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

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| **Three- and 1/2-year Lectionary Readings** | **Second Year of the Triennial Reading Cycle** |
| **Kislev 19, 5784 – December 1/2, 2023** | **Second Year of the Shmita Cycle** |

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

**Roll of Honor:**

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

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

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

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His Excellency Adon Shlomo ben Abraham

His Excellency Adon Yaaqob ben David

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

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

**If you want to subscribe to our list and ensure that you never lose any of our commentaries, or would like your friends also to receive this commentary, please do send me an E-Mail to** [gkilli@aol.com](mailto:gkilli@aol.com%20) **with your E-Mail or the E-Mail addresses of your friends. Toda Rabba!**

**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.

**A Prayer for our Beloved Hakhamim**

We would like to ask for prayers on behalf of our three Hakhamim, Hakham Dr. Yoseph ben Haggai, Rabbi Dr. Hillel ben David, and Rabbi Dr. Eliyahu ben Abraham for their health, as well as for this work, that it may prosper, be of great benefit to all, and that it may be well supported, and we all say, Amen ve Amen!

**A special Prayer for our Beloved Hakham His Eminence Rabbi Dr. Yosef ben Haggai**

We pray especially, 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!

**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!**

**Kislev 19 5784, December 1/2, 2023**

**Shabbat: “HiK’Bad’ti” – “I have hardened”**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **הִכְבַּדְתִּי** |  | **Saturday Afternoon** |
| **“HiK’Bad’ti”** | Reader 1 – Shemot 10:1-4 | Reader 1 – Shemot 11:1-3 |
| **“I have hardened”** | Reader 2 – Shemot 10:5-8 | Reader 2 – Shemot 11:4-7 |
| **“Yo he endurecido”** | Reader 3 – Shemot 10:9-12 | Reader 3 – Shemot 11:8-10 |
| Shemot (Exodus) 10:1-29 | Reader 4 – Shemot 10:13-16 |  |
| Ashlamata:  Shmuel alef (I Samuel) 6:6-14 | Reader 5 – Shemot 10:17-20 | **Monday / Thursday Mornings** |
|  | Reader 6 – Shemot 10:21-24 | Reader 1 – Shemot 11:1-3 |
| Tehillim (Psalms) 49:1-21 & 50:1-23 | Reader 7 – Shemot 10:25-29 | Reader 2 – Shemot 11:4-7 |
|  | Maftir – Shemot 10:26-29 | Reader 3 – Shemot 11:8-10 |
| N.C.: Mk 6:14-16; Lk 9:7-9 | I Samuel 6:6-14 |  |

**Contents of the Torah Seder**

* The Eighth Plague: Locusts – Exodus 10:1-20
* The Ninth Plague: Darkness – Exodus 10:21-23
* Arguments between Moses and Pharaoh – Exodus 10:24-26
* Preparations for the Tenth Plague – Exodus 10:27-29

**Rashi & Targum Pseudo Jonathan** **for: Shemot (Exodus) 10:1-29**

| **Rashi** | **Targum** |
| --- | --- |
| 1. The Lord said to Moses: "Come to Pharaoh, **for I have hardened his heart and the heart of his servants**, in order that I may place these signs of Mine in his midst, | 1. ¶ And the LORD spoke to Mosheh, Go in unto Pharoh; **for I have made strong the design of his heart, and the design of the heart of his servants,** to set these My signs among them; |
| 2. and in order that you tell into the ears of your son and your son's son how I made a mockery of the Egyptians, and [that you tell of] My signs that I placed in them, and you will know that I am the Lord." | 2. and that in the hearing of your sons and of your children's children may be told the wonders I have done in Mizraim, and the signs that I set among them, that you may know that I am the LORD. |
| 3. So Moses and Aaron came to Pharaoh and said to him, "So said the Lord, the God of the Hebrews, How long will you refuse to humble yourself before Me? Let My people go, and they will worship Me. | 3. ¶ And Mosheh and Aharon went in unto Pharoh, and said to him, Thus says the LORD, the God of Israel, How long will you refuse to humble yourself before Me? Let My people go, that they may worship before Me. |
| 4. For if you refuse to let [them] go, behold, tomorrow I am going to bring locusts into your borders. | 4. But if you refuse to let My people go, behold, tomorrow I bring the locust upon your borders, |
| 5. And they will obscure the view of the earth, and no one will be able to see the earth, and they will eat the surviving remnant, which remains for you from the hail, and they will eat all your trees that grow out of the field. | 5. and they will cover the face of the ground, so that it will be impossible to see the ground, and will destroy the remainder that was spared to you from the hail, and destroy every tree which grows for you out of the field. |
| 6. And your houses and the houses of all your servants and the houses of all the Egyptians will be filled, which your fathers and your fathers' fathers did not see since the day they were on the earth until this day.' " [Therewith,] he turned and left Pharaoh. | 6. And they will fill your house, and the houses of all your servants, and the houses of the Mizraee, (the like of) which neither your fathers nor your forefathers have seen since the day that they were upon the earth unto this day. And he turned and went out from Pharoh. |
| 7. Pharaoh's servants said to him, "How long will this one be a stumbling block to us? Let the people go and they will worship their God. Don't you yet know that Egypt is lost?" | 7. ¶ And the servants of Pharoh said, How long will this man be a stumbling-block to us? Let the men be released, that they may worship before the LORD their God. Are you not aware that by His hand it will be that the land of Mizraim will be destroyed? |
| 8. [Thereupon,] Moses and Aaron were brought back to Pharaoh, and he said to them, "Go, worship the Lord your God. Who and who are going?" | 8. And he commanded to bring back Mosheh and Aharon to Pharoh, and said to them, Go, worship before the LORD your God: but who are they that are to go? |
| 9. Moses said, "With our youth and with our elders we will go, with our sons and with our daughters, with our flocks and with our cattle we will go, for it is a festival of the Lord to us." | 9. And Mosheh said, With our children and with our old men will we go; with our sons and with our daughters we will go; with our sheep and with our oxen we will go; for we have a solemn feast before the LORD. |
| 10. So he [Pharaoh] said to them, "So may the Lord be with you, just as I will let you and your young children out. See that evil is before your faces. | 10. And he said to them, So may the Word of the LORD be a help to you: (but) how can I release (both) you and your children? The evil offence is in the look of your faces: (you think to go onward) in the way that you would walk, till the time that you will have come to the house of the place of your habitation. |
| 11. Not so; let the men go now and worship the Lord, for that is what you request." And he chased them out from before Pharaoh. | 11. (It will be) not so as you devise; but the men only will go and worship before the LORD; for that it was which you demanded. And he drove them out from before the face of Pharoh. |
| 12. The Lord said to Moses, "Stretch forth your hand over the land of Egypt for the locusts, and they will ascend over the land of Egypt, and they will eat all the vegetation of the earth, all that the hail has left over." | 12. ¶ And the LORD spoke to Mosheh, Lift up your hand over the land of Mizraim for the locust, that he may come up over the land of Mizraim, and destroy every herb of the earth, whatsoever the hail has left. |
| 13. So Moses stretched forth his staff over the land of Egypt, and the Lord led an east wind in the land all that day and all the night. [By the time] it was morning, the east wind had borne the locusts. | 13. And Mosheh lifted up his rod over the land of Mizraim, and the LORD brought an east wind upon the country all that day and all the night; and in the morning the east wind bare the locust. |
| 14. The locusts ascended over the entire land of Egypt, and they alighted within all the border[s] of Egypt, very severe; before them, there was never such a locust [plague], and after it, there will never be one like it. | 14. And the locust came up over all the land of Mizraim, and settled in all the limits of Mizraim exceedingly strong. Before him there had been no locust so hard, nor will there be like him. |
| 15. They obscured the view of all the earth, and the earth became darkened, and they ate all the vegetation of the earth and all the fruits of the trees, which the hail had left over, and no greenery was left in the trees or in the vegetation of the field[s] throughout the entire land of Egypt. | 15. And he covered the face of all the land, until the land was darkened, and every herb of the ground was consumed, and all the fruit of the tree that the hail had left; and nothing green of tree or herb of the field was left in all the land of Mizraim. |
| 16. Pharaoh hastened to summon Moses and Aaron, and he said, "I have sinned against the Lord your God and against you. | 16. And Pharoh made haste, and sent certain to call Mosheh and Aharon. And he said, I have sinned before the LORD your God and against you. |
| 17. But now, forgive now my sin only this time and entreat the Lord your God, and let Him remove from me just this death." | 17. But now, pardon my sin only this once, and pray before the LORD, that He would only remove from me this death. |
| 18. So he [Moses] left Pharaoh and entreated the Lord, | 18. And he went out from Pharoh, and prayed before the LORD. |
| 19. and the Lord reversed a very strong west wind, and it picked up the locusts and thrust them into the Red Sea. Not one locust remained within all the border[s] of Egypt. | 19. And the LORD turned a wind from the west of exceeding strength, and it carried away the locust, and bare him to the sea of Suph: there was not one locust left in all the borders of Mizraim. And even such as had been salted in vessels for needed food, those, too, the western wind bare away, and they went. |
| 20. But the Lord strengthened Pharaoh's heart, and he did not let the children of Israel go out. | 20. But the LORD strengthened the design of Pharoh's heart, and he would not release the children of Israel. |
| 21. The Lord said to Moses, "Stretch forth your hand toward the heavens, and there will be darkness over the land of Egypt, and the darkness will become darker." | 21. ¶ And the LORD said to Mosheh, Lift up your hand towards the height of the heavens, and there will be darkness over all the land of Mizraim, in the morning, at the passing away of the first darkness of the night.  JERUSALEM: ¶ And they will serve in darkness. |
| 22. So Moses stretched forth his hand toward the heavens, and there was thick darkness over the entire land of Egypt for three days. | 22. And Mosheh stretched out his hand towards the height of the heavens, and there was dark darkness in all the land of Mizraim three days. |
| 23. They did not see each other, and no one rose from his place for three days, but for all the children of Israel there was light in their dwellings. | 23. No man saw his brother, and none arose from his place three days. But among all the sons of Israel there was light, that the wicked among them (the Israelites) who died might be buried, and that the righteous/generous might be occupied with the precepts of the Law in their dwellings. |
| 24. Pharaoh summoned Moses and said, "Go! Worship the Lord, but your flocks and your cattle shall be left. Your young children may also go with you." | 24. And at the end of three days Pharoh called Mosheh, and said, Go, worship before the LORD; only your sheep and your oxen will abide with me: your children also may go with you. |
| 25. But Moses said, "You too shall give sacrifices and burnt offerings into our hands, and we will make them for the Lord our God. | 25. But Mosheh said, You must also give into our hands holy oblations and burnt offerings, that we may perform service before the LORD our God. |
| 26. And also our cattle will go with us; not a [single] hoof will remain, for we will take from it to worship the Lord our God, and we do not know how [much] we will worship the Lord until we arrive there." | 26. Our flocks, moreover, must go with us; not one hoof of them will remain; for from them we are to take, to do service before the LORD our God. We cannot leave them; for we know not (as yet) in what manner we are to worship before the LORD, until we come thither. |
| 27. The Lord strengthened Pharaoh's heart, and he was unwilling to let them out. | 27. But the LORD made strong the design of Pharoh's heart, and he would not release them. |
| 28. Pharaoh said to him, "Go away from me! Beware! You shall no longer see my face, for on the day that you see my face, you shall die!" | 28. And Pharoh said to him, Go from me. Beware that you add not to see my face to speak before me one of these words that are so hard: for in the day that you see my face, my anger will grow strong against you, and I will deliver you into the hands of the men who seek your life to take it.  JERUSALEM: And Pharoh said to him, Go from me. Beware that you increase not my anger against you by saying, Are not these hard words that you speak to me? Verily Pharoh would rather die than hear your words. Beware, lest my anger grow strong against you, and I deliver you into the hands of this people, who require your life to slay you. |
| 29. [Thereupon,] Moses said, "You have spoken correctly; I shall no longer see your face." | 29. And Mosheh said, You have spoken fairly. While I was dwelling in Midian, it was told me in a word from before the LORD, that the men who had sought to kill me had fallen from their means, and were reckoned with the dead. At the end there will be no mercy upon you; but I will pray, and the plague will be restrained from you. And now I will see your face no more.  JERUSALEM: And Mosheh said, You have spoken truly. But it was certified to me at the former time when I dwelt in Midian, that all the men were dead who sought to kill my life. At the end there will be no mercy upon you. Yet I will pray for you, and this plague will be restrained. But a tenth plague is for Pharoh, of (which the victim will be) your firstborn son. And Mosheh said to him, You hast spoken fairly the truth: I will see your face no more. |

**Reading Assignment**

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| **The Torah Anthology: Yalkut Me’Am Lo’Ez**  By: Rabbi Yaaqov Culi, Translated by:  Rabbi Aryeh Kaplan  Published by: Moznaim Publishing Corp.  (New York, 1979)  **Exodus II Vol. 5 – “redemption” pp. 1 - 24** | **Ramban: Exodus Commentary on the Torah**  Translated and Annotated by Rabbi Dr. Charles Chavel Published by Shilo Publishing House, Inc.  (New York, 1973)  **pp. 100 - 110** |

**Welcome to the World of Pshat Exegesis**

In order to understand the finished work of the Pshat mode of interpretation of the Torah, one needs to take into account that the Pshat 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.

