toward the Torah], so one who transgresses this commandment, casts off the yoke, violates the covenant, and acts brazenly. Which [one] is this? This is idolatry. - [Sifrei Shelach 33]

**which the Lord spoke to Moses** [The first two commandments,] “I am [the Lord, your God]” and “You must not have [any other gods]” (Exod. 20:2-3) were heard by the word of the Divine, as it says, “Once did God speak, but we heard them twice” (Ps. 62:12). -[Sifrei Shelach 33]

**23 All that the Lord commanded** This teaches us that anyone who acknowledges [the truth of] idolatry is considered as if he had denied the entire Torah and all the prophecies of the prophets, as it says, “from the day on which the Lord commanded and from then on.” - [Sifrei Shelach 33]

**24 If because of the eyes of the congregation it was committed inadvertently** If, because of the leaders [literally, eyes] of the congregation this transgression was committed inadvertently—for they [the leaders] erred and ruled concerning one form of service, that it was permitted to worship an idol in this manner.- [See Horioth 2b]

**for a sin-offering** Heb. לְְחַטָּת [This word] is missing an ‘aleph,’ because this [sin-offering] is different from all other sin-offerings. In the case of all the other sin-offerings [mentioned] in the Torah which are brought together with a burnt offering, the sin-offering precedes the burnt offering, as it says, “he shall make the second one a burnt offering” (Lev. 5:10), but this one—the burnt offering—precedes the sin-offering. -[Hor. 13a]

**25 and they have brought their offering as a fire- offering to the Lord** This refers to [the offering] stated in the passage [in verse 24], namely the bull [which is brought as a] burnt offering, as it says [here], “a fire-offering to the Lord.” - [Sifrei Shelach 37]

**and their sin-offering** This [refers to] the he-goat [in verse 24]. - [Sifrei Shelach 37]

**27 sins inadvertently** By worshipping idols. - [Sifrei Shelach 41]

**she-goat in its first year** For any other transgression an individual could bring [either] a ewe-lamb or a young she-goat, but in this case Scripture designates a she-goat for it. - [Sifrei Shelach 40]

**30 highhandedly** Intentionally.- [Jonathan ben Uzziel, Onkelos (See Mechokekei Yehudah)]

**is blaspheming** Heb. מְגַדֵּף , reviles (מְחָרֵף) , as in “it shall be a reproach (חֶרְפָּה) and a taunt (וּגְדוּפָה) ” (Ezek. 5:15); “which the servants of the King of Assyria have blasphemed (גִּדְפוּ) ” (Is. 37:6). Furthermore, our Sages (Ker. 7b) derived from here that someone who blasphemes [lit., blesses] the Name [of God] is subject to spiritual excision.

**31 the word of the Lord** The warning against idolatry was [heard directly] by the word of the Divine; the rest was by the word of Moses. - [Hor. 8a]

**its iniquity is upon it** During the time the iniquity is with him, namely, if he has not repented.- [Sanh. 90b, Sifrei Shelach 51]

**32 [When the children of Israel] were in the desert,** they found Scripture speaks disparagingly of Israel, for they had kept only one Sabbath, yet on the second one, this man came and desecrated it.- [Sifrei Shelach 52]

**33 Those who found him gathering** [This redundant clause means to say that] they warned him, but he did not stop gathering even after they found him and warned him.- [Sanh. 90a, Sifrei Shelach 55]

**34 since it was not specified what was to be done to him** With which method he should be executed. But they did know that one who desecrates the Sabbath is put to death.- [Sifrei Shelach 57]

**35 pelt** Heb. רָגוֹם , ‘doing,’ [which] in French [is], faisant. Similarly, ‘going,’ in old French, allant. Likewise, זָכוֹר , remember, (Exod. 20:8), and שָׁמוֹר , keep (Deut. 5:12)

**36 took him outside** From here we derive that the place of stoning was outside, and distant from the courthouse.- [Sifrei Shelach 59]

**38 that they shall make for themselves fringes** Heb. צִיצִת , [so named] because of the threads suspended from it, as in, “he took me by a lock of (בְּצִיצִת) my hair (lit., by the fringes of my head)” (Ezek. 8:3) (Men. 42a). Another interpretation: [It is called] צִיצִת because of the [command], “you shall see it” (verse 39), as in, “peering (מֵצִיץ) from the lattices” (Song 2:9).

**blue** The green-blue dye obtained from the chillazon [See Aruch Hashalem under חִלָּזוֹן , Yehudah Feliks, Nature & Man in the Bible (New York: Soncino Press, 1981, pp. 18-20].

**39 you will remember all the commandments of the Lord because the numerical value of the צִיצִית is six hundred. צ = 90 י = 10 צ = 90 י = 10 ת = 400 - =600 [Add to this the] eight threads and five knots, and we have [a total of] six hundred and thirteen [the number of commandments in the Torah].** -[Num. Rabbah 18:21]

**and you shall not wander after your hearts** Heb. וְלֹא־תָתוּרוּ , like “from scouting (מִּתּוּר) the Land” (13:25). The heart and eyes are the spies for the body. They are its agents for sinning: the eye sees, the heart covets, and the body commits the transgression. - [Mid. Tanchuma 15]

**41 I am the Lord** Faithful to pay reward.-[Sifrei Shelach 75]

**your God** Faithful to exact punishment.-[Sifrei Shelach 75]

**Who took you out** **I redeemed you on condition you accept My decrees upon yourselves** - [Sifrei Shelach 73]

**I am the Lord, your God** Why is this repeated? So that the Israelites should not say, "Why did the Omnipresent say this? Was it not so that we should perform [the commandments] and receive reward? We will not perform [them] and not receive reward!" [Therefore, God says,] “I am your King, even against your will.” Similarly, it says, “[As I live, says the Lord God,] surely with a strong hand...will I reign over you” (Ezek. 20:33). Another interpretation: Why is the exodus from Egypt mentioned? It was I who distinguished between the drop [of sperm] of a firstborn and of that which was not of a firstborn. So in future will I distinguish and punish those who attach indigo-dyed [fringes, which is extracted from a vegetable] to their garments, claiming that it is sky-blue [dye extracted from the chillazon ]. -[B.M. 61b] From the commentary of R. Moshe Hadarshan [the preacher] I transcribed [the following:] **Why is the passage of the wood gatherer juxtaposed with the passage addressing idolatry? To inform [you] that one who desecrates the Sabbath is regarded as one who worships idols, for it [namely the Sabbath] too [just like the prohibition against idolatry] is as important as [the sum of] all the commandments.** So, Scripture says in Ezra (Neh. 9:13-14, which is strictly part of Ezra. See Rashi on Neh. 1:1), “You descended upon Mount Sinai... and you gave Your people the Law and the commandments (sic). And Your holy Sabbath You made known to them.” **Likewise, the passage of fringes; why is it juxtaposed with these two [passages]? Since it too is equally important as [the sum of] all the commandments, as it states, “and perform all My commandments.”**

**on the corners of their garments** Corresponding to [the verse said in connection with the exodus from Egypt] “I carried you on the wings (כַּנְפֵי) of eagles” (Exod. 19:4). On the four corners, but not on a garment of three or five [corners]. **[This] corresponds to the four expressions of redemption that were said in Egypt: “I will take you out...I will save you...I will redeem you...I will take you”** (Exod. 6:6-7). - [Mid. Aggadah]

**a thread of sky- blue [wool] Heb. פְּתִיל תְּכֵלֶת , so called because of the bereavement [suffered by the Egyptians] over the loss of their firstborn. The Aramaic translation of שִׁכּוּל , bereavement, is תִּכְלָא [a word similar to תְּכֵלֶת ]. Moreover, the plague struck them at night, and the color of תְּכֵלֶת is similar to the color of the sky, which blackens at dusk; its eight threads symbolize the eight days that Israel waited from when they left Egypt until they sang the song at the [Red] Sea. - [Mid. Aggadah]**

**Ketubim: Psalm 102:13-23**

| **Rashi** | **Targum** |
| --- | --- |
| 1. Of David. My soul, bless the Lord, and all my innards, His holy name. | 1. Composed by David, spoken in prophecy. Bless, O my soul, the name of the LORD, and let all my viscera bless His holy name. |
| 2. My soul, bless the Lord and do not forget any of His benefits. | 2. Bless, O my soul, the name of the LORD, and do not forget all His nourishment, for He made breasts for your mother instead of insight. |
| 3. Who forgives all your iniquity, Who heals all your illnesses. | 3. Who forgives all your iniquities, who heals all your diseases. |
| 4. Who redeems your life from the pit, Who crowns you with kindness and mercy. | 4. Who redeems your life from Gehinnom, who crowned you with kindness and mercy. |
| 5. Who sates your mouth with goodness, that your youth renews itself like the eagle. | 5. Who satisfies the days of your old age with goodness, and in the age to come, your youth will be renewed like the eagle of the canopy. |
| 6. The Lord performs charitable deeds and judgment for all oppressed people. | 6. The LORD does acts of righteousness/generosity, and judgments for all the oppressed. |
| 7. He makes His ways known to Moses, to the children of Israel His deeds. | 7. He revealed His ways to Moses, His deeds to the children of Israel. |
| 8. The Lord is merciful and gracious, slow to anger and with much kindness. | 8. The LORD is merciful and compassionate; He loathes anger and does many deeds of goodness and truth. |
| 9. He will not quarrel to eternity, and He will not bear a grudge forever. | 9. He will not quarrel always, nor will He retain hostility forever. |
| 10. **He has not dealt with us according to our sins, nor has He repaid us according to our iniquities.** | 10. **He has not dealt with us according to our sins, nor has He repaid us according to our iniquities.** |
| 11. For, as the height of the heavens over the earth, so great is His kindness toward those who fear Him. | 11. For as high as the heavens are above the earth, so great is His goodness to those who fear Him. |
| 12. **As the distance of east from west, He distanced our transgressions from us.** | 12. As far as the east is from the west, thus far has He removed from us our transgressions. |
| 13. As a father has mercy on sons, the Lord had mercy on those who fear Him. | 13. As a father (Abba) who loves the children, so the LORD loves those who fear Him. |
| 14. For He knows our creation; He remembers that we are dust. | 14. For He knows our evil impulse that makes us sin; in His presence it is remembered, for we are from dust. |
| 15. As for man-his days are like grass; like a flower of the field, so does he sprout. | 15. The days of a son of man are like grass; like a blossom of the field, so will he bloom. |
| 16. For a wind passes over him and he is no longer here; and his place no longer recognizes him. | 16. For a storm-wind has blown on him and he is no more; and he no longer is aware of his place. |
| 17. **But the Lord's kindness is from everlasting to everlasting, and His charity to sons of sons.** | 17. **But the favor of the LORD is upon those that fear Him, from this age to the age to come; and His generosity is for the children of their children.** |
| 18. **To those who keep His covenant and to those who remember His commandments to perform them.** | 18. **For those who keep His covenant, and for those who remember His commandments to do them.** |
| 19. The Lord established His throne in the heavens, and His kingdom rules over all. | 19. The LORD has established His throne in the highest heavens; and His kingdom rules over all. |
| 20. Bless the Lord, His angels, those mighty in strength, who perform His word, to hearken to the voice of His word. | 20. Bless the name of the LORD, O His angels, who are mighty in power, who do His word, to obey the sound of His word. |
| 21. Bless the Lord, all His hosts, His ministers, those who do His will. | 21. Bless the name of the LORD, all His hosts, His ministers who do His will. |
| 22. Bless the Lord, all His works, **in all the places of His dominion;** my soul, bless the Lord. | 22. Bless the name of the LORD, all His works, **His dominion is in every place.** Bless, O my soul, the name of the LORD. |
| 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. |
|  |  |

**Rashi’s Commentary to Psalm 102:1-23**

**1 A prayer for a poor man** Israel, who is a poor people.

**when he enwraps himself** when their soul is enwrapped in distress.

**4 are dried up** Heb. נחרו . The “nun” serves as a prefix, as: נַעֲשׂוּ , they were made, נִקְנוּ , they were acquired; and it is an expression of dryness, as (Job 30:30): “and my bones dried out (חרה) from the heat”; (Jer. 6:29), “the bellows is heated (נחר) .”

**7 Like a bird of** Heb. לקאת . It is the name of a bird.

**Like an owl of the wasteland** Heb. ככוס , the name of a bird, as (Lev. 11:17): “The owl (הכוס) , the cormorant, and the night owl.”

**wasteland deserts.** I was like a bird of the desert. So do we wander from our place to go into exile.

**8 I pondered** I pondered about myself, and behold I am like a lonely bird on a roof, sitting alone without a mate. lonely Heb. בודד , sitting alone.

**9 those who scorn me** Heb. מהוללי , those who scorn me, an expression of mockery.

**swear by me** They saw my misfortune and they swear by me and say, “If it is not so, what happened to Israel should happen to me.” “So may the Lord do to me as to Israel.”

**10 I mixed with weeping.** I mixed with tears.

**11 for You picked me up** First You picked me up and now You cast me down from heaven to the earth, and if You had not picked me up first, my disgrace would not be so great.

**12 Like a lengthening shadow** At eventide, when the shadows lengthen, and when it becomes dark, they are not recognizable, but progressively disappear.

**13 But You** Who will be enthroned forever, and Who swore to us by Yourself, just as You exist, it is incumbent upon You to fulfill it. Therefore...

**14 You will rise, You will have mercy on Zion for it is time to favor it** For so You promised (Deut. 32:36): “When He sees that their power is gone,” and it is indeed gone.

**15 For Your servants desired** They loved even its stones and its earth. [According to] Midrash Aggadah, when Jeconiah and his exile left, they carried with them some of the stones and the earth of Jerusalem to build a synagogue for themselves there in Babylon. 16

**And the nations will fear** Your name when You save Your people.

**18 He has turned to the prayer of those who cried out** Heb. הערער , who cries out, as (Isa. 15: 5): “a cry of destruction they will raise (יעוערו) .” Another explanation: ערער means devastated and destroyed, as (below 137:7) “who say, ‘Raze it, raze it.’ “

**19 Let this be inscribed** So will those who see the salvation say, “let this salvation be inscribed for the latest generation.”

**and a created people** that became a new creature to emerge from slavery to freedom and from darkness to a great light.

