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| **Esnoga Bet Emunah****12210 Luckey Summit****San Antonio, TX 78252****United States of America****© 2021**[**https://www.betemunah.org/**](https://www.betemunah.org/)**E-Mail:** **gkilli@aol.com** |  **Menorah 5** | **Esnoga Bet El****102 Broken Arrow Dr.****Paris TN 38242****United States of America****© 2021**[**https://torahfocus.com/**](https://torahfocus.com/)**E-Mail:** **waltoakley@charter.net** |

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

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| **Three and 1/2 year Lectionary Readings** | **Second Year of the Triennial Reading Cycle** |
| **Ellul 27, 5781 - September 3/4, 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:

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**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** **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 His 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 “V’qach Meitam Mateh” – “And get from them a rod”**

**&**

**7th Shabbat of Consolation (Nachamu VII)**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וְקַח מֵאִתָּם מַטֶּה** |  | **Saturday Afternoon** |
| **“****V’qach Meitam Mateh”** | Reader 1 – B’Midbar 17:16-24 | Reader 1 – B’Midbar 19:1-3 |
| **“And get from them a rod”** | Reader 2 – B’Midbar 17:25-28 | Reader 2 – B’Midbar 19:4-6 |
| **“Y toma de ellos una vara”**  | Reader 3 – B’Midbar 18:1-7 | Reader 3 – B’Midbar 19:7-10 |
| B’Midbar (Num.) 17:16 – 19:22 | Reader 4 – B’Midbar 18:8-24 |  |
| (KJV 17:1-19:22) |  |  |
| Ashlamatah: Isaiah 11:1-10 | Reader 5 – B’Midbar 18:25-32 | **Monday & Thursday****Mornings** |
| Special Aslamatah: Isaiah 61:10-63:9 | Reader 6 – B’Midbar 19:1-11 | Reader 1 – B’Midbar 19:1-3 |
| Psalms 103:1-9 | Reader 7 – B’Midbar 19:12-22 | Reader 2 – B’Midbar 19:4-6 |
| N.C.: Mk. 10:23-34; Lk. 18:24-34 |  Maftir – B’Midbar 19:21-22 | Reader 3 – B’Midbar 19:7-10 |

**Contents of the Torah Seder**

* Vindication of Aharon– Numbers 17:16-28
* Duties and Emoluments of Priests and Levites– Numbers 18:1-7
* Dues of the Priests from the People – Numbers 18:8-14
* Disposal of Firstlings – Numbers 18:15-18
* Heave Offerings and Covenant of Salt – Numbers 18:19-20
* Dues of Levites from the People – Numbers 18:21-24
* The Dues of the Priests from the Levites – Numbers 18:26-32
* Preparation of the Ashes of the Red Heifer Numbers 19:1-10
* The Specific Purpose of the Water for Purification – Numbers 19:11-12
* Mode of Purification – Numbers 19:14-22

**Rashi & Targum Pseudo Jonathan**

**for: B’Midbar (Num.) 17:16 – 18:32**

| **Rashi** | **Targum** |
| --- | --- |
| 16. The Lord said to Moses saying: | 16. And the LORD spoke with Mosheh, saying: |
| 17. Speak to the children and take from them a staff for each father's house from all the chieftains according to their fathers' houses; [a total of] twelve staffs and inscribe each man's name on his staff. | 17. Speak with the sons of Israel, and take of them severally a rod, according to the house of their fathers; twelve rods; and upon each rod you will inscribe its (tribe) name. |
| 18. Inscribe Aaron's name on the staff of Levi, for there is [only] one staff for the head of their fathers' house. | 18. But on the rod of Levi you will write the name of Aharon: for there is but one rod for each head of their father's house. |
| 19. You shall place the staffs in the Tent of Meeting before [the [Ark of] the Testimony where I commune with you. | 19. And you will lay them up in the tabernacle before the testimony, where My Word is appointed to meet you. |
| 20. The staff of the man whom I will choose will blossom, and I will calm down [turning away] from Myself the complaints of the children of Israel which they are complaining against you. | 20. And the man whose rod germinates will be he whom I approve to minister before Me; and I will make the murmurings of the sons of Israel with which they have murmured against you to cease from Me. |
| 21. Moses spoke to the children of Israel, and all their chieftains gave him a staff for each chieftain according to their fathers' houses, [a total of] twelve staffs, and Aaron's staff was amidst their staffs. | 21. Mosheh spoke, therefore, with the sons of Israel, and the chiefs of them gave him severally their rods, according to the house of their fathers, twelve rods; and Aharon's rod was among theirs. |
| 22. Moses placed the staffs before the Lord in the Tent of the Testimony. | 22. And Mosheh laid up the rods before the LORD in the tabernacle of ordinance. |
| 23. And on the following day Moses came to the Tent of Testimony, and behold, Aaron's staff for the house of Levi had blossomed! It gave forth blossoms, sprouted buds, and produced ripe almonds. | 23. And it came to pass, the day after, when Mosheh went into the tabernacle of the testimony, that, behold, the rod of Aharon had germinated; it had shot forth branches, blossomed with flowers, and, in the same night, produced and ripened almonds. |
| 24. Moses took out all the staffs from before the Lord, to the children of Israel; they saw and they took, each man his staff. | 24. And Mosheh brought out all the rods from before the LORD to all the sons of Israel, who recognized and took severally their rods. |
| 25. The Lord said to Moses: Put Aaron's staff back in front of the Testimony as a keepsake [and] a sign for rebellious ones. Then their complaints against Me will end and they will not die. | 25. And the LORD said to Mosheh, take back the rod of Aharon, before the testimony, to be kept for a sign for the rebellious children, that their murmurings may cease from before Me, lest they die. |
| 26. Moses did so. He did just as the Lord had commanded him. | 26. And Mosheh did so; as the LORD commanded so, did he. |
| 27. The children of Israel spoke to Moses saying, "Behold, we are dying, we will perish, we are all lost! | 27. And the sons of Israel spoke with Mosheh, saying: Behold, some of us have been consumed with the flaming fire; some of us have been swallowed up by the earth, and have perished! Behold, we are accounted as if all of us are to be destroyed. |
| 28. Whoever comes the closest to the Mishkan of the Lord dies! Have we been consigned to die? | 28. Anyone who approaches the tabernacle must die: are we not doomed to destruction? |
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| 1. The Lord said to Aaron: You, your sons and your father's house shall bear the iniquity associated with the Sanctuary, and you and your sons with you shall bear the iniquity associated with your kehunah. | 1. And the LORD said unto Aharon, You, and your sons, and the house of your fathers with you, will bear the iniquity of the consecrated things, when you have not been heedful in offering them; and you and your sons with you will bear the iniquity of your priesthood, when you have not been heedful of their separations. |
| 2. Also your brethren, the tribe of Levi, your father's tribe, draw close to you, and they shall join you and minister to you, and you and your sons with you, before the Tent of Testimony. | 2. And your brethren also of the tribe of Levi, who are called by the name of Amram your father, will you bring near to you, that they may consociate with and minister to you. But you, and your sons with you, (only) will stand before the tabernacle of the testimony. |
| 3. They shall keep your charge and the charge of the Tent, and they shall not approach the holy vessels or the altar, so that neither they nor you will die. | 3. And they will keep your charge and have charge of all the tabernacle; yet to the vessels of the sanctuary and to the altar they are not to come near, lest both they and you die. |
| 4. They shall join you, and they shall keep the charge of the Tent of Meeting for all the service of the Tent, and no outsider shall come near you. | 4. And they will have appointment from you without and keep charge of the tabernacle of ordinance for all its service; and a stranger will not come near you. |
| 5. They shall keep the charge of the Sanctuary and the charge of the altar, so that there be no more wrath against the children of Israel. | 5. And you will keep the charge of the sanctuary and of the altar, that there may be no more the wrath that has been upon the children of Israel. |
| 6. I have therefore taken your brethren, the Levites, from among the children of Israel; they are given to you as a gift and given over to the Lord to perform the service in the Tent of Meeting. | 6. And, behold, I have taken your brethren the Levites from among the sons of Israel; to you they are given, a gift before the LORD, to perform the work of the tabernacle of ordinance. |
| 7. And you and your sons shall keep your kehunah in all matters concerning the altar, and concerning what is within the dividing screen, and you shall serve; the service as a gift I have given your kehunah, and any outsider [non-kohen] who approaches shall die. | 7. But you, and your sons with you, will keep the charge of your priesthood in all things that pertain to the altar, and (those) within the veil, and will minister by lots, according to the service. So, provision of food have I given you, on account of the anointing of your priesthood; and the stranger who comes near will die. |
| 8. The Lord told Aaron: Behold I have given you the charge of My gift [offerings]. I have thus given you all the holy things of the children of Israel for distinction, and as an eternal portion for your sons. | 8. And the LORD said to Aharon, And I have been pleased to give you the charge of My separated offerings; the cakes of the first fruits, and all the consecrated things of the children of Israel, to you have I given them, on account of the anointing, and to your sons, by an everlasting statute. |
| 9. These shall be yours from the holiest of holies, from the fire: all their offerings, their meal-offerings, their sin-offerings, their guilt-offerings, [and] what they return to Me; they shall be holy of holies to you and to your sons. | 9. They will be to you most sacred; whatsoever remains of the sheep offered by fire, all their oblations, of all their minchas, of all their sin offerings, and of all their trespass offerings which they present before Me, they are most sacred for you and for your sons. |
| 10. You shall eat it in the holiest of places. Any male may eat of it; it shall be holy to you. | 10. You may eat it in the sanctuary; every male may eat thereof; on account of the holy anointing, it will be yours. |
| 11. This shall be yours what is set aside for their gifts from all the wavings of the children of Israel; I have given them to you, and to your sons and to your daughters with you, as an eternal portion. Any [ritually] clean member of your household may eat it. | 11. And this is what I have set apart to you of their separated minchas, and of all the uplifted things of the sons of Israel, to you have I given them, and to your sons and your daughters with you by an everlasting statute. Whoever is clean in your house may eat of it. |
| 12. The choice of the oil and the choice of the wine and grain, the first of which they give to the Lord, to you I have given them. | 12. All the best of the olive oil, of the grape wine, and of the wheat of their first fruits which they present before the LORD, I have given unto you. |
| 13. The first fruit of all that grows in their land, which they shall bring to the Lord shall be yours; any [ritually] clean member of your household may eat of it. | 13. The firsts of all the trees of their ground which they present before the LORD will be yours; everyone who is clean in your house may eat them. |
| 14. Any devoted thing in Israel shall be yours. | 14. Every devoted thing in Israel will be yours. |
| 15. Every first issue of the womb of any creature, which they present to the Lord, whether of man or beast, shall be yours. However, you shall redeem the firstborn of man, and the firstborn of unclean animals you shall redeem. | 15. Whatever opens the womb, of all flesh among animals which they offer before the LORD, as the regulation concerning men, so the regulation concerning cattle, it is to be yours: only you are to redeem the firstborn of man by the five shekels, and the firstlings of the unclean animal you will redeem with lambs. |
| 16. Its redemption [shall be performed] from the age of a month, according to the valuation, five shekels of silver, according to the holy shekel, which is twenty gerahs. | 16. And the redemption of a man child of a month old you will make, according to your estimation of him, by five shekels of silver in the shekel of the sanctuary, which is twenty meahs. |
| 17. However, a firstborn ox or a firstborn sheep or a firstborn goat shall not be redeemed, for they are holy; their blood shall be sprinkled on the altar, and their fats shall be burned as a fire-offering, as a pleasing fragrance to the Lord. | 17. But the firstlings of oxen, of sheep, or of goats you may not redeem, for they are sacred; but you will sprinkle their blood upon the altar and burn their fat for an oblation to be accepted before, the LORD. |
| 18. Their flesh shall be yours; like the breast of the waving and the right thigh, it shall be yours. | 18. And their flesh will be yours, for food; as the breast of the elevation, and as the right shoulder, it will be yours. |
| 19. All the gifts of the holy [offerings] which are set aside by the children of Israel for the Lord I have given to you, and to your sons and daughters with you, as an eternal portion; it is like an eternal covenant of salt before the Lord, for you and your descendants with you. | 19. Everything set apart of the sacred things which the sons of Israel consecrate to the LORD have I given to you, to your sons and your daughters with you, by a perpetual statute not to be abolished; as the salt which seasons the flesh of the oblation, because it is an everlasting statute before the LORD, so will it be for you and for your children. |
| 20. The Lord said to Aaron, you shall not inherit in their land, and you shall have no portion among them. I am your inheritance and portion among the children of Israel. | 20. And the LORD said to Aharon, you will not receive a possession in their land as the rest of the tribes, nor will you have a portion among them: I am your Portion and your Inheritance in the midst of the children of Israel. |
| 21. And to the descendants of Levi, I have given all tithes of Israel as an inheritance, in exchange for their service which they perform-the service of the Tent of Meeting. | 21. And, behold, I have given to the sons of Levi all the tenths in Israel for a possession, on account of their service with which they serve in the work of the tabernacle of ordinance. |
| 22. The children of Israel shall therefore no longer approach the Tent of Meeting, lest they bear sin and die. | 22. And the sons of Israel will no more come near the tabernacle to incur the sin unto death; |
| 23. The Levites shall perform the service of the Tent of Meeting, and they will bear their iniquity; it is an eternal statute for your generations, but among the children of Israel they shall have no inheritance. | 23. but the Levites will minister in the work of the tabernacle and will bear their sin if they be not diligent in their work. It is an everlasting statute for your generations; but among the sons of Israel, they will have no possession. |
| 24. For the tithes of the children of Israel, which they shall set aside for the Lord as a gift, I have given to the Levites as an inheritance. Thus, I have said to them that they shall have no inheritance among the children of Israel. | 24. Therefore the tenths of the children of Israel, which they set apart for a separation before the LORD, have I given to the Levites for a possession, because I have said to them that among the sons of Israel, they will possess no inheritance. |
| 25. The Lord spoke to Moses, saying: | 25. And the LORD spoke with Mosheh, saying: |
| 26. Speak to the Levites and tell them, "When you take the tithe from the children of Israel which I have given you from them as your inheritance, you shall set aside from it a gift for the Lord, a tithe of the tithe. | 26. Speak to the Levites, and bid them take from the sons of Israel the tenth which I have given them for their possession; and (then) will you separate from it a separation before the LORD, a tenth from the tenth; |
| 27. Your gift shall be considered for you as grain from the threshing-floor and as the produce of the vat. | 27. and your separation will be reckoned to you as the corn from the threshing floor, and as the wine from the fullness of the winepress: |
| 28. So shall you too set aside a gift for the Lord from all the tithes you take from the children of Israel, and you shall give there from the Lord's gift to Aaron the priest. | 28. so will you set apart your separation before the LORD from all your tenths, which you may receive from the sons of Israel, and give thereof a separation before the LORD unto Aharon the priest. |
| 29. From all your gifts, you shall set aside every gift of the Lord, from its choicest portion, that part of it which is to be consecrated." | 29. Of all your gifts you will set apart a separation before the LORD, of all the finest and the best therein. |
| 30. Say to them, "When you separate its choicest part, it shall be considered for the Levites as produce from the threshing-floor and as produce from the vat. | 30. And say you to the priests, when you have set apart the finest and the best of it and in it, then will it be reckoned to the Levites as the setting apart of corn from the threshing floor, and of wine from the winepress. |
| 31. You and your household may eat it anywhere, for it is your wage for you in exchange for your service in the Tent of Meeting. | 31. And you may eat it, you, the priests, in any place, you and the men of your house; for it is your remuneration for your service in the tabernacle of ordinance. |
| 32. After you separate the choicest part from it, you shall not bear any sin on account of it, but you shall not profane the sacred [offerings] of the children of Israel, so that you shall not die. | 32. And you will not contract guilt by it, at what time you set apart the finest and best of it, by anyone eating of it who is unclean; neither will you profane the consecrated things of the children of Israel, lest you die. |