**Welcome to the World of Remes Exegesis**

Thirteen rules compiled by Rabbi Ishmael b. Elisha for the elucidation of the Torah and for making halakic deductions from it. They are, strictly speaking, mere amplifications of the seven Rules of Hillel, and are collected in the Baraita of R. Ishmael, forming the introduction to the Sifra and reading as follows:

**1. Ḳal wa-ḥomer**: Identical with the first rule of Hillel.

**2. Gezerah shawah**: Identical with the second rule of Hillel.

**3. Binyan ab**: Rules deduced from a single passage of Scripture and rules deduced from two passages. This rule is a combination of the third and fourth rules of Hillel.

**4. Kelal u-Peraṭ**: The general and the particular.

**5. u-Peraṭ u-kelal**: The particular and the general.

**6. Kelal u-Peraṭ u-kelal**: The general, the particular, and the general.

7. The general which requires elucidation by the particular, and the particular which requires elucidation by the general.

8. The particular implied in the general and excepted from it for pedagogic purposes elucidates the general as well as the particular.

9. The particular implied in the general and excepted from it on account of the special regulation which corresponds in concept to the general, is thus isolated to decrease rather than to increase the rigidity of its application.

10. The particular implied in the general and excepted from it on account of some other special regulation which does not correspond in concept to the general, is thus isolated either to decrease or to increase the rigidity of its application.

11. The particular implied in the general and excepted from it on account of a new and reversed decision can be referred to the general only in case the passage under consideration makes an explicit reference to it.

12. Deduction from the context.

13. When two Biblical passages contradict each other the contradiction in question must be solved by reference to a third passage.

Rules seven to eleven are formed by a subdivision of the fifth rule of Hillel; rule twelve corresponds to the seventh rule of Hillel, but is amplified in certain particulars; rule thirteen does not occur in Hillel, while, on the other hand, the sixth rule of Hillel is omitted by Ishmael. With regard to the rules and their application in general. These rules are found also on the morning prayers of any Jewish Orthodox Siddur.

**Rashi Commentary for: ‎ Shemot (Exodus) 10:1-29**

**1** **The Lord said to Moses: Come to Pharaoh**-and warn him.

**that I may place**-Heb. שִׁתִי, lit., My placing, that I may place.-[after the targumim]

**2** **I made a mockery** Heb. הִתְעַלַלְתִּי, I mocked, like “Because you mocked (הִתְעַלַלְתִּי) me” (Num. 22:29); “Will it not be just as He mocked (הִתְעַלֵל) them” (I Sam. 6:6), stated in regard to Egypt. It is not an expression meaning a “deed and acts (מַעֲלָלִים),” however, for were that so, He would have written עוֹלַלְתִּי, like “and deal (וְעוֹלֵל)  with them as You have dealt (עוֹלַלְתָּ)  with me” (Lam. 1:22); “which has been dealt(עוֹלֵל)  to me” (Lam. 1:12).

**3** **to humble yourself**-Heb. לֵעָנֽת, as the Targum [Onkelos] renders, לְאִתְכְּנָעָא, and it is derived from עָנִי. You have refused to be humble and meek before Me.

**5** **the view of the earth**-Heb. עֵין הָאָרֶץ, the view of the earth.

**and no one will be able**-Heb. יוּכַל  lit., and will not be able. The seer [will not be able] to see the earth, but [the text] speaks briefly.

**7** **Don’t you yet know**-Heb. הֲטֶרֶם תֵּדַע, do you not know yet that Egypt is lost?-[Rashi and Rashbam from targumim]

**8** **were brought back**-They were brought back by a messenger, whom they [the Egyptians] sent after them, and they returned them to Pharaoh.

**10** **just as I will let you… out**-and surely I will not let the flocks and the cattle out as you said.

**See that evil is before your faces** [Understand this] as the Targum [Onkelos] renders it. I have [also] heard an Aggadic midrash, however [which explains the passage as follows]: There is a star named Ra’ah [i.e., רָעָה meaning evil]. Pharaoh said to them [Moses and Aaron], “With my astrology I see that star ascending toward you in the desert [where you would like to go], and that is a sign of blood and slaughter.” When the Israelites sinned with the calf, and the Holy One, blessed be He, sought to kill them, Moses said in his prayer, “Why should the Egyptians say, ‘With Ra’ah He took them out…?’” (Exod. 32:12) This is what he [Pharaoh] said to them, “See that Ra’ah [evil] is opposite your faces,” [implying that their blood would be shed in the desert]. Immediately, “The Lord repented of the Ra’ah [the sign of the star]” (Exod. 32:14), and He turned the bloodshed [symbolized by this star] into the blood of the circumcision, for Joshua [in fact] circumcised them. This is the meaning of what is said: “This day I have rolled away the reproach of the Egyptians from you” (Josh. 5:9), for they were saying to you, “We see blood over you in the desert.”-[from Midrash Shir HaShirim, Wertheimer 1:2]

**11** **Not so**-as you have said [that you want] to take the young children with you, but let the men go and worship the Lord.-[from Jonathan]

**for that is what you request**-([meaning] that worship) you have requested until now, [telling me,] “Let us offer and sacrifice to our God” (Exod. 5:8), and young children do not usually offer up sacrifices.-[from Exod. Rabbah 13:5]

**And he chased them out**- This is elliptical, for it does not specify who the chaser was.

**12** **for the locusts**-For the plague of the locusts.

**13** **the east wind**-The east wind bore the locusts because it [the east wind] came opposite it [the locust swarm], for Egypt is southwest [of Israel], as is explained elsewhere (Num. 34:3).]

**14** **and after it, there will never be one like it**-And the one [the locust plague] that took place in the days of Joel, about which it is said: “the like of which has never been” (Joel 2:2), [from which] we learn that it was more severe than that of [the plague in the days of] Moses-namely because that one was [composed] of many species [of locusts] that were together: arbeh, yelek, chasil, [and] gazam; but [the locust plague] of Moses consisted of only one species [the arbeh], and its equal never was and never will be.

**15** **no greenery**-Heb. יֶרֶק, green leaf, verdure in French.

**19** **west wind**-Heb. רוּחַ-יָם, a west wind.-[from targumim]

**into the Red Sea**-I believe that the Red Sea was partly in the west, opposite the entire southern boundary, and also east of the land of Israel. Therefore, a west wind thrust the locusts into the Red Sea [which was] opposite it [the west wind]. Likewise, we find this [written] regarding the boundaries [of Israel] that it [the Red Sea] faces the east [of Israel], as it is said: “from the Red Sea to the sea of the Philistines” (Exod. 23:31). [This signifies] from east to west, because the sea of the Philistines was to the west, as it is said concerning the Philistines, “the inhabitants of the seacoast, the nation of Cherithites” (Zeph. 2:5). [Rashi is apparently referring to the Gulf of Suez and the Gulf of Eilat, which are both branches of the Red Sea and thus are included in the expression “Red Sea.” The latter is the eastern boundary of the Holy Land, while the Gulf of Suez is Egypt’s eastern boundary. Since the Philistines dwelt on the Mediterranean seacoast, the Red Sea mentioned in that context was surely the Gulf of Eilat. The Red Sea mentioned here is the Gulf of Suez, where the locusts were deposited.]

**Not one locust remained**-Even the salted ones [locusts] which they [the Egyptians] had salted for themselves [to eat].-[from Exod. Rabbah 13:7; Midrash Tanchuma, Vaera 14]

**21** **and the darkness will become darker**-Heb. וְיָמֵֽש חֽשךְ, [signifies] and the darkness will become darker upon them than the darkness of night, and the darkness of night will become even darker (וְיַאֲמִישׁ).

**will become darker**-Heb. וְיָמֵשׁ, [should be interpreted] like וְיַאֲמֵשׁ. There are many words which lack the “aleph” ; since the pronunciation of the “aleph” is not so noticeable, Scripture is not particular about its absence, e.g., “in and no Arab shall pitch his tent (יַהֵל) there” (Isa. 13:20), יַהֵל[is] the same as וְיַאֲהֵל; “For You have girded me (וַתַּזְרֵנִי)  with strength” (II Sam. 22:40) is like וַתְּאַז ְרֵנִי (Ps. 18:40). Onkelos, however, rendered it וְיָמֵשׁ[ [as an expression of removal, similar to “He did not move (לֽא-יָמִישׁ) ” (Exod. 13:22): [Onkelos thus understands the verse to mean] “after the darkness of night turns away,” when it approaches the light of day. But [according to Onkelos] the context does not fit with the “vav” of וְיָמֵשׁ  because it is written after “and there will be darkness” [and the darkness will turn away, and there will be darkness]. The Aggadic midrash (Exod. Rabbah 14:1-3) interprets it ]וְיָמֵשׁ[as an expression [related to] “grope about (מְמַֽשֵשׁ)  at noontime” (Deut. 28:29), for it [the darkness] was doubled, redoubled, and thick to the degree that it was tangible.

**22** **and there was thick darkness… for three days, etc.** Thick darkness in which they did not see each other for those three days, and another three days of darkness twice as dark as this, so that no one rose from his place. If he was sitting, he was unable to stand, and if he was standing, he was unable to sit. Now why did He bring darkness upon them [the Egyptians]? Because there were among the Israelites in that generation wicked people who did not want to leave [Egypt]. They died during the three days of darkness, so that the Egyptians would not see their downfall and say, “They too are being smitten like us.” Also, the Israelites searched [the Egyptians’ dwellings during the darkness] and saw their [own] belongings. When they were leaving [Egypt] and asked [for some of their things], and they [the Egyptians] said, “We have nothing,” he [the Israelite] would say to him, “I saw it in your house, and it is in such and such a place.”-[from Jonathan; Tanchuma, Bo 3; Tanchuma, Vaera 14; Tanchuma Buber, Bo 3]

**three days**-Heb. שְׁלשֶׁת יָמִים, a triad of days [a group of three consecutive days], terzeyne in Old French, and similarly, שִׁבְעַת יָמִים  everywhere means a seteyne of days [a group of seven consecutive days].