**20 looked...to earth** to see the affliction of His people.

**21 the dying** Heb. תמותה , mortally ill, enmorindes in Old French (as above 79:11).

**Meditation from the Psalms**

**Psalms ‎‎102:13-23**

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

As we look at the second half of Psalm 102, I will repeat my introduction from last week 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)

Last week we mentioned that this psalm focused on prayer. In the second half of our psalm, we still find that one aspect is still prayer. In this shiur,[[6]](#footnote-6) I thought that I would look at the point of congregational prayer[[7]](#footnote-7) as found in the incense.

Ketoret is the transliteration of the Hebrew word קטרת, which is translated, in English, as incense. The word *ketoret* means *bonding*; the essence of the *ketoret* is the yearning of the soul of man to cleave to HaShem. This bonding, as we shall see, is necessary to build the unity of the body of Mashiach. Ketoret is a substance which is associated with joy, prayer, and protection. Clearly, ketoret is a most unusual substance!

In this shiur I would like to take an in-depth look at a substance which is so powerful that it can halt a plague. Because it can halt a plague, those who compound it *incorrectly* will incur the death penalty.[[8]](#footnote-8) Let’s start this study by examining what the Torah teaches us about ketoret, by examining the first use of ketoret:[[9]](#footnote-9)

***Shemot (Exodus) 25:1*** *And HaShem spake unto Moses, saying, 2 Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering. 3 And this is the offering which ye shall take of them; gold, and silver, and brass, 4 And blue, and purple, and scarlet, and fine linen, and goats’ hair, 5 And rams’ skins dyed red, and badgers’ skins, and shittim wood, 6 Oil for the light, spices for anointing oil, and for sweet incense, 7 Onyx stones, and stones to be set in the ephod, and in the breastplate. 8 And let them make me a sanctuary; that I may dwell in them.*

From this first verse, we see that incense is an offering which is associated with HaShem dwelling in us.

The Ketoret, offered up twice a day, symbolized Israel’s desire to serve HaShem in a pleasing way. This offering was brought twice daily, once as part of the Shacharit (morning) service and once as part of the Mincha / Mussaf (afternoon) service. This happened seven days a week, every day of the year, including Shabbat and Yom HaKippurim. Five pounds ofketoret was burnt daily, half in the morning and half in the afternoon.

***Shemot (Exodus) 30:7*** *And Aaron shall burn thereon sweet incense every morning: when he dresseth the lamps, he shall burn incense upon it. 8 And when Aaron lighteth the lamps at even, he shall burn incense upon it, a perpetual incense before HaShem throughout your generations.*

The incense was compounded from eleven[[10]](#footnote-10) ingredients: balsam, onycha, galbanum, frankincense (in quantities of seventy maneh each in weight), myrrh, cassia, spikenard, saffron (sixteen maneh each), costus (twelve maneh), aromatic bark (three maneh), and cinnamon (nine maneh), altogether 368 maneh, one for each day of the year, half offered in the morning, and half in the evening, and three extra maneh for the Day of Atonement. But in an ordinary lunar year there were eleven maneh over (the lunar year being 354 days); and though these eleven maneh were necessary for supplementing the incense in intercalary years, they had to be bought from the new donations given on the first of Nisan. Some method had to be devised, therefore, of making the remainder of the old incense valid for the new year.

The lye obtained from a species of leek and the Cyprus wine which are mentioned in connection with the incense, were nor actual ingredients, but were used simply for whitening the onycha, and also for making its odor more pungent, as we shall see.

Rabbi Moshe Sofer[[11]](#footnote-11) explains the symbolic meaning of the names of the four main incense spices, as well as the Karshina lye and Cyprus wine:

*The four spices that are written explicitly in the Torah are tzori-balsam, tziporen-onycha, chelbana-galbanum, and levonah zakah-pure frankincense.*

*Tzori alludes to the Torah which is a tzori-balsam and healing for the entire body.*

*Levonah zakah alludes to God’s love for His people through which He me’laven-whitens and bleaches their sins. Between these two are placed the tziporen and chelbana.*

*As known, chelbana alludes to complete sinners.*

*The tziporen, on the other hand, alludes to the majority of the Jewish people. Like a tziporen-fingernail, they are smooth and unblemished on the inside, and only darkened on the outside... It is for this reason that we are required to rub the tziporen with Karshina lye, to beautify it and remove its external blackness. This alludes to teshuva-repentance and good deeds... Soaking the tziporen in Cyprus wine to make it azah [pungent or strong] alludes to the wine [secret teachings] of the Torah which imbues Israel with the ability to remain firm and unyielding in their faith when they walk among the nations.*

**The Significance of the Amounts**

|  |  |  |
| --- | --- | --- |
| **COUNT** | **NAME** | **WEIGHT** |
| **1** | **balsam** | 70 maneh |
| **2** | **onycha** | 70 maneh |
| **3** | **galbanum** | 70 maneh |
| **4** | **frankincense** | 70 maneh |
| **5** | **myrrh** | 16 maneh |
| **6** | **cassia** | 16 maneh |
| **7** | **spikenard** | 16 maneh |
| **8** | **saffron** | 16 maneh |
| **9** | **costus** | 12 maneh |
| **10** | **aromatic bark** | 3 maneh |
| **11** | **cinnamon** | 9 maneh |
|  |  | **368 maneh** |

What is the significance of the various amounts of each fragrance?

Each of the major four fragrances explicitly mentioned in the Torah contributed seventy maneh. The number seven represents the natural universe, created in seven days. Seven corresponds to the framework of the physical universe, especially the boundaries of time with its seven-day week.

Seventy is the number seven in tens. The number ten represents both plurality and **unity**, so seventy conveys the idea of **unifying** the multitude of forces in the natural world. This is the underlying message of the ketoret. These holy fragrances illuminate and uplift the plurality of natural forces.

After the first level of four fragrances sanctified the dimension of time, the second tier of four fragrances sanctified the dimension of space. The number six corresponds to space, as any location is made up of six vectors (the four directions, up and down). It can also be visualized as a cube, representing all physical objects, which has six faces.

Time is a less physical aspect, and more receptive to spiritual elevation. Thus, for the first four fragrances representing the dimension of time, the number seven was multiplied by ten. Space, on the other hand, is only influenced by its closeness to holiness. Therefore, the unifying quality of ten is only added to the six, so that sixteen maneh were used of each of these fragrances.

The final amounts of twelve, nine, and three represent the limitations of the divided physical realm. Three is the first number to demonstrate *multitude*, and nine is the last number, before the multitude is once again combined into a unit of ten.[[12]](#footnote-12)

**The Death Penalty**

The following narrative is from Meam Loez:[[13]](#footnote-13)

*Also included in the incense was an herb known as maaleh ashan. This herb caused the smoke to go straight up like a pole and not to spread to the right or left. No one knew the identity of this herb except members of the family of the House of Avtinus mentioned earlier. These are the ones who were able to make the incense based on the tradition of their ancestors and they would not reveal it to any other person.*

*This herb had to be placed in the incense even though it did not have any fragrance. This is because it is written, “Speak to Aaron your brother and let him not come at all times to the sanctuary inside the veil which is before the ark.” (Leviticus 16:2) Moses was told to go to Aaron the High Priest and tell him not to go into the Holy of Holies at any time other than Yom HaKippurim. Even on Yom HaKippurim he could not go into the Holy of Holies empty-handed. The Torah therefore continues:*

***Vayikra (Leviticus) 16:2*** *For in cloud I shall be seen on the ark cover.*

*The only time the High Priest could enter the Holy of Holies was when he brought incense and the cloud of smoke covered the ark cover. The cloud mentioned here is the smoke of the incense. As the Torah says later:*

***Vayikra (Leviticus) 16:13*** *The cloud of incense shall cover the ark cover.*

*Since the Torah says, “In a cloud I shall be seen on the ark cover” and it does not say, “With incense I shall be seen on the ark cover,” our sages taught that this herb known as maaleh ashan must be placed in the incense. If maaleh ashan was not placed there the incense would burn but there would not be this heavy smoke. Since the Torah speaks of a “cloud” of smoke we learn that there must be smoke. The only substance that makes this heavy smoke is the maaleh ashan, which made this smoke go up straight like a pole.*

*If a different type of herb were used, the smoke would not go directly up; rather, it would spread out to all sides of the Holy of Holies. It would then not be right over the ark cover and the Torah says explicitly, “The cloud of incense shall cover the ark cover.” This cloud of smoke must cover the ark cover, so the High Priest does not see the Divine Presence.*

*If the High Priest burned the incense and it did not contain this maaleh ashan he would be worthy of death.*

*Furthermore, if he left out any of the ingredients, he would be worthy of death. The Torah says:*

***Vayikra (Leviticus) 16:13*** *He should place incense on the fire before HaShem and the cloud of the incense should cover the ark cover which is above the Testimony.*

*The Torah could have simply said, “He should place it on the fire before HaShem.” Why did it say he should place incense on the fire? The word “incense” appears to be redundant because it was already mentioned earlier, “a double handful of incense, finely ground perfumes.” Then the Torah should say, “He should place it on a fire before HaShem,” and we would know that the Torah is speaking about incense.*

*However, the expression, “the incense” (ha-Ketoret) teaches us that the incense must be complete without anything missing. Even a single dram of weight of any of the ingredients cannot be left out.*

*The Torah also teaches us that the smoke of the incense must cover the ark cover. This is why the maaleh ashan is placed in it. The Torah says:*

***Vayikra (Leviticus) 16:13*** *And he shall not die.*

*From this we learn the opposite. If any of the ingredients are left out or if the maaleh ashan was not placed in the incense, the High Priest was worthy of death. It did not matter how small an amount of the maaleh ashan was placed there as long as there was some.*

*One should read the section of the Ketoret out of a Siddur. Saying it verbally is the same as actually burning this incense in the Temple, as is explained earlier. If one says it by heart, it is possible that he will leave out one of the ingredients. This is the same as burning incense lacking ingredients for which one is worthy of death. Therefore, it should be read from the written page. For the same reason it is good to count the eleven perfumes with one’s fingers, so as not to skip any of them.*

End of Meam Loez.

Ketoret has the power to nullify any evil decree, even that of death. It is for this reason that when a plague broke out among the Bne Israel in the wilderness Moshe ordered Aaron to go through the camp with the ketoret.

***Bamidbar (Numbers) 17:12-13*** *Aaron took the incense pan as Moses had commanded him... He offered the incense to atone for the people... and the plague was checked.*

Thus, we see the healing properties of ketoret, especially to alleviate the plague. If the ketoret had not been formulated correctly it would not have ended the plague, thus condemning the people to death. This is why the death penalty is proper for those who leave out any ingredient while compounding the ketoret.

**Ketoret Symbolizes Unity**

Ketoret was a unique substance whose eleven ingredients had the ability to symbolize unity, as we can see from the following Gemara:

***Kirithoth 6b*** *Said R. Johanan: Eleven kinds of spices were named to Moses at Sinai. Said R. Huna: ‘Where is the text? Take unto thee sweet spices, at least two; balsam, and onycha, and galbanum, that makes together five; ‘sweet spices’ means another five, that makes together ten; ‘with pure frankincense’, which is one, that is together eleven. ‘Why not say, ‘sweet spices’ [at the beginning] is a general statement, balsam, and onycha, and galbanum’ a specification, and ‘sweet spices’ [at the end] is again a general statement! [‘We have thus, a generalization followed by a specification and then by a generalization, [in which case] only things sharing the qualities of the specification may be derived. Just as the [items of the] specification are things whose smoke ascends upwards and whose fragrance spreads, so include all things whose smoke ascends upwards and whose fragrance spreads. And should you say in this case only one [item of] specification should have been mentioned, [I would answer] No, all are necessary; for if ‘balsam’ alone was written, I might have said: Only things from the tree [are to be taken], but not things growing on the ground. It was thus necessary to state ‘onycha’. And if ‘onycha’ alone was written, I might have said: Only things from the ground, but not from the tree. It was thus necessary to state ‘balsam’. As to ‘galbanum’, its mention is necessary for its own sake, for its odor is unpleasant if so, it could have been derived from: Take unto thee. But perhaps say: ‘The sweet spices’ in the latter part [of the verse] mean two, as ‘the sweet spices’ in the former part? Then it should have written the two expressions ‘sweet spices’ next to one another, and then write ‘balsam, and onycha, and galbanum’. In the School of R. Ishmael, it was taught thus: ‘Sweet spices’ is a generalization, ‘balsam, and onycha, and galbanum’ is a specification, sweet spices’ again is a generalization, and from a generalization followed by a specification and then by another generalization one can derive only things sharing the qualities of the specification. As the [items in the] specification are things whose smoke ascends upwards and whose fragrance spreads, so all things whose smoke ascends upwards and whose fragrance spreads. Perhaps this is not so; but take the generalization with the first generalization, the specification with the first specification? — Say: This cannot be hence you must not expound according to the latter version but according to the former.*

*The Master said: ‘Perhaps this is not so, but take the generalization with the first generalization and the specification with the first specification? — Say: This cannot be hence you cannot expound . . . ‘‘What is the question? — This is his difficulty: Let the sweet spices in the latter part [of the verse] mean two like ‘sweet spices’ in the former. ‘Whereupon he replied as was answered before: Then it should have written, ‘Sweet spices, sweet spices, balsam, onycha and galbanum’. What is the meaning of ‘and the specification with the first specification’? — This is his difficulty: Things of the tree are derived from ‘balsam’, and things of the ground from ‘onycha’; why not then derive from ‘pure frankincense’ all things which have one quality in common with it [viz.,] that their fragrance spreads, though their smoke does not ascend upwards? Whereupon he replied: If this was so, ‘pure frankincense’ should have been written among the others, so that you could derive therefrom. But if ‘pure frankincense’ was written among the others, we would have twelve spices. — ‘Pure frankincense’ should have been written among the others and ‘galbanum’ at the end. Resh Lakish says: From the word itself it can be inferred; for ketoret [frankincense] means something whose smoke ascends upwards.*

In other words, the incense used in the Bet HaMikdash, the House of the Holy One, consisted of fragrant spices as well as the foul-smelling galbanum, which itself acquired a pleasant aroma when combined with the other spices of the ketoret. The Gemara derives from this composition of the incense a similar phenomenon in the social, religious makeup of the Jewish people: when the wicked and righteous join together, the latter can positively impact upon the former to produce a single, “fragrant” unified community.

Rav Kook explained that the ketoret was a link between the material and spiritual realms. The word *ketoret* comes from the root *kesher*, a tie or knot. The incense rose straight up, connecting our divided physical world to the unified divine realm. From the sublime standpoint of overall holiness, it is impossible to distinguish between the separate, distinct fragrances. Each fragrance represents a particular quality, but at that elevated level, they are revealed only within the attribute of absolute unity. Only in our divided world do they acquire separate identities.

