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| **Esnoga Bet Emunah**  **4544 Highline Dr. SE**  **Olympia, WA 98501**  **United States of America**  **© 2014**  [**http://www.betemunah.org/**](http://www.betemunah.org/)  **E-Mail:** [**gkilli@aol.com**](mailto:gkilli@aol.com) | **C:\Users\Haggai\Pictures\Menorah 5.jpg** | **Esnoga Bet El**  **102 Broken Arrow Dr.**  **Paris TN 38242**  **United States of America**  **© 2014**  [**http://torahfocus.com/**](http://torahfocus.com/)  **E-Mail:** [**waltoakley@charter.net**](mailto:waltoakley@charter.net) |

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

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| **Three and 1/2 year Lectionary Readings** | **Second Year of the Triennial Reading Cycle** |
| **Nisan 12, 5774 – April 11/12, 2014** | **Sixth Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

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| **Amarillo, TX, U.S.**  Fri. Apr 11 2014 – Candles at 7:53 PM  Sat. Apr 12 2014 – Habdalah 8:50 PM | **Austin & Conroe, TX, U.S.**  Fri. Apr 11 2014 – Candles at 7:33 PM  Sat. Apr 12 2014 – Habdalah 8:28 PM | **Brisbane, Australia**  Fri. Apr 11 2014 – Candles at 5:26 PM  Sat. Apr 12 2014 – Habdalah 6:17 PM |
| **Chattanooga, & Cleveland, TN, U.S.**  Fri. Apr 11 2014 – Candles at 7:46 PM  Sat. Apr 12 2014 – Habdalah 8:43 PM | **Everett, WA. U.S.**  Fri. Apr 11 2014 – Candles at 7:24 PM  Sat. Apr 12 2014 – Habdalah 8:31 PM | **Manila & Cebu, Philippines**  Fri. Apr 11 2014 – Candles at 5:51 PM  Sat. Apr 12 2014 – Habdalah 6:41 PM |
| **Miami, FL, U.S.**  Fri. Apr 11 2014 – Candles at 7:21 PM  Sat. Apr 12 2014 – Habdalah 8:14 PM | **Murray, KY, & Paris, TN. U.S.**  Fri. Apr 11 2014 – Candles at 7:01 PM  Sat. Apr 12 2014 – Habdalah 7:59 PM | **Olympia, WA, U.S.**  Fri. Apr 11 2014 – Candles at 7:26 PM  Sat. Apr 12 2014 – Habdalah 8:32 PM |
| **San Antonio, TX, U.S.**  Fri. Apr 11 2014 – Candles at 7:36 PM  Sat. Apr 12 2014 – Habdalah 8:30 PM | **Sheboygan & Manitowoc, WI, US**  Fri. Apr 11 2014 – Candles at 7:03 PM  Sat. Apr 12 2014 – Habdalah 8:05 PM | **Singapore, Singapore**  Fri. Apr 11 2014 – Candles at 6:54 PM  Sat. Apr 12 2014 – Habdalah 7:42 PM |
| **St. Louis, MO, U.S.**  Fri. Apr 11 2014 – Candles at 7:08 PM  Sat. Apr 12 2014 – Habdalah 8:07 PM | **Tacoma, WA, U.S.**  Fri. Apr 11 2014 – Candles at 7:25 PM  Sat. Apr 12 2014 – Habdalah 8:31 PM |  |
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**For other places see:** [**http://chabad.org/calendar/candlelighting.asp**](http://chabad.org/calendar/candlelighting.asp)

**Roll of Honor:**

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

His Honor Paqid Adon David ben Abraham

His Honor Paqid Adon Ezra ben Abraham and beloved wife HH Giberet Karmela bat Sarah,

Her Excellency Giberet Sarai bat Sarah & beloved family

His Excellency Adon Barth Lindemann & beloved family

His Excellency Adon John Batchelor & beloved wife

Her Excellency Giberet Laurie Taylor

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

Her Excellency Prof. Dr. Conny Williams & beloved family

Her Excellency Giberet Gloria Sutton & beloved family

His Excellency Adon Yoel ben Abraham

His Excellency Adon Tsuriel ben Abraham and beloved wife HE Giberet Gibora bat Sarah

His Excellency Adon Archie Hunnicutt and beloved wife HE Giberet Lisa Hunnicutt

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

His Excellency Adon Michael Murray and beloved wife HE Giberet Leah Murray

His Excellency Adon Kyle Sullivan

His Excellency Adon Ze’ev ben Abraham and beloved wife HE Giberet Hadassah bat Sarah