**24** **shall be left**-Heb. יֻצָּג, lit., shall be placed. Shall be left in its place.

**25** **You too shall give**-Not only will our livestock go with us, but you too shall give [of your livestock or something else to sacrifice].

**26** **hoof**-Heb. פַּרְסָה, the sole of a foot, plante in French.-[from Targum Yerushalmi, Rome ms. cited by The Pentateuch with Rashi Hashalem]

**do not know how [much] we will worship-** How intense the worship will be. Perhaps He will ask for more than we have in our possession.-[from Exod. Rabbah 18:1]

**29** **You have spoken correctly**-You have spoken appropriately, and you have spoken at the right time. It is true that I shall no longer see your face.-[from Mechilta on Exod. 12:31]

**Ketubim: Tehillim (Psalms) 49:1-21 + 50:1-23**

| **Rashi** | **Targum** |
| --- | --- |
| 1. For the conductor, by the sons of Korah, a song. | 1. For praise; by the sons of Korah; a hymn. |
| 2. Hear this, all you peoples; hearken, all You inhabitants of the earth. | 2. Hear this declaration, all peoples; give ear, all dwellers on earth. |
| 3. Both the sons of "adam," and the sons of "ish," together rich and poor. | 3. Even the sons of the first Adam, even the sons of Jacob together, righteous/generous and sinner. |
| 4. My mouth shall speak wisdoms and the thoughts of my heart are understanding. | 4. My mouth will speak wisdom, and the murmur of my heart is understanding. |
| 5. I will bend my ear to a parable; with a lyre, I will solve my riddle. | 5. I will incline my ear to a parable, I will begin to open my riddle with the lyre. |
| 6. Why should I fear in days of misfortune? The iniquity of my heels surrounds me. | 6. Why should I fear on the day of the visitation of evil, except that the guilt of my sin at my end will encompass me? |
| 7. Those who rely on their possessions and boast of their great wealth, | 7. Woe to the sinners, who trust in their possessions, and who boast in the size of their riches. |
| 8. a brother cannot redeem a man, he cannot give his ransom to God. | 8. A man will by no means redeem his brother, who was taken captive, by his riches; and he will not give to God his price of redemption. |
| 9. The redemption of their soul will be too dear, and unattainable forever. | 9. And he gives his glorious redemption, and his evil will cease, and vengeance forever. |
| 10. Will he live yet forever and not see the Pit? | 10. And he will live again for eternal life; he will not see the judgment of Gehenna. |
| 11. For he sees that wise men die, together a fool and a boorish man perish, and leave over their possessions to others. | 11. For the wise will see the wicked, in Gehenna they will be judged; together fools and the stupid will perish, and they will leave their money to the righteous/ generous. |
| 12. In their heart, their houses are forever, their dwellings are for every generation; they call by their names on plots of land. | 12. In their tomb they will abide forever, and they will not rise from their tents for all generations, because they have exalted themselves; and they have acquired an evil name upon the earth. |
| 13. But man does not repose in his glory; he is compared to the silenced animals. | 13. And a wicked man will not lodge in glory with the righteous/generous; he is likened to a beast, he is worth nothing. |
| 14. This is their way; folly is theirs, and after them they will tell with their mouth forever. | 14. This their way has caused folly for them; and in their end with their mouth they will recount their offenses in the world to come. |
| 15. Like sheep, they are destined to the grave; death will devour them, and the upright will rule over them in the morning, and their form will outlast the grave as his dwelling place. | 15. Like sheep, they have assigned the righteous/ generous to death, and killed them; they have destroyed the righteous/generous and those who serve the Torah, and the upright they have punished; because of this, their bodies will decay in Gehenna, because they extended their hand and wrecked the dwelling place of His Presence. |
| 16. But God will redeem my soul from the power of the grave, for He shall take me forever. | 16. David said in the spirit of prophecy, "Truly God will redeem my soul from the judgment of Gehenna, for He will teach me His Torah forever." |
| 17. Fear not when a man becomes rich, when the honor of his house increases, | 17. About Korah and his party he prophesied and said, "Do not fear, Moses, because Korah, the man of dispute, has become rich, because the glory of his house will increase." |
| 18. For he will not take anything in his death; his glory will not ascend after him. | 18. For in his death he will keep nothing, his glory will not descend after him. |
| 19. Because in his lifetime he blesses himself, but [all] will praise you, for you will benefit yourself. | 19. For the soul of Moses during his life will bless You; and the righteous/generous will thank You, for You are good to those who worship in Your presence. |
| 20. You shall come to the generation of his forefathers; to eternity they will not see light. | 20. The memory of the righteous/generous will come to the generation of their fathers; but the wicked will not see light forever and ever. |
| 21. **Man is in his glory but he does not understand; he is compared to the silenced animals.** | 21. **The sinful man, when he is in honor, will have no insight; and when his honor is taken from him, he becomes like a beast and worth nothing.** |

| **Rashi** | **Targum** |
| --- | --- |
| 50:1. A song of Asaph; God, God the Lord, spoke and called to the earth, from the rising of the sun until its setting. | 50:1. A hymn composed by Asaph. Mighty is God; the LORD spoke at the Creation a song; and he carved out the earth from the rising of the sun to its setting. |
| 2. From Zion, the finery of beauty, God appeared. | 2. The perfection and the beginning of the eternal creation is from Zion; and from there its beauty is complete, God will be revealed. |
| 3. Our God shall come and not be silent; fire shall devour before Him, and around Him it storms furiously. | 3. The righteous/generous will say on the great day of judgment, "Our God will come, and He will not neglect to vindicate His people"; fire will blaze before Him, and around Him a storm will rage mightily. |
| 4. He shall call to the heavens above and to the earth to avenge His people. | 4. He will call to the angels of the height above, and to the righteous/generous of the earth below, to extend judgment to His people. |
| 5. Gather to Me My devoted ones, who made a covenant with Me over a sacrifice. | 5. Gather to me, my pious ones, who have made My covenant, and fulfilled My Torah, and have engaged in prayer, which is likened to a sacrifice. |
| 6. And the heavens will tell His righteousness, for He is a God Who judges forever. | 6. And the angels of the height will recount His righteousness/generosity, for God is the judge forever. |
| 7. Hearken, My people, and I will speak, Israel, and I will admonish you; God, even your God am I. | 7. Hear, O my people, and I will speak, O Israel; and I will testify to you; I am God, your God. |
| 8. I will not reprove you concerning your sacrifices, neither are your burnt offerings before Me constantly. | 8. I am not rebuking you on account of your sacrifices that you did not offer before Me in exile, for your holocausts that your fathers offered are in front of Me always. |
| 9. I will not take from your household a bull, from your pens any goats. | 9. **From the day that My sanctuary was laid waste,**I have not accepted a bull from your hands, or rams from your flock. |
| 10. For all the beasts of the forest are Mine, the behemoth of the thousand mountains. | 10. For Mine are all the animals of the forest, and I have prepared for the righteous/generous in the Garden of Eden clean beasts and a wild bull who grazes every day on a thousand mountains. |
| 11. I know all the fowl of the mountains, and the creeping things of the field are with Me. | 11. Manifest before Me are all the kinds of birds who fly in the air of heaven; and the rooster whose legs rest on the earth, while his head reaches to heaven, rejoicing before Me. |
| 12. If I were hungry I would not tell you, **for the world and its fullness are Mine.** | 12. If the time of the continual morning sacrifice should arrive, I would not tell you; **for mine is the earth and its fullness.** |
| 13. Will I eat the flesh of bulls or do I drink the blood of he-goats? | 13. **From the day My sanctuary was laid waste,** I have not accepted the flesh of the sacrifice of fatlings, and the priests have not sprinkled the blood of rams before Me. |
| 14. **Slaughter for God a confession and pay the Most High your vows.** | 14. **Subdue the evil impulse and it will be reckoned before the LORD as a sacrifice of thanksgiving; and pay to the Most High your vows.** |
| 15. And call to Me on a day of distress; I will rescue you and you will honor Me. | 15. And pray in My presence in the day of trouble; I will save you, for you will glorify Me. |
| 16. But to the wicked man God said, "For what reason do you recount My statutes, and bring up My covenant on Your mouth? | 16. But to the wicked who has not repented, and prays in impiety, the LORD says, "Why do you recite My covenant, and swear by My name, and invoke My covenant with your mouth?" |
| 17. For you hated discipline and threw My words behind you. | 17. But you hate the rebuke of the wise, and you have cast my words behind you. |
| 18. If you saw a thief, you agreed [to be] with him, and with adulterers is your portion. | 18. If you saw a thief, you ran after him; and you have placed your portion with adulterers. |
| 19. You let loose your mouth for evil, and you accustomed your tongue to deceit. | 19. You have loosened your mouth to utter evil speech; and your tongue adheres to speaking deceit. |
| 20. You sit and talk against your brother; you slander your mother's son. | 20. You will sit with your brother, you will speak lies against your mother's son, you will cast aspersions. |
| 21. You did these and I remained silent; you thought that I would be like you. I will contend with you and set up before your eyes. | 21. These bad deeds you did and I waited for you to repent; you thought you would be at peace forever; you said in your heart, "I will be strong like You"; I will rebuke you in this world, and I will prepare the judgment of Gehenna before you in the world to come. |
| 22. Understand this now, you who forget God, lest I tear [you] to pieces, and there will be no one to save [you]. | 22. Now understand this, you wicked who have forgotten God, lest I break your might, with no one to save. |
| 23. **One who slaughters a confession sacrifice honors Me, and [I will] prepare the way; I will show him the salvation of God."** | 23. **He who sacrifices the evil impulse, it will be reckoned to him like a sacrifice of thanksgiving, and he honors Me; and whoever will remove the evil way, I will show him the redemption of the LORD.** |

**Rashi’s Commentary for: Tehillim (Psalms) 49:1-21 + 50:1-23**

**2** **Hear this, all you peoples** Because this psalm is based on people who rely on their riches, he says, “all you peoples,” for they all require admonition.

**earth** Heb. חלוד. That [term] is [used to describe] the earth because it is old and rusty (חלודה), rodile in Old French, rust, rouille in modern French. But our Sages explained that it is because of the weasel (חֻלְדָה), which frequents the dry land but is not found in the sea, for the Rabbis taught (Hul. 127a): Whatever is on the dry land is found in the sea, except the weasel.

**3** **Both the sons of “adam”** The sons of Abraham, who was called (Josh. 14:15): “the greatest man (האדם) among the giants”; the sons of Ishmael and the sons of Keturah.

**and the sons of “ish”** The sons of Noah, who was called (Gen. 6:9): “a righteous man (איש צדיק).”

**4** **and the thoughts of my heart are understanding** The thoughts of my heart are understanding.

**5** **I will bend my ear to a parable** To the words of Torah, which is called (I Sam. 24:13), “the parable of the Ancient One.”

**I will solve** this my riddle for you with a lyre. And this is the riddle: Why must I fear in days of misfortune, on the day of the visitation for iniquity? Because the iniquity of my heels surrounds me. The iniquities that I tread with my heels, that I treat lightly, that I view as minor sins they condemn me in judgment, and surely the wealthy.

**7** **Those who rely on their possessions** Of what use is their money? Is it not so that...

**8** **A brother** cannot ransom his brother with money because the ransom of their soul is dearer than any possession. Therefore, perforce, his redemption is forever unattainable.

**9** **will be too dear** that he will live forever and not see the Pit. Menachem (p. 158) associated it as an expression of withholding, as (Isa. 13:12): “I will make mortal man dearer (אוקיר) than fine gold”; (Lev. 26:21), “I will go with them with wrath of withdrawal (קיר) ” i.e., the ransom of their soul will be withheld.

**11** **For he sees that wise men die** and are not saved from death. So, perforce, he stops wearying himself and toiling for his brother’s ransom.