Because ketoret symbolizes the unity of the Bne Israel,[[14]](#footnote-14) when there is a lack of unity, ketoret is used to bring about that unity. In the case of Qorach[[15]](#footnote-15) and his followers, in Bamidbar 16,[[16]](#footnote-16) ketoret was used to bring about the death of Qorach and his followers and thus completely eliminate the heresy which had disrupted the unity of the Bne Israel.

***Bamidbar (Numbers) 16:5*** *And he spake unto Qorach and unto all his company, saying, even tomorrow HaShem will shew who are his, and who is holy; and will cause him to come near unto him: even him whom he hath chosen will he cause to come near unto him. 6 This do; Take you censers, Qorach, and all his company; 7 And put fire therein and put incense in them before HaShem tomorrow: and it shall be that the man whom HaShem doth choose, he shall be holy: ye take too much upon you, ye sons of Levi.*

***Bamidbar (Numbers) 16:35*** *And there came out a fire from HaShem and consumed the two hundred and fifty men that offered incense. 36 And HaShem spake unto Moses, saying, 37 Speak unto Eleazar the son of Aaron the priest, that he take up the censers out of the burning, and scatter thou the fire yonder; for they are hallowed. 38 The censers of these sinners against their own souls, let them make them broad plates for a covering of the altar: for they offered them before HaShem, therefore they are hallowed: and they shall be a sign unto the children of Israel. 39 And Eleazar the priest took the brazen censers, wherewith they that were burnt had offered; and they were made broad plates for a covering of the altar: 40 To be a memorial unto the children of Israel, that no stranger, which is not of the seed of Aaron, come near to offer incense before HaShem; that he be not as Qorach, and as his company: as HaShem said to him by the hand of Moses.*

Nadab and Abihu, in Vayikra 10, also disrupted the unity of the Bne Israel by offering “strange fire”. Therefore, we also see that the ketoret was instrumental in bringing about their death as a judgment for disrupting this unity.

***Vayikra (Leviticus) 10:1*** *And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before HaShem, which he commanded them not. 2 And there went out fire from HaShem, and devoured them, and they died before HaShem.*

Rabbi Krohn[[17]](#footnote-17) said that we learn from the ketoretthe need for unity among all Jews. If any one of the eleven ingredients were omitted from the mixture, the ketoret offering was invalid. One of the ingredients, chelbana (galbanum), has a foul odor*.* This undesirable spice symbolizes the sinners in a Jewish congregation. Our Sages state that a public fast day in which at least one sinner does not participate is not considered a fast day: that is, it does not accomplish the purpose for which it was intended, whether relief from a drought or protection from physical threats to the community*.* The requirement to mix chelbana into the ketoret reminds us that we must include those Jews who do not perform every commandment properly in our prayer services and community activities*.*

Shemot (Exodus) 30:1ff introduces us to the “Mizbeach ha-ketoret,” the incense altar, upon which the Kohen[[18]](#footnote-18) would offer incense twice daily:

***Shemot (Exodus) 30:1*** *And thou shalt make an altar to burn incense upon: of shittim wood shalt thou make it. 2 A cubit shall be the length thereof, and a cubit the breadth thereof; foursquare shall it be: and two cubits shall be the height thereof: the horns thereof shall be of the same. 3 And thou shalt overlay it with pure gold, the top thereof, and the sides thereof round about, and the horns thereof; and thou shalt make unto it a crown of gold round about. 4 And two golden rings shalt thou make to it under the crown of it, by the two corners thereof, upon the two sides of it shalt thou make it; and they shall be for places for the staves to bear it withal. 5 And thou shalt make the staves of shittim wood and overlay them with gold. 6 And thou shalt put it before the vail that is by the ark of the testimony, before the mercy seat that is over the testimony, where I will meet with thee. 7 And Aaron shall burn thereon sweet incense every morning: when he dresseth the lamps, he shall burn incense upon it. 8 And when Aaron lighteth the lamps at even, he shall burn incense upon it, a perpetual incense before HaShem throughout your generations. 9 Ye shall offer no strange incense thereon, nor burnt sacrifice, nor meat offering; neither shall ye pour drink offering thereon. 10 And Aaron shall make an atonement upon the horns of it once in a year with the blood of the sin offering of atonements: once in the year shall he make atonement upon it throughout your generations: it is most holy unto HaShem.*

One unique quality of the incense offering emerges from the Gemara in:

***Keritut 6b*** *Any fast day which does not include any sinners from among Yisrael is not a [legitimate] fast day; for galbanum (Aramaic) [‘chelbana’ in Hebrew] has a putrid odor, but yet the Scripture included it as one of the ingredients of the ketoret.*

In other words, the incense used in the Mikdash[[19]](#footnote-19) consisted of fragrant spices as well as the foul-smelling galbanum, which itself acquired a pleasant aroma when combined with the other spices of the ketoret. The Gemara derives from this composition of the incense a similar phenomenon in the social, religious makeup of the Jewish people: when the wicked and righteous join together, the latter can positively impact upon the former to produce a single, “fragrant” community.

However, as Rav Meir Simcha Ha-kohen of Dvinsk[[20]](#footnote-20) notes, this blend can occur only when a genuine sense of unity prevails among Bne Israel. The influence of the righteous upon the iniquitous can take effect only when true brotherhood is felt between the different segments of the population.

Bne Israel can survive exposure to HaShem’s revelation only through the joining together of the various elements of the population. The ketoret, the merging of the different sectors of the Jewish people, protects the nation from the potential divine wrath resulting from HaShem’s revelation. Individually, one cannot hope to emerge meritorious from divine judgment, the natural outcome of revelation; only the nation as a whole, through the collective merits of its individual components, can withstand the Shechinah.[[21]](#footnote-21)

Indeed, this theme is a dominant one in the Yamim Noraim, particularly on Yom HaKippurim, the day of revelation. No single Jew can claim sufficient worthiness to stand before the Creator in judgment. We do so only by identifying wholeheartedly with the entirety of the Jewish nation, affording us the merits of one another as well as the national merits of our Patriarchs. Thus, we see the three “extra” maneh of Ketoret was burned on Yom HaKippurim[[22]](#footnote-22) to symbolize this unity.

**Ketoret - קטרת as a protection**

***Bamidbar (Numbers) 17:11-13*** *“And Moshe said to Aharon. Take a censer, and put fire in it from off the altar, and put on incense, and take it quickly... and ran... and made atonement for the people. And he stood between the dead and the living; and the plague was stayed”.*

We learn from the Yom HaKippurim service that the cloud of ketoret facilitates a vision of the Shechinah: *For in the cloud, I shall appear above the ketoret*.

Like a sort of veil which serves to dull the dazzling revelation. Perhaps, this is indeed the function of the Mizbeach HaKetoret (incense altar) throughout the year: it is meant to allow the Shechinah[[23]](#footnote-23) to dwell in the Mishkan by “screening” the revelation therein!

Ketoret is brought by men to recognize the fact that HaShem is present amongst us. Rashi[[24]](#footnote-24) illustrates this by examining ketoret - קטרת:

**Rashi’s Commentary for: Bamidbar (Numbers) 7:20 filled with incense** - קְטֹרֶת. The *gematria* of קְטֹרֶת [i.e., 613] corresponds to the six hundred and thirteen commandments—provided that you convert the “chaph” into a “daleth” in accordance with the cipher known as, ק“ד ר”ג ש“ב ת” א[in which the first and last letters of the alphabet are interchangeable, the second and the second-to-last letters, etc. Thus, ד = 4 ט = 9 ר =200 ת = 400 totaling 613].

Thus, we see that ketoret = 613 commands. These 613 commands also indicate that HaShem is among me.

Furthermore, ketoret has the unique property of protection, which is necessary since as mortals we cannot handle the direct presence of HaShem, so we need the incense and the incense altar to protect us from the glory of HaShem. This is why, in verse 6, when describing where the Mizbeach HaKetoret is put it says:

***Shemot (Exodus) 30:1*** *And thou shalt make an altar to burn incense upon: of shittim wood shalt thou make it. 2 A cubit shall be the length thereof, and a cubit the breadth thereof; foursquare shall it be: and two cubits shall be the height thereof: the horns thereof shall be of the same. 3 And thou shalt overlay it with pure gold, the top thereof, and the sides thereof round about, and the horns thereof; and thou shalt make unto it a crown of gold round about. 4 And two golden rings shalt thou make to it under the crown of it, by the two corners thereof, upon the two sides of it shalt thou make it; and they shall be for places for the staves to bear it withal. 5 And thou shalt make the staves of shittim wood and overlay them with gold. 6 And thou shalt put it before the vail that is by the ark of the testimony, before the mercy seat that is over the testimony,* ***where I will meet with thee****. 7 And Aaron[[25]](#footnote-25) shall burn thereon sweet incense every morning: when he dresseth the lamps, he shall burn incense upon it.*

Geographically all it needed to say was to place it before the partition, but the full description connects the incense altar to HaShem meeting Bne Israel, such that the altar serves as a buffer and interface between us and the glory of HaShem.

Not only the actual offering of the ketoret, but even studying and reciting the parasha of ketoret yields remarkable power as the Zohar writes:

***Zohar 2:218*** *This matter is a decree issued by the Almighty, that whoever studies and reads the topic of the constitution of the ketoret every day is saved from all evil things and witchcraft in the world, and from all serious injury, from evil thoughts, from harsh judgment, and from death, and will not be harmed that entire day, for the evil force has no control over him. One must concentrate during this recitation. Rabbi Shimon said, if people would know how exalted the concept of the ketoret is before the Almighty, they would take every single word in it and wear it as a crown on their head like a golden crown. Whoever involves himself in it must delve into the concept of the ketoret. If he concentrates on it every day, he earns a portion both in this world and in the next world, and death will be eliminated from him and from the world, and he will be saved from all prosecution in this world, from impurity, from the judgment of Gehinnom and from subjugation to foreign rule.*

The Yalkut Meam Loez cites a story from the Midrash Haneelam.[[26]](#footnote-26) Rav Aha once arrived in a certain town that had been ravaged by a plague for seven days. The townspeople came to him and told him of their troubles. The plague was only intensifying, and they did not know what to do. He said, “Let us go to the Bet Knesset (House of the Congregation) and pray that it stops.” As they made their way towards the Bet Knesset, people came and told them that the plague had claimed even more victims; others are about to die. He said, “Since the calamity is so severe and time is running out, we will not go to the Bet Knesset. Rather, bring me forty G-d-fearing people and they will divide into groups of ten, each of which should go to one direction of the city and recite ‘pitum haketoret’ (the Talmudic discussion of the ingredients of the ketoret) three times. They should then add, ‘Moshe said to Aharon: Take the fire pan and place fire upon it from the altar and place ketoret, and quickly bring it to the nation and atone on their behalf… ‘until ‘and the plague ended.’” They did as he told, and the plague stopped. All those who had been stricken were cured. A heavenly voice called out to the harmful spirits, “Do no more damage in this town, for the attribute of justice no longer has any control over them!”

Rav Aha was exhausted and fell asleep. He dreamt that it was told to him, “Just as you eliminated the plague from the city, so must you bring them back in teshuva, for one cannot endure without the other, because it was on account of their sins that the plague was decreed”. He told this to the townspeople, and they repented. They changed the name of the town to “Mahsiya,” which means “town of compassion”. They kept the town’s name in their minds at all times so as to ensure that they would not return to their sinful ways.

**Ketoret is Associated with Prayer**

The oral law repeatedly compares prayer to incense, which demonstrates the strong connection between these two substances.

***Berachoth 6b*** *R. Helbo further said in the name of R. Huna: A man should always take special care about the afternoon-prayer. For even Elijah was favorably heard only while offering his afternoon-prayer. For it is said: And it came to pass at the time of the offering of the evening offering, that Elijah the prophet came near and said . . . Hear me, O Lord, hear me. ‘Hear me’, that the fire may descend from heaven, and ‘hear me’, that they may not say it is the work of sorcery. R. Johanan says: [Special care should be taken] also about the evening-prayer. For it is said:* ***Let my prayer be set forth as incense before Thee****, the lifting up of my hands as the evening sacrifice. R. Nahman b. Isaac says: [Special care should be taken] also about the morning prayer. For it is said: O Lord, in the morning shalt Thou hear my voice; in the morning will I order my prayer unto Thee and will look forward.*

***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.*

***Midrash Rabbah - Numbers XIII:4*** *Offerings (muktar)’ alludes to the evening prayer, as is borne out by the text, Let my* ***prayer be set forth as incense*** *(ketoret)4 before Thee, the lifting up of my hands as the evening sacrifice (Ps. CXLI, 2).*

*Midrash Rabbah - Numbers XIII:18 Another interpretation: FULL OF INCENSE implies that Reuben was at that moment[[27]](#footnote-27) a penitent, wearing sackcloth, fasting and praying to the Holy One, blessed be He, to pardon him for his iniquity in the affair with Bilhah,[[28]](#footnote-28) and* ***prayer is compared to incense, as is proved by the text, Let my prayer be set forth as incense*** ***before Thee,*** *etc. (Ps. CXLI, 2). Thus, we have explained the phrase, FULL OF INCENSE.*

***Soncino Zohar, Shemot, Section 2, Page 219a*** *Thus Scripture says, “a perpetual incense before the Lord” (Ibid.), indicating that it abides in the presence of the Lord, more than all other modes of worship, it being the most precious and beloved to the Holy One, blessed be He. Prayer, indeed, is the highest service of all, yet is incense-burning dear and acceptable to the Almighty. Observe the difference between prayer and incense-offering.* ***Prayer has been instituted to take the place of the sacrifices that Israel used to offer, but none of the sacrifices had the same value as the incense. There is, further, this difference between the two.******Prayer repairs damage which has been done, but incense does more-it strengthens, it binds together, it is the greatest light-bringer****.*

Our prayers are like incense. Incense is related to congregational prayer. This idea is brought forcefully home by the last pasuk of our psalm:

***Tehillim (Psalms) 102:29*** *The children of Thy servants shall dwell securely, and their seed shall be established before Thee.'*

The use of ‘seed’ surely causes us to remember that the place where the incense was used on Yom HaKippurim was the Holy of Holies – bedroom, the place of intimacy with HaShem.[[29]](#footnote-29) This is also an allusion to a man’s ‘seed’ which is placed in the womb in the place of intimacy – the Kodesh Kodashim.