His Excellency Adon Michael Harston

Her Excellency Giberet Whitney Mathison

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

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

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

**Shabbat “HaGadol” – “The Great”**

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| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **הַגָּדוֹל** | Reader 1 – Vayiqra 19:23-32 | **Saturday Afternoon** |
| **“HaGadol”** | Reader 2 – Vayiqra 19:33-37 | Reader 1 – Vayiqra 22:1-3 |
| **“The Great”** | Reader 3 – Vayiqra 20:1-7 | Reader 2 – Vayiqra 22:4-7 |
| **“El Grande”** | Reader 4 – Vayiqra 20:8-10 | Reader 3 – Vayiqra 22:8-10 |
| Vayiqra (Lev.) 21:1-24 | Reader 5 – Vayiqra 20:11-14 |  |
| Ashlamatah: Ezek 44:25 – 45:2, 15 | Reader 6 – Vayiqra 20:15-22 | **Monday & Thursday**  **Mornings** |
| Special: Malachi 3:4-24\* | Reader 7 – Vayiqra 20:23-27 | Reader 1 – Vayiqra 22:1-3 |
| Psalm 85:1-14 | Maftir – Vayiqra 20:25-27 | Reader 2 – Vayiqra 22:4-7 |
|  | Malachi 3:4-24\* | Reader 3 – Vayiqra 22:8-10 |
| N.C.: 2 Pet 2:1-3a; Luke 16:14-17;  Acts 27:1-26 |  |  |

**Blessings Before Torah Study**

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

**Please Ha-Shem, our G-d, 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 desire. Blessed are You, Ha-Shem, Who teaches Torah to His people Israel. Amen!**

**Blessed are You, Ha-Shem our G-d, 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 doing acts of kindness; and there is no maximum amount of Torah that a person must study.**

**These are the Laws whose benefits a person can often enjoy even in this world, even though the primary reward is in the Next World: They are: 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!**

**Contents of the Torah Seder**

* + Regulations Concerning the Ordinary Priest – Leviticus 21:1-9
  + Increased Restrictions for the High Priest – Leviticus 21:10-15
  + Physical Blemishes in a Priest – Leviticus 21:16-24