**their possessions** Heb. חילם, their money. Death is mentioned in reference to the wise men, because in this world they die only in the body, whereas concerning the fool and the boorish man, perishing is mentioned, because both body and soul perish.

**12** **In their heart, their houses are forever** Their thoughts are to build for themselves houses that will exist forever.

**they call by their names** their houses that they build so that they will have a memorial. (Gen. 4:17): “and named the city after his son Enoch.” Antiochus built Antioch; Seleucus built Seleucia.

**13** **in his glory** Heb. ביקר, an expression of glory and majesty.

**he is compared** Heb. נמשל, an expression of a parable (משל).

**silenced** Heb. נדמו, an expression of silence.

**14** **folly** Heb. כסל, madness.

**and after them they will tell with their mouth forever** And those who come after them will speak of them and tell with their mouth what happened to the earlier ones.

**will tell** Heb. ירצו, an expression of narration, retreyront in Old French, But our Sages (Shab. 32b) explained: This is the way of the wicked: they perish in the end but כֶסֶל is theirs. They have fat on their flanks (כסליהם), which covers their kidneys, and they [their kidneys] do not advise them to repent of their evil. Perhaps you will say that it is forgetfulness, that they have forgotten that ultimately they will die? Scripture therefore states: and their end they tell with their mouth; i.e., the day of their end is constantly in their mouth and they are not afraid of it.

**15** **Like sheep, they are destined to the grave** Like sheep that are gathered to the shed, so are they into the grave.

**they are destined** Heb. שתו. The “tav” is punctuated with a “dagesh,” in place of the second “tav.” שּׁוֹתתוּ into the midst of the foundations (שתותיה) of the nether world, to the lowest level. Likewise (above 73:9): “They have set their mouth against heaven,” is also an expression of foundations; they set their mouth in heaven; their slander.

**death will devour them** Heb. ירעם. The angel of death will devour them. Do not wonder about this expression of eating because we find elsewhere (Job 18:13): “the prince of death shall devour his branches.” Another explanation: [It is] an expression of breaking, as (Jer. 15:12): “Will iron break (הירע) ?”

**and the upright will rule over them in the morning** On the day of the redemption, when the morning of Israel shines, they will rule over them, as it is stated (Malachi 3:21): “And You shall crush the wicked, etc.”

**and their form will outlast the grave** The form of the wicked will outlast the grave. Gehinnom will end, but they will not end.

**as his dwelling place** From being a dwelling place for them. And the Holy One, blessed be He, takes the sun out of its case, and it will burn them up, as it is stated (Mal. 3:19, Ned. 8b). Our Sages, however, explained מִזְבֻל לוֹ to mean that because they stretched out their hand on His dwelling place, they destroyed the Temple (Mid. Ps. 49:3).

**16** **But God will redeem my soul** But I, who have bent my ear to the parable, God will redeem my soul so that I do not go to the grave, because He will take me in my lifetime to go in His ways.

**19** **Because in his lifetime he blesses himself** The wicked man blesses himself during his lifetime and says, “All will be well with you, my soul. No harm will befall you.” But others do not say so about him.

**but [all] will praise you, for you will benefit yourself** But you, if you hearken to my words, all will praise you, for you will benefit your soul by straightening your way.

**20** **You shall come to the generation of his forefathers** When you complete your days and die, you will come and see the generation of the wicked man being judged in Gehinnom, so that they will not see light to eternity.

**21** **Man is in his glory but he does not understand** The way of life is placed before him; if he follows it, he will be honored, but he does not understand the good [resulting therefrom].

**Chapter 50**

**1** **God of gods is the Lord** I shall call (the God of gods YHWH is His name).

**spoke and called to the earth** The entire earth, but He appeared from Zion, which is the adornment of beauty. מִכְלַל  is a noun, parement in Old French, adornment. He [Asaph] prophesies concerning the future redemption.

**3** **Our God shall come and not be silent** any longer concerning the spilt blood of His servants.

**4** **He shall call to the heavens** to visit upon the celestial princes of the peoples.

**and to the earth** to visit upon the kings of the earth.

**to avenge His people** Heb. לדין, to avenge the vengeance of His people, as (Deut. 32:36): “For the Lord shall judge His people, and He shall avenge the blood of His servants.”

**5** **Gather to Me My devoted ones** And He will further call to the heavens and the earth that they gather the exiles to Him, as the matter that is stated (Song 4: 16): “Awake, O north wind, and come, O south wind.”

**who made a covenant with Me over a sacrifice** Who received the Torah with a covenant and a sacrifice, as it is stated (Exod. 24:8): “Behold the blood of the covenant, which the Lord has made with you.”

**8** **I will not reprove you concerning your sacrifices** If you do not bring Me sacrifices, and your burnt offerings are not before Me constantly. I do not set My eyes and My heart on that.

**9** **I will not take from your household a bull** They are not yours but Mine.

**from your pens** Heb. ממכלאתיך. That is a sheepfold, as (Habakkuk 3:17): “the flock shall be cut off from the fold (ממכלה).” Parc in French, pen.

**10** **the behemoth of the thousand mountains** That is (the bull) destined for the future feast [of the righteous/generous], which grazes on a thousand mountains daily, and every day they grow back. Others explain this to mean one thousand mountains or one thousand parasangs (i.e., one mountain that is 1,000 parasangs long, or perhaps it should read: 1,000 bulls. The plural “mountains” indicates that there were many mountains of that type.[Shem Ephraim]) Others explain that this is like (Deut. 7: 13): “the litter of your cattle (אלפיך).” i.e., mountains full of cattle, because he says, “I will not take from your household a bull.”

**11** **and the creeping things of the field are with me** Heb. זיז, the creeping things of the field. They are called זִיז  because they move (זזים) from place to place; esmoubemant in Old French, movement.

**with Me** I know them all.

**13** **Will I eat the flesh of bulls** **I did not order you to bring a sacrifice because I need to eat, but it is My pleasure that I spoke and My will was performed.**

**14** **Slaughter for God a confession** **Confess your deeds and return to Me. That is the sacrifice that I desire, and afterwards pay the Most High your vows, for then they will be accepted willingly.**

**15** **and you will honor Me**For this is My honor, that I will save those who trust in Me.

**16** **and bring up My covenant on your mouth** My Torah.

**18** **you agreed** You agreed to go with him.

**19** **you accustomed your tongue to deceit** Heb. תצמיד. You accustom deceit to be with you; to speak evil. תצמיד is ajouter in French, to join, as (Num. 19:15): “a cover (צמיד)  bound.”

**20** **You sit** in the company of the scorners.

**your mother’s son** with whom you have no [legal] quarrel, since he does not inherit with you.

**slander** Heb. דפי, defamation to cast him off, an expression of (Num. 35:20): “he pushes him off (יהדפנו).”

**21** **you thought** You thought that I would be like you, to condone your evil deeds; (and others explain: you thought that I do not know what is hidden.)

**23** **One who slaughters a confession sacrifice** **[One] who brings Me a sacrifice of repentance and confession for his iniquities, honors Me.**

**and [I will] prepare the way** **for the one who returns to Me. I teach and prepare the way for sinners to return to Me (and he who returns to Me Shem Ephraim), I will show him My salvation.**

**Meditation from the Psalms**

**Tehillim (Psalms) ‎‎49:1-21 +50:1-23**

By: Rabbi Dr. Hillel ben David

Solomon, son of David, once said, ‘There is a sickening evil which I have seen under the sun, riches hoarded by their owner to his misfortune’.[[1]](#footnote-1) This refers to the wealth of Qorach, which led to his unrealistic ambitions and his eventual downfall.[[2]](#footnote-2)

The sons of Qorach, who recognized monetary greed as the root of their father’s evil, concluded their series of instructive psalms with a final hymn concerning the relationship between man’s material goods and his spiritual and moral mission.[[3]](#footnote-3)

They taught that man must utilize all of his material and physical resources to enhance his spiritual existence, so that his soul will survive its brief sojourn on earth and ascend to immortality upon the death of its body.

If, however, a man mistakenly regards the acquisition of riches as an absolute good and as the primary aim of life, he then forfeits his aspirations for eternity in both worlds and his existence does not continue beyond the grave.[[4]](#footnote-4)

Therefore, it is customary to recite this psalm after the prayers in the house of mourning (during the seven days of the Shivah (mourning) period) to emphasize the true meaning of life, and death, for the benefit of those who have just suffered the loss of a relative.

It is thus quite evident why this chapter (49) of psalms is placed after the preceding one, which concludes, ‘He will lead us beyond death, to immortality’.

Psalms chapter 50 describes the intense desire of the Creator to reveal Himself to his beloved Israel This powerful desire is truly the yearning of a father who wants to envelop his son in his protective embrace. Yet, G-d cannot indicate His Presence to His children until they, too, demonstrate a sincere desire to draw near to Him.[[5]](#footnote-5)

For those who have strayed, one means of return is the sacrifice. The word קרבן derives from קרוב, close. By no means is G-d’s favor won by the physical act of placing the parts of the offering upon the fire of the altar. It is the new awakening of the heart and soul accompanying the sacrifice which clothes the penitent with humility and makes him worthy of G-d’s Presence.[[6]](#footnote-6)

The Psalmist tells us that the most effective means of drawing close to G-d is by immersing the mind in His Torah. Rabbi Chaim of Volozhin would say: He who merely observes the commandments establishes a ‘servant-master’ relationship with G-d. But he who studies Torah makes himself worthy of being G-d’s son. As we recite in the daily Amidah prayer, ‘Return us, our Father, to Your Torah’.

Here, too, the student must be sincere and his motives pure. If his inner soul is decayed, his lips polluted with slander, and his eyes made venal with evil, of what value is his Torah?

Finally, the Psalmist outlines the reward for each man in accordance with his efforts. Eventually, the gentiles and even the corrupt men of Israel, will perish.[[7]](#footnote-7) But those who sincerely yearned for G-d, those who acknowledged and paid tribute to Him, will behold His Presence. He who offers acknowledgement honors Me, preparing the way and I will show him the salvation of G-d.[[8]](#footnote-8)

The superscription for this psalm attributes its authorship to the sons of Qorach. This is their concluding psalm where they show us how to view material possessions in light of our own fleeting lives.

Psalms chapter 49 forms a fitting follow-on to Psalms chapter 48 which concludes with, **“He will lead beyond death, to immortality.”**

Our second verse declares that this message is so profound because it is addressed to *all peoples*.

***Tehillim (Psalms) 49:2*** *Hear this, all ye peoples; give ear, all ye inhabitants of the world,* ***3*** *Both low and high, rich and poor together.*

Alshich[[9]](#footnote-9) differentiates between two ways of utilizing the ears. ‘Hearing’, is to hear from afar. ‘Giving ear’, is to hear a voice at very close range; by drawing quite close to the speaker in order to catch his low, intimate whisper.[[10]](#footnote-10) Those who have not yet been overcome by the lust for wealth, the ordinary people, require only a warning from afar concerning this evil. However, those who have already become infected with the passion for wealth, the permanent inhabitants of the decaying earth, require more vigorous advice and admonishment. Therefore, they are encouraged to ‘give ear’, **to pay close attention**.[[11]](#footnote-11)

Ibn Ezra[[12]](#footnote-12) tells us that, “This very important psalm, for it explicitly speaks of the light of the world to come and of the rational soul which is immoral. This thing which the psalmist will make known applies to all those who live, all those in whom God breathed the breath of life. The Psalmist therefore states: *Hear this, all ye inhabitants of the world”*.[[13]](#footnote-13)

The Midrash gives us some insight into the phrase ‘Hear this’.