**Ashlamatah: Yeshayahu (Isaiah) 56:3-8 + 57:15-16, 18-19**

| **Rashi** | **Targum** |
| --- | --- |
| 1. So says the Lord, **"Keep justice and practice righteousness, for My salvation is near to come, and My benevolence to be revealed."** | 1. Thus says the LORD: **"Keep judgment and do righteousness, for My salvation is near to come, and My virtue to be revealed.** |
| 2. Fortunate is the man who will do this and the person who will hold fast to it, **he who keeps the Sabbath from profaning it and guards his hand from doing any evil.** | 2. Blessed is the man who will do this, and a son of man who will hold it fast, **who will keep the Sabbath from profaning it, and will keep his hands from doing any evil."** |
| 3. Now let not the foreigner who joined the Lord, say, "The Lord will surely separate me from His people," and let not the eunuch say, "Behold, I am a dry tree." | 3. Let not a son of Gentiles who has been added to the people of the LORD say, "The LORD will surely separate me from His people"; and let not the eunuch say. "Behold, I am like a dry tree." |
| 4. For so says the Lord to the eunuchs who will keep My Sabbaths and will choose what I desire and hold fast to My covenant, | 4. For thus says the LORD: "To the eunuchs who keep the days of the Sabbaths that are Mine, who are pleased with the things I wish and hold fast My covenants, |
| 5. "I will give them in My house and in My walls **a place and a name, better than sons and daughters; an everlasting name I will give him, which will not be discontinued.** | 5. I will give them in My sanctuary and within the land of My Shekhinah **a house a place and a name better than sons and daughters; I will give them an everlasting name which will not cease.** |
| 6. And the foreigners who join with the Lord to serve Him and to love the name of the Lord, to be His servants, **everyone who observes the Sabbath from profaning it and who holds fast to My covenant.** | 6. And the sons of the Gentiles who have been added to the people of the LORD, to minister to Him, to love the name of the LORD, and to be His servants, **everyone who will keep the Sabbath from profaning it, and hold fast My covenants -** |
| 7. I will bring them to My holy mount, and I will cause them to rejoice in My house of prayer, their burnt offerings and their sacrifices shall be acceptable upon My altar, **for My house shall be called a house of prayer for all peoples.** | 7. these I will bring to the holy mountain and make them joyful in my house of prayer; their burnt offerings and their holy sacrifices will even go up for [My] pleasure on My altar; **for My sanctuary will be a house of prayer for all the peoples.** |
| 8. So says the Lord God, **Who gathers in the dispersed of Israel, I will yet gather others to him, together with his gathered ones.** | 8. Thus says the LORD God **who is about to gather the outcasts of Israel, I will yet bring near their exiles, to gather them."** |
| 9. All the beasts of the field, come to devour all the beasts in the forest. | 9. All the kings of the peoples who were gathered to distress you, Jerusalem, will be cast in your midst; they will be food for the beasts of the field-every beast of the forest will eat to satiety from them. |
|  |  |
| 15. For so said the High and Exalted One, Who dwells to eternity, and His name is Holy, "With the lofty and the holy ones I dwell, and with the crushed and humble in spirit, to revive the spirit of the humble and to revive the heart of the crushed. | 15. For thus says the high and lofty One who dwells in the heavens, Whose name is Holy; in the height He dwells, and His Shekhinah is holy. He promises to deliver the broken in heart and the humble of spirit, to establish the spirit of the humble, and to help the heart of the broken. |
| 16. For I will not contend forever, neither will I be wrothful to eternity, when a spirit from before Me humbles itself, and souls [which] I have made. | 16. "For I will not so avenge forever, nor will My anger always be (so); for I am about to restore the spirits of the dead, and the breathing beings I have made. |
| 17. For the iniquity of his thievery I became wroth, and I smote him, I hid Myself and became wroth, for he went rebelliously in the way of his heart. | 17. Because of the sins of their mammon, which they robbed, My anger was upon them, I smote them, removed My Shekhinah from them and cast them out; I scattered their exiles because they went astray after the fantasy of their heart. |
| 18. I saw his ways and I will heal him, and I will lead him and requite with consolations him and his mourners. | 18. The way of their repentance is disclosed before Me, and I will forgive them; I will have compassion on them and requite them with consolations, and those who mourn them. |
| 19. [I] create the speech of the lips; **peace, peace to the far and to the near," says the Lord, "and I will heal him."** | 19. The one who creates speech of lips in the mouth of every man says. **Peace will be done for the righteous. who have kept My Law from the beginning, and peace will be done for the penitent who have repented to My Law recently, says the LORD; and I will forgive them.** |
| 20. **But the wicked are like the turbulent sea, for it cannot rest, and its waters cast up mud and dirt.** | 20. **But the wicked are like the tossing sea which seeks to rest and it cannot, and its waters disturb mire and dirt.** |
| 21. "There is no peace," says my God, "for the wicked." | 21. There is no peace, says my God, for the wicked." |

**Special Ashlamatah: Yeshayahu (Isaiah) ‎‎** **54:1-10**

**Shabbat Nachamu V**

| **Rashi** | **Targum** |
| --- | --- |
| 1. ¶ **"Sing you barren woman who has not borne; burst out into song and jubilate, you who have not experienced birth pangs, for the children of the desolate one are more than the children of the married woman," says the Lord.** | 1. ¶ **Sing, O Jerusalem who was as a barren woman who did not bear; shout in singing and exult, [you who were] as a woman who did not become pregnant! For the children of desolate Jerusalem will be more than the children of inhabited Rome, says the LORD.** |
| 2. **Widen the place of your tent and let them stretch forth the curtains of your habitations, do not spare; lengthen your cords and strengthen your stakes.** | 2. **Enlarge the place of your camping and cause the cities of your land to be inhabited; hold not back, increase the people of your armies, and strengthen your rulers.** |
| 3. **For right and left shall you prevail, and your seed shall inherit nations and repeople desolate cities.** | 3. **For you will be strengthened to the south and to the north, and your sons will possess peoples and will cause desolate cities to be inhabited.** |
| 4. Fear not, for you shall not be ashamed, and be not embarrassed for you shall not be put to shame, for the shame of your youth you shall forget, and the disgrace of your widowhood you shall no longer remember. | 4. Fear not, for you will not be ashamed; be not confounded, for you will not be put to shame; for you will forget the shame of your youth, and the reproaches of your widowhood you will remember no more. |
| 5. For your Master is your Maker, the Lord of Hosts is His name, and your Redeemer, the Holy One of Israel, shall be called the God of all the earth. | 5. For your Maker is your husband, the LORD of hosts is his name; and the Holy One of Israel is your Redeemer, the God of the whole earth he is called. |
| 6. For, like a wife who is deserted and distressed in spirit has the Lord called you, and a wife of one's youth who was rejected, said your God. | 6. For the Shekhinah of the LORD has summoned [you] like a wife forsaken and distressed in spirit, like a wife of youth who is cast off, says your God. |
| 7. "For a small moment have I forsaken you, and with great mercy will I gather you. | 7. In a little anger I forsook you, but with great compassion I will bring your exiles near. |
| 8. With a little wrath did I hide My countenance for a moment from you, and with everlasting kindness will I have compassion on you," said your Redeemer, the Lord. **{S}** | 8. In a brief hour. for a time. I took up the face of My Shekhinah from you, but with everlasting benefits which do not cease I will have compassion on you, says the LORD, your Redeemer. **{S}** |
| 9. "For this is to Me [as] the waters of Noah, as I swore that the waters of Noah shall never again pass over the earth, so have I sworn neither to be wrothful with you nor to rebuke you. | 9. This is like the days of Noah before Me: as I swore by My Memra that the waters of the flood which were in the days of Noah should no more go over the earth, so I have sworn that My anger will not turn upon you and I will not rebuke you. |
| 10. For the mountains shall depart and the hills totter, but My kindness shall not depart from you, neither shall the covenant of My peace totter," says the Lord, Who has compassion on you. **{S}** | 10. For the mountains may pass and the hills be split, but My goodness will not pass from you. Jerusalem. and My covenant of peace will not be cast away, says He who is about to have compassion on you, says the LORD. **{S}** |

**Rashi’s Commentary on Yeshayahu (Isaiah) 54:1-10**

**1** **Sing, you barren woman** Jerusalem, who was as though she had not borne.

**you who have not experienced birth pangs** Heb. חָלָה, an expression of childbirth, for the woman in confinement gives birth with pains and writhing.

**for the children of the desolate one** The daughter of Edom.

**2** **and let them stretch forth** far off.

**lengthen your cords** These are thin ropes that hang at the bottom of tents, and that are tied to stakes called ‘chevills’ in French, which are thrust into the ground.

**3** **shall you prevail** Heb. תִּפְרֽצִי, shall you prevail.

**4** **your youth** Heb. עֲלוּמַיִךְ, your youth.

**6** **who was rejected** When she is rejected at times that her husband is a little wroth with her.

**8** **With a little wrath** Heb. שֶׁצֶף. Menahem (Machbereth p. 179) interprets this as, “with kindling of wrath,” and Dunash (Teshuvoth p. 20) states, “with a little wrath,” paralleling “For a small moment have I forsaken you,” and so did Jonathan render.

**and with everlasting kindness** that will exist forever.

**9** **For this is to Me [as] the waters of Noah** [i.e.,] it is an oath in My hand, and He proceeds to explain His words, “as I swore that the waters of Noah shall never again pass over the earth, etc.”

**10** **For the mountains shall depart** Even if the merit of the Patriarchs and the Matriarchs is depleted, My kindness shall not depart from you.

**Abarbanel On**

**Pirqe Abot** – **Chapters of the Fathers**

**Pereq 2, Mishnah 2**

**Rabban Gamliel, the son of Rabbi Yehudah ha-Nasi. said: The study of Torah together with a worldly occupation is a fine thing, because the labor [required by] the two of them [together] causes sin to be forgotten; and any study of Torah which is without labor will ultimately be futile and cause sin. All those involved in communal work should be involved for the sake of Heaven, for the merit of their fathers will help them and their righteousness will stand forever; [God will say,] "As for you, I will give you reward as though you had done it."Be wary of the authorities, because they only draw a person near for their own needs; they appear to be friends as long as they are deriving benefit, but they do not stand by a man in his hour of need. He used to say: Make your will like His will so that He should make His will like your will; nullify your will before His so that He may nullify the will of others before your will.**

Abarbanel prefaces his commentary to this *Mishnah* with a brief histo­rical note. He points out that there were three *Tannaim* called Rabban Gamliel. The first was Rabban Gamliel the Elder, the son of Rabban Shimon and the grandson of Hillel. The second was Rabban Gamliel. the colleague of Rabbi Yehoshua; he was a grandson of Gamliel the Elder. The third was the sage of our *Mishnah,* who was the son of Rabbi Yehudah ha-Nasi. the redactor of the Mishnah. That being so, asks Abarbanel. how could this Rabban Gamliel be included in the Mishnah, which was redacted and closed during his father's lifetime? He proposes two possible explanations. The first is that the statements recorded here in Rabban Gamliel's name were made before his father died and the latter included them in the Mishnah, albeit without the title "Rabban," which was reserved for presidents of the Sanhedrin of Hillel's lineage. After Rabbi Yehudah ha-Nasi died and Gamliel was elevated to the presidency, the honorific "Rabban" was added. The second explanation is that although Rabbi Yehudah ha-Nasi redacted and sealed the Mishnah, additions were made later, and this is one of them. Abarbanel cites other examples of this phenomenon.

Rambam, as well as other commentators, opines that the term *“de­rekh eretz”* (worldly occupation) in our Mishnah implies crafts and manual labor and the thrust is that it is a fine thing to study Torah and engage in a craft in order to sustain oneself. The rationale behind this is the premise that if a person studies Torah he will know what is permitted and what is forbidden in the marketplace and by working for a living will not have to cheat other people to find sustenance. Thus, sin will be forgotten.

On the subject of working for the community, Rambam proposes that a person engaged in communal affairs is often anguished in that his activities prevent him from performing other *mitzvot.* Thus, Rabban Gamliel offers encouragement by assuring him that the other *mitzvot* that he intended to observe will be counted as if he had actually performed them if his communal service is for the sake of Heaven. Abarbanel is ready to accept this interpretation of Rambam, albeit without enthusiasm.

He then proceeds to interpret this *Mishnah* in his own manner by first posing a number of problems. He questions the propriety of using the word; “Yafah” - beautiful, or fine - in referring to a way of life that includes Torah. Rabban Gamliel should have said, "It is a must." How can the study of Torah be described as beautiful or fine? The Torah was intended to teach us how to function spiritually and what is incumbent upon the Jew to do.

Secondly, Rabban Gamliel uses the words, "causes sin to be forgot­ten" which has a negative tone. Why not underscore the positive aspect of the Torah and *derekh eretz?* Furthermore, we are not concerned about *forgetting* sin; we are interested in eliminating it.

Another question: The sage rules that Torah which is not accom­panied with a worldly occupation will ultimately be futile. On what authority does he base this advice? Were all the Talmudic rabbi’s tradesmen or craftsmen? Many were not; they were dedicated solely and exclusively to the study of Torah. Rabban Gamliel's own father is a good example of this.

Rabban Gamliel of our Mishnah shocks us when he contends that Torah study that is not combined with labor will lead to sin. Is it conceivable that Torah study - with or without labor - can lead to sinfulness?

Then again, Rabban Gamliel when speaking about being active in the community *says"!* will give you reward" (as the Hebrew reads literally without our square brackets). What license did the Rabban Gamliel have to give or withhold reward? What human being can claim the power to do so? Is this not an effrontery against God?

Another problem that confronted Abarbanel: Rabban Gamliel ex­horts us to be cautious of the ruling authorities, the government. However, he does not specify whether that means that one should seek their close friendship or that one should distance himself from them. "Be wary ... " can bear both meanings.

Yet, another problem: The sage entreats us to make our will like His will. If he meant God's will why did he not specify, "Make your will like God's will". Since the word "God" does not appear in the entire *Mishnah,* how are you to know to whom the word "His" is referring?

Finally: Rabban Gamliel teaches us four things, yet it is only in the last of them that the formula, "He used to say," is employed.

To resolve all these difficulties, Abarbanel first draws our attention to the fact that Rabban Gamliel is commenting on the principle of his father, Rabbi, in the previous *Mishnah,* i.e., that all that a Jew needs in life is to dedicate himself to the study of Torah. Philosophy and logic have no role to play in choosing the right path. Rabban Gamliel. who apparently was more pragmatic, came to modify his father's position.