**Rashi & Targum Pseudo Jonathan**

**for: B’midbar (Num.) ‎19:1 – 19:22‎**

| **RASHI** | **TARGUM PSEUDO-JONATHAN** |
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| 1 ¶ Adonai spoke to Moshe and Aharon, saying. | 1  AND the Lord spoke with Mosheh and Aharon, saying: |
| 2 This is the statute of the Torah which Adonai commanded, saying; speak to B’ne Yisrael that they will take to you **a red, perfect cow** without a blemish, upon which no yoke was laid. | 2 This is the decree, the publication of the law which the Lord has commanded, saying; Speak to the sons of Israel, that they bring to you from the separation of the fold **a red heifer**, two years old, in which there is neither spot nor white hair, on which no male has come, nor the burden of any work been imposed, neither hurt by the thong, nor grieved by the goad or prick, nor collar (band) or any like yoke. |
| 3 Give it to Eleazar the kohen; he will take it outside the camp, and someone will slaughter it in his presence. | 3 And you will give her unto Elazar, the chief of the priests, who will lead her alone without the camp, and set round about her a railing (border) of the branches of fig trees; and another priest will slay her with the two signs before him, after the manner of other animals, and examine her by the eighteen kinds of divisions. |
| 4 Eleazar the kohen will take some of its blood with his finger and sprinkle it directly facing the Tent of Meeting, some of its blood seven times. | 4 And Elazar, in his priestly dress, will take of her blood with the finger of his right hand, without (first) containing it in a vessel, and will sprinkle the border of fig branches, and (afterwards) from the midst of a vessel on one side towards the tabernacle of ordinance, with one dipping, seven times (will he sprinkle). |
| 5 Someone will burn the cow in his presence; its skin, flesh, blood, with its waste (that are in its intestines) will be burned. | 5 And they will bring her out from the midst of the railing and another priest, while Elazar looks on, will burn the heifer, her skin, flesh, and blood, with her dung will he burn. |
| 6 The kohen will take a piece of cedar wood, hyssop, and crimson wool, and throw them into the burning of the cow. | 6 And another priest will take a piece of cedar wood and hyssop, and (wool) whose colour has been changed to scarlet, and throw them into the midst of the burning of the heifer; and he will enlarge the burning, that the ashes may be increased. [JERUSALEM. And throw into the midst of the ashes of the burning heifer.] |
| 7 Then the kohen will wash his garments and bathe his body in water, and afterwards he may enter the camp; [however,] the kohen will be impure until the evening. | 7 And the priest who slew the heifer will wash his dress in forty satas of water, and afterwards he may go into the camp; but the priest before his ablution will be unclean until the evening |
| 8 Also, the one who burns it must wash his garments and bathe his body in water; he will remain unclean until the evening. | 8 And the priest who was employed in the burning will wash his dress in forty satas of water, and his flesh in forty satas, and before his ablution will be unclean until the evening |
| 9 A ritually clean person will gather the cow's ashes and place [it] outside the camp in a clean place; it will remain a keepsake for the community of B’ne Yisrael for sprinkling water for purification. | 9 And a man, a priest who is clean, will gather up the ashes of the heifer in an earthenware receptacle, its opening covered round about with clay; and will divide the ashes into three portions, of which one will be placed within the wall (of Jerusalem), another in the Mount of Olives, and the third portion be in the custody of the Levites; and it will be for the congregation of Israel, for the Water of Sprinkling: it is the heifer (immolated) for the remission of sins. |
| 10 The one who gathers the cow's ashes will wash his garments, and remain unclean until the evening; it will be for B’ne Yisrael and for the proselyte who lives among them an eternal statute. | 10 And the priest who gathered up the ashes of the heifer will wash his clothes, and before his ablution be unclean till the evening. And this will be for the cleansing of the children of Israel, a statute forever. |
|   |   |
| 11 ¶ **One who touches the corpse of any [human] soul will become unclean for seven days**. | 11 **Whoever touches the body of a dead man, or of a child of some months old, either his body or his blood, will be unclean seven days**. |
| 12 **He will cleanse himself with it on the third day and on the seventh day, so that he may become clean; if he does not have himself cleansed on the third day and on the seventh day, he will not become clean**. | 12 **He will sprinkle himself with this water of the ashes on the third day, and on the seventh day he will be clean. But if he sprinkle not himself on the third day, his uncleanness will remain upon him, and he will not be clean on the seventh day**. |
| 13 Whoever touches a corpse of a [human] soul, who died and does not have himself cleansed defiles the Mishkan of Adonai (if he enters it), that soul will be cut off from Yisrael; because the sprinkling water was not sprinkled on him, he will be impure his impurity remains. | 13 Whoever has touched the body of a dead man, or of a child nine months old, either the body or the blood, and will not sprinkle himself, he has defiled the tabernacle of the Lord, and that man will be cut off from Israel; forasmuch as the water of sprinkling is not sprinkled upon him, he is unclean, his uncleanness is yet on him, until he will sprinkle himself; yet may he sprinkle and make ablution on the seventh evening. |
| 14 This is the law [regarding] a person who dies in a tent; anyone who enters the tent and everything that is in the tent will be unclean for seven days. | 14 This is the indication of the law concerning a man when he has died under the outspread tent everyone who enters into the tent by the way of the door, but not from its side, when its door is open, (or when one has opened its door,) and whatever is in the tent, its floor, stone, wood, and vessels, will be unclean seven days. |
| 15 Any open utensil that has no cover fastened to it, will be unclean. | 15 And every earthen vessel which has no covering fastened upon its mouth, which would have kept it separate from the uncleanness, is defiled by the uncleanness of the air which touches its mouth, and its interior, and not the outside of it (only). [JERUSALEM. And every open vessel which has no covering of stone upon it will be unclean.] |
| 16 Anyone who touches, in an open field, one slain by the sword, a corpse, human bone, or grave, will be unclean for seven days. | 16 And whoever will touch not one who has died in his mother's womb, but who has been slain with the sword on the face of the field, or the sword with which he was slain, or the dead man himself, or a bone of his, or the hair, or the bone of a living man which has been separated from him, or a grave, or a shroud, or the bier, will be unclean seven days. |
| 17 They will take for the unclean person of the ashes from the burnt purification-offering and he will place upon them living [spring] water in a vessel. | 17 And for him who is unclean, they will take of the ashes of the burnt sin offering, and put spring water upon them in an earthen vessel. |
| 18 He will take hyssop and dip it into the water; [this is done by] a ritually clean person, he will sprinkle it on the tent, on all the utensils and people that were there, and on anyone who touched the bone, murder victim, corpse, or grave. | 18 And let a man, a priest, who is clean, take three branches of hyssop bound. together, and dip (them) in the water at the time of receiving the uncleanness, and sprinkle the tent and all its vessels, and the men who are in it, or upon him who has touched the bone of a living man that has been severed from him, and has fallen, or him who has been slain with the sword, or has died by the plague, or a grave, or a wrapper, or a bier. |
| 19 The ritually clean person will sprinkle upon the unclean person on the third day and on the seventh day; he will purify him on the seventh day when he must wash his garments and bathe in water, and then he becomes clean in the evening. | 19 And the priest who is clean will sprinkle upon the unclean man on the, third day, and on the seventh day, and will make him clean on the seventh day; and he will sprinkle his clothes, and wash himself with water, and at eventide be clean. |
| 20 A person who became ritually unclean [and enters the Sanctuary] without purifying himself, that soul will be cut off from the community; for he defiled the Sanctuary of Adonai, the sprinkling water was not sprinkled upon him, he remains unclean. | 20 But the unclean man who will not be sprinkled, that man will be cut off from among the congregation, because he has defiled the sanctuary of the Lord; the water of sprinkling has not been sprinkled upon him, he is unclean. |
| 21 **This will be the statute for all times; one who sprinkles the sprinkling waters will wash his garments, and one who touches the sprinkling waters will remain unclean until the evening**. | 21 **And it will be unto you an everlasting statute. The priest, also, who sprinkles the water of sprinkling will sprinkle his clothes, and he who touches the water of sprinkling will be unclean until evening.** |
| 22 Anything which the unclean person touches, will become unclean; and anyone touching him will be ritually unclean until the evening. | 22 And whatever the unclean person has touched, though he carry it not, will be unclean; and the clean man who touches him will be unclean till evening. |

**Rashi & Targum Pseudo Jonathan**

**for: B’Midbar (Num.) 28:9-15**

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| --- | --- |
| **RASHI** | **TARGUM PSEUDO JONATHAN** |
| 9. On the Shabbat day [the offering will be] two yearling lambs without blemish, and two tenths [of an ephah] of fine flour as a meal-offering, mixed with [olive] oil, and its libation. | 9. but on the day of Shabbat two lambs of the year without blemish, and two‑tenths of flour mixed with olive oil for the mincha and its libation. |
| 10. This is the burnt-offering on its Shabbat, in addition to the constant (daily) burnt-offering and its libation. | 10. On the Sabbath you will make a Sabbath burnt sacrifice in addition to the perpetual burnt sacrifice and its libation. |
| 11. At the beginning of your months you will bring a burnt-offering to Adonai, two young bulls, one ram, seven yearling lambs, [all] without blemish. | 11. And at the beginning of your months you will offer a burnt sacrifice before the LORD; two young bullocks, without mixture, one ram, lambs of the year seven, unblemished; |
| 12. And three tenths [of an ephah] of fine flour as a meal-offering mixed with the [olive] oil for each bull, two tenths [of an ephah] of fine flour as a meal-offering, mixed with the [olive] oil for the one ram, | 12. and three tenths of flour mingled with oil for the mincha for one bullock; two tenths of flour with olive oil for the mincha of the one ram; |
| 13. And one tenth [of an ephah] of fine flour as a meal-offering mixed with the [olive] oil for each lamb. A burnt-offering of pleasing aroma, a fire-offering to Adonai. | 13. and one tenth of flour with olive oil for the mincha for each lamb of the burnt offering, an oblation to be received with favour before the LORD. |
| 14. Their libations [will be], one half of a hin for (a) bull, one third of a hin for the ram, and one fourth of a hin for (the) lamb, of wine. This is the burnt-offering of each [Rosh] Chodesh, at its renewal throughout the months of the year. | 14. And for their libation to be offered with them, the half of a hin for a bullock, the third of a hin for the ram, and the fourth of a hin for a lamb, of the wine of grapes. This burnt sacrifice will be offered at the beginning of every month in the time of the removal of the beginning of every month in the year; |
| 15. And [You will also bring] one he-goat for a sin offering to Adonai, in addition to the constant (daily) burnt-offering it will be done, and its libation. | 15. and one kid of the goats, for a sin offering before the LORD at the disappearing (failure) of the moon, with the perpetual burnt sacrifice will you perform with its libation. |

**Reading Assignment:**

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

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

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

Vol. 14 – “Final Wanderings,” pp. 44-78

**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 Commentary for: ‎** **B’Midbar (Num.) 17:16 – 18:32‎**

**18 for... one staff...** Although I have divided them into two families, the family of kehunah separate and the family of the Levites separate, it is, nevertheless, one tribe.

**20 and I will calm down** Heb. וַהֲשִׁכּֽתִי , as in “and the waters subsided וַיָּשֽׁכּוּ ” (Gen. 8:1); [and in] “and the king’s anger abated שָׁכָכָה ” (Esther 7:10).

**21 amidst their staffs** He placed it in the middle so that they should not say that it blossomed because he had placed it close to the Divine Presence.- [Mid. Tanchuma Acharei Moth 8]

**23 It gave forth blossoms** [This is to be understood] in its literal sense.

**buds** This is the budding of the fruit after the blossom falls off.

**and produced ripe almonds** Heb. וַיִּגְמֽל , when the fruit was recognizable, it was recognized that they were almonds. A similar expression is as found in “and the child grew and was weaned וַיִּגָמֵל ” (Gen. 21:8). This expression is frequently found used in reference to fruits of the tree, as in “and the buds turn into ripening grapes גֽמֵל ” (Isa. 18:5). Now why [did it bear particularly] almonds? That is the fruit that blossoms quicker than other fruits. Likewise, he who opposes the kehunah; his punishment comes quickly, as we find in the case of Uzziah: “and the tzara’ath shone upon his forehead” (II Chron. 26:19) (See also Rashi on Jer. 1:12). The Targum [Onkelos] renders ‘knotted almonds,’ like a cluster of almonds knotted together one on top of the other.

**25 Then their complaints will end** [The word] וּתְכַל is equivalent to וְתִכְלֶה . The term תְּלוּנּֽתָם is a singular feminine verbal noun, similar to תְּלוּנָּתָם (their complaint), in French, murmures, murmurings. There is a distinction between תְּלוּנָּתָם and תְּלוּנּוֹתָם , the former being a single complaint and the latter a singular noun [collective], even when there are many complaints. (FOOTNOTE: The word וּתְכַל can possibly be used as a transitive verb in the second person singular, masculine gender [you shall end], or as an intransitive verb in the third person singular, feminine gender [she/it shall end]. Therefore, Rashi first establishes that וּתְכַל is equivalent to וְתִכְלֶה , intransitive, here meaning, it [the complaint] shall end, for if it were transitive, referring to Moses [and you, Moses, shall end] it would be vowelized as וּתְכַלֶּה uthechaleh. Having clarified that point, Rashi now explains that it should have said וְתִכְלֶינֶה [in the plural] rather than וּתְכַל , equivalent to וְתִכְלֶה[in the singular], since it refers to תְּלוּנּוֹת , which is plural, and therefore the verb וּתְכַל should conform with it and likewise be in the plural. Rashi therefore explains that תְּלוּנּֽתָם is a collective singular noun and thus a singular verb may precede it.)

**as a keepsake and a sign** as a remembrance that I have chosen Aaron to be kohen, so they will no longer complain about the kehunah.

**28 Whoever comes the closest** We cannot be careful of that. We are all permitted to enter the courtyard of the Tent of Meeting, but one who goes closer than his fellow and proceeds into the Tent of Meeting will die.

**Have we been consigned to die** Have we been abandoned for death?

**Chapter 18**

**1 The Lord said to Aaron** [God did not say directly to Aaron but] He said [this] to Moses to say to Aaron (Sifrei Korach 17) and caution him regarding regulations for the [benefit of the] Israelites, that they should not enter the Sanctuary.

**You, your sons and your father’s house** They are the sons of Kohath, who was Amram’s father. -[Midrash Aggadah]

**Shall bear the iniquity associated with the Sanctuary** I impose upon you the punishment of the outsiders who sin regarding the sacred objects entrusted to you; the Tent, the ark, the table, and the sacred vessels. You shall sit and warn any unauthorized person who attempts to touch [the sacred objects].

**and you and your sons** The kohanim.

**shall bear the sin associated with your kehunah** For it is not given over to the Levites. You shall warn the Levites who might inadvertently err, that they may not touch you during your [performance of the] service.

