**Questions for Understanding and Reflection**

1. From all the readings for this Shabbat which verse or verses impressed your heart and fired your imagination?

I was fired when I noticed that v.19, of Psalm 33, speaks to the major thrust of our Torah portion when it speaks of “keeping us alive in famine:

*19. To save their soul from death,* ***and to keep them alive in famine.***

1. What questions were asked of Rashi regarding Gen. 41:1?

**It came to pass at the end** – What is the meaning of the Hebrew word: מִקֵץ?

**by the Nile** – Why is it called a canal?

1. What questions were asked of Rashi regarding Gen. 41:7?

**healthy** – What is the meaning of the Hebrew word: בְּרִיאוֹת?

**and behold, a dream** – How is this pasuk to be understood?

1. What questions were asked of Rashi regarding Gen. 41:8?

**that his spirit was troubled** – Why was his spirit troubled?

**the necromancers** – Why are they called this name?

**but no one interpreted them for Pharaoh** – How is this to be understood when there were interpreters?

1. What questions were asked of Rashi regarding Gen. 41:12?

**a Hebrew lad, a slave** – What is the purpose of saying this?

**a Hebrew** – Why is this mentioned?

**a slave** – What limitation is associated with this occupation?

**[for] each [of us]…according to his dream** – How is this to be understood?

1. What questions were asked of Rashi regarding Gen. 41:14?

**from the dungeon** – What is the meaning of this Hebrew phrase: מִן-הַבּוֹר?

**and he shaved** – Why did he shave?

1. What questions were asked of Rashi regarding Gen. 41:15?

**you understand a dream, to interpret it** – What is the meaning of the Hebrew word: תִּשְׁמַע?

**you understand** – What kind of an expression is this?

1. What questions were asked of Rashi regarding Gen. 41:26?

**seven years and…seven years** – Why is this phrase repeated?

1. What questions were asked of Rashi regarding Gen. 41:32?

**Ready –** What is the meaning of the Hebrew word: נָכוֹן?

1. What questions were asked of Rashi regarding Gen. 41:36?

**Thus the food** – What do we learn from this pasuk?

1. According to Rashi what is the enigmatic meaning of Isaiah 29:13 (a favorite citation by anti-Semites)?

Jonathan renders: **Because this people has aggrandized itself. I.e., they have come near to raise themselves up to the heavens.** They show themselves as though honoring Me with mouth and lip, but their heart they have drawn far away from Me. **And their fear of Me has become not wholehearted, but by the command of the people who teach them,** they show themselves as humbled before Him in order to entice Him with your mouth. – Thus we understand that there are legitimate laws of men which we must follow to preserve order – they are logical (Sevarah).

1. In Isaiah 29, what is the reward for all those Gentiles and recalcitrant Jews that come against Zion whether in the land of Israel or in Diaspora?

Isaiah 29:8 And it shall be, as the hungry man dreams, and behold, he eats, and he shall awaken, and his appetite is unsated, and as the thirsty man dreams, and behold he drinks, and he shall awaken and behold he is faint, and his soul yearns, so shall be the multitude of all the nations gathered on Mount Zion.

1. How many kinds of harps are mentioned in the Bible, and what is the purpose for each kind of harp?.

There is a seven, an eight, and a ten stringed harp. The seven strings are for this world (in the Temple, this started with Moshe), the eight (redemption – think Chanukah) strings (with the destruction of Jerusalem and the coming of Mashiach ben Yosef) are for the messianic age (the last 2000 years), and the ten strings are for the Olam HaBa (Mashiach ben David).

1. Why is the taking away of the Sages of Israel twice as hard as the destruction of the Temple? Please explain your answer.

Since all Jews are being trained to become Hakhamim, it is very difficult to destroy Judaism because new Hakhamim are constantly being produced. It is twice as hard because it makes Torah wisdom twice as obscure as it is without the Temple. With the Temple we had prophecy. With the Sages we have wisdom and understanding. When the Sages are taken away we lose both wisdom and understanding along with prophecy.

1. In comparing each of the Ten Words (Decalogue) with each of the Ten “Sayings” of Genesis Chapter One, what can we discover?

The first five deal with the earth and the second five deal with heaven.

The last three deal with HaShem’s existence. They are all normally concealed.

1. Why do the principle materials of Pshat prepare materials for all subsequent levels of hermeneutic‎? And in this sense why perfect knowledge of Hakham Tsefet’s writings are foundational to understanding any other part of the Nazarean Codicil? Please explain your answer.

Because it is the words themselves which take on additional meaning at each level. Hakham Tsefet accomplishes this through careful placement of refined vocabulary. Thus we understand that the Pshat writings of Hakham Tsefet give us the vocabulary to understand the other levels. Hakham Tsefet's material is necessary as a foundation for the rest of Nazarean Judaism.

Mark, Peter, and Jude are the floor and columns for the rest of the Nazarean Codicil. If it is not found in kernel form in these writings, then it will not appear in the rest of the Nazarean Codicil.

1. Why would the Mishnah state that the edicts of Shamai were as grievous to Israel as the day when the [golden] calf was made‎? What are the implications of this text of the Mishnah? Please explain your answer.

The golden calf was a substitute for Moses. Shammai’s strict justice was a substitute for Hillel’s loving kindness. This teaches us that this was a period of transition from Shammai’s way to Hillel’s way. The world could not stand up before the justice of Shammai. We were all failing. The world could only survive if we transitioned to Hillel’s way. We lost the Temple because of the strictness of Shammai.

The world was built Shammai’s way with strict justice. As long as we were righteous we could stand up to this strict justice. As we declined through the generations, we were no longer righteous enough to be able to stand up to strict justice, so HaShem layered chesed on top of Gevurah in order for the world to survive. This chesed gave us time to repent and to live to serve HaShem.

In the end we will return to the way of Shammai b because we will be righteous and we will be able to stand before strict justice.

1. How can we explain that Hakham Shaul of necessity and logically had to sit under Hakham Tsefet to study?

Hakham Tsefet received the Torah from Yeshua. It makes sense that Tsefet would hand it down to Shaul so that the best transfer could be made. Using an intermediary like Chananyah is useful only after Hakham Tsefet is no longer able to teach directly.

Sitting at Hakham’s Tsefet’s feet for 31/2 years enabled Hakham Shaul to bask in the primordial light for three and a half years.

1. ‎Taking into consideration all the readings for this Shabbat what is the prophetic statement for this ‎week?‎

Learn to understand that we have no power except what HaShem works through us. HaShem is in total control.