It is true that the study of Torah is a *sine qua non* for true perfection. However, for the purpose of leadership and the welfare of society, it is a fine thing if the study of Torah is combined with *derekh eretz.* Abarbanel points out that in this context the term, *derekh eretz,* does *not* mean crafts or manual labor, but rather political wisdom and an understanding of ethics and how to implement them. He argues that this is the true meaning of the term and points out that the term “Melakha” (labor) can also mean the same thing. This is what Rabban Gamliel meant when he said it is a fine thing to combine Torah study and *derekh eretz.* He deliberately did not say that it is obligatory. Indeed, it is wise to submit to a rigid discipline of Torah study when that is necessary and to temper it with the existentialism of life itself. In this fusion of idealism, sin cannot penetrate.

Abarbanel then goes off somewhat on a tangent when he speaks about, "All Torah study which is not combined with *melakhah* must inevitably fail." The word “Melakha” is commonly understood to mean "labor", but Abarbanel interprets it in a novel fashion. A teacher of Torah will only succeed if he employs a methodology - which can change in accordance with the times and the type of student involved - which will arouse the students' interest in the subject matter. If he does not employ a psychological approach, the students will find him boring and his efforts to instruct will fail. Thus, Abarbanel identifies *derekh eretz* with *melakhah* and because of their similar inference he applies it, amongst other things, to the teaching profession.

He reminds us that the ancient rabbis of the Talmud were accus­tomed to bring humor into their discussions in order to stimulate the interest of the students so that their study should not be in vain. **The wrong of *bitul Torah* - which Abarbanel apparently understands as futile Torah - is a grave one. Nothing can compare to its gravity. This, as we have seen, can be caused by teaching Torah without *derekh eretz,* i.e., without the appropriate methodology.** Thus, when Rabban Gamliel says that the study of Torah can lead to sin, he means that the absence of proper methodology can lead to a spiritual catastrophe.

Abarbanel also cites the interpretation of Me'iri who comes up with a novel idea. When one wishes to admonish another for some error of behavior, let him do so in a quiet, serene, and sympathetic manner. If he does so with anger and vitriolic language, the accused will feel himself cornered and will fight back by saying, "Who are you to tell me that I am doing wrong? Are you perfect without blemish?" The entire effort of chastisement will then be in vain. To corroborate his premise Me'iri quotes a passage from the Talmud (Ta'anit 7a) in which attention is drawn to an apparent contradiction in the Torah. "My doctrine shall drop as the *rain,* Myspeech shall distill as the *dew"* (Deuteronomy 32:2). Which shall it be, *dew* or *rain?* It cannot be both at the same time. The rabbis, therefore, conclude that a scholar who corrects a sinner in harsh terms is compared to one who looks upon the words of the Torah as heavy rain and his chastisement will be counter-produc­tive. However, a scholar who approaches a sinner with sympathy and respect is comparable to the use of the words of the Torah as soft, mild dew. According to this interpretation. the term derekh *eretz* means "respect," or "good manners," which is quite close to Abarbanel's use of the term. Abarbanel fully accepts Me'iri's idea as analogous to his own since it applies to the teaching of Torah as well as to chastise­ment. He adds, however, that it is difficult to see the text of this *Mishnah* as a source for Me'iri's thought. In this way, Abarbanel resolves the first four difficulties that he encountered in his analysis of this Mishnah.

Abarbanel also quotes Me'iri who does not spare any words and is most emphatic and blunt when he says that if *derekh eretz,* in any version or by any interpretation, is an essential component for a model religious life, let there be no mistake that it is equally essential that in all seemingly secular activities the influence of Torah must be felt. One cannot opt for either Torah or *derekh eretz* and consciously ignore the other. They either go hand-in-hand or they both fail

Abarbanel then proceeds to focus on the true significance of Torah and *derekh eretz.* There are people who volunteer in community pro­jects. They donate of their means and time to the improvement of various community functions. This is noble on their part and com­mendable; this is true derekn *eretz.* **However, a danger lurks that can counteract the good that the volunteer does, if the motive for his interest in helping others is a selfish one - if he expects the community to idolize him for his efforts. Such behavior is *derekh eretz* without Torah.** This type of communal worker should realize that while his labors on behalf of the community are necessary and commendable, the community has its intrinsic merits - they are, after all, the children of Abraham, Isaac and Jacob and a host of other luminaries - that would have assured its survival without his contributions. Even in times of the most severe crises, the Children of Israel always looked to God for their continued existence.

If so, one has the logical right to ask: If the good Lord, in His infinite beneficence, will surely take care of the community, what need is there for me to involve myself in social and charitable affairs? It is on this point, Abarbanel asserts, that Rabban Gamliel assures us with the words, "I will credit you with great rewards as if you accomplished it all." In other words, it is God who is speaking and saying, "Although I do not need your help to sustain My people, yet if you will give some input I will consider it as if you were the one to have accomplished it." In Abarbanel's opinion, the previous mention of "for the sake of Hea­ven" is a reference to God, and the pronoun “I” refers back to it.

In view of the fact that Rabban Gamliel offers us advice on how to relate to political authorities by counselling us to be cautious of the ruling class, Abarbanel teaches us a lesson in the psychology of the attitude of the ruler towards his subjects. We should remember that Don Isaac Abarbanel moved in the circles of the Spanish political hierarchy during the reign of King Ferdinand and Queen Isabella and also served the kings of Portugal and Naples at different times as an ambassador/emissary.

In the first place, a Jew who is actively involved in political affairs must always demonstrate what it is to be a Torah Jew and he should be the paradigm of Torah behavior. This is the only way he can assure himself of avoiding discrimination - if that is at all possible. It will give him self-confidence in that he senses the presence of God at his side, and it is his source of hope that he can avoid any hostility on the part of the politicians. Otherwise, he is in great danger.

Abarbanel reinforces this line of thinking by bringing in an analogy to Rambam's description of the effect that the winds have over the ocean *(Moreh Nevukhim* IX:3). When the winds are violently turbulent no one at sea is sure of his life. Ships are tossed about like matchsticks and catastrophe is inevitable. When the winds are calm, the ocean is peaceful and delightful. Everything is dependent upon the winds. So, it is with kings and princes. It is at their whim that the masses are either persecuted and destroyed or peaceful and prosperous.

This is even more applicable to ministers who serve the king. They are at the mercy of his every whim and so must be extremely meticu­lous in carrying out their duties. They should not rely on the king's forgiveness if they make a mistake, Similarly, a minister should not rely on the king's affection for him and oppress others or steal from them. Kings love no one. This is what is meant by "they do not stand by a man in his hour of need."

Another piece of advice: A person who is influential in high govern­ment circles should maintain a low profile and should not extol his influential position to the community because he will be considered a threat to the image and popularity of the men in power. They will then cut him down to preserve their own position. Although he may believe that he is in solid with his political superiors, they will have no hesitation in destroying him if it is to their benefit.

To put it succinctly: The best hope that the Jew can have in his struggle for survival even when involved with the highest echelons of government is to depend upon God and follow His Torah. "Nullify your will before His will," so that He will nullify the will of your enemies. God's will is absolute and not given to change; in man the power of will is governed by a plethora of outside influences. The Jew is asked to nullify his own unstable will in favor of God's immovable will.

Abarbanel suggests an alternative interpretation for "Nullify your will..." He connects it with the previous dictum "Be wary of the autho­rities ... " and suggests that "his will" refers to the king's will. The meaning then is: Be careful in your dealing with the king, and if you want to survive in your high office, nullify your will before his, so that he will nullify the will of your competitors for his favors.

With reference to the last of the problems we started out with - the formula "He used to say" - Abarbanel takes the path of least resistance and proposes that that aphorism was taught by Rabban Gamliel at a different time, unrelated to the rest of our *Mishnah,* but Rabbi, who arranged the order of the *Mishnayot* (or whoever added this Mishnah, see above). saw fit to include it in PirqeAbot *and* put it together with the rest of Rabban Gamliel's dicta, setting it apart with the formula, "He used to say."

**Miscellaneous Interpretations**

**Rashbatz:** The accepted meaning of the term, *derekh eretz* is "norms of society." According to a greater number of commentators, it means in the present context, "worldly occupation." Everyone must seek his livelihood and should not depend upon some divine act which will miraculously provide him with it. Even if one is engrossed entirely in Torah, if he has no source of income he will resort to theft, deceit, and the desecration of the Sabbath. Also, he will associate with criminals to gain favors from them. Simultaneously, Torah study is the most effective antidote to sin because long hours of study weaken a person's physical condition, and a man in a weakened physical condition is not very likely to sin. Thus, according to Rashbatz, the first part of our *Mishnah* will read as follows: The combination of Torah and a productive occupation will prevent you from trans­gressing and will help you to avoid resorting to unethical and criminal behavior.

In the latter part of Rabban Gamliel's pronouncements, "Be wary of the authorities ... " Rashbatz finds a blatant redundancy. In an earlier Mishnah (Chapter I, Mishnah9) Shemayah advised, "Do not become intimate with the authorities." What was the purpose of Rabban Garnliel repeating a similar proposal? Rashbatz replies that Shemayah was cautioning the scholar not to accept a responsible rabbinical position by government appointment. In fact, he should have no official contact with the authorities. Rabban Gamliel in our *Mishnah* is urging the scholar to involve himself with the authorities so that he can have influence upon them in matters concerning his community. Rashbatz points out that in the Scroll of Esther (10:3) we are told, "For Mordecai, the Jew was the second in rank after the King Ahasuerus". Also, the Talmud is replete with stories about the relationship between Rabbi Yehudah ha-Nasi and the Roman emperor, Antoninus.

However, Rashbatz has sufficient political sense to caution the scholar not to trust the authorities because their only interest is to exploit him.

**Rabbenu Yonah** has an interesting view on "For the merits of their fathers will help them, and their righteousness will stand forever ... 'I will give you reward as though you had done it'." He envisions the case of an active communal worker who generates a lot of enthusiasm to give and help the needy. Then, he com­plains. "Why do I need all this worry and anxiety when, after all is said and done, the one whom I persuaded to give will receive the reward because it is his money; I will receive nothing." This line of thinking must be avoided because there are two rewards awaiting the fund-raiser. Firstly, he was partially instrumental in achieving a community goal. This self-satisfaction should mean something to him. Secondly, God promises that He will acknowledge his partial efforts as if it was a complete, singular achievement.

In his treatise on the last part of our *Mishnah,* Rabbenu Yonah addresses himself to "But they do not stand by a man in his hour of need." Theologically speaking, it is futile to depend upon the good will of kings and men in authority. They are not masters of their destinies nor are their actions completely independent of God's will and plan. In other words, when the king acts favorably to you, it is because God decreed it; and if the king acts willfully, it is only because God so desires.

**Midrash Shemuel:** Life's priorities vary in different people. There are those whose daily occupation and its rewards constitute the main thrusts of their lives. Interest in Torah is minimal. With respect to these people, Rabban Gamliel maintains that Torah together with an occupation is a fine arrangement in that it is better than no Torah at all. There are others who give equal time to Torah and their worldly occupation. This situation is better than the first because the more time a man spends on Torah study, the less time he has to transgress. Finally, there are people whose major interests lies in Torah study and who devote very little time to their worldly occupation. This last category was what Rabban Gamliel was referring to when he said. "Any study of Torah without labor will ultimately be futile and cause sin." In other words, the stress is on the word Torah.

On the other hand. one may be tempted to go further and argue that if the desired model of living is to devote most of the time to Torah and less to personal interests, one may logically go a step further and say, "I will spend all of my time in the pursuit of Torah." Rabban Gamliel describes that attitude as stupid, because the person will have no means of sustaining himself and out of sheer necessity will resort to a life of corruption.

Midrash Shemuel now confronts the community employer. His duties are to supervise the smooth operation of all communal affairs; a social worker could be included in this category. He is paid from the community chest according to the importance of his work. Midrash Shemuel spells it out in clear terms: Do not exaggerate your duties so that you will receive a greater remuneration. No matter how essential your work may be, and no matter how effective you are. you must never forget that your efforts are only partly responsible for any success achie­ved. The merit of their fathers stands to help the members of the community. Thus. half of the salary should suffice.

But God upholds these communal workers with two promises: Firstly, what you will be lacking in material gains, you will benefit from the spiritual satisfac­tion in the work you are doing. Secondly, God will look upon your efforts as though you were responsible for the complete success.

We are accorded several other approaches to our *Mishnah.* On the subject of, "Any study of Torah without labor will ultimately be futile and cause sin," Midrash Shemuel interprets the word “Melakhah” (work) to mean the performance of mitzvot, that is to say, one who studies Torah for the honors and respect that will be accrue to him, not for the purpose of knowing what is wrong and what is right. will be berated. **What is even more tragic is the fact that when one is ignorant of Torah and commits a sin, it is considered an error; if he studied Torah and learned what a Torah life should be. but has no intention of observing the *mitzvot,* his is a case of wanton sin.**

With respect to Rabban Gamliel's maxim that those who occupy themselves with the affairs of the community should do so only for the sake of Heaven, Midrash Shemuel is quite aware of the anxieties of a communal worker. Often, members of a community can be very brutal and meticulously search out the faults of a community worker and persecute him if they so desire. The employee will then say to himself, "Why do I need this treacherous work? With such employers how can I carry out my mission successfully?" To give this person some assurance, God says, **"You be serious in your work and do it for the sake of Heaven and you will be safe from criticism and hounding. I will also consider your efforts as the cause of the success that you will enjoy. And if you will assert that you cannot engage in this field of endeavor because it will deny you the time that you can spend in Torah and *mitzvot,* I promise you that I will regard your timetable as if you had studied Torah and performed *mitzvot."***

Relative to the pronouncement in the *Mishnah,* "Make your will like His so that He should make His will like your will," Midrash Shemuel analyzes the psychology of the Jew. **A person must be determined to manifest his loyalty to God by acts of righteousness so that God will manifest His love for the Jew by acts of benevolence.** Intrinsically, everyone wants to do only good. What per­manent benefits does he gain by sinning? The difficulty is that he has to struggle with the evil inclination and not always does he emerge victorious. In the words of the sages, "It is the sour yeast in the dough" that brings him down. In other words, he has the will but not the action. So it is with God. Basically, He would prefer to shower down his beneficence upon men, but He is prevented from doing so. Man sins, transgresses, defies God and is undeserving of God's blessings. God, too, has the will to do good, but is prevented from doing so by man. In that light we can understand the *Mishnah.* **If you desire that God overlook all impediments and act according to His *will,* then you should ignore your evil inclination and exercise your basic will to do good.**

In his compilation, Midrash Shemuel calls our attention to an anonymous commentary which treats the dictum of our *Mishnah,* "They appear to be friends as long as they are deriving benefit ... " Jewish communal leaders are often misled by the notion that is prudent to ingratiate themselves with the civil authorities on two grounds. Firstly, they will gain personal recognition which will enhance their image in the community. This is a delusion because while the favor is still fresh in their minds, the authorities will only "appear to be friends." Secondly, there are those who believe that a bribe to those who are in power is a good investment for future needs. Who can tell when the community may need their sympathy? **The truth is that once the governing power becomes accustomed to special considerations by the community, it will make more and more demands on it.**

**Verbal Tallies**

**By: HH Rosh Paqid Adon Hillel ben David**

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

**Bamidbar (Numbers) 15:1-41**

**Tehillim (Psalms) 102:13-23**

**Yeshayahu (Isaiah) 56:3-8 + 57:15-16, 18-19**

**Mk 10:13-16, Lk 18:18-23, Rm 9:1-5**

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

LORD - יהוה, Strong’s number 03068.