**2 Also... your brethren** The sons of Gershon and the sons of Merari.- [Midrash Aggadah]

**and they shall join you** They shall join you to warn any outsiders not to approach them.

**4 and no outsider shall approach you** You I am cautioning about this.

**5 that there be no more wrath** As there had been previously, as it says, “for wrath is gone forth” (17:11). -[Sifrei Korach 11]

**6 They are given to you as a gift** I might think [that they are given to you] for your mundane work. Therefore, it says, “to the Lord” as explained above, to be responsible for the posts of treasurers and administrators. - [Sifrei Korach 12]

**7 the service as a gift** I have given it to you as a gift.

**8 Behold I have given you** with joy. It [the word “behold”] is an expression of joy, as in “Behold, he is coming forth toward you, and when he sees you, he will rejoice in his heart” (Exod. 4:14). This may be compared to a king who gave a field to his friend but did not write nor sign [a deed] and did not record it in court. A person came and contested [his ownership] of the field. The king said to him: [It seems that] anyone may come and contest your rights. Behold, I will write and sign [a deed] for you and record it in court. Here, too, since Korah came and made a claim against Aaron regarding the kehunah, Scripture comes and gives him twenty-four ‘gifts’ of kehunah as an everlasting covenant of salt. This is why this section is placed here [after the rebellion of Korah].-[Sifrei Korach 18, 19]

**the charge of My gift [offerings]** That you must keep them in a state of purity. -[Bech. 34a]

**for distinction** Heb. לְמָשְׁחָה , for greatness.-[Sifrei Korach 20, Chul. 132b]

**9 from the fire** After the burning of the sacrificial parts.

**All their offerings** The communal peace-offerings.

**Their meal-offerings, their sin-offerings, their guilt-offerings** As the literal meaning indicates. [Sifrei Korach 21]

**what they return to Me** This refers to stolen property of a proselyte. -[Sifrei Korach 21, Zev. 44b. See Rashi on Num. 5:8]

**10 You shall eat it in the holiest of places...** This teaches us that [sacrifices] of the highest degree of holiness are to be eaten only in the courtyard and [only] by the male kohanim. -[Sifrei Korach 22]

**11 what is set aside for their gifts** That is separated from the thanksgiving offering and from the peace-offering and from the Nazirite ram. -[Sifrei Korach 24]

**All the wavings** Since these require waving. -[Sifrei Korach 25]

**Any [ritually] clean** And not those who are ritually unclean (Sifrei Korach 25). Another interpretation: Anyone ritually clean, including his [the kohen’s] wife.--[Sifrei Korach 29]

**12 the first** This refers to terumah gedolah [the kohen’s portion of the produce separated by Israelites].

**18 like the breast of the waving and the right thigh** Of the peace-offering which is eaten by the kohanim, their wives, their children and their slaves for two days and one night. So may the firstborn [animal] be eaten for two days and one night.-[Zev. 57a, Sifrei Korach 42]

**it shall be yours** R. Akiva taught: [By repeating the words “shall be yours”] Scripture adds another ‘being,’ so that you should not say [that it is] like the breast and thigh of the thanksgiving offering, which is eaten only for [one] day and [one] night.-[Zev. 57a]

**19 All the gifts of the holy [offerings]** Because this passage is so cherished, it is generalized at the beginning, generalized at the end, and detailed in the middle.-[Sifrei Korach 43]

**An eternal covenant of salt** He enacted a covenant with Aaron, with an object that is wholesome and lasting, and keeps other foodstuffs wholesome.- [Sifrei Korach 43]

**covenant of salt** Like a covenant made with salt, that it should never spoil.

**20 and you shall have no portion among them** Even in the spoils of war.- [Sifrei Korach 45]

**23 and they** The Levites shall bear the iniquity of the Israelites, for it is their duty to warn outsiders against approaching them.

**24 which they shall set aside for the Lord as a gift** Heb. תְּרוּמָה . Scripture calls it תְּרוּמָה , a gift, until he separates a gift [for the kohanim] from the tithes [received by the Levite from an Israelite].- [Sifrei Korach 53]

**27 Your gift shall be considered for you, as grain from the threshing-floor** Your gift separated from the tithe is forbidden to outsiders and to ritually unclean [people], and they incur the death penalty and [if eaten unintentionally] and [they are liable to pay] an additional fifth, just as in the case of the gift set aside by Israelites for the kohanim, which is called the first grain from the threshing-floor.-[Midrash Aggadah]

**and the produce of the vat** Like the gifts of wine and oil taken from the vats.

**produce** Heb. מְלֵאָה , lit., fullness, a term denoting ripening produce which has grown to its full [size].

**vat** Heb. יֶקֶב . This is the pit in front of the press into which the wine flows. The term יֶקֶב always denotes an excavation in the ground. Similarly, “the pits (יִקְבֵי) of the king” (Zech. 14:10), referring to the ocean—an excavation ‘dug’ by the King of the world. -[Peskita d’Rav Kahana p. 143; see also Song Rabbah 7:3, Mattenoth Kehunnah, Redal]

**28 So shall you too set aside** Just as the Israelites set aside [a portion] from their threshing-floors and from their wine vats [for the kohanim], so shall you, too, set aside [a portion] from your tithes, for that is your inheritance.

**29 From all that is given to you, you shall set aside all God’s gifts** Scripture refers to terumah gedolah [the gift set aside by the Israelites for the kohanim]. If the Levite preceded the kohen to the bin and accepted his tithes before the kohen took his terumah gedolah from the storage bin, the Levite must first separate one fiftieth from the tithe as terumah gedolah and then again separate another gift from the tithe.-[Shab. 127b]

**30 When you separate its choicest part** After you have separated a gift from the tithes.

**it shall be considered** The remainder shall be for the Levites and contain no sanctity whatsoever.

**As produce from the threshing-floor** For the Israelites. So that you should not say: Since Scripture calls it תְּרוּמָה , “a gift,” as it says, “For the tithes of the children of Israel, which they shall set aside for the Lord as a gift” (18:24), one might think it is completely forbidden [i.e., that it would retain its sanctity]. Thus, Scripture tells us that it shall be considered to the Levites like the produce of the threshing-floor; just as that of the Israelites is non-sacred [after the terumah gift has been set aside from it], so is that of the Levites non-sacred.-[Sifrei Korach 70]

**31 Anywhere** Even in a cemetery.-[Sifrei Korach 71, Yev. 86b]

**32 You shall not bear any sin on account of it** However, if you do not set aside [a portion], you will bear a sin.-[Yev. 89b, Rashi]

**So that you shall not die** However, if you do profane it, you shall die.-[Bech. 26b]

**Rashi’s Commentary for: B’Midbar (Num.) 19:1 – 22‎**

**2 This is the statute of the Torah** Because Satan and the nations of the world taunt Israel, saying, “ What is this commandment, and what purpose does it have?” Therefore, the Torah uses the term “statute.” I have decreed it; You have no right to challenge it.-[Yoma 67b]

**and have them take for you** It will always be called on your name; 'the cow which Moses prepared in the desert.’-[Mid. Tanchuma Chukath 8, see Etz Yosef]

**perfectly red** Heb. אֲדֻמָּה תְּמִימָה , **lit., red, perfect. It shall be perfect in redness, so that two black hairs disqualify it.**-[Sifrei Chukath 5]

**3 Eleazar** The mitzvah was performed by the deputy [to the kohen gadol].-[Sifrei Chukath 8]

**outside the camp** Outside all three camps.-[Yoma 68a]

**and slaughter it in his presence** A non-kohen slaughters it while Eleazar watches.-[Yoma 42a]

**4 toward the front of the Tent of Meeting** [**In later generations, when this rite will be performed outside the Temple in Jerusalem,] he is to stand to the east of Jerusalem and to direct his gaze toward the entrance to the Temple while sprinkling the blood.-[Sifrei Chukath 14]**

**7 enter the camp**The camp of the Divine Presence, because no ritually unclean person is banished from two camps, except one who experienced a flow, one who experienced a seminal emission, or one afflicted with tzara’ath. [Hence, he is admitted to the one camp from which he was banished.] -[Pes. 67a]

**and the kohen shall be unclean until evening** Transpose it [the verse] and explain it [thus]: He shall be unclean until evening, and then he may enter the camp.

**9 and place them outside the camp** **He divided it into three parts; one was put on the Mount of Olives, one was divided among all the watches, and one who put on the rampart surrounding the Temple area. The one given to the watches was outside the courtyard, allowing access to it for the inhabitants of outlying cities, whoever needed to purify himself. The one on the Mount of Olives was for the kohanim gedolim to sanctify themselves from it for use with other [red] cows. The one put on the rampart was kept as a keepsake by Scriptural ruling, as it says, "It shall be as a keepsake for the congregation of Israel.-[Sifrei Chukath 30, Parah 3:11 Tosefta Parah 3:8]**

**for sprinkling water** Heb. לְמֵי נִדָּה , water used for sprinkling, as in, “they cast (וַיַּדּוּ) a stone at me” (Lam. 3:53); “to cast down (לְיַדּוֹת) the horns of the nations” (Zech. 2:4); an expression denoting throwing.

**for purification** - חַטָּאת , an expression of cleansing (חִטּוּי) , according to its simple meaning, but according to its halachoth, Scripture calls it חַטָּאת , “sin-offering,” to tell us that it is like holy objects, and using it for personal benefit is forbidden.-[Sifrei Chukath 34]

**12 He shall cleanse himself with it** With these ashes. - [Sifrei Chukath 39]

**13 corpse of a human soul**Which type of corpse? That of a human soul, to exclude an animal, that its uncleanness does not require sprinkling. Another explanation: “Of a human soul” refers to a quarter [of a log] of blood [necessary for maintaining life] -[Chul. 72a]

**he has defiled the Mishkan of the Lord**If he enters the courtyard even after [ritual] immersion, without having been sprinkled on both the third and seventh days.-[Sifrei Chukath 45]

**his uncleanness remains** Although he [ritually] immersed himself. -[Sifrei Chukath 45]

**14 anyone entering the tent**while the corpse is inside.

**15 any open vessel**Scripture refers to an earthenware vessel, whose exterior does not accept contamination, only its interior. Thus, if the seal around its top is not securely fastened, it becomes contaminated. But if there is a securely fastened seal, it remains clean. - [Sifrei Chukath 50, Chul. 25a]

**fastened**Heb. פָּתִיל , an expression meaning “fastened” in Hebrew. Similarly, “[With] divine bonds נִפְתַּלְתּי , I have been joined, with my sister” (Gen. 30:8).

**16 in an open field** The Sages expounded [on this phrase] to include the top and side of a coffin (Sifrei Chukath 56, Chul. 72a). But the simple meaning is that in an open field, where there is no tent, a corpse contaminates through contact.

**19 and he shall cleanse him** This consummates his cleansing.

**20 If a person becomes unclean...**If “Sanctuary” is stated [here], why need it say “ Mishkan ...” [in verse 13]? The answer is that if it would say “ Mishkan,” I would say that the person is punished with excision only if he enters the Mishkan in a state of uncleanness because the Mishkan was anointed with the anointing oil, but if he enters the Temple in a state of uncleanness, he would not be punished since the Temple was not anointed with the anointing oil. If it would say, “Sanctuary,” denoting the Temple, I would say that only for entering the Temple in a state of uncleanness, would he be punished by excision because its sanctity is permanent, but for entering the Mishkan in a state of uncleanness, he would not be punished because its sanctity was temporary. Therefore, it was necessary to mention both,]... as it is stated in [Tractate] Shevuoth [16b].

**21 and the one who sprinkles the sprinkling waters** Our Rabbis said that the one who sprinkles is actually ritually clean, but this teaches us that the one who carries the purifying waters becomes defiled with a stringent uncleanness, for even the clothes he is wearing are contaminated, unlike the one who merely touches [the sprinkling waters]. Scripture uses the expression מַזֵּה , “the one who sprinkles” to teach that the waters do not contaminate until there is an amount of water adequate for sprinkling.-[Yoma 14a]

**and the one who touches... shall be unclean** but he is not required to wash his clothes.

**22 Whatever the unclean one touches**I.e., this unclean one who was defiled by a corpse [touches], “becomes unclean.”

**and anyone touching him,** that is, the one defiled by a corpse-

**shall be unclean until evening** From here we derive that a corpse is the supreme source of contamination, whereas one touching it is a primary source of contamination, who can in turn defile another person [through contact]. This is the explanation [of this passage] according to its literal meaning and the laws associated with it.

I have transcribed a homiletic interpretation from the commentary of R. Moshe HaDarshan [the preacher], which is as follows:

[2] **and have them take for you** From their own [possessions]; just as they removed their own golden earrings for the [golden] calf, so shall they bring this [cow] from their own [possessions] in atonement.-[Midrash Aggadah]

**a red cow** This can be compared to the son of a maidservant who soiled the king’s palace. They said, “Let his mother come and clean up the mess.” Similarly, let the cow come and atone for the calf.-[Midrash Aggadah and Tanchuma Chukath 8]

**red** Alluding to [the verse], **“if they [your sins] prove to be as red as crimson dye”** (Isa. 1:18), for sin is described as [being] ‘red.’ -[Midrash Aggadah]

**perfectly** An allusion to the Israelites, **who were perfect, but became blemished.** Let this come and atone for them so that they regain their perfection.-[See Midrash Aggadah.]

**and upon which no yoke was laid** **Just as they cast off from themselves the yoke of Heaven.**-[Midrash Aggadah]

[3] **to Eleazar the kohen** -just as they assembled against Aaron, who was a kohen, to make the calf, but because Aaron made the calf, this service was not performed through him, for the prosecution cannot serve as the defense.-[Midrash Aggadah]

[5] **The cow shall then be burned** just as the calf was burned. -[Midrash Aggadah

**a piece of cedar wood, hyssop, and of crimson wool** **These three types [of objects] correspond to the three thousand men who fell because of the [sin of the golden] calf.** The cedar is the highest of all trees, and the hyssop is the lowest of them all. This symbolizes that the one of high standing who acts haughtily and sins should lower himself like a hyssop and a worm [for the תּוֹלַעַת means ‘worm’ as well as ‘crimson.’ See Rashi on Isa. 1:18], and he will then gain atonement. -[Midrash Aggadah]

[9] **a keepsake** Just as the transgression of the calf is preserved throughout the generations for retribution, **for there is no reckoning [punishment] which does include a reckoning for the calf, as it says, “But on the day I make an accounting [of sins upon them], I will bring their sin to account...”** (Exod. 32:34). Just as the calf defiled all those who were involved in it, so does the cow render unclean all those involved with it. And just as they were cleansed through its ashes, as it says, “[he] scattered [the ashes of the burned calf] upon the surface of the water” (ibid. 20), so [with the cow], “They shall take for that unclean person from the ashes of the burnt purification offering...” (verse 17). -[Midrash Aggadah]

**Ketubim: Psalm 103:1-9**

| **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. |

 **Rashi’s Commentary to Psalm 103:1-9**

**1** **My soul, bless** There are five mentions of “My soul, bless” here, corresponding to the five worlds in which man lives, as our Sages said in Tractate Berachoth (10a): “He lived in his mother’s womb, he sucked his mother’s breasts, and so all of them.”

**5** **that your youth renews itself like the eagle** Like this eagle, which renews its wings and feathers from year to year. **There is a Midrash Aggadah about a kind of eagle that returns to its youth when it becomes old.**

**7** **He makes His ways known** He makes His ways known to Moses.

**Meditation from the Psalms**

**Psalms 103:1-9 ‎‎**

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

In this psalm David thanks G-d for the greatest gift He bestowed upon man, the soul. Without a soul man is merely a two-legged creature competing against all other animals in the bitter struggle for survival. With a soul, he becomes a reflection of the sacred heavens, a semblance of the Divine.

The tragic irony of life is that people are often oblivious to their own souls, unaware of the essence of their being and the true purpose of their existence. All too often, this Divine fragment is smothered by the flesh; this ray of eternal light is engulfed in darkness.

Modern psychology has yet to acknowledge what to every believing Jew is a fundamental of daily life: humans have souls. This cannot be proven empirically, because the soul is beyond the grasp of the microscope and computer analysis. It is not physical, and therefore, it cannot be tracked or traced. Belief in the soul is a matter of faith, and the only logical answer to the mystery of life. It is the invisible source (battery pack, if you will) of life that leaves as secretly as it comes.