*But now see how great is the reward given for study of Torah. See how many good things are done for us on its account, for in “Hear this, all you peoples,” the word “this” clearly refers to Torah as in the verse: “This is the Torah”.*[[14]](#footnote-14)

Ibn Ezra goes on to teach a couple of very important terms: *High* = Bne Ish, and *Low* = Bne Adam. We will see these two terms repeatedly throughout the Tanach.[[15]](#footnote-15) The people of the land, the am HaAretz are termed ‘Bne Adam’. The royal men, the men of stature are called ‘Bne Ish’, or just ‘Ish’. The Targum[[16]](#footnote-16) pictures the Bne Adam as the Goyim and the Bne Ish as the Bne Israel. Our Psalmist will address both classes of men using a *mashal* (parable).

***Tehillim (Psalms) 49:5*** *I will incline mine ear to a parable* (**mashal - משׁל**)*; I will open my dark saying upon the harp.*

The term ‘mashal - **משׁל**’ and its cognates are used in v.5, v.13, and v.21. Clearly this word is significant in our psalm. Normally, a *mashal* is translated as a *parable*. To begin to understand the depth of this word, let me give an example of a mashal.

**A Mashal**

The spiritual world is a world of abstraction. We do not have the tools to grasp that world directly. The only way we can understand the spiritual world is by examining the physical dimension. This is the way of the mashal.

To experience a relationship with another person, we want to engage their soul, that which is inside. We are not looking to just relate to their body. *Unfortunately, we cannot see the inside person, the soul; we can only see their body.* We want to engage that aspect of a person that disappears a minute after they die. We want to engage the soul, which is the essence of a person.

The only way to access the soul of a person is through the physical body. This is a rather remarkable thing. For example, if I want to move an intangible soul, all I need to do is to lift a baby and put him in his crib. By manipulating the body, I have manipulated the soul. HaShem has created human beings with a faculty called *daat* (knowledge) which can be used to grasp things as they really are, as opposed to just grasping the physical. For example, we can engage in a conversation where we are “seeing” only the ideas and not the muscles contracting, the vocal chords vibrating, and the lips moving. Whilst these things are all surely present, we have switched to our daat and all we are paying attention to, is the concepts that are being imparted.

The classic way of engaging a soul is through speech. Speech is the most intangible physical reality that we can use as a tool to engage a soul. Speech allows us to transcend the body and connect with the soul inside.

Words, sound waves if you will, are the tool that we use to convey the subtlest of ideas and expressions, to the soul. Speech emanates from the head which is a picture of the Olam HaBa. Speech is a tool of the upper world. Its reception, hearing, is also a faculty of the upper world.

Using speech to engage a soul is not the same as having knowledge (daat) of a soul, but, it is the primary tool for grasping this knowledge. Knowledge is something that we grasp with an inner faculty, which we acquire from speech and from the variants of speech such as gestures, tonal inflections, and other behaviors. We do not understand a person from words. We understand a person, *despite the words*, by using this inner faculty. Despite their clumsiness, words and gestures are good enough to tell us what is going on inside the soul of a person. They give us such a deep sense that we feel that we actually know that person, that soul.

Words are like a “body” which contains a “soul” hidden within. Daat, knowledge, is the “soul” which lives in the “body” of words. Words are just snippets of sound which we assemble into words, which we assemble into ideas, which contain a “soul”, within. This “soul” is just as intangible as the soul that lives within a body. Never the less, speech is the primary tool we use for understanding the soul.

Therefore, knowledge of a person comes only through using this faculty of daat, through movements of the body. *Manipulation of the physical is the only tool we have for manipulating the spiritual world*. What is amazing is that we do this task quite naturally. We do it without even thinking about it. However, we can only do this with people. We cannot do this naturally with a tree, for example. We cannot relate to the spiritual aspect of a tree in the same natural manner that we use to relate to the soul of another person.

HaShem gives us a gift that we can use to experience the spiritual world. He gives us one aspect or tool that allows us to make contact with the spiritual world. Without this gift, it would be impossible to grasp the aspects of the spiritual world. The purpose of the physical world is to teach us about the spiritual world. Therefore, HaShem gives us at least one physical tool to grasp the essence of each aspect of the spiritual world. For example, to understand death, HaShem gives us sleep in order to understand death.

Rabbi Chaim of Volozhin,[[17]](#footnote-17) the student of the Gaon of Vilna,[[18]](#footnote-18) offers the following explanation of the connection between physicality and spirituality, in his work, *Nefesh HaChayim*:

*Human beings discern physical phenomena mainly by utilizing the power of vision. Their eyes and ears are mainly employed to serve as gateways to ideas and thoughts. Stated another way, the physical world is a detectable reality that we actually see; our awareness of anything spiritual is in our thoughts expressed in the medium of concepts and ideas. We ‘see’ physicality; we ‘hear’ spirituality.*

Let’s spend a bit of time to look at a few meshalim (pl. of **mashal**) so that we can drive this point home:

**Traveling to See HaShem’s World**

Why do we like to travel? Most folks will spend a year of planning to make a two-week trip. And they look forward to this trip all year. What does this teach us? From this urge to travel, we learn that our neshama, our soul, longs to move through this world to behold the wonder, the beauty, and the goodness of HaShem. The body thinks that travel helps us see and experience the physical world. The neshama wants to acquire the mitzvot associated with these new things. It longs to sing the praises of HaShem when it encounters His wonders.

The desire to travel is related to the desire to acquire “things”. Both men and women strive to buy things. This desire is due to the neshama’s desire to acquire the real goods, the mitzvot. This world is full of opportunities for the neshama to draw near to The Creator. The neshama longs for this. This gets translated in the physical world with the desire to acquire things.

If channeled properly, this desire leads us to beautify the mitzvot by buying a better Kiddush cup or Chanukiah. It drives us to acquire things of the lasting value: The mitzvot (observance of the commandments). Following this path leads to fulfillment and a sense of closeness to HaShem.

As an aside, this idea helps us to understand why women are associated with shopping and spending money more so than men. A woman is built to convert the spiritual into the physical. She is built to convert *potential* into *actual*. It is her job to convert the speck of semen (potential) into a child (actual). She is built to spend money (potential) and convert that money into goods (actual). A good wife wants the things that build Torah in the world, whether through hospitality, through tzedaka, or other mitzvot. This is the focus we see in our morning prayers:

*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: Honouring 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!*

This idea of spending money is a good thing considering what our Psalmist teaches about our wealth:

***Tehillim (Psalms) 49:17*** *Be not thou afraid when one waxeth rich, when the wealth of his house is increased;* ***18*** *For when he dieth he shall carry nothing away; his wealth shall not descend after him.*

If channeled ***improperly***, our acquisitions lead to a desire to acquire things for the comfort or pleasure of the body. Following this road will inevitably lead to a neshama that feels the lack. We *must* spend our money on the ***mitzvot*** and on the furtherance of Torah study; this is often the gift found in a woman of valor who wisely spends her husband’s money.

The less *money* you possess,

the more you want.

The more you possess,

the more you want.

In other words, our desire for money is extraordinarily powerful and relentless. This is why the Five Books of Moses contain nearly ten times more commandments about money than about food. It is as Solomon taught:

***Kohelet (Ecclesiastes) 5:9****He that loveth silver shall not be satisfied with silver; nor he that loveth abundance, with increase; this also is vanity.*

Consider that money represent *potential* (to buy something, typically to improve themselves or their households), give it to charity, and to use it to change the world) and has no real value until it is spent. Since our wives represent the physical world and are drawn to the spiritual world,[[19]](#footnote-19) we can expect that they would be intensely interested in converting *potential* into *actual* in order to draw down the spiritual and elevate themselves. This is why wives typically love to shop and spend money much more so than their husbands.

Our psalmist speaks about spending our wealth wisely when he says:

***Tehillim (Psalms) 49:11****For he seeth that wise men die, the fool and the brutish together perish,  
and leave their wealth to others.*

***Tehillim (Psalms) 49:17****Be not thou afraid when one waxeth rich, when the wealth of his house is increased;* ***18****For when he dieth he shall carry nothing away; his wealth shall not descend after him.*

As Ibn Ezra observes: Wealth only avails during one’s lifetime for it provides food and drink. Otherwise it has no value. This is the meaning of “Though while he lived he blessed his soul (v.19)”.[[20]](#footnote-20)

Thus we can learn from our physical desires. From these desires we can discern the desires of the neshama. We need to focus our energies on acquiring the mitzvot and enjoying the pleasure that HaShem gives to those who seek Him and His ways.

**Marriage – Longing to be one with HaShem**

Marriage, the intense desire to unite and become one with one’s spouse, is a major drive in the lives of most young people.

***Bereshit (Genesis) 2:24*** *Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.*

The intimacy of marriage is the desire for two entirely different and opposite people to become greater than their separate parts. This desire bears fruit in the birth of a child.

The act of becoming *one* with another neshama by engaging in physical intimacy is well known. What most people fail to realize is that this desire for physical intimacy was given as a mashal for the neshama’s desire to unite and become one with HaShem.[[21]](#footnote-21) Though the neshama is different and opposite HaShem, never the less they can join as a husband and wife join. From the intensity of the human desire we can learn about the intensity of the desire of the neshama to unite with HaShem.

The less *sex* you’ve been experiencing,

the less you want it.

The more you’ve been enjoying,

the more you want it.

Since sex enables us to become one flesh with our beloved spouse, we would expect that we would find that connecting would cause us to appreciate what it is like to become one flesh, and so it is.

Further, the act of marriage is the physical activity which teaches us about the Olam HaBa. The sharp sense of *arrival* that is experienced in this act is the same sense of arrival that the neshama desires in the Olam HaBa. This pleasure is the pleasure of being *THERE* with no place else to go.

As a side note, the pleasure of a trivial game or a trivial conversation is also the pleasure of the Olam HaBa. This is the pleasure of not having an obligation to be somewhere or doing something. A game has no other purpose than to provide pleasure in doing nothing. Chazal teach that this is HaShem’s pleasure. They teach that HaShem is *playing with His Torah.[[22]](#footnote-22)* Playing a game is a mashal for the pleasure of the Olam HaBa.

**A Convert**

*Avraham ben Avraham*, the famous Ger Tzadik {the Righteous Convert} revealed an insight into seeing through the external to the very core of a matter. He was the son of a wealthy Polish feudal lord who was being groomed to be a priest. He was drawn to Judaism and ultimately converted. Out of fear of the brutal Inquisition, he was learning secretly while hiding in a small town in Lithuania.

The forces of the Inquisition ultimately caught up with him there and he was taken to Vilna where he was imprisoned. He was given the choice to either renounce his Judaism by returning to Christianity or to be burned at the stake. With all of their threats and tortures, he steadfastly refused to utter a word against Judaism. As they were taking him to be killed, the guards said to him: “Here in this world we are punishing you but in the next world you’ll have your chance to avenge us.”

The Ger Tzadik turned to his oppressors with a serene smile. “I’ll tell you a story that happened to me when I was a young boy. I used to play with the children of the serfs on my father’s estate. One day, after hours of work, I had shaped clay into men-shaped figurines and had placed them around the garden. As the farmer’s children came through with their thick boots, they trampled and destroyed these figurines. In a fit of rage, I ran to my father demanding that he severely punish these boys. Not only didn’t my father get angry at the boys, but he chastised me for taking such nonsense so seriously. I thought to myself that now I’m young and not in a position to make them pay for their crime, but once I get older and have some power, then I’ll make them regret what they did to me. However, once I got older and I was in power, do you think that I seriously considered punishing them? What did they do to me? All they did was smash figures made of clay.”

The Ger Tzadik then turned to his oppressors. “Do you think that once I’ve obtained the clarity of the next world, I’ll want to take revenge against you? What are you going to do to me? Smash my body? A figure of clay...”

He was not fooled by the exterior; he had become a true dwelling place for the Shechinah.