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

Come / Bring - בוא, Strong’s number 0935.

Land / Earth - ארץ, Strong’s number 0776.

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

LORD - יהוה, Strong’s number 03068.

Saying / Speak - אמר, Strong’s number 0559.

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

Israel - ישראל, Strong’s number 03478.

Come / Bring - בוא, Strong’s number 0935.

Give - נתן, Strong’s number 05414.

**Bamidbar (Numbers) 15:1** And the **LORD <03068>** spake unto Moses, **saying <0559> (8800)**, 2 Speak unto the **children <01121>** of **Israel <03478>**, and **say <0559> (8804)** unto them, When ye be **come <0935> (8799)** into the **land <0776>** of your habitations, which I **give <05414> (8802)** unto you,

**Tehillim (Psalms) 102:13** Thou shalt arise and have mercy upon Zion: for the time to favour her, yea, the set time, is **come <0935> (8804)**.

**Tehillim (Psalms) 102:15** So the heathen shall fear the name of the **LORD <03068>**, and all the kings of the **earth <0776>** thy glory.

**Tehillim (Psalms) 102:20** To hear the groaning of the prisoner; to loose those that are **appointed <01121>** to death;

**Yeshayahu (Isaiah) 56:3** Neither let the **son <01121>** of the stranger, that hath joined himself to the **LORD <03068>**, **speak <0559> (8799)**, **saying <0559> (8800),** The **LORD <03068>** hath utterly separated me from his people: neither let the eunuch say, Behold, I am a dry tree.

**Yeshayahu (Isaiah) 56:5** Even unto them will I **give <05414> (8804)** in mine house and within my walls a place and a name better than of **sons <01121>** and of daughters: I will **give <05414> (8799)** them an everlasting name, that shall not be cut off.

**Yeshayahu (Isaiah) 56:7** Even them will I **bring <0935> (8689)** to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people.

**Yeshayahu (Isaiah) 56:8** The Lord GOD which gathereth the outcasts of **Israel <03478>** saith, yet will I gather others to him, beside those that are gathered unto him.

**Hebrew:**

| **Hebrew** | **English** | **Torah Reading**  **Num. 15:1-41** | **Psalms**  **102:13-23** | **Ashlamatah**  **Is 56:3-8 + 57:15-16, 18-19** |
| --- | --- | --- | --- | --- |
| !b,a, | stone | Num. 15:35 Num. 15:36 | Ps. 102:14 |  |
| rm;a' | saying | Num. 15:1 Num. 15:2 Num. 15:17 Num. 15:18 Num. 15:35 Num. 15:37 Num. 15:38 |  | Isa. 56:3 Isa. 56:4 Isa. 57:15 Isa. 57:19 |
| #r,a, | land, earth | Num. 15:2 Num. 15:18 Num. 15:19 Num. 15:41 | Ps. 102:15 Ps. 102:19 |  |
| aAB | come, go, bring | Num. 15:2 Num. 15:18 Num. 15:25 | Ps. 102:13 | Isa. 56:7 |
| hz'B' | despised | Num. 15:31 | Ps. 102:17 |  |
| !Be | children, sons | Num. 15:2 Num. 15:8 Num. 15:9 Num. 15:18 Num. 15:24 Num. 15:25 Num. 15:26 Num. 15:29 Num. 15:32 Num. 15:38 | Ps. 102:20 | Isa. 56:3 Isa. 56:5 Isa. 56:6 |
| arB | created |  | Ps. 102:18 | Isa. 57:19 |
| tB; | first, daughter | Num. 15:27 |  | Isa. 56:5 |
| rAD | generations | Num. 15:14 Num. 15:15 Num. 15:21 Num. 15:23 Num. 15:38 | Ps. 102:18 |  |
| %r,D, | way |  | Ps. 102:23 | Isa. 57:18 |
| xb;z< | sacrifice | Num. 15:3 Num. 15:5 Num. 15:8 |  | Isa. 56:7 |
| dy" | hand | Num. 15:23 Num. 15:30 |  | Isa. 56:5 |
| hw"hoy> | LORD | Num. 15:1 Num. 15:3 Num. 15:4 Num. 15:7 Num. 15:8 Num. 15:10 Num. 15:13 Num. 15:14 Num. 15:15 Num. 15:17 Num. 15:19 Num. 15:21 Num. 15:22 Num. 15:23 Num. 15:24 Num. 15:25 Num. 15:28 Num. 15:30 Num. 15:31 Num. 15:35 Num. 15:36 Num. 15:37 Num. 15:39 Num. 15:41 | Ps. 102:15 Ps. 102:16 Ps. 102:19 Ps. 102:21 Ps. 102:2 | Isa. 56:3 Isa. 56:4 Isa. 56:6 Isa. 57:19 |
| ~Ay | day | Num. 15:23 Num. 15:32 | Ps. 102:23 |  |
| laer'f.yI | Israel | Num. 15:2 Num. 15:18 Num. 15:25 Num. 15:26 Num. 15:29 Num. 15:32 Num. 15:38 |  | Isa. 56:8 |
| tr;K' | cut off | Num. 15:30 Num. 15:31 |  | Isa. 56:5 |
| d[eAm | appointed feasts | Num. 15:3 | Ps. 102:13 |  |
| ~Arm' | height |  | Ps. 102:19 | Isa. 57:15 |
| !t;n" | giving, gave, given | Num. 15:2 Num. 15:21 Num. 15:38 |  | Isa. 56:5 |
| db,[, | servant, slave |  | Ps. 102:14 | Isa. 56:6 |
| ~l'A[ | forever, everlasting | Num. 15:15 |  | Isa. 56:5 Isa. 57:16 |
| hl'[o | burnt offering | Num. 15:3 Num. 15:5 Num. 15:8 Num. 15:24 |  | Isa. 56:7 |
| ~[; | people | Num. 15:26 Num. 15:30 | Ps. 102:18 Ps. 102:22 | Isa. 56:3 Isa. 56:7 |
| #[e | sticks, tree | Num. 15:32 Num. 15:33 |  | Isa. 56:3 |
| hf'[' | made, make, do, did, done | Num. 15:3 Num. 15:5 Num. 15:6 Num. 15:8 Num. 15:11 Num. 15:12 Num. 15:13 Num. 15:14 Num. 15:22 Num. 15:24 Num. 15:29 Num. 15:30 Num. 15:34 Num. 15:38 Num. 15:39 Num. 15:40 |  | Isa. 57:16 |
| ~ynIP' | before, face | Num. 15:15 Num. 15:25 Num. 15:28 |  | Isa. 57:16 |
| #b;q' | gathered |  | Ps. 102:22 | Isa. 56:8 |
| vAdq' | holy | Num. 15:40 |  | Isa. 57:15 |
| vd,qo | sanctuary |  | Ps. 102:19 | Isa. 56:7 |
| ha'r' | look, seen, appear | Num. 15:39 | Ps. 102:16 | Isa. 57:18 |
| ~Wr | offer up, high | Num. 15:19 Num. 15:20 Num. 15:30 |  | Isa. 57:15 |
| tB'v; | Sabbath | Num. 15:32 |  | Isa. 56:4 Isa. 56:6 |
| ~ve | name |  | Ps. 102:15 Ps. 102:21 | Isa. 56:5 Isa. 56:6 Isa. 57:15 |
| hL'piT. | prayer |  | Ps. 102:17 | Isa. 56:7 |

**Greek:**

| **GREEK** | **ENGLISH** | **Torah Reading**  **Num. 15:1-41** | **Psalms**  **102:13-23** | **Ashlamatah**  **Is 56:3-8 + 57:15-16,**  **18,19** | **Peshat**  **Mishnah of Mark,**  **1-2 Peter, & Jude**  **Mk 10:13-16** | **Tosefta of**  **Luke**  **Lk 18:18-23** |
| --- | --- | --- | --- | --- | --- | --- |
| **αἰώνιος** | eternal everlasting | Num. 15:15 |  | Isa 56:5 |  | Lk. 18:18 |
| **ἀκούω** | hear, heard |  | Psa 102:20 |  |  | Lk. 18:22 Lk. 18:23 |
| **ἀμήν** | assuredly, amen |  |  |  | Mk. 10:15 |  |
| **ἀφίημι** | forgiven | Num 15:25 |  |  | Mk. 10:14 |  |
| **δόξα** | glory |  | Psa 102:15 Psa 102:16 |  |  |  |
| **εἴδω** | behold, see |  |  |  | Mk. 10:14 | Lk. 18:20 |
| **εἷς** | one | Num 15:5 Num 15:11  Num 15:12  Num 15:15  Num 15:16 Num 15:24  Num 15:27  Num 15:29 |  |  |  | Lk. 18:19 Lk. 18:22 |
| **εἰσέρχομαι** | enter | Num 15:2 |  |  | Mk. 10:15 |  |
| **ἐντολή** | commandments | Num 15:22 Num 15:31  Num 15:39  Num 15:40 |  |  |  | Lk. 18:20 |
| **ἔπω** | said, spoke | Num 15:1  Num 15:37 |  | Isa 56:8  Isa 57:19 | Mk. 10:14 | Lk. 18:19 Lk. 18:21 Lk. 18:22 |
| **ζωή** | life |  |  | Isa 57:15 |  | Lk. 18:18 |
| **θεός** | God | Num 15:30 |  |  | Mk. 10:14 Mk. 10:15 | Lk. 18:19 |
| **λέγω** | saying | Num. 15:1 Num. 15:2 Num. 15:17 Num. 15:18 Num. 15:35 Num. 15:37 Num. 15:38 |  | Isa. 56:3 Isa. 56:4 Isa. 57:15  Isa. 57:19 | Mk. 10:15 | Lk. 18:18 Lk. 18:19 |
| **οὐρανός** | heavens |  | Psa 102:19 |  |  | Lk. 18:22 |
| **ποιέω** | made, make, do, did, done | Num. 15:3 Num. 15:5 Num. 15:6 Num. 15:8 Num. 15:11 Num. 15:12 Num. 15:13 Num. 15:14 Num. 15:22 Num. 15:24 Num. 15:29 Num. 15:30 Num. 15:34 Num. 15:38 Num. 15:39 Num. 15:40 |  | Isa. 57:16 |  | Lk. 18:18 |
| **φυλάσσω** | keep, kept |  |  | Isa 56:4  Isa 56:6 |  | Lk. 18:21 |
| **χείρ** | hands | Num 15:23  Num 15:30 |  |  | Mk. 10:16 |  |

**Nazarean Talmud**

**Sidrah of B’midbar (Numbers) 13:1 – 14:10**

**“Sh’lach L’kha” “Send out for yourself”**

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

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| **Hakham Shaul’s School of Tosefta Luqas** | **HAKHAM TSEFET’S SCHOOL OF PESHAT**  **Mordechai (MK)** |
| **Now they were bringing even** their **babies** young children **to him so that he could touch them.[[30]](#footnote-30) But** when his **talmidim saw** it**, they reproved[[31]](#footnote-31) them. But Yeshua called them** (his talmidim) **to himself, saying, “Allow the children[[32]](#footnote-32) to come to me, and do not forbid them, for to such belongs the kingdom/government of God. Truly I say to you, whoever does not welcome the kingdom/ government of God like a young child will never enter into it.”** | **And** they **brought to him young** (Bar Mitzvah) **boys that he might influence them,** kindle a desire to learn Torah and Halakha, **but** Yeshua’s **talmidim reproved who was brought. But Yeshua seeing** what they were doing**became indignant, and he said permit the young boys to come to me, and do not prevent** them from coming to me**for the kingdom/government/sovereignty of God is like this. Amen v’amen, I say to you unless you receive the kingdom/government/sovereignty of God as** these **young** bar mitzvah **boys** you **will not enter** the kingdom/government/sovereignty of God. **And he was embracing them and placing his hands on them blessed** them***.*** *May God make you like Efrayim and Menashe and watch over you. May Adonai shine His countenance for you and be gracious to you. May Adonai be forbearing towards you and give you peace. (Number 6:23-24).* |

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

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| Num 15:1-41 | Ps 102.13-23 | Is 56:3-8 + 57:15-16, 18-19 | Mk 10:13-16 | 1 Luqas 18:18-23 | Bereans 1:1-14 |

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

The Talmidim wanted to “**send away**” the Am HaAretz or those who they believed that were not suitable to interrelate with Yeshua. Perhaps they saw him as a man of such significance that they did not want him to mingle with the commoner and uneducated. On the other hand, they may have found some prodigy and been intimidated. The text indicates that the primary reason that the fathers brought their sons to Yeshua was to influence them to achieve the heights he had achieved. The Talmidim seem to be censuring them because they may not have had the desire to study Torah as Yeshua did. You might have heard the plea of the fathers for their sons in the background as they urged the Talmidim to allow the Master to say a blessing over the boys. Those who needed Yeshua’s impartation and blessing were “**sent away**” by censure. It seems plausible that Yeshua had been teaching his talmidim the Torah from the same reading schedule we are presently reading. If this was the case, the talmidim would have understood the idea of holiness and separation.

Here we are forced to wonder, how many of these bar mitzvah age boys later became talmidim of Hakham Tsefet or possibly of Hakham Shaul.