**Rashi & Targum Pseudo Jonathan**

**for: Vayiqra (Leviticus) 21:1-24**

| **Rashi** | **Targum** |
| --- | --- |
| 1. And the Lord said to Moses: Speak to the kohanim, the sons of Aaron, and say to them: Let none [of you] defile himself for a dead person among his people | 1. AND the Lord spoke to Mosheh, saying: Speak unto the priests, the men of the children of Aharon, that they keep themselves apart from defilement and thus will you say to them: For a man who is dead, (the priest) will not defile himself among his people; |
| 2. except for his relative who is close to him, his mother, his father, his son, his daughter, his brother, | 2. but for a woman who is of kin to his flesh, for his daughter, and for his father, and for his son, and for his daughter, and for his brother, |
| 3. and for his virgin sister who is close to him, who was not [yet] with a man for her, he shall defile himself. | 3. and for his sister, a virgin who is near to him, and who has neither been betrothed, nor married to a husband, for her he may defile himself. |
| 4. [But] a husband shall not defile himself for [a wife who causes] his desecration, [while she is] among his people. | 4. The husband will not defile himself on account of his wife, except so far as it is right for him; but for a relative of those who do the work of his people he may defile himself. |
| 5. They shall not make bald patches on their heads, nor shall they shave the edge of their beard, nor shall they make cuts in their flesh. | 5. They will not mark themselves between their eyes, nor set a mark upon their heads, nor cut away the corners of their beards, nor make any incision in their flesh: |
| 6. They shall be holy to their God, and they shall not desecrate their God's Name, for they offer up the fire offerings of the Lord, the food offering of their God, so they shall be holy. | 6. but they will be holy before their God, and will not profane the name of their God; |
| 7. They shall not marry a woman who is a prostitute or who is desecrated, and they shall not marry a woman who is divorced from her husband for he [the kohen] is holy to his God. | 7. They will not take to wife a woman who has gone astray by fornication, or who was born illegitimate, nor a woman who has been put away, whether from her husband or the husband's brother, may they take; for he is to be holy before his God. |
| 8. You shall sanctify him, for he offers up the food offering of your God; he shall be holy to you, for I, the Lord Who sanctifies you, am holy. | 8. You will sanctify him unto the priesthood; for the oblation itself of your God he is to offer: he will be holy to you, and you will not make him profane: I, the LORD who sanctify you, am holy. |
| 9. If a kohen's daughter becomes desecrated through adultery she desecrates her father; she shall be burned in fire. | 9. And if the betrothed daughter of a man of the priesthood profane herself, by going astray in fornication; if, while she is yet in her father's house, she is guilty of fornication, she will be burned with fire. |
| 10. And the kohen who is elevated above his brothers, upon whose head the anointment oil has been poured or who has been inaugurated to wear the garments he shall not leave his hair unshorn or rend his garments. | 10. And the high priest who has been anointed over his brethren, and upon whose head the anointing oil was poured, and who offered his oblation to be arrayed in the (holy) robes, will not make his head bare, nor either rend or tear his garment in the hour of grief. |
| 11. And he shall not come upon any dead bodies; he shall not defile himself for his father or his mother. | 11. Nor unto any person who is dead will he go in, nor for his father or his mother make himself unclean. |
| 12. He shall not leave the Sanctuary, and he will not desecrate the holy things of his God, for the crown of his God's anointing oil is upon him. I am the Lord. | 12. And he will not go forth from the sanctuary, or profane the sanctuary of his God; for the anointing oil of his God is upon him: I am the LORD. |
| 13. He shall marry a woman in her virgin state. | 13. And he will take a wife who is in her virginity; |
| 14. A widow, a divorcee, a woman who is desecrated or a prostitute he shall not marry [any] of these. Only a virgin of his people may he take as a wife. | 14. but a widow, or a divorced person, or one who was born of depraved parents, or who has gone astray by fornication, such as these he will not take; but a virgin proper will he take to wife from the daughters of his people. |
| 15. And he shall not desecrate his offspring among his people, for I am the Lord, Who sanctifies him. | 15. Neither will he profane his offspring among his people; for I the LORD do sanctify him. |
| 16. And the Lord spoke to Moses, saying, | 16. And the LORD spoke with Mosheh, saying: |
| 17. Speak to Aaron, saying: Any man among your offspring throughout their generations who has a defect, shall not come near to offer up his God's food. | 17. Speak with Aharon, saying: No man of your sons in the families of their generations who has a blemish in him will be qualified to offer the oblation of his God: |
| 18. For any man who has a defect should not approach: A blind man or a lame one, or one with a sunken nose or with mismatching limbs; | 18. for no man who has a blemish in him will offer. A man who is blind or lame, or stricken in his nostrils, or mutilated in his thigh, |
| 19. or a man who has a broken leg or a broken arm; | 19. or a man who has a broken foot, or a broken hand |
| 20. or one with long eyebrows, or a cataract, or a commingling in his eye; dry lesions or weeping sores, or one with crushed testicles | 20. or whose eyelids droop so as to cover his eyes, who has no hair on his eyelids; or who has a suffusion of whiteness with darkness in his eyes; or who has the dry scurvy, or who is full of the blotches of Egypt, or whose testicles are swollen or shrunk, |
| 21. Any man among Aaron the kohen's offspring who has a defect shall not draw near to offer up the Lord's fire offerings. There is a defect in him; he shall not draw near to offer up his God's food. | 21. no man, a priest of the descendants of Aharon the priest who has in him any such blemish, will be qualified to offer the oblations of the LORD. He has a blemish, and it is not meet for him to offer the oblation of his God. |
| 22. His God's food from the most holy and from the holy ones, he may eat. | 22. Nevertheless he may support himself with the residue of the oblations of his God which remain of the most holy and of the holy (offerings); |
| 23. But he shall not come to the dividing curtain, nor shall he draw near to the altar, for he has a defect, and he shall not desecrate My holy things, for I am the Lord Who sanctifies them. | 23. only he must not enter within the veil, nor approach the altar; for a blemish is in him, and he will not profane My sanctuary; for I the LORD do sanctify them. |
| 24. Moses told [this to] Aaron and his sons, and to all of the children of Israel. | 24. And Mosheh spoke with Aharon and with his sons, and with all the sons of Israel. |
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**Welcome to the World of P’shat Exegesis**

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

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

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

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

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

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

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

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

**Rashi’s Commentary for: ‎** **Vayiqra (Leviticus) 21:1-24**

**1** **Speak to the kohanim** Heb. אֱמֹר ... וְאָמַרְתָּ “Speak [to the *Kohanim*...] and say [to them],” lit. “Say...and you shall say.” [This double expression comes] to admonish the adult [*Kohanim* to be responsible] for the minors [that they must not contaminate them (*Mizrachi*)].-[*Yev.*. 114a]

**the sons of Aaron** [Had Scripture used just this expression,] I would have thought that even desecrated [*kohanim*, those born from forbidden unions, as in verse 7, are included in this admonition to separate from uncleanness]. Scripture, therefore, states, “the *kohanim* ” [to teach us that the admonition applies only to non-desecrated *kohanim*].