**The Chimp and I**

Most human activities can be located along an imaginary line anchored at one end by “Spiritual” and at the other by “Physical”. We’d put praying near the spiritual end; reading and music would be its neighbors. As the source of both sensual pleasure and new life, sex might be mid-spectrum, while eating and other bodily functions belong near the physical end. Where do commercial transactions fit? Is exchanging money for something we’d rather have a spiritual or physical action?

Scripture teaches us to ask this question. Genesis opens telling us that God made the firmament ‘...and called it heaven’ in Genesis 1:7-8 and that God decreed ‘dry land’ and ‘called it earth’ in Genesis 1:9-10. In that case, what do the words ‘…God created heaven and earth’ in verse 1 tell us that we wouldn’t have understood from subsequent verses?

Our Sages teach us that in the Torah’s opening verse ‘heaven’ means all things spiritual and ‘earth’ alludes to everything physical. The idea is that to understand how the world really works, we must know that God created all things physical and all things spiritual and we need to appreciate both.

One way of identifying a spiritual act is by determining whether a chimpanzee would understand it. When I return home and slump into an armchair, my pet primate undoubtedly sympathizes. When I eat he certainly gets it. However, when I hold a newspaper motionless before my face for twenty minutes he becomes quite confused. Reading tends spiritual.

We’re always slightly uneasy about pursuits with no spiritual overtones at all. We subconsciously superimpose spirituality to avoid being exclusively physical and thus animal-like. For instance, we apply ceremony to virtually all activities performed by both people and animals.

Only people read a book or listen to music, hence these activities require no associated ritual. On the other hand, most animals eat, engage in sexual activity, give birth and die. If we do not confer a uniquely human ritual upon these functions, we reduce the distinction between ourselves and the animal kingdom.

Therefore, we celebrate the birth of a child often by a naming ceremony; no animal does that. Even if our hands are clean, we wash them before eating. We serve food in dishes on a tablecloth rather than straight out of the can, although the physical, nutritional qualities have not been enhanced. We even say a blessing. This is a human, spiritual way to eat; dogs are quite content to gobble food off the floor.

After encountering an attractive potential partner, wise people do not proceed directly to physical intimacy. An engagement announcement followed by a marriage ceremony serves to accentuate that all-important distinction; no animal announces its intention to mate and then defers gratification for three months.

The more physical the activity, the more awkwardness and subconscious embarrassment surround it. Nudism is practiced with a certain bravado in order to conceal the underlying tension. Famous photographer Richard Avedon shattered a barrier by capturing images of people as they ate. Frozen in the act of chewing, humans resemble apes rather than angels. Similarly, we express a normal and healthy reticence about bathroom activities. On the other hand, as purely spiritual occupations, reading and art evoke no discomfort.

Where on the spectrum do business transactions fall? A chimpanzee would not have the slightest idea of what is transpiring between proprietor and customer in a store. Economic exchange takes place only after two thinking human beings will it. The process must be spiritual. If we truly believe that, we should have no discomfort with buying and selling, whether our skills, services or products. Money is spiritual for the same reason. We value money for the economic transactions that become possible. An ape would just as soon chew on money or wipe himself with it. An ape sees no value in money. Economic activity is another way in which we satisfyingly distance ourselves from the animal kingdom and draw closer to God.

**The World of Illusion**

We live in a world of physicality, **a world of illusion.** This world, with all of its processes, is given to us as a mashal of the higher world. We do not have a sense organ to discern and to understand the higher world. We do know, however, that this world is a projection of the real world. We can see this in the Mishkan that was to be fashioned according to the pattern of the Mishkan in the higher world:

***Shemot (Exodus) 25:8*** *And let them make Me a sanctuary, that I may dwell among them. 9 According to all that I show thee, the pattern of the tabernacle, and the pattern of all the furniture thereof, even so shall ye make it.*

From the physical world we can see a mashal for the spiritual world. The spiritual world projects into the physical world like the projection of a film on a screen. What is portrayed on the screen is not real, it is just a mashal, but, it is good enough. If we study the mashal we can begin to understand the real, the spiritual, world. We will have the greatest clarity by examining the human body because it is created in the image of the Creator and is a very “high” structure to begin with. Ultimately, we should be able to examine a tree and discern its spiritual root. That is to say, we should be able to look carefully at every physical object and discern its spiritual root. When we can do this, then we will have mastered the world of illusion; we will have mastered the mashal. Once we have accomplished this, we will be able to see and live in the next world while we are yet in this world.

The human body has an additional mashal about HaShem. This mashal is based on our observation of the world. Our observation is that this world is composed of differentiated parts. We observe this same differentiation when we observe other human beings. They seem to be composed of parts: Head, hands, legs, etc. This is analogous to this world which seems to be composed of parts. HaShem seems to be composed of parts. Yet, we know that HaShem is ONE. That is our declaration in the Shema: HaShem is one! To understand this paradox, HaShem gives us a mashal in our own bodies that will help us understand this paradox.

When others observe us, they see parts. When we observe ourselves externally we see parts. However, when we grasp ourselves internally we see only the totality. We do not grasp ourselves, internally, as a collection of parts. We see only… ourselves! When we use our intellect, or our creativity, we do not have the sensation of moving to another part. We have only the sensation of ourselves as a unity.

Our awareness of ourselves is always in totality. We grasp ourselves as a unity, not a collection of parts.

From this mashal we learn how to view HaShem as one. Since the whole world is nothing more than a manifestation of HaShem - **ain od milvado**,[[23]](#footnote-23) we learn that despite the appearance of parts, this world is one as HaShem is one. Thus we can begin to understand a bit about the unity of HaShem by observing how we are unified to ourselves.

**Conclusion**

Wealth is an illusion, according to our Psalmist. All who trust in their wealth will find that they cannot take it with them to the next world. Those who have such a trust are like the worm on the hook of reality. They entice posterity[[24]](#footnote-24) to seek after wealth and ignore the Torah. Those who trust wealth will come to the judgment and be surprised at their own true poverty, their lack of Torah and mitzvot. This psalm comes to warn the world of this disaster at precisely the time when their dead are before them. These dead tell us of our own mortality and of the necessity to store up treasures in the next world. As the survivors stare at the wealth of their departed one, they are poised to truly hear and give ear. This message for the whole world comes to show us a mashal about wealth and about life that we may change and seek HaShem and His Torah with all of our heart, soul (mind), and possessions.

The Psalmist is giving a mourner’s message to Egypt as their posterity have just been given a death sentence. In His mercy, HaShem has the sons of Qorach provide this sobering commentary on our Torah portion, at just the time when we are most receptive.

Our Ashlamata also teaches us who owns **all** the silver and the gold (HaShem in v.8), and where we can go to obtain the true wealth of the next world (Priests in v.11). Let us heed the message.

**Let us hear! Let us give ear!**

**Ashlamata: Shmuel alef (I Samuel) 6:6-14**

| **Rashi** | **Targum** |
| --- | --- |
| 1. And the Ark of the Lord was in the field of the Philistines seven months. | 1. And the Ark of the LORD was in the cities of the Philistines for seven months. |
| 2. And the Philistines called the priests and the diviners, saying, "What shall we do to the Ark of the Lord? Let us know in what (manner) we shall send it to its place." **{S}** | 2. And the Philistines called to their priests and the diviners, saying: “What will we do to the Ark of the LORD? Inform us with what we will send it to its place?” **{S}** |
| 3. And they said, "If you send the Ark of the God of Israel, do not send it away empty, but you shall send back with it a guilt-offering. Then you will be cured, and it will be known to you, why His hand would not turn away from you. | 3. “If you send away the Ark of the God of Israel, do not send it away empty, for indeed you should return before it a guilt offering. Thus you will be healed, and it will be relieved to you; why will His stroke not rest from you?” |
| 4. And they said, "What is the guilt-offering which we shall send back to Him?" And they said, "The number of the lords of the Philistines: five hemorrhoids of gold and five mice of gold, for there is one plague for all of them and for your lords. | 4. And they said, “What is the guilt offering that we will bring back before Him?” And they said, “The number of the chiefs of the Philistines. Five hemorrhoids of gold and five mice of gold, for the one stroke is equally on all of you and on your chiefs. |
| 5. And you shall make the images of your hemorrhoids and the images of your mice who destroy the land, and you shall give honor to the God of Israel. Perhaps He will lighten His hand from upon you, and from upon your god, and from upon your land. | 5. And you will make graven images of your hemorrhoids and graven images of your mice that are destroying the land. And you will give glory before the God of Israel. Perhaps His stroke will rest from you and from your idols and from your land. |
| 6. And **why should you make your heart heavy as the Egyptians and Pharaoh made their hearts heavy?** Will it not be, just as He mocked them, and they sent them away, and they departed? | 6. And **why will you harden your heart as the Egyptians and Pharaoh hardened their heart?** Did it not happen that when He took vengeance from them, afterwards they sent them away and they went? |
| 7. And now take (wood) and make one new cart, and (take) two milch cows, upon which no yoke has (ever) come, and you shall hitch the cows to the cart, and return their young home from behind them. | 7. And now take and prepare one new wagon and two milk-cows which have not been tied in the yoke. And you will bind the cows to the wagon, and bring back their calves from after them to the inside. |
| 8. And you shall take the Ark of the Lord, and you shall place it on the cart, and the golden objects which you have sent back to Him as a guilt-offering, you shall place in the box at its side, and you shall send it away, and it will go. | 8. And you will take the ark of the LORD, and set it down on the wagon. And the vessels of gold that you are returning before Him as a guilt offering you will place in the chest at its side. And you will send it away, and it will go. |
| 9. And you will see, if it goes up on the way to its own boundary, to Beth-shemesh, He wrought upon us this great evil, and if not, then we shall know that it was not His hand which touched us; it was an accident which befell us. | 9. And you will see, if it goes up on the way of its territory to Beth-Shemesh from before Him this great evil has been done to us. And if not, we will know that His stroke was not near us. It was an accident that happened to us.” |
| 10. And the men did so, and they took two milch cows, and hitched them to the cart, and their young they shut up in the house. | 10. And the men did so. And they took two milk-cows and bound them on the wagon and shut up their calves in the house. |
| 11. And they placed the Ark of the Lord on the cart, and (also) the box, and the golden mice, and the images of their hemorrhoids. | 11. And they set the ark of the LORD in the wagon and the chest and the mice of gold and the graven images of their hemorrhoids. |
| 12. And the cows went straight in the road on the way to Beth-shemesh, on one highway, lowing as they went, and they turned neither to the right nor to the left. And the lords of the Philistines were going along after them as far as the border of Beth-shemesh. | 12. And the cows went straight on the road, upon the road to Bet-Shemesh. On one path they were going along, and lowing. And they did not turn to the right or to the left. And the chiefs of the Philistines were going after them up to the border of Bet-Shemesh. |
| 13. Now (the inhabitants of) Beth-shemesh were reaping the wheat harvest in the valley, and they lifted up their eyes, and saw the Ark, and they rejoiced to see (it). | 13. And Bet-Shemesh was harvesting the harvest of wheat in the plain. And they lifted their eyes and saw the Ark and rejoiced to see it. |
| 14. And the cart had come to the field of Joshua, the Beth-shemeshite, and stood there, and there was a huge stone. And they split the wood, and the cows, they offered up as a burnt offering to the Lord. **{S}** | 14. And the wagon came to the field of Joshua who was from BetShemesh, and it stopped there. And a great stone was there. And the chopped up the wood of the wagon, and they offered up the cows as holocaust offering before the LORD. **{S}** |

**Hakham’s notes for the Ashlamata**

There are a number of words in the Tanakh[[25]](#footnote-25) which are read differently from the way that they are spelled in the text. These words are called, in Aramaic, “Qere or **kri -** קרי” in their reading version and “Kethib or **ktiv -** כתיב**”** in their written version. This phenomenon occurs roughly thirteen hundred times in the Tanakh. We have two instances of kri and ktiv in the Ashlamata that deserve being highlighted.