The words of Zephaniah are reminiscent of Yeshua hovering over these boys, crowding them into his arms (under his tallit) to say a blessing over them. The imagery of the Esnoga is also found in the Tosefta tractate Arakhin 2.2

**t. Arakhin 2:2** They did not say [the songs! with harp and lyre, but only a capella [M. Ar. 2:6D]. R. Eliezer b. Jacob says, "The tormenters of the Levites were the sons of the nobility of Jerusalem. They were in the women's courtyard. **Their heads popped up between the feet of the Levites,** "so as to add spice to the music [M. Ar. 2:6E—G]. "As it is said, And Jeshua with his sons and his kinsmen and Kadmiel and his sons, the sons of Judah, together took the oversight of the workmen in the house of God, along with the sons of Henadad and the Levites, their sons and kinsmen (Ezra 3:9)."

Yeshua’s compassion and demure matched that of Hillel. He would cite a blessing over as many bar mitzvah boys as he could for the sake of the Kingdom/Governance of G-d through the Bate Din and Hakhamim.

**Bava Metzia 2:1** [If he has to choose between seeking] what he has lost and what his father has lost, his own takes precedence … what he has lost and what his master has lost, his own takes precedence … what his father has lost and what his master has lost, that of his master takes precedence. For his father brought him into this world. **But his master, who taught him wisdom, will bring him into the life of the world to come.** But if his father is a sage, that of his father takes precedence. [If] his father and his master were carrying heavy burdens, he removes that of his master, and afterward removes that of his father. [If] his father and his master were taken captive, he ransoms his master, and afterward he ransoms his father. But if his father is a sage, he ransoms his father, and afterward he ransoms his master.

How could these young boys be denied the influence that Yeshua would have on their life? When we study the passage of Acts Act 5:34-39 we realize that Yeshua’s effect was more far reaching than one could imagine. This set of verses suggests that the P’rushim (that associated with the School of Hillel) were very pro Yeshua.

While we are certain that the fathers who followed Yeshua to the house where he was staying wanted their boys to receive a blessing by Yeshua, we would also opine that the boys themselves also wanted this blessing. It is common for a boy of this age to have a propensity towards hero worship. Therefore, these boys would certainly have earnestly wanted this blessing.

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| ***Hakham Shaul’s School of Remes***  Igeret to The Bereans  TS\_NC-123 – Ellul 13, 5781 August 21, 2021  ***Commentary to Hakham Shaul’s School of Remes*** |
| 1 **In antiquity God spoke in many parts** (portions and pieces) **and in many different ways to** *our* **forefathers by means of the prophets,**    1:1 The last days have begun, God through His son(s) has fully revealed His nature, and His purpose which stretches back through the prophets to creation. The son has made it possible for sins to be purged away. He has been exalted to G-d's right hand, and has been given a supreme title, higher than that of angels.  Ellingworth, Paul. Hebrews. Wm. B. Eerdmans Publishing Company, 2015. p.89    These opening verses show the magnitude of Messiah's character. This revelation of Messiah is couched in allegorical terms. However, these terms can also be understood through So'odic imagery and language. Here in the opening of the Igeret to the Bereans (Hebrews) the language and content are a mingling of both hermeneutic worlds. The person of Messiah in the Igeret to the Bereans is that of Messiah a human figure and agent of G-d but NOT G-d Himself. Heb 1:3 in allegorical/So'odic terms shows us that the figure of Messiah is more than just a human in the workings of G-d and man. The Igeret to the Colossians reports… **Col 1:15** Who is the image of the invisible God, the firstborn of every creature: 16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: The imagery at hand is that of the emergence of Hokhmah (Wisdom).    “In the beginning God created (Genesis 1:1). This is the first commandment of all, called awe of Adonai, which is called beginning, as is written: The beginning of wisdom is awe of Adonai (Psalms 111:10), Awe of Adonai is the beginning of knowledge (Proverbs 1:7). For this entity is named beginning; it is the gate through which one enters faith. The entire world is based upon this commandment.  Daniel C. Matt. The Zohar: 1 (The Zohar: Pritzker Edition) (Kindle Locations 2811-2813). Stanford University Press. Kindle Edition.    **In antiquity**. See Hebrew New Testament, The Hebrew New Testament is 1991 Revision of Modern translation from the Bible Society in Israel. הָאֱלֹהִים אֲשֶׁר דִּבֵּר מִקֶּדֶם פְּעָמִים רַבּוֹת וּבִדְרָכִים רַבּוֹת אֶל הָאָבוֹת בְּיַד הַנְּבִיאִים, **From the east – Mikkedem**. We should also note that this word is associated with the most ancient man i.e. One can easily see "*kadmon*" in *Mikkedem* alluding to Adam Kadmon. Thus, Kadmon means the “original man” or the man from the “East” or from antiquity implying before other aspects of creation. Thus, he was created first in thought and eventually became the "pattern" for Adam HaRishon.    **Midrash Rabbah - Genesis 8:10** R. Hoshaya said: When the Holy One, blessed be He, created Adam, the ministering angels mistook him [The Divine] and wished to exclaim ‘Holy’ before him. What does this resemble? A king and a governor who sat in a chariot, and his subjects wished to say to the king, ‘Domine! (Sovereign)!’ but they did not know which it was. What did the king do? He pushed the governor out of the chariot, and so they knew who was the king. Similarly, when the Lord created Adam, the angels mistook him [for a divine being]. What did the Holy One, blessed be He, do? He caused sleep to fall upon him, and so all knew that he was [but mortal] man; thus it is written, Cease ye from man, in whose nostrils is a breath, for how little is he to be accounted (Isa. 2:22)!    From this Midrash we can see the value of man in the eyes of God. His elaborate creation albeit Midrashic sets the stage for humanity to understand their worth and value and occupation. This teaches us how we should conduct ourselves as ambassadors of G-d. Herein we can see that Mashiach is created minimally on the same level. However, Hakham Shaul in the Igeret (Letter) to the Bereans – Hebrews shows the grandeur of Mashiach.    **many parts (portions and pieces):** Perhaps we could say in 175 (many) portions … **πολυμερῶς**, (πολυμερής), *by many portions*: joined with πολυτρόπως, at many times. Fragments or fragmentated portions. Yet we cannot set aside the context of the many portions and things spoken by the Prophets. Thus, the mode of communication may not have been a fixed norm. However, the vehicle is – was always prophetic or “prophecy.” We might say that there was not a refined normative system for communicating G-d’s will and purpose to the Jewish people. Or we might also note that the Jewish people were NOT in unity and therefore the communication had to fit the situation. However, we cannot believe that there was no normative mode of communication. It is evident in Jewish history the G-d communicated to His people just as Hakham Shaul’s is pointing out, in many modes and many times. Here Hakham Shaul’s point is the the voice of this son is added to the many voices that have resonated throughout history.    **Aboth 1.1** Moshe received (*kibal*) Torah at Sinai and handed it on to Yehoshua, Yehoshua to elders, and elders to prophets. And prophets handed it on to the men of the great assembly.    **The forefathers and the prophets:** Messiah among the Ambassadors of G-d, i.e. the Prophets and Elders … M’Caul, Joseph. *The Epistle to the Hebrews, Paraphrastic Commentary, with Illustrations from Philo, Mishnah, Gemara and Rabbinic Writers*. Longmans, Green, And Co, Paternoster-Row, 1871. p. 8    Note some examples, the Shekinah, the Urim and Thumim and Prophecy. This is not a limitation on how G-d spoke. He spoke wherever and whenever He needed by whatever means He wished. |
| 2 but **the last days having begun has given us a message** (a Mesorah) **through** *His* (B’ne Elohim) **son**(s,) **who God appointed heir**(s) **of all** *things*, **through whom also He constituted the ages;**    **last days having begun:** My first translation, “but **in the last** (end) **of these days.”** The inception of the Final Redemption."    **given us a message** (a Mesorah)**:** Expressed Himself through His delegated son (s).  His: implied     |  | | --- | | **Mark 1:1 ¶ The chief part of the Mesorah** (Tradition/Oral Law) **is Yeshuah ‎the Messiah, the Son of God** (i.e. Ben Elohim = the King/Judge); | | **‎2 as it is written in the prophets, “Behold, I send My messenger before your face, which will ‎prepare your way** (Hebrew: Derekh/Halakha) **before you” (**Exodus 23:30**; &** Malachi 3:1**).**    **And as it is said: “Mosheh received the Torah from Sinai and gospelled it down to Yehoshua, and Yehoshua gospelled it down to the Elders, the Elders to the Prophets, and the Prophets gospelled it down to the Men of the Great Assembly. They (**the Men of the Great Assembly**) emphasized three things; Be deliberate in judgment, make stand many disciples, and make a fence around the Torah” (P. Abot 1:1).** Translation by H.Em. Rabbi Yosef ben Haggai |   Thus, the letter to the Bereans is a recapitulation of the Masorah of Mashiach albeit a small fragment.    **through** His (Ben, B’ne Elohim) **son**(s,)**:** Wallace also correctly notes that “the force is clearly qualitative” and “the point is that God, in his final revelation, **has spoken to us in one who has the characteristics of a son.** His credentials are vastly different from the credentials of the prophets.” Daniel B. Wallace, Greek Grammar Beyond the Basics (Grand Rapids, Mich.: Zondervan, 1997), 245.    **The Son:** The "son (s)" = The B'ne Yisrael, The Kings of Yisrael, The Sages (Hakhamim) of Yisrael (The Jewish People) and in this case Messiah.    **who G-d:** Literally “He,” meaning G-d.    **appointed heir** (s): The Son(s) are the “*heirs*” of all “things” meaning “*D’barim”* (words). Thus, their words – D’barim were used to create the material worlds. And more properly the “Kingdom of G-d.” Also note the distribution of possessions with the death of the father always granted a double portion to the “first-born” son. Thus, we see the subtilty or reference to the “Priesthood of the firstborn” here. Note also Daniel 7:13-14 … Messiah’s words are the prefigurement of Divine thought that emerge in the process of emanation.    Dan. 7:13 “I was watching in the night visions, And behold, One like the Son of Man, Coming with the clouds of heaven! He came to the Ancient of Days, And they brought Him near before Him. 14 **Then to him was given dominion and glory and a kingdom** (of Jewish Administration)**,** that all peoples, nations, and languages should serve Him. His dominion is an everlasting dominion, Which, will not pass away, **and his kingdom the one, which will not be destroyed.**    Thus, we can see that this is a reference to Messiah and the days of Messiah. A “kingdom” of the Hakhamim, **the kingdom** (governance) **of G-d** through the Hakhamim and Bate Din as opposed to human kings**,** Cf. Mk 1:14-15 See also Psa. 2:8    **Heir of all things:** This is a reference to all the teachings of the “forefathers and Prophets.” Thus the “Son” is the repository of “all things” taught in antiquity.    To the ends of the earth, to the nations c.f. Matthew 28:18, Mk. 16:15-16 |
| 3 **who the being radiant brightness and reflection of His** (God’s) **glory and the exact replica of His essence, and elevating and transforming**, directing, and moving **all things**, in the universe **by the spoken word of His** virtuous **power, having made** his **ritual purification, appointed a seat** position of authority **on the right hand of majesty[10] on high**;    **who, being the being radiant:** After being made (elected) the **heir** Mashiach becomes the **radiant reflection** of G-d.    **2 Cor 4:3-4** But also if the Mesorah is hidden (concealed)**, it is hidden** (concealed) **to those determined to be destroyed, 4 in whom the god of this age has blinded the minds of the unfaithful ones, so that the light**  (Ohr HaGanuz) **of the glorious Mesorah of Messiah** (who is the image of God) **should not dawn on them.**  …  “should not dawn” meaning that they are refused any understanding of spiritual significance. Practicing the Mesorah produces a radiance in the faithfully obedient life.    **Radiance:** in Jewish ideology spans from Creation, "Let there be light" to the Olam HaBa." (**Berakhot 17a:12**) It is a phrase commonly used as a reflection of G-d and or His presence, i.e. Shekinah. It is also usikinged of Torah Scholars, Rabbis, the Sun, Moon and most importantly the Messiah. None of these manifestations of Radiance cause the agent to be considered "G-d." The first light-bearers fell because they were delinquent in their duties. **Yehudah 1:6 Now the heavenly messengers that did not keep their** Divinely appointed position of **pre-eminence but forsook their proper sphere** (station) **are kept** under guard **in everlasting chains in** deepest **darkness for the great day of judgment.** With the "fall" of these appointed agents the cosmos became dark. (B'resheet) Gen. 1:2 **And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God** (Messiah, Ber34b, Midrash Rabbah II.4 ) **moved** (agitated) **upon the face of the waters.** The spirit of G-d, (Elohim) is a reference to Messiah. Thus, as we will see the role of Messiah in history is that of reparation. As G-d's agent, like all of His (G-d) agents, Messiah reflects the "Radiant Glory" of G-d. This was also true of Moshe when the B'ne Yisrael (children of Israel) saw his radiant face.    **Radiating brightness:** is the second character reflecting the primer brightness of the source, in this case G-d.  ἀπαύγασμα, ατος, τό — radiance, effulgence, in the sense of brightness from a source; pass., reflection, i.e. brightness shining back. In the present case Messiah (the son) is the radiating brightness reflection the "Glory" of G-d, the source.  Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000). A Greek-English lexicon of the New Testament and other early Christian literature (3rd ed., p. 99). Chicago: University of Chicago Press    **brightness and reflection: G5481** χαρακτήρ *charaktḗr*; meaning the tool for engraving or the engraving itself. This bears a great deal of connection to the Mitzvoth in that they were originally engraved by the hand of G-d. Thus, Messiah is the engraving of the Torah and Mitzvoth. Cf. (Shemot) Exo. 32:16. This is also a boarder on So’odic thought. Messiah is Torah, the secrets of the Torah. These “Secrets” are printed in a parallel column of the main body of the Zohar. Cf. *The Zohar = [Sefer Ha-Zohar]*. Pritzker ed. Stanford, Calif: Stanford University Press, 2004. Vol 1. p. 462  (Yechezel) Ezekiel 1:28, 11:23, (Yochanan) John 1:1,14    **reflection of His** G-d's **glory:** (Yechezel) Ezekiel 1:28 "This was the appearance of **the likeness of the glory** of the LORD." That Yeshua has become heir of all things entitles him to bear the image of G-d. This is a legal designation. Furthermore, the glory off the LORD is the identification of the legal presence of G-d. The Legal Presence manifest in Yeshua then is directly related to the Legal obedience of the B'ne Yisrael. Thus, Yeshua and the "Sons of G-d" are responsible for the Legal status of the B'ne Yisrael.    Abodah Zarah 3a the Jewish people **that they fulfilled the Torah** in **its entirety.** The nations **say before Him: Master of the Universe, is there a father who can testify about his son? As it is written: “Israel is My son, My firstborn”** (Exodus 4:22). Since God is considered the Father of the Jewish people, He is disqualified from testifying on their behalf. **The Holy One, Blessed be He, said to them: Heaven and earth will testify about them that they fulfilled the Torah** in **its entirety.** See below    The word χαρακτήρ is couched in Kabbalistic language and thought. The key to differentiating Symbolism (So’odic thought and teachings) from Allegory is although an **allegory** uses **symbols**, it is **different** from **symbolism**. An **allegory** is a complete narrative that involves characters and events that stand for an abstract idea or event. A **symbol**, on the other hand, is an object that stands for another object, giving it a particular meaning. Thus, we see the Allegorical “narrative” about Messiah in the present pericope of Hebrews (Bereans). χαρακτήρ is also translated as "stamp" or seal. These being the reflection of the primal "stamp" Thus, χαρακτήρ is the stamp of G-d as is seen in Messiah. See Colossians 1:5 above    **exact replica of His essence:** ὑπόστασις **–** 2 . “to place oneself under (concealment),” TDNT Vol. 8, p. 572. This **essence** is not a material or physical thing. Thus, Messiah is the expression or physical representation of a spiritual thing. The idea is that G-d (and His thoughts) is “concealed” and the pattern for the physical manifestation of Messiah. As the Zohar speaks of G-d and His creative beginning … “When the most Mysterious (concealed of the concealed - The Ein Sof of Keter, the most hidden recesses of divinity) wished to reveal Himself, **He first produced a single point** (Hokhmah) **which was transmuted** (ascended to become i.e. **Logos**) **into a thought**, and in (from) this He executed innumerable designs (Sefiroth), and engraved (Binah) innumerable gravings. Within it drew all the drawings, graved all engravings, carved within the concealed Holy Lamp (B’resheet 1.3). *The Zohar = [Sefer Ha-Zohar]*. Pritzker ed. Stanford, Calif: Stanford University Press, 2004. Vol 1. p. 8ff. The Concealed Holy Lamp is Keter (or possibly Hokhmah) the Light Bearer, i.e. Messiah. Cf, B’resheet 1.2    **Of majesty on high:** “Keter” the Divine will    **The right hand:** Having achieved a seat, position next of Hokhmah below “Keter” the Divine will. This power or ability is thus the ability of Chesed. Therefore, the messenger of the L-RD can manifest both Chesed (lovingkindness) and Din (judgment and justice). Here he is depicted as possessing the quality of Lovingkindness.    **Ispaqlarya**    **elevating and transforming:** Here in we see the exhibition of the Messianic office. The role of “Messiah” is very detailed and extensive. This office of Agency extends to the time before creation. Messiah’s role is not only to repair and rectify errors in history (here we are in no way implying that G-d failed in any event. Fractures have been on the part of spheres or human frailties and weaknesses). Messiah also has the role of **Elevation** and **Transformation**. Messiah is holding up all creation. Thus, φέρω*phérō* /נשא carries the meaning of bearing the responsibility for the cosmos. Herein Messiah bears the responsibility of carrying out the redemptive plan of G-d. He “bears the burden” or accepts the responsibility for its goal and completion. For φέρωsee Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000). *A Greek-English lexicon of the New Testament and other early Christian literature* (3rd ed., pp. 1051–1052). Chicago: University of Chicago Press. Forנשׂא Koehler, L., Baumgartner, W., Richardson, M. E. J., & Stamm, J. J. (1994–2000). *The Hebrew and Aramaic lexicon of the Old Testament* (electronic ed., pp. 724–727). Leiden: E.J.    Also, the imagery that is evoked here is that of bearing up the Holy Ark. The Cohanim carried or bore up the Ark. Here the allegory is that of bearing up the legal essence of the “Word of G-d.” The Holy Ark is a communication device whereby G-d speaks to His servants. (Shemot) Exo 25:22. The "Ark of the Covenant" is one of the Legal devices related to the Divine Presence as are the Pillar of Fire and the column of Smoke or pillar of the Cloud. Thus, we can see Messiah as G-d agent… 1) Holding up the Holy Ark, 2) Bearing up, supporting the Word of G-d. However, we must qualify the “Word of G-d” as things spoken by G-d therefore including the Oral Torah which has been spoken by His agents.    **all things:** This is elucidated in the definitions of φέρω**.** See Zondervan. The Amplified Study Bible, Leathersoft, Brown. Zondervan, 2017. Heb. 1.    **by the spoken word:** ῥῆμα *rhḗma;* always spoken or a spoken word or oration.This is also the basis for the common prayer called Shehakol, "Blessed are You, L-rd our G‑d, King of the universe, by Whose word all things came to be."    virtuous **power:** Here we refer to the Greek word δύναμις *dúnamis*; in the LXX it is translated as Sept. for חַיִל, נְבוּרָה, עֹז כּחַ, צָבָא (an army, a host); *strength, ability, power*. We make this translation based on Mk 5:29-30 where “virtue” goes out of Yeshua with the woman with the issue of blood. See KJV Mk 5:30 Also note how this connects to the next phrase in our pericope.    **word of His** virtuous **power:** Blessed are you oh L-rd king of the universe who has brought all things by the word of His power.    **having made his:** Purification Buchanan, George Wesley. *The Book of Hebrews: Its Challenge from Zion*. Eugene, OR: Wipf & Stock Publishers, 2006. p. 29    **ritual purification:** By passing through the heavens – ritual cleansing.    **the right hand of majesty:** Having achieved a seat next of Hokhmah below “Keter” the Divine will. This power or ability is thus the ability of Chesed. Therefore, the messenger of the L-rd can manifest both Chesed (lovingkindness) and Din (judgment and justice). Here he is depicted as possessing the quality of Lovingkindness. |