The fundamental lesson of Judaism is to foster an awareness of the Divine Soul and to teach man how to enhance and enrich this most precious possession so that it will be worthy of standing in G-d’s presence to praise Him. Thus, the Psalmist recites the refrain, repeated five times in this psalm and the next,[[1]](#footnote-1) *Bless HaShem, O my soul*![[2]](#footnote-2)

The ‘soul’, according to the Hebrew text, is the nefesh. Let take some time to explore the concept of a soul, given that this phrase is repeated five times in this psalm and the next, **alluding to the five levels of the soul**, according to Chazal:

***Midrash Rabbah - Leviticus IV:7*** *R. Johanan and R. Joshua b. Levi gave expositions. R. Johanan said: Five times did David say, ‘Bless the Lord, O my soul’, corresponding to the Five Books of the law. R. Joshua b. Levi said: Corresponding to five worlds which man beholds. Bless the Lord, O my soul; yea throughout my existence within [the womb][[3]](#footnote-3) bless His holy name,**[[4]](#footnote-4) was said [of the time] when one is enclosed in his mother’s womb. Bless the Lord, O my soul, and forget not His benefits[[5]](#footnote-5) is said [of the time] when one leaves one’s mother’s womb; one says unto it [the soul], ‘Do not forget the kindly benefits which He has bestowed upon you.’ Bless the Lord, all ye His works, in all places is[[6]](#footnote-6) His dominion; Bless the Lord, O my soul[[7]](#footnote-7) is said [of the time] when one attains one’s full stature and goes forth to one’s occupation.[[8]](#footnote-8) Bless the Lord, O my soul. O Lord my G-d, Thou art very great... You withdraw their breath; they perish and return to their dust[[9]](#footnote-9) is said of the time of man’s departure from the world. Sinners shall cease out of the earth, and the wicked shall be no more. Bless the Lord, O my soul. Hallelujah,[[10]](#footnote-10) he said of the Time to Come.*

R. Shimon bar Yochai[[11]](#footnote-11) explains that David detected five stages in the soul’s development and praised HaShem for His intricate plan. Each of these stages corresponds with one of the Five Books of Moses.[[12]](#footnote-12)

He first sang of the miraculous process in which the embryo’s soul is introduced to this world and fused to its flesh. No sculptor could emulate HaShem’s ability to fashion a baby inside its mother in such a way that it is eventually capable of existing independently. Thus, to praise HaShem for the miracles of reproduction, David sang: Bless HaShem, O my soul, and all that is within me bless] His Holy Name. **This stage** corresponds with the Book of Bereshit (Genesis) which describes the birth of the world and civilization.

The second stage of the soul’s odyssey begins at birth, when it is released from the womb and discovers the endless expanse of the universe. Then the soul recognizes that just as the lofty heavenly bodies obey the bidding of HaShem, so must the humble human soul fulfil the Divine design and praise HaShem for the opportunities to serve Him.[[13]](#footnote-13) **This stage** reflects the Book of Exodus, whose theme is redemption and release from bondage.

The third stage of the soul’s maturation begins when the infant is nursed at its mother’s breast. Then an entirely new world begins to unfold - the cycle of nourishment.[[14]](#footnote-14) The **third stage** corresponds with the Book of Leviticus, which details the dietary laws regulating nourishment. It also describes the sacrificial service in the Temple which HaShem calls לחמי, My bread, i.e., spiritual sustenance for the world.

The soul reaches the fourth stage when it begins to recognize the lifelong struggle between good and evil. This occurs at religious maturity, the time of bar or bat mitzva [age thirteen for boys, twelve for girls], when a pure and holy spirit enters the soul and strengthens it to resist temptation.[[15]](#footnote-15) This **fourth stage** is completed when the soul comprehends that the downfall of evil and evildoers is inevitable.[[16]](#footnote-16) The soul’s fourth stage corresponds with the Book of Numbers, which describes how the Jews were counted when they came of age and joined the army to fight the enemy.

The fifth and final stage of the soul’s journey occurs at death, when the soul is finally released from the flesh.[[17]](#footnote-17) The **fifth and final stage** of the soul corresponds with the Book of Deuteronomy which depicts the final days and the death of Moses.[[18]](#footnote-18)

In addition to these five stages elucidated by Rabbi Shimon bar Yochai, the soul itself has five parts. The following table summarizes the five parts of the soul:

|  |  |  |
| --- | --- | --- |
| **Level** | **Explanation**[[19]](#footnote-19) | **Meaning** |
| **Nefesh**Beresheet(Genesis) | This is the externally oriented part of the human being, the senses and drives which connect him with the world around him. The survival drives for food, sex, shelter, and the like, which sustain the human race, have their origin in the *nefesh* which supports the body*.* When the *nefesh* is able to function properly, the human being has good health. An allusion to the *mitzva* to take care of our health is found in the following words: “Only take heed and guard your *nefesh* exceedingly” [*Devarim (Deuteronomy) 4:9*]. | **Rest**Biological soul[[20]](#footnote-20) |
| **Ruach[[21]](#footnote-21)**Shemot (Exodus) | The feeling and emotions of the heart. This spirit is the internally oriented part of the human being, which enables him to think and feel, and gives rise to his sense of self. It is the origin of all intellectual, emotional, and social activity. When the *ruach* is able to function properly, the human being has self-confidence and self-respect. | **Wind**Emotional / personality soul |
| **Neshama**Vayikra (Leviticus) | The mind and it’s higher consciousness. The supernal soul is the human being’s link with the trans-physical realms of the Creation, with the spiritual world and with the Creator; it is the source of the human being’s craving for a relationship with the Creator. Everyone is cognizant of his *nefesh* and his *ruach*, but not everyone is cognizant of his *neshama.* Someone who is truly aware of his *neshama* will come to recognize that he is created in the Divine image with the capacity to emulate the love and compassion of his Creator. This leads to a deeper sense of self-respect. One’s awareness of his *neshama* depends upon how great is his sensitivity to spiritual matters; and this sensitivity is a reflection of how much one has sanctified his life by removing materialistic strivings from it. When the *neshama* is able to function properly, the human being experiences inner joy and peace. | **Breath**Rational soul |
| **Chaya[[22]](#footnote-22)**B’midbar (Numbers) | A living vitality that surrounds the body, in Hebrew it is called an aura. *Chaya* is called loving G‑d “with all one’s being” (Deut. 6:5). This is knowledge of the absolute truth of things. | **Life (force)**Intuitive soul |
| **Yechida[[23]](#footnote-23)**Debarim (Deuteronomy) | The soul that connects us with the root of G-dliness. It surrounds what surrounds us. *Yechida* corresponds to the level of soul called *Adam Kadmon*. This is the essence of the soul which is naturally and immutable bound to the Holy One. Rabbi Shimon bar Yohai declared, “Throughout the days of my connection to this world, I was bound to the Holy One Blessed Be He with a single knot…at one with Him”; this is the level of soul revealed at the moment of self-sacrifice or martyrdom for the sake of G‑d, His Torah, or His people. | **Singular**Will, desire, or core identity[[24]](#footnote-24) |

In the womb, the Divine spark is called נפש, nefesh [cognate with נפש, resting, because before birth the soul has not yet been activated]. The *nefesh*, נפש,[[25]](#footnote-25) is the name of one of the five levels of soul. The *nefesh* is the *cli*, the container that contains the others, the place where the connection is made. At birth, the Divine spark is called רוח - ruach,[[26]](#footnote-26) literally wind or direction [because the soul is now free to soar in any direction].

Human beings are the only creatures with a *nefesh* and a *ruach*.[[27]](#footnote-27)

Animals have a *nefesh* and no *ruach*.

Angels have a *ruach* and no *nefesh*.

Only in man do these parts, *nefesh* and *ruach*, come together.

Some universal human phenomena may be explained according to the presence of a divine soul within us:

First, the human quest for improvement may be driven by the soul’s innate yearning for perfection.

Also, interestingly enough, no matter how much people have, they are never satisfied with their material standing. This is explained in Mesilat Yesharim[[28]](#footnote-28) with the allegory of a lost princess who was taken in by a villager. No matter how many sackcloth garments or potato meals he provided her, it could never compare to the fineries she was accustomed to and deserved. Such is the relationship between the soul and the body; no amount of physical pleasures can satiate the spiritual yearning of the soul. True fulfillment can only be reached through spiritual pursuits. This is particularly true for “The Wandering Jew”, who wanders this world in search of fulfillment in a myriad of ideals and causes but will never be truly happy until he provides his Jewish soul what it really wants and deserves, namely Torah and mitzvot. Together these five levels string together to form a spiritual umbilical cord stretching from the soul’s uppermost origin of identity down into her earthly body.[[29]](#footnote-29) Finally settling around the body, the soul extends her illuminations into the various organs of the body, providing them with animation and function. The main centers of illumination are the mind, heart, and liver. The *neshama[[30]](#footnote-30)* extends illumination into the left hemisphere of the brain. The *ruach* extends illumination into the heart/lung area and the “nefesh” into the liver. These main centers directly control very important bodily systems. The *neshama* mostly animates the nervous system. The *ruach* mostly animates the circulatory and respiratory system and the *nefesh* is mostly concerned with the digestive system.[[31]](#footnote-31)

When the infant starts to nurse, the Divine spark is called נשמה [cognate with נשימה, the breath of survival, because nourishment is essential for human survival].

Until the age of religious majority, bar or bat mitzva, the soul is still relatively dormant. When a man or woman becomes obligated to perform mitzvot HaShem introduces a powerful יצר טוב, yetzer tob - good inclination, into the soul, which activates it to serve HaShem with dedication. Then the soul is called חיה, chaya - the live one, because it receives new vigor and vitality. When it comes to the *chaya*,[[32]](#footnote-32) the body does not really provide a complete vessel in the body to receive its illumination. However, the right hemisphere of the brain serves as a partial vessel. The vessel is incomplete because it can only partially accommodate the chaya’s illumination. The outpouring and intensity is much greater than the right brain is capable of grasping. It’s like trying to capture a gallon of water in a shot glass. Only small portion of the totality will be contained. This is why the signals from the right hemisphere are marked by spotty flashes of insight and creativity, unlike the steady rigorous thought pattern of the left brain. In fact, in order for those spotty flashes to transform into fully useful ideas, they need to be transferred over to the left hemisphere, into the domain of the neshama’s illumination, for unpacking.

When the soul finally comprehends that HaShem is the only true power in the universe, the soul is referred to as יחידה, yechida - the one and only. Most ordinary people never achieve this level of perception, for it is reserved for the righteous, who struggle all their lives to comprehend HaShem. When they die and their souls are released from the distractions of the flesh, they can finally conceive of HaShem as One and Only and their souls enter the sphere of יחידה - yechida.

So, what serves as the vessel for the illumination of yechida? Generally, yechida[[33]](#footnote-33) is described has having no biological organ or organ system serving as its vessel of illumination.[[34]](#footnote-34) Early on in his work *Tal Orot*, Rabbi Yaakov Meir Shpielman explains that the yechida’sillumination uses the chaya and neshama soul levels to serve as it’s vessel, thereby, affecting the body indirectly by way of these soul levels. However, this can’t be the only pathway for yechidato reach the body - though it’s probably the usual norm. The Chabad Chassidic classic *Kuntres Hitpa’alut* discusses downloading the yechida into conscious awareness, referring to this state of consciousness as, “a revelation of the yechida”. Furthermore, the most recent Lubavitcher Rebbe, Rabbi Menachem Mendel Schneerson, explains that while yechidadoesnot have a specific organ in the body to claim as its own, it is associated with the whole body.[[35]](#footnote-35)

Since yechida’s illumination can’t be expressed by a fragment of the human being, like through a single bodily organ, it seems likely that the whole person working as an integrated single unit can serve as the vessel for yechida. This soul level is so powerful that it requires the cooperation and coordination of a whole integrated person in order to receive the download of its illumination. So, the whole person ends up becoming yechida’s vessel.[[36]](#footnote-36)

Our Torah portion speaks repeatedly of HaShem instructing Moshe as to how to handle the firepans and the aftermath of the Qorach incident. This was what caught David’s eye as he penned this psalm:

***Tehillim (Psalms) 103:7*** *He made known His ways unto Moses, His doings unto the children of Israel.*

Aharon represented the Bne Israel in its service to HaShem. Mashiach will eventually replace Aharon, and the Levitical priesthood, as the High Priest according to the order of Melchisedek, the priesthood of the first born. As the head of the body, He will contain the Bne Israel. Mashiach, the last Adam,[[37]](#footnote-37) will become the unique soul.[[38]](#footnote-38)

The neshama, one of the higher levels of the soul, presents an interesting understanding when we take the Hebrew letters that compose the word ‘neshama’, and rearrange the same letters, as you can see from the following chart. These relationships teach us that there is much more to the neshama than meets the eye. The neshama is connected with the higher world in the same way that HaShemen, Mishna, Shemone, and Menashe are all connected to the higher world. All of which have the numerical value of 395, which is that of the 5th word in the Torah, *HaShamayim* (the heavens).

|  |  |  |
| --- | --- | --- |
| ***HaShemen*** | השמן | is Hebrew word for “the oil”. To extract the oil, the olive must be squeezed. The light and heat, found in the oil, remains hidden till it is ignited. Oil is a substance that, when intermingled with other liquids, does not become absorbed. The oil is the energy which powers the flame. If you rearrange the letters it spells: |
|  |  |  |
| ***Neshama*** | נשמה | which is the body’s connection to the higher world. Oil represents and is associated with wisdom. Tekoa, a city south of Bethlehem, was renowned for its olive oil. The Talmud says that because the residents of Tekoa “where regulars with olive oil, wisdom was found in them”. The neshama, like the oil, is hidden within the body, potential light that only shines when “extracted” and “ignited”. Just as oil is a substance that, when intermingled with other liquids, does not become absorbed, the neshama does not lose its identity when joined to the body – it always has a separate identity. In the wisdom of Kabbalah, the soul equals our energy. It’s our energy to do things and to get through things. If you rearrange these letters again, they spell |
|  |  |  |
| ***Mishna*** | משנה | which is the essence of the Torah Shebalpeh, the Oral Torah. The Mishna is the Oral Law that is hidden in the Written Law.[[39]](#footnote-39) To extract the soul and reveal it, the body must be “squeezed” also so-to-speak, which is the role of the Mishna and mitzvot. The Mishna is the connection between this world and the higher world. It is through the Torah that HaShem forged His eternal covenant with the Jewish nation. Studying Mishna has the capacity to cleanse and rectify the soul. Thus, it is Torah study, particularly Mishna, which symbolizes the soul's connections to the foundations of Jewish history, and the eternal spiritual bond with HaShem. If we rearrange the letters, they spell |
|  |  |  |
| ***Shemona*** | שמנה | which is the number eight. Eight is the connection between the natural world of seven (seven colors in the rainbow and notes in music spectrum) and the higher mystical worlds. The eighth day is always miraculous, that is why a brit takes place on the eighth day as we help the body to transcend this world. That is also why Chanukah is eight days, commemorated with the burning of oil that has concealed within it the Ohr HaGanuz.[[40]](#footnote-40) That is why the Chanukah miracle relates to the oil. This is the feast that transcends this world. As a prism brings out the hidden colors of the light, so also is eighth hidden in the seventh. That is why we are given a taste of the world to come in our celebration of Shabbat. Shemone is the power, or goal, of the covenant. If you rearrange the letters again, they spell  |
|  |  |  |
| ***Menashe*** | מנשה | was Yosef HaTzadik’s son who provided the light of Torah in Egypt. Yosef’s light was hidden in Egypt and was waiting for the pressure of his brothers to reveal it. Just as oil is a substance that, when intermingled with other liquids, does not become absorbed, so also did Menashe become intermingled with the Egyptians, yet he did not become assimilated. Menashe in one of the blessing powers that we bestow on our children every Friday evening. |

***Tehillim (Psalms) 103:2*** *Bless HaShem, O my soul, and forget not all His benefits.*

**Ashlamatah: Yeshayahu (Isaiah) 11:1-10**

|  **Rashi** | **Targum** |
| --- | --- |
| **1. And a shoot shall spring forth from the stem of Jesse, and a twig shall sprout from his roots.** | 1. **And a king will come forth from the sons of Jesse, and the Messiah will be exalted from the sons of his sons.** |
| 2. And the spirit of the **Lord** shall rest upon him, a spirit of wisdom and understanding, a spirit of counsel and heroism, a spirit of knowledge and fear of the Lord. | 2. And a spirit before the LORD will rest upon him, a spirit of wisdom and understanding, a spirit of counsel and might, a spirit of knowledge and fear of the LORD. |
| 3. And he shall be animated by the fear of the Lord, and neither with the sight of his eyes shall he judge, nor with the hearing of his ears shall he chastise. | 3. And the LORD will bring him near to His fear. And he will not judge by the sight of his eyes, and he will not reprove by the hearing of his ears; |
| 4. And he shall judge the poor justly, and he shall chastise with equity the humble of the earth, and he shall smite the earth with the rod of his mouth and with the breath of his lips he shall put the wicked to death. | 4. but in truth he will judge the poor and reprove with faithfulness for the needy of the people, and he will strike the sinners of the land with the command of his mouth, and with the speaking of his lips the wicked will die. |
| 5. **And righteousness shall be the girdle of his loins, and faith the girdle of his loins.** | 5. **And the righteous/generous will be all around him, and the faithful will be brought near him.** |
| 6. And a wolf shall live with a lamb, and a leopard shall lie with a kid; and a calf and a lion cub and a fatling [shall lie] together, and a small child shall lead them. | 6. In the days of the Messiah of Israel will peace increase in the land, and the wolf will dwell with the lamb, and the leopard will lie down with the kid, and the calf and the lion and the fatling together, and a little suckling child shall lead them. |
| 7. And a cow and a bear shall graze together, their children shall lie; and a lion, like cattle, shall eat straw. | 7. The cow and the bear will feed; their young will lie down together; and the lion will eat straw like the ox. |
| 8. And an infant shall play over the hole of an old snake and over the eyeball of an adder, a weaned child shall stretch forth his hand. | 8. And the suckling child will play over the hole of an asp, and the weaned child will put his hands on the adder's eyeballs. |
| 9. **They shall neither harm nor destroy on all My holy mount, for the land shall be full of knowledge of the Lord as water covers the seabed. {S}** | 9. **They will not hurt or destroy in all My holy mountain; for the earth will be full of the knowledge of the fear of the LORD as the waters cover the sea.** |
| **10. And it shall come to pass on that day, that the root of Jesse, which stands as a banner for peoples, to him shall the nations inquire, and his peace shall be [with] honor.** **{P}** | 10. **And it will come to pass in that time that to the son of the son of Jesse who is about to stand as an ensign to the Gentiles, to him will kingdoms be obedient, and his resting place will be glorious.** |

**Rashi’s Commentary for: Yeshayahu (Isaiah) 11:1-10**

**1 engravings of injustice** Notes of injustice, forged notes.

**letters** Heb. מְכַתְּבִים. This is Arabic, like מִכְתָּבִים in Hebrew.

**2 To pervert** through the false notes, the poor from the legal rights due them.

3. **for the day of visitation** when the Holy One, blessed be He, visits upon you your iniquities.