וַיֹּאמְרוּ, מָה הָאָשָׁם אֲשֶׁר נָשִׁיב לוֹ, וַיֹּאמְרוּ מִסְפַּר סַרְנֵי פְלִשְׁתִּים, חֲמִשָּׁה עפלי **טְחֹרֵי** זָהָב וַחֲמִשָּׁה עַכְבְּרֵי זָהָב: כִּי-מַגֵּפָה אַחַת לְכֻלָּם, וּלְסַרְנֵיכֶם.

*6:4 Then said they: 'What shall be the guilt-offering which we shall return to Him?' And they said: 'Five golden* ***emerods****, and five golden mice, according to the number of the lords of the Philistines; for one plague was on you all, and on your lords.*

**1 Shmuel (Samuel) 6:4**

|  |  |
| --- | --- |
| **kri -** קרי | **ktiv -** כתיב |
| טְחֹרֵי | עפלי |
| Emerod  hemorrhoid | Ophali literally means rounded eminence or swelling. This is an indelicate word. |

The Rabbis taught in a Baraita: All verses that are written in the Torah indelicately, when recited for the congregation are read delicately. For example: for ***apoli*** we read ***tchori***…[[26]](#footnote-26)

וַעֲשִׂיתֶם צַלְמֵי עפליכם **טְחֹרֵיכֶם** וְצַלְמֵי עַכְבְּרֵיכֶם, הַמַּשְׁחִיתִם אֶת-הָאָרֶץ, וּנְתַתֶּם לֵאלֹהֵי יִשְׂרָאֵל, כָּבוֹד; אוּלַי, יָקֵל אֶת-יָדוֹ מֵעֲלֵיכֶם, וּמֵעַל אֱלֹהֵיכֶם, וּמֵעַל אַרְצְכֶם.

**6:5** Wherefore ye shall make images of your **emerods**, and images of your mice that mar the land; and ye shall give glory unto the God of Israel; peradventure He will lighten His hand from off you, and from off your gods, and from off your land.

**1 Shmuel (Samuel) 6:5**

|  |  |
| --- | --- |
| **kri -** קרי | **ktiv -** כתיב |
| טְחֹרֵיכֶם | עפליכם |
| Your emerods  Your hemorrhoids | Ophalichem literally means rounded eminences or swellings. This is an indelicate word. |

The Rabbis taught in a Baraita: All verses that are written in the Torah indelicately, when recited for the congregation are read delicately. For example: for ***apolichem*** we read ***tchorichem***…[[27]](#footnote-27)

**Rashi’s Commentary on Shmuel alef (I Samuel) 6:6-14**

**7** **עלות** milch cows.

**upon which no yoke has (ever) come** This is for the test. Since these cows are not capable of pulling a load, and furthermore, they will low after their young, if the Ark will have the power to enable them to pull it by themselves, we shall know that He wrought this upon us.

**8** **in the box** escrin in French.

**10** **they shut up in the house** (Heb. ‘kalu,’) an expression of imprisonment, ‘kele.’

**12** **went straight** (Heb. ‘vayisharnah,’ aggadically interpreted as ‘sang’ from the root ‘shir.’) This word is a grammatical hermaphrodite (possessing the preformative ‘yod’ of the masculine and the afformative ‘nun’ ‘heh’ of the feminine). This teaches us that even the young (hence masculine) recited a song, viz., “Sing aloud, sing aloud, O Ark of acacia wood! Exalt yourself with the greatness of your splendor, you who are girded with golden embroidery, you who are praised with the scroll of the palace (Moses’ scroll of the Pentateuch), and lauded with choice ornaments,” (Tractate Abodah Zarah 24b). According to its simple meaning, it is an expression meaning ‘straight,’ i.e., they followed a straight path.

**and lowing as they went** (Heb. ‘haloch v’gao.’) This is an expression of the cry of the cattle.

**Beth-shemesh** [The people of] Israel were there.

**13** **and they rejoiced to see (it)** They were gazing to see how it came alone, and out of their joy, they behaved with levity, for they did not gaze at it with awe and respect.

**Correlations**

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

**Shemot (Exodus) 10:1-29**

**Shmuel alef (I Samuel) 6:6-14**

**Tehillim (Psalms) 49 & 50**

**Mk 6:14-29, Lk 9:7-9 + 3:19-20**

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

Go / Came - בוא, Strong’s number 0935.

Heart / well - לב, Strong’s number 03820.

Before / Inward - קרב, Strong’s number 07130.

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

LORD - יהוה, Strong’s number 03068.

Go / Came - בוא, Strong’s number 0935.

Pharaoh - פרעה, Strong’s number 06547.

Hardened - כבד, Strong’s number 03513.

Heart / well - לב, Strong’s number 03820.

Before / Inward - קרב, Strong’s number 07130.

**Shemot (Exodus) 10:**1 And the **LORD <03068>** said unto Moses, **Go <0935> (8798)** in unto **Pharaoh <06547>**: for I have **hardened <03513> (8689)** his **heart <03820>**, and the **heart <03820>** of his servants, that I might **shew <07896> (8800)** these my signs **before <07130>** him:

**Tehillim (Psalms) 49:3** My mouth <06310> shall speak <01696> (8762) of wisdom <02454>; and the meditation <01900> of my **heart <03820>** shall be of understanding <08394>.

**Tehillim (Psalms) 49:11** Their **inward <07130>** thought is, that their houses <01004> shall continue forever <05769>, and their dwelling <04908> places to all <01755> generations <01755>; they call <07121> (8804) their lands <0127> after their own names <08034>.

**Tehillim (Psalms) 49:19 He shall go <0935> (8799)** to the generation <01755> of his fathers <01>; they shall never <03808> <05331> see <07200> (8799) light <0216>.

**I Shmuel (Samuel) 6:6** Wherefore then do ye harden your hearts, as the Egyptians and **Pharaoh <06547> hardened <03513> (8765)** their **hearts <03820>** when he had wrought wonderfully among them, did they not let the people go, and they departed?

**I Shmuel (Samuel) 6:8** And take the ark of the **LORD <03068>**, and lay it upon the cart; and put the jewels of gold, which ye return him for a trespass offering, in a coffer by the side thereof; and send it away, that it may go.

**I Shmuel (Samuel) 6:14** And the cart **came <0935> (8802)** into the field of Joshua, a Bethshemite, and stood there, where there was a great stone: and they clave the wood of the cart, and offered the kine a burnt offering unto the **LORD <03068>**.

**Nazarean Talmud**

**Sidra Of Shmot (Exodus) 10:1-29**

**“HiK’Bad’ti” “I have hardened”**

By: Rabbi Dr. Eliyahu ben Abraham

|  |  |
| --- | --- |
| **Hakham Shaul’s School of Tosefta**  **(Luqas Lk 9:7-9)** | **Hakham Tsefet’s School of Peshat**  **(Mordechai Mark 6:14-16)** |
| **Now Herod the tetrarch heard of all that was happening, and he was greatly perplexed because it was said by some that Yochanan had risen from the dead, and by some that Eliyahu had appeared, and by others that one of the prophets of old had risen again. Herod said, “I myself had Yochanan beheaded; but who is this man about whom I hear such things?” And he kept trying to see him.** | **And King Herod heard about Yeshua, for he had distinguished[[28]](#footnote-28) his name;[[29]](#footnote-29) and people were saying, “Yochanan the Immerser has risen from the dead, and that is why these virtuous powers are at work in him.” But others were saying, “He is Eliyahu.” And others were saying, “He is a prophet, like one of the prophets of old.” But when Herod heard of it, he kept saying, “Yochanan, whom I beheaded, has risen!”** |

|  |  |  |
| --- | --- | --- |
| **Luqas (Lk) 3:19-20** | | **Mordechai (Mark) 6:17-29** |
| **But when Herod the Tetrarch was reprimanded by him because of Herodias, his brother's wife, and because of all the wicked things which Herod had done, Herod also added this to them all: he locked Yochanan the Immerser up in prison.** | **For Herod, himself had sent and had Yochanan the Immerser arrested and bound (him) in prison because of Herodias, the wife of his brother Philip, because he had married her. For Yochanan the Immerser told Herod, “It is not lawful for you to have your brother's wife.”** Therefore, **Herodias had a grudge against him and wanted him put to death and could not** do so**; for Herod was afraid of Yochanan the Immerser, knowing that he was a Tsaddiq – righteous/generous and holy man**, **and he kept him safe. And when he heard him, he was very perplexed; but he used to enjoy listening to him. As the convenient day came when Herod, on his birthday gave a banquet for his nobles and military commanders and the leading men of Galil; and when the daughter of Herodias herself came in and danced, she won Herod’s favor along with his dinner guests**; **and the king said to the girl, “Ask me for whatever you want and I will give it to you.” And he swore to her, “Whatever you ask of me, I will give it to you; up to half of my kingdom.” And she went out to her mother and said, "What shall I ask for?" And she said, “The head of Yochanan the Immerser.”** **Immediately she came and hurried in to the king and asked, saying, “I want you to give me at once the head of Yochanan the Immerser on a platter.” And although the king was very sorry, *because* of his oaths and because of his dinner guests, he was unwilling to refuse her. Immediately the king sent an executioner and commanded** him**to bring *back* his head. And he went and had him beheaded in the prison, and brought his head on a platter, and gave it to the girl; and the girl gave it to her mother.** **When his talmidim** (disciples) **heard** about this, **they came and took away his body and laid it in a tomb.** | |

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

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Ex 10:1-29** | **Psalm 49** | **I Sam 6:6-14** | **Mk 6:14-16** | **Lk 9:7-9** |
| **Ex 11:1 - 12:28** | **Psalm 50** |  | **Mk 6:17-29** | **Lk 3:19-20** |

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

**Overview and similarities between the Torah Seder and the Nazarean Codicil**

Both narratives share a common theme of divine power confronting human resistance. The plagues in Shemot symbolize G‑d's overwhelming power, while Herod's actions in Marqos represent the human tendency to resist and suppress the truth.

Structurally, both passages follow a similar pattern of conflict, confrontation, and deliverance. In Shemot, the plagues escalate in intensity, culminating in the decisive tenth plague. Similarly, in Mark, Herod's resistance reaches its peak with Yochanan's execution, but Yeshua's ministry continues to thrive.

These parallels serve to highlight the enduring themes of divine power, human resistance, and the triumph of justice that permeate both the Tanakh and Nazarean Codicil. They remind us that while human opposition may exist, G‑d's power and justice will ultimately prevail!

**A Case of Mistaken Identity**

Herod is convinced that Yeshua is Yochanan the Immerser. Even greater was the notion that Yochanan was Eliyahu HaNabi. Was Yeshua Eliyahu HaNabi? Others said that Yeshua was a Prophet from the days of the past. This phrase should be understood by the verse, D’barim (Deut.) 18:15 **The Lord your God will raise up for you a prophet like me from among you, from your countrymen, you will listen to him.”**

Yeshua found no need for “fame and glory.” Yeshua demonstrated two great qualities in relation to his forerunner and his teacher.

1. Yeshua was a Prophet like Moshe
2. Yeshua learned at the feet of Hillel the Elder
3. Yeshua repeated the words of Moshe and what his Hakham had taught him
4. Yeshua increased the intensity of the words he was taught by his Hakham in saying, “And you will love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength: this *is* the first mitzvah. And the second, You will love your neighbor as yourself. There is no other commandment greater than these.”[[30]](#footnote-30)

In a tractate of Shabbat, Hillel taught the proselyte the whole Torah on one leg, which was, “That which is hateful to you, do not do to your fellow, this is the whole Torah, and the rest is commentary, go and learn it.”