**Next 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** |
| Special Ashlamatah: Isa 60:1-22 | 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 18:18-23 | Hos 10:2-12 |  |

**Some Questions to Ponder:**

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

**Blessing After Torah Study**

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

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

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

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

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

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

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

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

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Description automatically generated**

Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

Edited by Adon Ovadyah ben Abraham and Adon Aviner ben Abraham

Please e-mail any comments to [chozenppl@gmail.com](mailto:chozenppl@gmail.com)

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. A shiur is a lesson on any Torah topic, such as Gemara, Mishnah, halakha, Tanach, etc. [↑](#footnote-ref-6)
7. Congregation / Set time - מועד, Strong’s number 04150, is our verbal tally with the Torah. [↑](#footnote-ref-7)
8. Our Torah portion has Aaron saving the lives of the Bne Israel by using the incense to stop the plague. If the incense was compounded incorrectly, then the plague would have continued to kill people. [↑](#footnote-ref-8)
9. The first time a word is used in the Torah is the place where the thing, named by the word, is actually created. Since a דבר – dabar is the Hebrew word for ‘word’ and the Hebrew word for a ‘thing’, it makes sense that a word becomes concretized as a ‘thing’. Thus, the Hebrew word becomes the genes of a reality that exists in the world. Conversely, if there is no Torah word for an idea, then that thing does not exist in the world. Thus, there is no Torah word for *romance*, *adventure*, *doubt*, etc. because these words were coined by our sages to express our perspective – after the fall. [↑](#footnote-ref-9)
10. Eleven refers to the conveyance of the Divine light which transcends the limits of the world within the limits of the world. "The world was created with ten utterances." Eleven, thus, refers to a level above the limits of that set. Nevertheless, since it is also a number which follows in sequence to ten, we can understand that it refers to the fusion between the transcendent Divine light and the framework of limited worldly existence. Eleven indicates an excess, a spillage, an over-doing or wasting of divine energy. According to the Arizal. [↑](#footnote-ref-10)
11. Chatam Sofer, Derashot 18; quoted in Siddur Chatam Sofer ad. loc. (Moses Schreiber (1762–1839), known to his own community and Jewish posterity in the Hebrew translation as Moshe Sofer, also known by his main work Chatam Sofer, (translation Seal of the Scribe and acronym for Chiddushei Torat Moshe Sofer), was one of the leading Orthodox rabbis of European Jewry in the first half of the nineteenth century. He was a teacher to thousands and a powerful opponent to the Reform movement in Judaism.) [↑](#footnote-ref-11)
12. Adapted from Olat Ri’iah 136-8 [↑](#footnote-ref-12)
13. Meam Loez on Ki Tissa: The Incense Spices [↑](#footnote-ref-13)
14. Bne Israel = Children of Israel [↑](#footnote-ref-14)
15. Bamidbar (Numbers) 16:1-40 indicates that Qorach rebelled against Moses along with 249 co-conspirators and were punished for their rebellion when HaShem sent fire from heaven to consume all 250 of them. Qorach's Reubenite accomplices, Dathan and Abiram, were also punished when HaShem caused the ground to split open beneath their feet swallowing them, their families, anyone associated with Qorach, and all their possessions. Numbers 16:41 Furthermore, the Israelites who did not like what had happened to Qorach, Dathan, and Abiram (and their families) objected to Moses, and HaShem then commanded Moses to depart from the multitude. HaShem then smote 14,700 men with plague, as punishment for objecting to Qorach's destruction. [↑](#footnote-ref-15)
16. Numbers chapter 16 [↑](#footnote-ref-16)
17. Paysach J. Krohn (born January 29, 1945) is an Orthodox Jewish rabbi, mohel, author, and lecturer on topics related to ethics and spiritual growth. He is the author of the bestselling "Maggid" series of books for ArtScroll, inspired by the stories of Rabbi Sholom Schwadron, who was known as the "Maggid of Jerusalem". [↑](#footnote-ref-17)
18. Kohen = Priest [↑](#footnote-ref-18)
19. The Torah commands that we erect a Mikdash (Shemot 25:8) – a Temple or Sanctuary. Only the roof of this Sanctuary, covered by special hides, was actually called a mishkan (Shemot 26:1). [↑](#footnote-ref-19)
20. Meir Simcha of Dvinsk (1843–1926) was a rabbi and prominent leader of Orthodox Judaism in Eastern Europe in the early 20th century. He was a kohen and is therefore often referred to as Meir Simcha ha-Kohen ("Meir Simcha the Kohen"). He is known for his writings on Maimonides' Mishneh Torah, which he titled Ohr Somayach, as well as his novellae on the Torah, titled Meshech Chachmah. [↑](#footnote-ref-20)
21. Shechinah is the English transliteration of a Hebrew word meaning "dwelling" or "settling" and denotes the dwelling or settling of the divine presence of God. The Shechinah is the feminine aspect of Divinity, also referred to as the Divine Presence. [↑](#footnote-ref-21)
22. Yom HaKippurim = Day of Atonement [↑](#footnote-ref-22)
23. The Shechinah (שכינה‎) is the English transliteration of a Hebrew word meaning "dwelling" or "settling" and denotes the dwelling or settling of the divine presence of God. The Shechinah is the feminine aspect of Divinity, also referred to as the Divine Presence. [↑](#footnote-ref-23)
24. Shlomo Yitzchaki, (22 February 1040 – 13 July 1105), today generally known by the acronym Rashi (Hebrew: רש"י, Rabbi Shlomo Itzhaki), was a medieval French rabbi and author of a comprehensive commentary on the Talmud and commentary on the Tanach. [↑](#footnote-ref-24)
25. Ramban’s comments to Shemot (Exodus) 30:**7. AND AARON WILL BURN THEREON INCENSE**. This commandment [of burning the incense] did not devolve upon the High Priest alone, but was also incumbent upon the common priests, as is the law of the lighting of the lamps mentioned right beside it, [***every morning, when he dresses the lamps***], although of that too it says, ***And when Aaron lights the lamps***, and yet it does not apply to the High Priest alone, as He said above, ***Aaron and his sons shall set in order***. Therefore I do not know why He mentioned Aaron in both of them, and did not say "the priest" [which would signify any — even a common-priest]. Perhaps it is because of Scripture's statement further, ***And Aaron will make atonement upon the horns of it once in the year***, which was done by Aaron only, [because the reference there is to the Service on the Day of Atonement which could be performed only by the High Priest — therefore He also mentioned the name of Aaron in the verse before us and in the following verse]. Or it may be that He hinted that it was to be Aaron who [at the first time] was to begin the burning of the incense and the lighting of the lamps. Similarly, at the end of Seder Emor ***el hakohanim*** He said, ***Aaron will set in order***, and He did not mention his sons, because it was Aaron who performed it first. The phrase ***a statute forever*** mentioned there, refers to the commandment [of kindling the lamps and does not mean that it is a statute forever that only the High Priest do it]. [↑](#footnote-ref-25)
26. Midrash haNeelam - The Hidden Midrash (מדרש הנעלם) Midrash haNeelam is located within the body of the Zohar (parashat Vayera, Chayei Sarah, Toldot) and the Zohar Chadash (pp. 2b-30b; 46b-47b (in the Zohar Chadash edition by Rav Reuven Margoliot), and in parashat Balak, Ki Teitze, and the entire Zohar Chadash on Shir haShirim, Ruth, and Eicha.) According to Ramaz, it is fit to be called Midrash haNeelam because "it’s topic is mostly the neshama (an upper level of soul), the source of which is in Beriah, which is the place of the upper Gan Eden; and it is written in the PaRDeS that drash is in Beriah... and the revealed midrash is the secret of externality, and Midrash haNeelam is the secret of internality, which is the neshama. And this derush is founded on the neshama; its name befits it – Midrash haNeelam. [↑](#footnote-ref-26)
27. When Joseph's fate was being discussed. [↑](#footnote-ref-27)
28. Cf. Bereshit (Genesis) 35:22. [↑](#footnote-ref-28)
29. Kodesh Kodashim = Holy of Holies [↑](#footnote-ref-29)
30. Here we should realize the obvious in understanding that Yeshua the Master was participating in the “Brit Milah” of these “babies.” [↑](#footnote-ref-30)
31. **ἐπιτιμάω –** *epitimao* is translated in both, Modechai (Mark) and Luqas (Luke) as reprove. However, **ἐπιτιμάω –** *epitimao* contains the sense of selection those who they would allow to see the Master. [↑](#footnote-ref-31)
32. **παιδίον** – *paidion* here may have the implication of “Bar Mitzvah” boys, but the gender is neutral implying that he allowed boys and girls to come and be influenced by his teachings. [↑](#footnote-ref-32)