**the sons of Aaron** Even those who have defects are implied.

**the sons of Aaron** But not the daughters of Aaron, [who may become defiled for the dead].-[*Torath Kohanim* 21:1,2]

**Let none [of you] defile himself [for a dead person] among his people** While the dead person is among his people [and therefore has people, non- *kohanim*, to bury him]. This comes to exclude [from the prohibition a *kohen* who comes across] a מֵתמִצְוָה, [a dead person for whom no one is in calling distance to attend to his burial and thus it is incumbent for people to attend to him].-[*Torath Kohanim* 21:4]

**2** **except for his relative** [The expression שְׁאֵרוֹ] “his relative” refers only [here] to his wife.-[*Torath Kohanim* 21:5; *Yev.*. 22b]

**3** **who is close [to him]** [This expression is] to include the sister who was betrothed [but not yet married] -[*Torath Kohanim* 21:5; *Yev.*. 60a]

**who was not [yet] with a man** for relations.-[see *Yev.* 60a]

**for her, he shall defile himself** [This is] an obligation [for him to do so].-[*Torath Kohanim* 21:8; *Sotah* 3a]

**4** **[But] a husband shall not defile himself for [a wife who causes] his desecration, [while she is] among his people** He may not defile himself for his [deceased] wife who was unfit for him, and by whom he was desecrated [from his status,] while she was with him.-[*Torath Kohanim* 21:10; *Yev.*. 22b] And this is the simple meaning of the verse: “A husband shall not defile himself” for his relative [i.e., his wife], while she is still “among his people,” i.e., while she has [non- *kohen*] relatives who can attend to her burial, for she is therefore not under the category of an unattended deceased. And which relative [i.e., wife] are we dealing with here? [With a wife] “through whom he becomes desecrated (לְהֵחַלּוֹ),” i.e., [because she was unfit to marry him,] he subsequently becomes desecrated from his *kehunah* [and is unfit to perform the Holy Service].

**5** **They shall not make bald patches on their heads** for a deceased. But are not [all] Israelites warned against this (see Deut. 14:1)]? However, when referring to the Israelites, Scripture says, “[You shall not...make any baldness] between your eyes [for the dead]” (Deut. 14:1). Thus, one might think that one is not liable [for making bald patches] anywhere else on the head. Scripture, therefore, says [regarding *kohanim*] “[They shall not make bald patches] on their heads” [teaching us that the prohibition applies to the entire head]. And we can extrapolate from *kohanim* to all Israelites through a *gezeirah shavah* [i.e., a Rabbinical tradition linking the laws of two otherwise unrelated verses or passages through common key words or phrases, as follows]: Here [regarding *kohanim*] Scripture uses the expression קָרְחָה - bald patches, and there regarding Israelites, Scripture [also] uses the expression קָרְחָה - bald patches. Thus, just as here [regarding *kohanim*, the prohibition applies to] the entire head, so is it understood further [regarding all Israelites], [that the prohibition applies to] the entire head, wherever one makes a bald patch on the head, [not just “between the eyes”], and just as there [regarding all Israelites, the prohibition applies to making bald patches only as a gesture of mourning] over a dead person [(see Deut. 14:1), “You shall not...make any baldness...for the dead”]-so, here [regarding *kohanim*, the prohibition applies to making bald patches only as a gesture of mourning] over a dead person.-[*Torath Kohanim* 21:11; *Mak.* 20a]

**nor shall they shave the edge of their beard** Since it is stated in reference to all Israelites, “and you shall not destroy [the edge of your beard]” (Lev. 19:27), one might think that if one removed [the hairs] with tweezers or with a plane, one would be liable [to lashes]. Therefore, it says [here], “nor shall they shave,” [meaning] that one is liable only for something called “shaving” (גִּלוּחַ) with “destruction” (הִשְׁחָתָה) involved in it—that being a razor.-[*Mak.* 21a]

**nor shall they make cuts in their flesh** יִשְׂרְטוּ שָׂרֶטֶת, lit. nor shall they cut a cut in their flesh." [Why the double language?] Since regarding [all] Israelites, Scripture states (Lev. 19:28), “You shall not make cuts in your flesh for a person [who died],” one might think, that if someone made [several, e.g.,] five cuts, he would be liable for [having transgressed] only one [negative commandment]. Scripture, therefore, states, “nor shall they cut a cut,” to make one becomes liable for every individual cut made. For this word [שָׂרֶטֶת] is superfluous and thus is to be expounded [as above], as Scripture could have [merely] written, “nor shall they cut,” [in which case] I would have known that it means [not to cut] a cut. [Hence, the superfluous שָׂרֶטֶת was written to make one liable for each individual cut.]-[*Torath Kohanim* 21:12]