**To whom will you flee for aid** The Holy One, blessed be He, will afford you no aid.

**and where will you leave** all the riches you are accumulating from robbery, when you go into exile?

4 **Where he never knelt** In the place where none of you ever knelt or lay down, where there was no kneeling to lie down, in that place you shall be prisoners, i.e., to say, outside of your land you shall be imprisoned, and so did Jonathan render: Outside of your land you shall be bound as prisoners.

**in that place** Heb. תַּחַת, a place. Comp. (Exodus 16:29) “Let every man stay in his place (תַּחְתָּיו).”

**and in that place they will fall slain** Heb. וְתַחַתהֲרוּגִים יִפֹּלוּ, and in that place they will fall slain.

5 **Woe** that I made Assyria the rod of My wrath with which to chastise My people.

**and...a staff** is My fury in the hands of the people of Assyria.

6 **Against a hypocritical nation** Israel.

7 **But he** Sennacherib.

**does not deem it so** that the decree is from Me, and that I am sending him. יְדַמֶּה koujjder in O.F.

**and his heart does not think so** that I sent him concerning money, to take plunder and spoils.) but in his heart is the thought to destroy everything with his haughtiness.

8 **For he says** Therefore, his heart is haughty.

9 **Is not Calno like Carchemish** Just as the inhabitants of Carchemish are princes and governors, so are the inhabitants of Calno. Therefore, if not like Arpad, which is under the rule of Hamath, which I took from Aram, and if not like Damascus, that I took from Aram, so will I do to Samaria. “If not like Arpad of Hamath,” is the construct state, like Arpad of Hamath. Therefore, it is voweled with a ‘pattach’ [i.e., it reads אַרְפַּד rather than אַרְפָּד].

10 **and their graven images** were from Jerusalem and from Samaria. From here we deduce that the wicked of Israel supplied all the nations with their images, and “since the worshippers of the graven images of Samaria and Jerusalem fell into my hands, and their graven images did not save them, so will Samaria and Jerusalem not be saved.”

11 **as I did to Samaria** He shall say this after he conquers Samaria.

**Special and Final Ashlamatah for the Seven Sabbaths of Consolation**

**Yeshayahu (Isaiah) 61:10 – 63:9**

| **Rashi** | **Targum** |
| --- | --- |
| 10. I will rejoice with the Lord; my soul shall exult with my God, for He has attired me with garments of salvation, with a robe of righteousness He has enwrapped me; like a bridegroom, who, priestlike, dons garments of glory, and like a bride, who adorns herself with her jewelry. | 10. Jerusalem said, I will greatly rejoice in the Memra of the LORD, my soul will exult in the salvation (Yeshua) of my God; for He has clothed me in garments of salvation (Yeshua), He has wrapped me with a robe of virtue, as the bridegroom who prospers in his canopy, and as the high priest who is prepared in his garments, and as the bride who is adorned with her ornaments. |
| 11. For, like the earth, which gives forth its plants, and like a garden that causes its seeds to grow, so shall the Lord God cause righteousness and praise to grow opposite all the nations. | 11. For as the earth which brings forth its growth, and as a channelled garden which increases what is sown in it, so the LORD God will disclose the virtue and the praise of Jerusalem before all the Gentiles. |
|   |   |
| 1. **For the sake of Zion, I will not be silent, and for the sake of Jerusalem I will not rest, until her righteousness comes out like brilliance, and her salvation burns like a torch.** | 1. **Until I accomplish salvation for Zion, I will not give rest to the Gentiles, and until I bring consolation for Jerusalem, I will not give quiet to the kingdoms; until her light is revealed as the dawn, and her salvation (Yeshua) burns as a torch.** |
| 2. And nations shall see your righteousness, and all kings your glory, and you shall be called a new name, which the mouth of the Lord shall pronounce. | 2. The Gentiles will see your innocence, and all the kings your glory; and they will call you by the new name which by His Memra the LORD will make clear. |
| 3. And you shall be a crown of glory in the hand of the Lord and a kingly diadem in the hand of your God. | 3. You will be a diadem of joy before the LORD, and a crown of praise before your God. |
| 4. No longer shall "forsaken" be said of you, and "desolate" shall no longer be said of your land, for you shall be called "My desire is in her," and your land, "inhabited," for the Lord desires you, and your land shall be inhabited. | 4. You will no more be termed Forsaken, and your land will no more be termed Desolate; but you will be called, Those who do My pleasure in her, and your land Inhabitant, for there will be pleasure before the LORD in you, and your land will be inhabited. |
| 5. As a young man lives with a virgin, so shall your children live in you, and the rejoicing of a bridegroom over a bride shall your God rejoice over you. | 5. For just as a young man cohabits with a virgin, so will your sons co-inhabit in your midst, and just as the bridegroom rejoices with the bride, so will your God rejoice over you. |
| 6. On your walls, O Jerusalem, **I have appointed watchmen**; all day and all night, they shall never be silent; those who remind the Lord, be not silent. | 6. Behold, the deeds of your fathers, the righteous/generous, O city of Jerusalem, are prepared and **watched before Me**; all the day and all the night continually they do not cease. The remembrance of your benefits is spoken of before the LORD, it does not cease. |
| 7. And give Him no rest, until He establishes and until He makes Jerusalem a praise in the land. | 7. And their remembrance will not cease before Him until He establishes Jerusalem and makes it a praise in the earth. |
| 8. The Lord swore by His right hand and by the arm of His strength; I will no longer give your grain to your enemies, and foreigners shall no longer drink your wine for which you have toiled. | 8. The LORD has sworn by His right hands and by His arm of strengthening: “I will not again give you grain to be food for your enemies, and the sons of Gentiles will not drink your wine for which you have labored. |
| 9. But its gatherers shall eat it and they shall praise the Lord, and its gatherers shall drink it in My holy courts. | 9. But those who garner the grain will eat it and give praise before the LORD; and those who press the wine will drink it in My holy courts. |
| 10. Pass, pass through the portals, clear the way of the people, pave, pave the highway, clear it of stones, lift up a banner over the peoples. | 10. Prophets, go through and return by the gates, turn the heart of the people to a correct way; announce good reports and consolations to the righteous/generous who have removed the impulsive fantasy which is like a stone of stumbling, lift up an ensign over the peoples. |
| 11. **Behold, the Lord announced to the end of the earth, "Say to the daughter of Zion, 'Behold your salvation has come.' "Behold His reward is with Him, and His wage is before Him.** | 11. **Behold, the lord HAS PROCLAIMED TO THE END OF THE EARTH: Say to the congregation of Zion, Behold your saviour is revealed; “Behold, the reward of those accomplishing His Memra is with him, and all their deeds are disclosed before him.”** |
| 12. **And they shall call them the holy people, those redeemed by the Lord, and you shall be called, "sought, a city not forsaken."** | 12. **And they will be called the Holy people, the redeemed of the LORD; and you will be called Sought Out, a city which is not forsaken.** |
|   |   |
| 1. **Who is this coming from Edom, with soiled garments, from Bozrah, this one [Who was] stately in His apparel, girded with the greatness of His strength? "I speak with righteousness, great to save."** | 1. **He is about to bring a stroke upon Edom, a strong avenger upon Bozrah, to take the just retribution of His people, just as He swore to them by His Memra. He said, Behold I am revealed – just as I spoke – in virtue, there is great force before Me to save**. |
| 2. Why is Your clothing red, and your attire like [that of] one who trod in a wine press? | 2. Why will mountains be red from the blood of those killed, and plains gush forth like wine in the press? |
| 3. "A wine press I trod alone, and from the peoples, none was with Me; and I trod them with My wrath, and I trampled them with My fury, and their life blood sprinkled on My garments, and all My clothing I soiled. | 3. “Behold, as grapes trodden in the press, so will slaughter increase among the armies of the peoples, and there will be no strength for them before Me; I will kill them in My anger and trample them in My wrath; I will break the strength of their young ones before Me, and I will annihilate all their wise ones. |
| 4. For a day of vengeance was in My heart, and the year of My redemption has arrived. | 4. For the day of vengeance is before Me, and the year of My people’s salvation (Yeshua) has come. |
| 5. And I looked and there was no one helping, and I was astounded and there was no one supporting, and My arm saved for Me, and My fury-that supported Me. | 5. It was disclosed before Me, but there was no man whose deeds were good; it was known before Me, but there was no person who would arise and beseech concerning them; so I saved them by My arm of strengthening, and by the Memra of My pleasure I helped them. |
| 6. And I trod peoples with My wrath, and I intoxicated them with My fury, and I brought their power down to the earth." | 6. I will kill the peoples in My anger, I will trample them in My wrath, and I will cast to the lower earth those of their mighty men who are killed.” |
| 7. The kind acts of the Lord I will mention, the praises of the Lord, according to all that the Lord bestowed upon us, and much good to the house of Israel, which He bestowed upon them according to His mercies and according to His many kind acts. | 7. The prophet said, I am recounting the benefits of the LORD, the praises of the LORD, according to all that the LORD has granted us, and His great goodness to the house of Israel which He has granted them according to His mercy, according to the abundance of His benefits. |
| 8. **And He said, "They are but My people, children who will not deal falsely." And He became their Savior.** | 8. **For He said, Surely, they are My people, sons who will not deal falsely; and His Memra became their Saviour.** |
| 9. **In all their trouble, He did not trouble [them], and the angel of His presence saved them; with His love and with His pity He redeemed them, and He bore them, and He carried them all the days of old.** | 9. **In every time that they sinned before Him so as to bring affliction upon themselves, He did not afflict them, an angel sent from Him saved them, in His love and in His pity upon them He delivered them; He lifted them up and carried them all the days of old.** |
|   |   |

 **Rashi’s Commentary for: Yeshayahu (Isaiah) 61:10 – 63:9**

**10 like a bridegroom** who dons garments of glory like a high priest.

**and like a bride**, who adorns herself with her jewelry Heb. כֵלֶיהָ , [lit. her utensils, in this case,] her jewelry.

**Chapter 62**

**1 For the sake of Zion I will do,** and I will not be silent concerning what they did to her.

**I will not rest**There will be no peace before Me until her righteousness comes out like brilliance.

**2 shall pronounce** Heb. יִקֳּבֶנּוּ , shall pronounce.

**4 “inhabited”**Heb. בְּעוּלָה , [lit. possessed,] inhabited.

**5 As a young man lives with a virgin, etc**. As a young man lives with a virgin, so shall your children live in you [after Jonathan].

**6 On your walls, O Jerusalem** Our Rabbis expounded it according to its apparent meaning as referring to the angels who remind the Lord concerning its destruction, to build it. What do they say? (Ps. 102:14) “You shall rise, You shall have mercy on Zion”; (ibid. 132: 13) “For the Lord has chosen Zion.” As is found in the Tractate Menahoth (87a, Rashi ad loc.). Jonathan, [however,] renders “your walls,” the early forefathers, who protect us like a wall.

**I have appointed watchmen** **to inscribe a book of remembrances, that their merit be not forgotten from before Me.**

**they shall never be silent** not to mention their merit before Me.

**those who remind the Lord** of the merit of the forefathers.

**be not silent** Heb. אַל־דֳּמִי לָכֶם , [lit. let there be no silence to you,] be not silent.

**9 shall eat it**This refers back to “your grain.”

**shall drink it**This refers back to “your wine.”

**10 Pass, pass through the portals** Said the prophet, “Pass and return in the portals; turn the heart of the people to the proper path” [after Jonathan].

**pave, pave the highway** Heb. סֽלּוּ . Pave the road, batec lokemin in O.F., beat down the road. סֽלּוּ is the same root as מְסִלָּה .

**clear it of stones**Clear the highway of stones **and cast the stumbling blocks to the sides.**

**of stones** of there being there a stone, and he is **alluding to the evil inclination**. It may also be interpreted as referring to the repairs of the road for the ingathering of the exiles.

**clear it of stones**Heb. סַקְּלוּ , espedrec in O.F., to rid of stones.

**lift up a banner** A staff, perche in French. That is a sign, that they gather to Me and bring Me those exiled beside them [i.e., those exiled in their land].

**11 Behold his reward**[that is prepared] to give to His servants is prepared with Him.

**and His wage** [Lit. His deed.] The reward for the deed they did with Him, is before Him, prepared to give.

**Chapter 63**

**1 Who is this coming from Edom** The prophet prophesies concerning what the Holy One, blessed be He, said **that He is destined to wreak vengeance upon Edom**, and He, personally, will slay their heavenly prince, like the matter that is said (supra 34:5), “For My sword has become sated in the heaven.” And afterward, (ibid.) “it shall descend upon Edom,” and it is recognizable by the wrath of His face that He has slain [them with] a great massacre, and the prophet is speaking in the expression of the wars of human beings, dressed in clothes, and when they slay a slaying, the blood spatters on their garments, for so is the custom of Scripture; it speaks of the Shechinah anthropomorphically, to convey to the ear what it can hear. Comp. (Ezek. 43:2) “His voice is like the voice of many waters.” The prophet compares His mighty voice to the voice of many waters to convey to the ear according to what it is possible to hear, for one cannot understand and hearken to the magnitude of the mighty of our God to let us hear it as it is.

**Who is this coming from Edom** Israel says, “Who is this, etc.?” And He is coming with soiled garments, colored with blood, and anything repugnant because of its smell and its appearance fits to the expression of חִמּוּץ , soiling.

**from Bozrah** Our Rabbis said (see Makkoth 12a): “The heavenly prince of Edom is destined to commit two errors. He thinks that Bozrah is identical with Bezer in the desert, which was a refuge city. He will also err insofar as it affords refuge only for inadvertent murder, but he killed Israel intentionally.” There is also an Aggadic midrash (see above 34:6) that because Bozrah supplied a king for Edom when its first king died, as in Gen. (36:33), “And Jobab the son of Zerah from Bozrah reigned in his stead,” and Bozrah is of Moab, according to the matter that is stated (Jer. 48:24): “Upon Kerioth and upon Bozrah.”

**this one who was stately in His attire**, צֽעֶה , and girded with the greatness of His strength. And the Holy One, blessed be He, replies to him, ‘It is I, upon Whom the time has come to speak of the righteousness of the Patriarchs, and of the righteousness of the generation of religious persecution, and My righteousness, too, is with them, and I have revealed Myself as being great to save.’ And they say, ‘Why is your clothing red? Why are your garments red?’