Rashi interprets the “golden rule” of Hillel as referring to G-d.

A Midrashic explanation by Rashi, his first interpretation of Hillel’s Golden Rule (“What is hateful to you, do not unto your neighbor [hãbër]”, b Shab 3la), is likewise based on an understanding of Lev 19:18 as a unit. In this explanation, Rashi does not relate “neighbor” to a fellow Jew, but to God; he does so regarding Prov 27:10, where Rashi, following certain rabbinic interpretations (Exo. Rab 27:1; Lev Rab 6;1) sees the neighbor/friend (rêa) as God.

Rashi’s commentary reads, “Do not trespass against his (God’s) words, for behold, it is disagreeable to you if your neighbor (God) trespasses against your words (does not pay attention to your wishes)”. Lev 19:8a tells us which words in this instance are God’s, so that per this Midrashic interpretation Rashi will have read the whole verse in the following way:

You will not take vengeance nor bear a grudge against the children of your people, and you will love your neighbor (God) as yourself (i.e., just as it is disagreeable to you when God does not respect your wishes, so you will not trespass against his).[[31]](#footnote-31)

**Lev. 19:18 You will not take vengeance, nor bear any grudge against the sons of your people, but you will love your neighbor as yourself; I am the Lord.**

Rabbi Culi also agrees with this interpretation, seeing the “*chaber*” as G-d.[[32]](#footnote-32)

We can see that Yeshua captured the essence of his Hakham by stating to love G-d and love neighbor. However, if Yeshua captured the words of his Hakham in the way Rashi explains, we can see that Yeshua was telling us to have a relationship with G-d which was self-sacrificing.

Yochanan’s Kabbalistic words, read simplistically, show us exactly what Yeshua was saying when he said, love your neighbor (*chaber*). Yochanan (Jn.) 15:13 “Greater love has no one than this, that one lay down his soul (personal desires) for his friend. i.e. God

Yeshua eloquently captured the words of his Hakham and a true Torah Scholar (model for the 1st Parnas) built upon the words of his Hakham bringing glory to G-d as a true Torah Scholar and his Hakham for having taught him.

**Halakhic implications**

Shema - Love G-d with the sum of your being and possessions!

**Some Questions to Ponder:**

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

**Blessing After Torah Study**

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

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

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

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

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

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

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

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



**Next Sabbath: “Shabbat Shel Chanukah”**

**“Sabbath of the Feast of Dedication”**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **חֲנֻכָּה - עוֹד נֶגַע אֶחָד** |  | **Saturday Afternoon** |
| **Chanukah – Od nega echad** | Reader 1 – Shemot 11:1-6 | Reader 1 – Exodus 13:1-4 |
| **Dedication - Yet one [plague] more** | Reader 2 – Shemot 11:7-10 | Reader 2 – Exodus 13:5-7 |
| **Dedicación** | Reader 3 – Shemot 12:1-6 | Reader 3 – Exodus 13:8-10 |
| Shemot (Exodus) 11:1-12:28 | Reader 4 – Shemot 12:7-11 |  |
| Ashlamatah: Zechariah 2:14 – 4:7 | Reader 5 – Shemot 12:12-15 | **Monday / Thursday Mornings** |
|  | Reader 6 – Shemot 12:16-20 | Reader 1 – Exodus 13:1-4 |
| Tehillim (Psalms) 30:1-13 | Reader 7 – Shemot 12:21-28 | Reader 2 – Exodus 13:5-7 |
|  | Maftir – B’midbar 7:18-23 | Reader 3 – Exodus 13:8-10 |
| N.C.: 2 John 1:13 + 3 John 1-14 | Zechariah 2:14 – 4:7 |  |

**Coming Festival: Chanukah**

**25 Kislev through 3 Tevet**

**[starts Thursday Evening December the 7th – ends Friday Evening December the 15th, 2023]**

**For further information please see:**

[**http://www.betemunah.org/lapin.html**](http://www.betemunah.org/lapin.html)**;**

[**http://www.betemunah.org/connection.html**](http://www.betemunah.org/connection.html)**;**

[**http://www.betemunah.org/chanukah.html**](http://www.betemunah.org/chanukah.html)**;**

[**http://www.betemunah.org/lights.html**](http://www.betemunah.org/lights.html) **;**

[**https://www.betemunah.org/thirtysix.html**](https://www.betemunah.org/thirtysix.html)

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Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

Edited by Paqid Adon Ezra ben Abraham

A special thank you to HH Giberet Giborah bat Sarah for her diligence in proof-reading every week.

1. Kohelet (Ecclesiastes) 5:12 [↑](#footnote-ref-1)
2. Rashi, ibid. and Pesachim 119a [↑](#footnote-ref-2)
3. Alshich [↑](#footnote-ref-3)
4. Hirsch [↑](#footnote-ref-4)
5. v. 1-7 [↑](#footnote-ref-5)
6. v. 8-15 [↑](#footnote-ref-6)
7. v. 16-22 [↑](#footnote-ref-7)
8. v. 23, This introduction was 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-8)
9. Moshe Alshich, (1508–1593), known as the Alshich Hakadosh (the Holy), was a prominent rabbi, preacher, and biblical commentator in the latter part of the 16th century. The Alshich was born in 1508 in the Ottoman Empire, and was the son of Hayyim Alshich. He later moved to Safed where he became a student of Rabbi Joseph Caro. His students included Rabbi Hayim Vital and Rabbi Yom Tov Tzahalon. He died in Safed in 1593. [↑](#footnote-ref-9)
10. See Devarim (Deuteronomy) 32:1; Daat Zekeinim. [↑](#footnote-ref-10)
11. Ibid. 8 [↑](#footnote-ref-11)
12. Rabbi Abraham Ben Meir ibn Ezra, 1089–1167) was born in Tudela, Navarre in 1089, and died c. 1167, apparently in Calahorra. He was one of the most distinguished Jewish poets and philosophers of the Middle Ages. [↑](#footnote-ref-12)
13. Abraham Ibn Ezra’s Commentary On the Second Book of Psalms, Translated and Annotated by H. Norman Strickman. [↑](#footnote-ref-13)
14. Devarim (Deuteronomy) 4:44 [↑](#footnote-ref-14)
15. Tanach: The canonical collection of Jewish texts otherwise known as the Hebrew Bible. [↑](#footnote-ref-15)
16. The targumim (singular: "Targum"‎‎) were spoken paraphrases, explanations and expansions of the Jewish scriptures (also called the Tanach) that a Rabbi would give in the common language of the listeners, which was then often Aramaic. That had become necessary near the end of the 1st century BCE, as the common language was in transition and Hebrew was used for little more than schooling and worship. Eventually, it became necessary to give explanations and paraphrases in the common language after the Hebrew scripture was read. [↑](#footnote-ref-16)
17. Chaim of Volozhin; (January 21, 1749 – June 14, 1821) was an Orthodox rabbi, Talmudist, and ethicist. Popularly known as "Reb Chaim Volozhiner" or simply as "Reb Chaim", he was born in Volozhin when it was a part of the Polish-Lithuanian Commonwealth. He died there while it was under the control of the Russian Empire. It is part of present-day Belarus. [↑](#footnote-ref-17)
18. Elijah ben Solomon Zalman, known as the Vilna Gaon or Elijah of Vilna, or by his Hebrew acronym HaGra ("HaGaon Rabbenu Eliyahu") or Elijah Ben Solomon, (Vilnius April 23, 1720 – Vilnius October 9, 1797), was a Talmudist, halakhist, kabbalist, and the foremost leader of mitnagdic (non-hasidic) Jewry of the past few centuries. He is commonly referred to in Hebrew as ha-Gaon he-Chasid mi-Vilna, "the saintly genius from Vilnius". Through his annotations and emendations of Talmudic and other texts he became one of the most familiar and influential names in rabbinic study since the Middle Ages, counted by many among the sages known as the Acharonim, and ranked by some with the even more revered Rishonim of the Middle Ages. Large groups of people, including many yeshivas, uphold the set of Jewish customs and rites (minhag), the "minhag ha-Gra", which is named for him, and which is also considered by many to be the prevailing Ashkenazi minhag in Jerusalem. [↑](#footnote-ref-18)
19. We are always drawn to something we do not already possess. Women have the physical and desire the spiritual. Men have the spiritual and desire the physical. [↑](#footnote-ref-19)
20. Its meaning is: Wealth has no ultimate value even though one enjoys it while alive. [↑](#footnote-ref-20)
21. The pleasure of sex is an intense sense of ARRIVAL, of being in one’s place with no desire to go anywhere. This is the pleasure of connecting with HaShem in the next world. The olam HaBa carries with it an intense sense of arrival, of being “there” with no desire to go anywhere else. [↑](#footnote-ref-21)
22. Curiously, before the men of the great assembly exorcized the desire to cleave to idolatry, men never engaged in wasting or killing time. When idolatry was exorcized, we had an empty spot where we used to have a strong desire to cleave to HaShem, or to cleave to false gods. This desire was as strong as the desire for sex. This empty spot now gave men a strong desire to do nothing and to go nowhere. This was manifest as rambling conversations, a desire to play games, and a desire to do nothing except meaningless amusement. [↑](#footnote-ref-22)
23. "There is nothing other than Him". By way of providing an admittedly incomplete answer, I cited a short but crucial Hebrew phrase that observant Jews say when the Torah is removed from the ark during festivals and Sabbath services. In transliterated form, the phrase is written as *Ain od milvado*, which literally means “There is none but Him.” Its simplest interpretation is that there is only one God—as opposed to two gods or twenty gods. But it also has a deeper meaning: there is no conceivable—or inconceivable—thing, entity, or truth other than God. Moses Maimonides—physician, philosopher, and arguably the greatest and most influential Jewish thinker of the Middle Ages—explained the omniscience of God this way: God is the knower (the subject who knows), the known (the object of knowledge), and the knowledge (God knows all by knowing Himself). God’s existence, for lack of a better term, is a oneness that is comprehensive, *entirely unique*, *utterly inexplicable*, *and empirically unprovable*. God’s unity is so complete that it precludes the existence of all else. In a poetical sense, the phrase also implies that God alone is truly alone. [↑](#footnote-ref-23)
24. This word is found in v.13 and is our verbal tally with the Torah. Afterwards / Posterity - אחר, Strong’s number 0310. [↑](#footnote-ref-24)
25. Tanakh is a Hebrew acronym formed from the initial Hebrew letters of the Masoretic Text’s three traditional subdivisions: The **T**orah (“Teaching”, also known as the Five Books of Moses), **N**eviim (Prophets) and **K**etuvim (Writings)—hence **T**a**N**a**K**h. [↑](#footnote-ref-25)
26. Megillah 28b [↑](#footnote-ref-26)
27. Megillah 28b [↑](#footnote-ref-27)
28. φανερός – phaneros means that which has become “manifest.” Here we see something that was previously either unknown or hidden that comes to light. [↑](#footnote-ref-28)
29. Reference to Yechezkel 20:9 that it should not be desecrated “That My Name should not be desecrated; since I became known to them and I promised to take them out, and the Egyptians recognized that they are My people, if I were to destroy them their enemies would say, “Because He has not the ability to take them out.” Rashi [↑](#footnote-ref-29)
30. Cf. Mk. 12:30-31 [↑](#footnote-ref-30)
31. Biblica: Vol.73 Gregorian Biblical Book Shop p.511 [↑](#footnote-ref-31)
32. Culi, R. Y. (1989). The Torah Anthology. (M. Lo'ez, Ed., & R. A. Kaplan, Trans.) Brooklyn , New York: Moznaim Publishing Corp. Vol 12 p. 34 [↑](#footnote-ref-32)