**3 and from the peoples, none was with Me** standing before Me to wage war.

**and their lifeblood sprinkled**Heb. נִצְחָם , Their blood, which is the strength and victory (נִצָּחוֹן) of a man.

**I soiled** Heb. אֶגְאָלְתִּי . Comp. (Lam. 4:14) “They were defiled (נִגּֽאֲלוּ) with blood.”

**5 And I looked, and there was no one helping Israel.** and I was astounded An expression of keeping silent, and I have already explained it above (57:16): “And He was astounded for there was no intercessor.”

**and My fury that supported Me** My fury that I have against the heathens (the nations [mss. and K’li Paz]), for I was a little wrath with My people, and they helped to harm them. That strengthened My hand and aroused My heart to mete recompense upon them although Israel is not fit and worthy of redemption.

**6 And I trod** Heb. וְאָבוּס . An expression of wallowing in blood and treading with the feet. Comp. (Ezekiel 16:6) “wallowing (מִתְבּוֹסֶסֶת) in your blood.” Comp. also (Jer. 12:10): “They trod (בּֽסְסוּ) My field.” their power Heb. נִצְחָם, the might of their victory.

**7 The kind acts of the Lord I will mention** The prophet says, I will remind Israel of the kind acts of the Lord.

**and much good** I will remind Israel of what He bestowed upon the house of Israel with His mercies.

**8 They are but My people** Although it is revealed before Me that they would betray Me, they are, nevertheless, My people, and they are to Me like children who will not deal falsely.

9 In all their trouble that He would bring upon them.

**He did not trouble [them]** **He did not trouble them according to their deeds, that they deserved to suffer, for the angel of His presence i.e., Michael the prince of the Presence, of those who minister before Him saved them always as an agent of the Omnipresent.**

Elazar is compared to a spring that gathers force because of his extraordinary and unmatched ability in the exercise of *pilpul.* The words "extraordinary" and "spring" must be taken together. By the laws of nature, a spring is an extension of a larger body of water. The further the waters of the spring travel, the force of the torrent becomes weaker. The phenomenon in the case of Rabbi Elazar ben Arokh was that he was like fresh spring water whose flow never wanes and continues to stream on with the gusto of a river.

**Pirqe Avot**

**CHAPTER III.**

1. 'Aqabiah ben Mahalaleel said, Consider three things, and thou wilt not come into the hands of transgression. Know whence thou camest; and whither thou art going; and before whom thou art about to give account and reckoning.

Know whence thou camest: from a fetid drop; and whither thou art going: to worm and maggot; and before whom thou art about to give account and reckoning: before the King of the kings of kings, blessed is He.

2. R. Chananiah, prefect of the priests, said, Pray for the peace of the kingdom, since but for fear thereof *we* had swallowed up each his neighbour alive.

3. R. Chananiah ben Thradyon said, Two that sit together without words of Thorah are a session of scorners, for it is said, Nor sitteth in the seat of the scornful; but two that sit together and are occupied in words of Thorah have the Shekinah among them, for it is said, Then they that feared the Lord spake often one to another, &c.

4. *One that sits and studies, the Scripture imputes to him as if he fulfilled the whole Thorah, for it is said, He sitteth alone and keepeth silence, because he hath borne it upon him*.

5. R. Shime'on said, Three that have eaten at one table, and have not said over it words of Thorah, are as if they had eaten of sacrifices of (the) dead, for it is said, For all tables are full of vomit and filthiness without MAQOM (*"without mention of the name of God"*).

6. But three that have eaten at one table, and have said over it words of Thorah, are as if they had eaten of the table of MAQOM, blessed is He, for it is said, And he said unto me, This is the table that is before the Lord.

7. Chananyiah ben Chakinai said, He who awakes by night, and he who is walking alone by the way, and turns aside his heart to idleness, is "guilty of death."

8. R. Nechonyiah ben ha-Qanah said, Whoso receives upon

him the yokel, of Thorah, they remove from him the yoke of royalty and the yoke of worldly care; and whoso breaks from him the yoke of Thorah, they lay upon him the yoke of royalty and the yoke of worldly care.

9. R. Chalaftha of Kaphar-Chananiah said, When ten sit and are occupied in words of Thorah the Shekinah is among them, for it is said, God standeth in the CONGREGATION of the

mighty (Ps. lxxxii. 1). *And whence (is it proved of) even five? Because! it is said, He judgeth among gods*. And whence even three? Because it is said, . . . and hath founded his TROOP in the earth (Amos ix. 6). And whence even two? Because it is said, Then they that feared the Lord spake often one to another (§ 3). And whence even one? Because it is said, In all places where I record my name I will come unto THEE, and I will bless thee (Ex. xx. 24).

10. R. La'zar ben Jehudah of Barthotha said, Give Him of what is His, for thou and thine are His; and thus he saith in David, For all things come of Thee, and of thine own have we given thee (I Chron. xxix. 14).

11. R. Jacob said, He who is walking by the way and studying, and breaks off his study (Mishnah) and says, How fine is this tree! how fine is that tree! and how fine is this fallow? they account it to him as if he were "guilty of death."

12. R. Dosithai, son of R. Jannai, said in the name of R. Meir, When a scholar of the wise sits and studies, and has forgotten a word of his Mishnah, they account it unto him as if he were "guilty of death," for it is said, Only take heed to thyself, and keep thy soul diligently, lest thou forget the words which thine eyes have seen (Deut. iv. 9). Perhaps his Mishnah has but grown hard to him? What need then to say, "And lest they depart from thy heart all the days of thy life"? Lo! he is not guilty, till he has sat down and suffered them to depart from his mind.

13. R. Chananiah ben Dosa said, Whosesoever fear of sin precedes his wisdom, his wisdom stands; *and whosesoever wisdom precedes his fear of sin, his wisdom stands not*.

14. He used to say, Whosesoever works are in excess of his wisdom, his wisdom stands; *and whosesoever wisdom is in excess of his works, his wisdom stands not*.

15. He used to say, With whomsoever the spirit of men is pleased, the Spirit of God is pleased; *and with whomsoever the spirit of men is not pleased, the Spirit of God is not pleased*.

16. R. Dosa ben Horkinas said, Morning sleep, and midday wine, and the babbling of youths, and frequenting the meeting houses of the vulgar, put a man out of the world.

17. R. Li'ezer ha-Moda'i said, He that profanes things sacred, and contemns the festivals, and annuls the covenant of Abraham our father, and acts barefacedly against the Thorah, even though he be a doer of good works, has no portion in the world to come.

18. R. Ishma'el said, Be pliant of disposition (or to a chief)

and yielding to impressment, and receive every man with cheerfulness.

19. R. 'Aqibah said, Merriment, and lightness of disposition, accustom a man to lewdness.

20. He used to say, Tradition is a fence to Thorah; tithes are a fence to wealth; vows a fence to sanctity; a fence to wisdom is silence.

21. He used to say, Beloved is man that he was created

22. Beloved are Israel that they are called children of God; greater love (was it that it) was made known to them that they are called children of God, as it is said, Ye are the children of the LORD your God (Deut. xiv. 1).

23. Beloved are Israel that there was given to them the instrument with which the world was created; greater love

(was it that it) was made known to them that there was given to them the instrument with which the world was created, as it is said, For I give you good doctrine, forsake ye not MY LAW (Prov. iv. 2).

24. Everything is foreseen; and freewill is given. And the world is judged by grace; and everything is according to work.

25. He used to say, Everything is given on pledge; and the net (Eccl. ix. 12) is cast over all the living. The office is open; and the broker gives credit; and the ledger is open; and the hand writes; and whosoever will borrow comes and borrows; and the bailiffs go round continually every day, and exact from a man whether he wills or not; and they have whereon to lean; and the judgment is a judgment of truth. And everything is prepared for the BANQUET.

26. R. La'zar ben 'Azariah said, No Thorah, no culture; no culture, no Thorah. No wisdom, no fear (of God); no fear (of God), no wisdom. No knowledge, no discernment; no discernment, no knowledge. No meal, no Thorah; no Thorah, no meal.

27. He used to say, Whosesoever wisdom is in excess of his works, to what is he like? To a tree whose branches are abundant, and its roots scanty; and the wind comes, and uproots it, and overturns it. And whosesoever works are in excess of his wisdom, to what is he like? To a tree whose branches are scanty, and its roots abundant; though all the winds come upon it, they stir it not from its place.

28. R. La'zar Chasmah said, "Qinnim" (*Mishnah about bird-sacrifices*) and "Pitheché Niddah" (*Mishnah relating to menstruation*) are essentials of Thorah; canons of astronomy and Gematria (*Numerology*) are after courses of wisdom.

**Correlations**

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

HH Giberet Dr. Elisheba bat Sarah

Bamidbar (Numbers) 17:16–19:22

Tehillim (Psalms) 103:1-9

Yeshayahu (Isaiah) 11:1-10

Mk 10:23-34, Lk 18:24-34

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

LORD - יהוה, Strong’s number 03068.

Moses - משה, Strong’s number 04872.

Children - בן, Strong’s number 01121.

Israel - ישראל, Strong’s number 03478.

Name - שם, Strong’s number 08034.

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

LORD - יהוה, Strong’s number 03068.

**Bamidbar (Numbers) 17:16** And the **LORD <03068>** spake unto **Moses <04872>**, saying, 2 Speak unto the **children <01121>** of **Israel <03478>**, and take of every one of them a rod according to the house of their fathers, of all their princes according to the house of their fathers twelve rods: write thou every man’s **name <08034>** upon his rod.

**Tehillim (Psalms) 103:1** A Psalm of David. » Bless the **LORD <03068>**, O my soul: and all that is within me, bless his holy **name <08034>**.

**Tehillim (Psalms) 103:7** He made known his ways unto **Moses <04872>**, his acts unto the **children <01121>** of **Israel <03478>**.

**Yeshayahu (Isaiah) 11:2** And the spirit of the **LORD <03068>** shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD <03068>;

**Hebrew:**

| **Hebrew** | **English** | **Torah Reading****Num. 17:16 – 18:32** | **Psalms****103:1-9** | **Ashlamatah****Is 11:1-10** |
| --- | --- | --- | --- | --- |
| **lk;a'** | eat | Num. 18:10Num. 18:11Num. 18:13Num. 18:31 |  | Isa. 11:7 |
| **#r,a,** | land, earth | Num. 18:13Num. 18:20 |  | Isa. 11:4Isa. 11:9 |
| **!Be** | children, son | Num. 17:2Num. 17:5Num. 17:6Num. 17:9Num. 17:10Num. 17:12Num. 18:1Num. 18:2Num. 18:5Num. 18:6Num. 18:7Num. 18:8Num. 18:9Num. 18:11Num. 18:16Num. 18:19Num. 18:20Num. 18:21Num. 18:22Num. 18:23Num. 18:24Num. 18:26Num. 18:28Num. 18:32 | Ps. 103:7 |  |
| **lm;G'** | yielded, weaned child | Num. 17:8 |  | Isa. 11:8 |
| **hw"hoy>** | LORD | Num. 17:1Num. 17:7Num. 17:9Num. 17:10Num. 17:11Num. 17:13Num. 18:1Num. 18:6Num. 18:8Num. 18:12Num. 18:13Num. 18:15Num. 18:17Num. 18:19Num. 18:20Num. 18:24Num. 18:25Num. 18:26Num. 18:28Num. 18:29 | Ps. 103:1Ps. 103:2Ps. 103:6Ps. 103:8 | Isa. 11:2Isa. 11:3Isa. 11:9 |
| **ac'y"** | put forth, brought out, come forth | Num. 17:8Num. 17:9 |  | Isa. 11:1 |
| **laer'f.yI** | Israel | Num. 17:2Num. 17:5Num. 17:6Num. 17:9Num. 17:12Num. 18:5Num. 18:6Num. 18:8Num. 18:11Num. 18:14Num. 18:19Num. 18:20Num. 18:21Num. 18:22Num. 18:23Num. 18:24Num. 18:26Num. 18:28Num. 18:32 | Ps. 103:7 |  |
| **tAm'** | die | Num. 17:10Num. 17:13Num. 18:3Num. 18:7Num. 18:22Num. 18:32 |  | Isa. 11:4 |
| **hv,mo** | Moses | Num. 17:1Num. 17:6Num. 17:7Num. 17:8Num. 17:9Num. 17:10Num. 17:11Num. 17:12Num. 18:25 | Ps. 103:7 |  |
| **~l'A[** | forever, eternal | Num. 18:8Num. 18:11Num. 18:19Num. 18:23 | Ps. 103:9 |  |
| **!wO['** | iniquity | Num. 18:1Num. 18:23 | Ps. 103:3 |  |
| **hf'['** | do, did, done, make, made | Num. 17:11 | Ps. 103:6 |  |
| **vd,qo** | sanctuary, holy | Num. 18:3Num. 18:5Num. 18:8Num. 18:9Num. 18:10Num. 18:16Num. 18:17Num. 18:19Num. 18:32 | Ps. 103:1 | Isa. 11:9 |
| **jb,ve** | tribe, rod | Num. 18:2 |  | Isa. 11:4 |
| **~ve** | name | Num. 17:2Num. 17:3 | Ps. 103:1 |  |

**Greek:**

| **GREEK** | **ENGLISH** | **Torah Reading****Num. 17:16 – 18:32** | **Psalms****103:1-9** | **Ashlamatah****Is 11:1-10** | **Peshat****Mishnah of Mark,****1-2 Peter, & Jude****Mk 10:23-34** | **Tosefta of****Luke****Lk 18:24-34** |
| --- | --- | --- | --- | --- | --- | --- |
| **ἀδελφός** | brother, brethren | Num 18:2 Num 18:6  |  |  | Mk. 10:29Mk. 10:30 | Lk. 18:29 |
| **ἀδύνατος** | impossible |  |  |  | Mk. 10:27 | Lk. 18:27 |
| **αἰών** | eon, age |  | Psa 103:9  |  | Mk. 10:30 | Lk. 18:30 |
| **αἰώνιος** | eternal | Num 18:8 Num 18:11 Num 18:19 Num 18:23  |  |  | Mk. 10:30 | Lk. 18:30 |
| **ἀκολουθέω** | followed |  |  |  | Mk. 10:28Mk. 10:32 | Lk. 18:28 |
| **ἀμήν** | amen, assuredly |  |  |  | Mk. 10:29 | Lk. 18:29 |
| **ἀναβαίνω** | ascend, going up |  |  | Isa 11:1  | Mk. 10:32Mk. 10:33 | Lk. 18:31 |
| **ἄνθρωπος** | man, men | Num 17:5 Num 18:15 |  |  | Mk. 10:27Mk. 10:33 | Lk. 18:27Lk. 18:31 |
| **ἀνίστημι** | raise up, rising up |  |  | Isa 11:10 | Mk. 10:34 | Lk. 18:33 |
| **ἀποκτείνω** | kill |  |  |  | Mk. 10:34 | Lk. 18:33 |
| **ἄρχομαι** | rule, begninning |  |  | Isa 11:10 | Mk. 10:28Mk. 10:32 |  |
| **ἀφίημι** | left |  |  |  | Mk. 10:28Mk. 10:29 | Lk. 18:28Lk. 18:29 |
| **βασιλεία** | kingdom |  |  |  | Mk. 10:23Mk. 10:24Mk. 10:25 | Lk. 18:24Lk. 18:25Lk. 18:29 |
| **γῆ** | land, earth | Num. 18:13Num. 18:20 |  | Isa. 11:4Isa. 11:9 |  |  |
| **γινώσκω** | know, known | Num 17:4  |  | Isa 11:9  |  | Lk. 18:34 |
| **γνωρίζω** | known |  | Psa 103:7 |  |  |  |
| **γράφω** | write, wrote |  |  |  |  | Lk. 18:31 |
| **γυνή** | woman, wife |  |  |  | Mk. 10:29 | Lk. 18:29 |
| **δικαιοσύνη** | righteousness |  |  | Isa 11:5  |  |  |
| **δόξα** | glory |  |  | Isa 11:3  |  |  |
| **δύναμαι** | able |  |  | Isa 11:9  | Mk. 10:26 | Lk. 18:26 |
| **δυνατός** | able, possible |  |  |  | Mk. 10:27 | Lk. 18:27 |
| **δυσκόλως** | hard |  |  |  | Mk. 10:23 | Lk. 18:24 |
| **δώδεκα** | twelve | Num 17:2Num 17:6  |  |  | Mk. 10:32 | Lk. 18:31 |
| **ἔθνος** | nations |  |  | Isa 11:10  | Mk. 10:33 | Lk. 18:32 |
| **εἴδω** | saw, beheld | Num 17:9  |  |  |  | Lk. 18:24 |
| **εἰσέρχομαι** | enter | Num 17:8  |  |  | Mk. 10:23Mk. 10:24Mk. 10:2 | Lk. 18:24Lk. 18:25 |
| **ἐμπαίζω** | mock |  |  |  | Mk. 10:34 | Lk. 18:32 |
| **ἐμπτύω** | spit on |  |  |  | Mk. 10:34 | Lk. 18:32 |
| **ἔπω** | said | Num 17:10 Num 17:12 Num 18:1  |  |  | Mk. 10:29 | Lk. 18:24Lk. 18:26Lk. 18:27Lk. 18:28Lk. 18:29Lk. 18:31 |
| **ἐρέω** | say, said | Num 18:24Num 18:26 Num 18:30  |  |  |  |  |
| **ἔρχομαι** | came, come |  |  |  | Mk. 10:30 | Lk. 18:30 |
| **εὐκοπώτερος** | easier |  |  |  | Mk. 10:25 | Lk. 18:25 |
| **ζωή** | life |  | Psa 103:4 |  | Mk. 10:30 | Lk. 18:30 |
| **ἡμέρα** | day |  |  | Isa 11:10  | Mk. 10:34 | Lk. 18:33 |
| **θάλασσα** | sea |  |  | Isa 11:9 |  |  |
| **θεός** | God |  |  | Isa 11:3 | Mk. 10:23Mk. 10:24Mk. 10:25Mk. 10:27 | Lk. 18:24Lk. 18:25Lk. 18:27Lk. 18:29 |
| **ἰδού** | behold, see | Num 17:8 Num 17:12 Num 18:6 Num 18:8 Num 18:21 |  |  | Mk. 10:28Mk. 10:33 | Lk. 18:28Lk. 18:31 |
| **καιρός** | time |  |  |  | Mk. 10:30 | Lk. 18:30 |
| **κάμηλος** | camel |  |  |  | Mk. 10:25 | Lk. 18:25 |
| **λαμβάνω** | take, took, taken | Num 17:2 Num 17:9 Num 18:1 Num 18:6 Num 18:22 Num 18:23 Num 18:26 Num 18:28 Num 18:32  |  |  |  | Mk. 10:30 |
| **λέγω** | saying | Num 17:1 Num 17:12 Num 18:25  |  |  | Mk. 10:23Mk. 10:24Mk. 10:26Mk. 10:27Mk. 10:28Mk. 10:29Mk. 10:32 | Lk. 18:29Lk. 18:34 |
| **λόγος** | words |  |  | Isa 11:4  | Mk. 10:24 |  |
| **μαστιγόω** | scourge |  |  |  | Mk. 10:34 | Lk. 18:33 |
| **ὁδός** | road, ways |  | Psa 103:7  |  | Mk. 10:32 |  |
| **οἰκία** | houses |  |  |  | Mk. 10:29Mk. 10:30 | Lk. 18:29 |
| **ὄνομα** | name | Num. 17:2Num. 17:3 | Ps. 103:1 |  |  |  |
| **οὐδείς** | anything, any one |  |  | Isa 11:9 | Mk. 10:29 | Lk. 18:29Lk. 18:34 |
| **οὐκοῦν** | no way | Num 17:10  |  | Isa 11:9  |  | Luk 18:30  |
| **παραδίδωμι** | deliver |  |  |  | Mk. 10:33 | Lk. 18:32 |
| **παραλαμβάνω** | took |  |  |  | Mk. 10:32 | Lk. 18:31 |
| **πατήρ** | father | Num 18:1 Num 18:2 |  |  | Mk. 10:29 |  |
| **πλούσιος** | rich man |  |  |  | Mk. 10:25 | Lk. 18:25 |
| **πῶς** | how |  |  |  | Mk. 10:23Mk. 10:24 | Lk. 18:24 |
| **ῥαφίς** | needle |  |  |  | Mk. 10:25 | Lk. 18:25 |
| **σώζω** | saved |  |  |  | Mk. 10:26 | Lk. 18:26 |
| **τέκνον** | children |  |  |  | Mk. 10:24Mk. 10:29Mk. 10:30 | Lk. 18:29 |
| **τόπος** | place | Num 18:31  |  |  |  |  |
| **τρίτος** | third |  |  |  | Mk. 10:34 | Lk. 18:33 |
| **τρυμαλιά** | eye |  |  |  | Mk. 10:25 | Lk. 18:25 |
| **υἱός** | children, son | Num. 17:2Num. 17:5Num. 17:6Num. 17:9Num. 17:10Num. 17:12Num. 18:1Num. 18:2Num. 18:5Num. 18:6Num. 18:7Num. 18:8Num. 18:9Num. 18:11Num. 18:16Num. 18:19Num. 18:20Num. 18:21Num. 18:22Num. 18:23Num. 18:24Num. 18:26Num. 18:28Num. 18:32 | Ps. 103:7 |  | Mk. 10:33 | Lk. 18:31 |
| **φέρω** | bring | Num. 18:13 |  |  |  |  |
| **χρῆμα** | riches |  |  |  | Mk. 10:23Mk. 10:24 | Lk. 18:24 |

**Nazarean Talmud**

**Sidra of B’midbar (Numbers) Num 17:16 – 18:32**

**“V’qach Meitam Mateh” “And get from them a rod”**

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

|  |  |
| --- | --- |
| **School of Hakham Shaul’s****Tosefta Luqas (Lk)** Mishnah **א:א** | **School of Hakham Tsefet’s Peshat****Mordechai (Mk)** Mishnah **א:א** |
| **And Yeshua took notice of him** and **said, “How difficult it is for those who possess wealth to enter into the kingdom/governance of God through the Bate Din and Hakhamim! For it is easier** for **a camel to go through the eye of a needle than** for **a rich person to enter into the kingdom/governance of God. So those who heard** this **said, “And who can be enter the Olam HaBa?” But he said, “**What is **impossible with men is possible with God.” And** Hakham **Tsefet said, “Behold, we have left all that is ours** and **followed you.” And he said to them, “Amen ve amen I say to you that there is no one who has left house or wife or brothers or parents or children on account of the kingdom/governance of God, who will not receive many times more in this time and in the Olam HaBa, eternal life.”** | **And Yeshua, looking around, said** to **His Talmidim, “How troublesome it will be for those who have,** keep on clinging to their **wealth to enter** (accept) **the Government** (kingdom) **of God!” The Talmidim were astonished at his words. But Yeshua responded again and said to them, “My Sons, how troublesome it is for those who are misled by wealth to enter** (accept) **the Government** (kingdom) **of God!” “It is easier for a camel to pass through the eye of a needle than for a man of wealth to enter** (accept) **the Government** (kingdom) **of God.” They were even more astonished and said to him, “Then who can merit the Olam HaBa** (age to come**)?” But Yeshua looked at them, and said, “this is beyond man’s possibilities, but possible with God; for all possibilities exist in God.”** Hakham **Tsefet was the first to say to him, “Behold, we have left everything and cling** (walk and live as you walk and live) **to You.” Yeshua said, “Amen ve amen I say to you, there is no one who has left house or brothers or sisters or mother or father or children or farms, for my sake and for the sake of the Mesorah, that he will receive a hundred times as much now in the present age.** They will receive **houses and brothers and sisters and mothers and children and farms, who follow** the Mesorah **zealously; and in the Olam Haba** (age to come) **life unending. “But many who are first** (or, chiefs) **will be last, and the last, first** (or chiefs)*.*” |

|  |  |
| --- | --- |
| **And taking aside the twelve, he said to them, “Behold, we are going up to Yerushalayim, and all the things that are written by the Nebi’im with reference to the Son of Man** the Prophet **will be accomplished. For he will be handed over to the Gentiles** (Romans) **and will be mocked and mistreated and spit on, and** after **flogging** him **they will kill him, and on the third day he will rise.” And they did not understood any of these** things**, and this saying was hidden from them, and they did not comprehend the things that were said.** | **And [they] were in** (on) **the way making Aliyah to Yerushalayim,** for Pesach **and Yeshua was leading them; and they were amazed and as they** (Yeshua’s Talmidim) **followed and were struck with fear. And he took the Twelve** Talmidim **and began again to tell them what was about to happen to him,** Saying**, Behold, we are making Aliyah to Yerushalayim, and the Son of Man** the Prophet **will be handed over to the** Sadduceean **chief priests and the,** their **scribes; and they will condemn** and sentence **him** illegally **to death and hand him over to the Gentiles** (Romans**). And they,** the Romans **will abuse him, beat him with a whip, spit upon him, and put him to death; but** after **three days, he will rise again** from the dead**.** |

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

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| --- | --- | --- | --- | --- |
| **Num 17:16 – 19:22** | **Ps 103:1-9** | **Isa 11:1-10** | **Mordecai 10:23-34** | **1 Luqas 18:24-34** |

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

The question at hand is why Yeshua relates the governance of G-d through the Bate Din and Hakhamim with money or wealth. Money and its possession is always a problem and difficult to speak about. Few people realize that they are only the stewards of G-d’s money. If we see that money that passes through our hands as G-d’s we should have no problem being His treasurer. We will dispense it freely to those who need it because it is not our money. On the other hand, when we view money as a personal possession, we have a change of thought. We want to hold on to it because it is “ours.” Furthermore, we do not want someone, even if it is G-d, to tell us how to dispense that money.

Yeshua had an opportunity to tell the “man of property” something exciting and truly awesome. The news Yeshua gave him would have submitted him to the Government of G-d and the Bate Din. This would have meant that the man would have had to do something with the money other than count it. The opportunity to be a part of the Government of G-d was his. Yet, “Yeshua looking around” found that he, the household steward was gone. These sorts of people will ALWAYS abandon true Torah Teachers, settling for those who love to grandstand and bloat their chests before gullible people.

χρήματα – *chremata,* “having riches” is something someone uses[[41]](#footnote-41), not something one possess or owns. Consequently, we have the idea that G-d grants wealth for charitable distribution. Herein is the test and burden of wealth.

Scholars have no real understanding of how “tithe” and wealth were distributed in the time of Yeshua. Taylor seems to think that Judaism as a whole sought wealth because those who amassed wealth were favored by G-d.[[42]](#footnote-42) This mentality well suits the Christian prosperity message of contemporary times, but it does not relate to the times of Messiah. Taylor echoes Barkley.[[43]](#footnote-43) While there were those men of the first century, who held this opinion it was not the norm, unlike today where a “Prosperity Gospel” has all but destroyed innocent souls. Will someone please help this poor soul! Barkley nor Taylor ever read of men like Hillel and others who saw Torah as the mainstay of life.[[44]](#footnote-44) Hillel himself might have taught these same words that Yeshua taught as an abbreviation to the Amidah.[[45]](#footnote-45)

Mat 6:11 Give us **this day** our **daily** bread.

The petition is not for wealth but **daily** sustenance. The mindset of the pious was not money and how to earn masses of it. The mindset of the Tsaddiq was on the study of the Torah. Like the prayer of Yeshua, which is also found in Talmudic sources[[46]](#footnote-46) we note that the Rabbis were concerned with G-d’s daily provision not great wealth.

**Acceptance of G-d’s Government**

The Greek text carries the connotations of those who are hard to please. Δυσκόλως - *duskolos* (hard) contains the idea of harassment as well as trouble. Those who hold to wealth find the Government of G-d troublesome. Why is this? The real problem is like the “man of property” they believe that they gained their prosperity by their own means. They also consider the money theirs. In all of this, they forget the true origin of wealth.

Deu 8:17-18 **and so that you might not say in your heart, my power and the might of my hand has gotten me this wealth. But you will remember LORD your G-d, for it is He who gives you power to get wealth, so that He may confirm His covenant which He has sworn to your fathers, as it is today.**

The Tsadiqim continue in the economy of G-d. The practice of G-dly distribution of wealth should follow the guidelines of Scripture and Wisdom of the Hakhamim.

Money is troublesome to those who are misled! It is NOT a problem to the Tsaddiq. In the times economical down-turn, the only source that men can look to is G-d and the Tsadiqim. Men have tried to strengthen, boost, and stimulate the economy to no avail. The Tsadiqim continue in practice of charity and faithfulness. How and why can they do this? This is because of two things

1. They trust in the economy of G-d rather than personal wealth

2. They see all blessings as though they originated from G-d

In short, money cannot buy souls. Nor can money pay one’s way into the Olam HaBa. This does not imply that one has to give away so much that he cannot survive. However, the Government of G-d and the economy thereof must be our priority.

**Camels and Cadillacs, Something is not kosher**

Why does Yeshua make a connection to the Camel and the “eye of the needle?”

The Hebrew word for camel is associated with wealth. Thus, the owner of a Camel in antiquity was equal to owning a Cadillac today. The analogy of the Camel and the “rich man” is a hyperbole. Yet we can draw certain truths from this hyperbole. The camel has positive qualities for the semi-nomad in the regions of the ancient near east. However, the camel is not kosher. Therefore, we might say that there is something wrong with those who hoard money, failing to consider the needs of the less fortunate. Yet this is not a plea to give up everything one owns and live like as an indigent pauper.

Yeshua points out the fact that there is a reward beyond financial gain. Those who find the Torah find life. Those who fall in love with the Torah have embraced their eternal reward. Furthermore, to fall in love with the Torah is to find one’s place in the eternal scheme of G-d’s eternal plan. When one is capable of seeing himself in the Torah, he (or she) has mastered Wisdom.

**Handed over to the Gentiles (Romans – Edom)**

A subtle key to understanding what Yeshua is saying is given in Mordechai (Mark) 8:31.

**Mordechai 8:31 ¶ And** he **began to teach them, that it is necessary** for **the son of man** the Prophet **to suffer many things, and to be rejected by the elders of the Tz’dukim** (Sadducees)**, and** by some of the **chief priests, and** by some of their **scribes, and to be killed** by Edom**, and after three days to rise again: [[47]](#footnote-47)**

While the Romans …***will abuse him and beat him [with a whip] and spit upon him and put him to death.***

Our Psalmists says…

**Tehillim 96:10** Say among the nations, "The Lord has reigned." Also, the inhabited world will be established so that it will not falter; **He** (God) **will judge peoples with equity**.

**Nothing that man has planned will thwart the plan of G-d!** While people look at the calamities of the world crying the end is near, we must remember one thing! “The LORD has reigned" the LORD reigns and the LORD will reign, G-d is sovereign. The Ashlamatah demonstrates the tenacity of G-d’s people and G-d’s sovereignty over the entire world.

When I see the plans of the wicked, I always think of Psalm chapter 2

**Psalm 2:1** Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us. **He that sits in the heavens will laugh: the Lord will have them in derision**. Then will He speak unto them in his **wrath and vex them in His great displeasure**. Yet have I set My king upon My holy hill of Zion.

The Bet Din Gadol could not be assembled to condemn Yeshua. This is simply stated in the Mishnah.

**m. Ketubot 1:1 A** virgin is married on Wednesday, and a widow on Thursday. For twice weekly are the courts in session in the towns, on **Monday and on Thursday**. So, if he the husband had a complaint as to virginity, he goes early to court.

It is evident that the lesser courts of the Sanhedrin met each Monday and Thursday. However, data concerning the meeting agenda of the Great Sanhedrin is hard to find. However, the Tosefta tells us that they did not sit on Shabbat or Festivals. Nor would they hear a case that would run over into Shabbat or a Feast Day. Furthermore, they would not hear more than one case in a day. The length of the meeting lasted from the morning Tamid until the evening tamid (approximately 7:30 A.M.–3:30 P.M. depending on hours of daylight and time of year).[[48]](#footnote-48)

“Scholars who argue that Jesus appeared before the Great Sanhedrin during an illegal night session point to the Gospel of Mark's descriptive term, the "whole" council (Mark 14:55). The Greek word, *holos*, meaning "whole," should be understood in light of the Lukan parallel (Luke 22:66-71). This is the whole council of the chief priests who convene the session at night during the Passover, so that the ones who are sympathetic with Jesus will not be informed about the meeting. We do not hear of anyone else present, like Rabban Gamaliel. Rather, the high priest and his supporters are the ones who are shown questioning Jesus. Others, especially the Pharisees would have been involved with the Passover celebration. It is even possible that the Sadducees observed Passover at a different time according to their own calendar, which was different from the Pharisees' calendar.”[[49]](#footnote-49)

Summarizing Dr. Brad Young’s thoughts, the midnight court of Sadducees intended to keep out those who sympathized with Yeshua from attending. When this thought is compared to Hakham Shaul’s presentation of the P’rushim in control of the Great Bet Din, we can readily see the point that Dr Brad Young was making. Evidence for the P’rushim’s benevolence towards Yeshua and his talmidim can be found in II Luqas (Lk) 5:29-36.

**The Mishkan’s (Temple) Purpose**

The Prophet Yesha’yahu (Isaiah) had informed the Jewish people, “it was not sacrifices that G-d desired.”[[50]](#footnote-50) He further prophesied that the Holy Mountain and His Holy House would be called a House of Prayer for all nations.[[51]](#footnote-51) Herein we find that real purpose of the House of G-d.

**Peah 1:1** These are things, which have no [specified] measure:

(1) [the quantity of produce designated as] *peah,*

 (2) [the quantity of produce given as] first fruits,

 (3) [the value of] the appearance [in the Temple][[52]](#footnote-52) offering,

 (4) [the performance of] righteous deeds,

 (5) and [time spent in] study of Torah.

These are things the benefit of which a person enjoys in this world, while the principal remains for him in the world to come:

 (1) [deeds in] honor of father and mother,

 (2) [performance of] righteous/generous deeds,

 (3) and [acts which] bring peace between a man and his fellow.

(4) **But the study of Torah is as important as all of them together.**

This Mishnah discusses the depth of a man’s generosity and zeal for the Torah. How deeply a man devotes himself to the study of Torah, generosity to the poor and his attitude towards righteous/generous deeds is a matter of genuine spirituality. Mastery of the Yetser HaRa and Yetser HaTov is requisite in all situations. It is not the way of Jewish men to give of their sustenance to the point of poverty; however, there are those who ignorantly believe this is appropriate. This can be as damaging as not giving anything at all. Therefore, mastery of the Yetserim is vital. The Mishnah Peah reveals a key element found in the righteous/generous.

We noted in the translation that the chief priests and their scribes are the source of the illegal trial of Yeshua. Again, the question would arise why Hakham Tsefet through his Sofer Mordechai chose to include this information. The fact that the Levitical Priesthood was defunct, and the Sadduceean Priesthood was corrupt was common knowledge in the First Century. Therefore, Hakham Tsefet does not need to inform his readers, as we have of the Priesthood’s occupation by the Sadducees. However, Hakham Tsefet was trying to ensure that we would know that the court that tried Yeshua was illegal. Of all the sects of Judaism that thrived in the First Century the Sadducees were the most epicurean. Because they did not believe in the Olam HaBa, they maintained a “eat drink and be merry, for tomorrow we die” mentality. The honored practices Peah 1:1 did not serve any lasting benefit for the Sadducees.

Therefore, the Bet HaMikdash (Temple) was to be a place of learning and education. The Tz’dukim (Sadducees) had corrupted the “House of G-d” to the point of mockery and idolatry. When we have learned the true lesson of being Living Temples (Stones), we will have begun to understand what G-d would have us to apprehend.

These words set the stage for understanding the allegorical interpretation of Hakham Shaul’s pericope below.

**Coming Festival: “Rosh HaShanah” – “New Year”**

**Evening Monday 6th – Evening Wednesday 8th of September**

**For Further Information See:**

<http://www.betemunah.org/teruah.html> **;**

<http://www.betemunah.org/shofar.html> **;**

<http://www.betemunah.org/knowday.html>

**Coming Fast: Fast of Gedaliah**

**Tishri 03, 5781**

**Thursday September 09, 2021**

<http://www.betemunah.org/gedaliah.html>

**Next Shabbat:**

**Shabbat “Parah Adumah” – “A red heifer”**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **פָרָה אֲדֻמָּה** |  | **Saturday Afternoon** |
| **“****Parah Adumah”** | Reader 1 – B’Midbar 19:1-3 | Reader 1 – B’Midbar 19:1-3 |
| **“****A red heifer”** | Reader 2 – B’Midbar 19:4-6 | Reader 2 – B’Midbar 19:4-6 |
| **“Una vaca bermeja”** | Reader 3 – B’Midbar 19:7-10 | Reader 3 – B’Midbar 19:7-10 |
| B’midbar (Numbers) 19:1 – 20:13‎ | Reader 4 – B’Midbar 19:11-16 |  |
| Ashlamatah: Judges 11:1-11‎ | Reader 5 – B’Midbar 19:17-22 | **Monday & Thursday****Mornings** |
|  | Reader 6 – B’Midbar 20:1-6 | Reader 1 – B’Midbar 19:1-3 |
| Psalm 103:10-14 | Reader 7 – B’Midbar 20:7-13 | Reader 2 – B’Midbar 19:4-6 |
|  |  Maftir – B’Midbar 20:7-13 | Reader 3 – B’Midbar 19:7-10 |
| N.C.: Mk 10:35-41, Lk 12:49-53 | Judges 11:1-11 |   |

**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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**LESHANÁ TOBÁ TIKATEBÚ VETECHATEMÚ!**

 **For a good year may you be inscribed and sealed [in the book of Eternal Life]!**

**¡Para un año bueno sea usted inscrito y sellado [en el Libro de la Vida Eterna]!**

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Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

1. Also corresponds to the five times the term *nefesh* is mentioned in the Yom Kippurim Torah reading. [↑](#footnote-ref-1)
2. 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-2)
3. This is the Midrashic rendering intended here. The ordinary translation is, ‘And all that is within me’. [↑](#footnote-ref-3)
4. Tehillim (Psalms) 103:1 [↑](#footnote-ref-4)
5. ibid. 4 v.2 [↑](#footnote-ref-5)
6. Is rather than ‘of’ (as in E.V.) is required by the Midrashic context. [↑](#footnote-ref-6)
7. ibid. 4 v.22 [↑](#footnote-ref-7)
8. One’s occupation is liable to lead one to new places and experiences, and one is thus enabled to realize as never before that G-d’s dominion extends everywhere. [↑](#footnote-ref-8)
9. Tehillim (Psalms) 106:1, 2, 29, 30 [↑](#footnote-ref-9)
10. ibid. 35 [↑](#footnote-ref-10)
11. Berachot 10a [↑](#footnote-ref-11)
12. This section is an excerpt from: *The ArtScroll Tanach Series, Tehillim*, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman. [↑](#footnote-ref-12)
13. see verses 20-22 [↑](#footnote-ref-13)
14. see verse 2 [↑](#footnote-ref-14)
15. Pnei Yehoshua [↑](#footnote-ref-15)
16. see 104:35 [↑](#footnote-ref-16)
17. see 104:1 [↑](#footnote-ref-17)
18. *Pnei Yehoshua* (commentary to *Berachot* 10a) observes that the *Zohar* and other Kabbalistic works identify the five phases of the soul’s development as נפש, רוח׳ גשמה, חיה׳ יחידה. [↑](#footnote-ref-18)
19. There are two levels within our souls: One level refers to the soul as it enclothes itself in our conscious powers. This itself has four mediums of expression: nefesh, ruach, neshama, and chaya, which parallel the four spiritual worlds: Asiyah, Yetzira, Beriah, and Atzilut. And there is a level of soul which transcends our entire range of powers, the level of yechidah. This level is at one with HaShem as He is manifest as yachid, “the singular One,” a level that transcends the spiritual cosmos. [↑](#footnote-ref-19)
20. Maximal Female Process [↑](#footnote-ref-20)
21. This **fourth** part, of five, is always the most important. This is where the action takes place. – according to the Vilna Gaon. [↑](#footnote-ref-21)
22. Sc. the word HAYYAH, lit., ‘beast’, ‘animal’. For cattle stand lower than beasts, since beasts are free, while cattle are under man’s dominion (Th.). Behemah (‘cattle’) generally refers to domestic animals; chaya (‘beasts') to wild animals, beasts of the chase. See Tehillim (Psalms) 143:3; Iyov (Job) 33:18 [↑](#footnote-ref-22)
23. Yachida = unique. See Tehillim (Psalms) 35:17. [↑](#footnote-ref-23)
24. Maximal Male Process [↑](#footnote-ref-24)
25. Nefesh is the lowest spiritual level, which unites with the greatest physical component of the body — the purest 87 grams of blood. Nefesh is also present in every living creature. In fact, at some level it also exists in plants and even inanimate objects. As a life force, it maintains the intactness of a hard rock (preventing its disintegration into dust), and also promotes growth in plants. (It is likely that it is Nefesh which integrates the electrons, protons, and neutrons in atoms—the basic particles of matter.) However, in humans it is more developed than in other living creatures. The human-animal parallel is elaborated upon in various scrip­tural verses (e.g. Exodus 14). [↑](#footnote-ref-25)
26. According to Rambam, when used as a description of HaShem, ruach refers to HaShem's Will. Like in (Gen.1:2) ... and HaShem's ruach was hovering over the surface of the water. [↑](#footnote-ref-26)
27. Ruach is the second level of soul, which humans can acquire by elevating their character and exercising self-control over such mundane pleasures as excessive food, money, etc. However, the body and Nefesh can exist without this level; indeed, most humans only possess the level of Nefesh. Nevertheless, the person who develops the level of Ruach is for­tunate to acquire a complete comprehension of the essence of physical and spiritual worlds in more perceptible modes. This level cannot be acquired without studying our holy Torah. [↑](#footnote-ref-27)
28. *The Path of the Just*, by Moshe Hayyim Luzzatto, ch. 1. [↑](#footnote-ref-28)
29. This is also reflected by the fact that we pray five prayer services on Yom Kippur. As explained in Kabbalah that these five prayer services correspond to the five levels of the soul, namely: “nefesh”, “ruach”, “neshama”, “chaya”, and “yechida.” We therefore add the “Neilah” prayer at the end of the day which corresponds to the “yechida” aspect of our soul. [↑](#footnote-ref-29)
30. Above Ruach is the level of Neshama, which is only accessible to people who demonstrate even higher levels of self-control and holiness. This level cannot be acquired without studying our holy Torah. (e.g. Exodus 16) [↑](#footnote-ref-30)
31. This section was largely derived from: http://soullite.blogspot.com/2012/03/yechidas-vessel.html. [↑](#footnote-ref-31)
32. An even higher level of soul is Chaya. Recognition and comprehension of creation and the Creator at this level is as clear as that possessed by Adam immediately following his sin. Due to the intensity and power of Chaya it does not enter the physical body, but envelopes it as a spiritual cover and stimulates the high level of development. The term used by kabbalists to define this state is “Or makif”, the encircling light. [↑](#footnote-ref-32)
33. Yechida is the fifth and highest level of soul. The person who merits its achievement is transformed to a state of enlightenment comparable to the level of Adam prior to his sin. Such a person can never die, since death was decreed as a consequence of the sin. Most people require a total separation of body and soul in order to be capable of such enlightenment. Once people reach this level in their lifetime, it is pointless for them to experience death. Very few people since the beginning of time were able to reach this level. Among those few was Chanoch, the son of Yered, who ascended with his body to the world of the angels, as it is stated, “And Chanoch clung to G-d, and he disappeared because G-d claimed him” (Judges 15). Similarly, the prophet Eliyahu (Elijah) reached this level and ascended to the sky in a storm (2 Chronicles 33). Likewise, our sages (Psalms 145) describe a woman who achieved this state and did not require death — namely, Serach the stepdaughter of Asher, son of Yaakov, our forefather (Rambam, Hilchot Yesodei Hatorah 4: Ramban, Genesis 1:1; Ari, Etz Chayim 42:1). [↑](#footnote-ref-33)
34. This level represents the world of Adam Kadmon as in Gen: 1: 26 And God said: ‘Let us make man in our image, after our likeness’. Because the end is contained in the beginning this level resides at the core of the soul as it should be radiating the radiations of influence that evolve the soul from within to without and back again. [↑](#footnote-ref-34)
35. See the book “On the Essence of Chassidus”, by Menachem M. Schneerson. [↑](#footnote-ref-35)
36. Excerpted from: <http://soullite.blogspot.com/2012/03/yechidas-vessel.html> [↑](#footnote-ref-36)
37. 1 Corinthians 15:45. [↑](#footnote-ref-37)
38. Yechida [↑](#footnote-ref-38)
39. Everything in the Mishna is based on the written Torah. Nothing in the Mishna can stand without the written Torah. [↑](#footnote-ref-39)
40. When G-d created the world and said, "Let there be light", the illumination that resulted was not what we see today. This was a light, say our Sages, which enabled one "to see from one end of the world to another”. This is the Ohr HaGanuz. [↑](#footnote-ref-40)
41. Vincent Taylor, The Gospel according to Mark, The Greek Text with Introduction Notes, and Indexes, MacMillan & Co, 1955 p. 431 see also Strong’s Greek #5536 5536. χρῆμα *chrḗma*; gen. *chrḗmatos*, neut. noun from *chráomai* (5530), to use. χρῆμα, ατος, τό (χράομαι):—need, in the phrase παρὰ χ. or παραχρῆμα (q.v.); a thing that one needs or uses, [↑](#footnote-ref-41)
42. Ibid [↑](#footnote-ref-42)
43. Vincent Taylor, The Gospel according to Mark, The Greek Text with Introduction Notes, and Indexes, MacMillan & Co, 1955 p.424-431 [↑](#footnote-ref-43)
44. **b.** ﻿**Ber. 17a** A favorite saying of Rab was: [The future world is not like this world.] In the future world there is no eating nor drinking nor propagation nor business nor jealousy nor hatred nor competition, but the righteous sit with their crowns on their heads feasting on the brightness of the divine presence, as it says, and they beheld God, and did eat and drink. (﻿Ex. XXIV, 11. These words are interpreted to mean that the vision of God seen by the young men was like food and drink to them.) [↑](#footnote-ref-44)
45. **Berakot 4:3** R. Gamaliel says, “Each day a man should pray the Eighteen [Benedictions].” R. Joshua says, “[Each day one should pray] an abstract of the Eighteen.” R. Aqiba says, “If one’s prayer is fluent, he prays the [full] Eighteen [Benedictions]. “But if not [he should pray] an abstract of the Eighteen.” [↑](#footnote-ref-45)
46. **b. Ber. 16b** Rab on concluding his prayer added the following: May it be Thy will, O Lord our God, to grant us long life, a life of peace, a life of good, a life of blessing, a life of sustenance, a life of bodily vigor, (strength of bones) a life in which there is fear of sin, a life free from shame and confusion, a life of riches and honour, a life in which we may be filled with the love of Torah and the fear of heaven, a life in which Thou shalt fulfil all the desires of our heart for good! (﻿This prayer is now said on the Sabbath on which the New Moon is announced.) [↑](#footnote-ref-46)
47. Hakham Rabbi Dr. Yoseph ben Haggai’s rendition [↑](#footnote-ref-47)
48. Tosefta Sanhedrin 7:1 [↑](#footnote-ref-48)
49. Young, Brad, *Meet the Rabbis*, Hendrickson Publishers, Third Printing 2008 p. 52 [↑](#footnote-ref-49)
50. Yeshayahu 1:11 [↑](#footnote-ref-50)
51. Ibid 56:7ff [↑](#footnote-ref-51)
52. The Mishnah, Artscroll Mishnah Series, A New Translation with Commentary Yad Avraham Anthologized from Talmudic Sources and Classic Commentators, Peah p. 15 [↑](#footnote-ref-52)