**6** **They shall be holy** [Since Scripture does not state “They are holy,” but rather “They shall be holy,” it means that if *kohanim* wish to defile themselves over the dead and thereby desecrate their holiness]—against their will, the court must [prevent them from doing so, and thereby] sanctify them in this respect.- [*Mizrachi* ; *Torath Kohanim* 21:13]

**7** **who is a prostitute** Heb. זֹנָה, [a woman] with whom an Israelite who is forbidden to her, has cohabited, for example, [relationships] punishable by excision (see Lev., Chapter 18), or a *nathin* [a descendant of the Gibeonites who were converted at the time of Joshua (see Josh., chapter 9) and who were forbidden to marry into Israel for all generations], or a *mamzer* [a product of a forbidden union].-[*Torath Kohanim* 21:14; *Yev.* 61b]

**who is desecrated** Heb. חֲלָלָה, [a woman] who was born from one who is unfit for the *kehunah*, for example, the daughter of a widow from a *Kohen Gadol* or the daughter of a divorcee from an ordinary *kohen* [the children of such unions becoming “desecrated” from the *kehunah*]. Also, [the term חֲלָלָה includes a woman] who becomes desecrated from the *kehunah* through relations with one of those who are themselves disqualified for the *kehunah*.-[*Kid.* 77a]

**8** **You shall sanctify him** Against his will—[meaning], that if he refuses to divorce [such a woman, lash him and chastise him until he divorces [her].-[*Yev.* 88b; *Mizrachi* ; *Torath Kohanim* 21:19]

**he shall be holy to you** Treat him with holiness, e.g., he should be the first to commence any matter, and to [be the one who] begins the blessings at a meal.-[Gittin 59b]

**9** **If [a kohen’s daughter] becomes desecrated through adultery**-Heb. כִּי תֵחֵל. [The word תֵּחֵל here, stems from the word חִלּוּל, *desecration*, and not from the word הַתְחָלָה, beginning, and thus, the phrase here means:] If she becomes desecrated (תִּתְחַלֵּל) through a forbidden union, whereby she had a marriage-bond to a man and she committed adultery—whether [this bond had been] a betrothal or a marriage. And our Rabbis differ with regards to the matter [i.e., as to which stage of marriage-bond is referred to here]. All agree, however, that Scripture did not speak of a single woman.-[*Sanh.* 50b-51a]

**she desecrates her father** She has desecrated and degraded his honor, for [people] will say of him, “Cursed is he who fathered this one! Cursed is he who raised this one!”-[*Sanh.* 52a]

**10** **he shall not leave his hair unshorn** Heb. לֹא יִפְרָע. He shall not leave his hair unshorn as a gesture of mourning.-[*Torath Kohanim* 21:27] Now what is considered “leaving one’s hair unshorn?” More than thirty days.-[*Sanh.* 22b]

**11** **And [he shall not come] upon any dead bodies** [i.e., he shall not enter] the tent [or house, etc., wherein] the dead person [lies].-[*Torath Kohanim* 21:28]

**dead bodies** [This comes] to include [the law that] *revi’ith* [a “quarter” of a *log*] of blood [issued] from a dead person, defiles [anything found] in the tent.-[*Sanh.* 4a]

**he shall not defile himself for his father or his mother** [Since the *Kohen Gadol*, unlike the ordinary *kohen* (see verse 2 above), is forbidden to defile himself for any dead body, even for his parents, this seemingly superfluous statement here comes only] to permit him [to defile himself] for a מֵת מִצְוָה, a dead person for whom there is no one to attend to [his burial].-[*Torath Kohanim* 21:28; *Nazir* 48a]

**12** **He shall not leave the Sanctuary** He shall not [leave the precincts of the Sanctuary to] follow the funeral procession [even of a relative].-[*Sanh.* 18a] Furthermore, from here, our Rabbis learned that a *Kohen Gadol* may offer up sacrifices [even] if he is an *onen* [i.e., if his close relative died on that day]. [The following, therefore], is its meaning [i.e., the meaning of the verse]: Even if his father or mother died, [the *Kohen Gadol*] *need* not leave the Sanctuary, but he may perform the service.-[*Sanh.*. 84a]

**he will not desecrate the holy things** [meaning] that he does not thereby desecrate the Holy Service, for Scripture has permitted him [to perform the Holy Service under such circumstances]. However, an ordinary *kohen* who performs the Holy Service while being an *onen*, desecrates [it].-[*Sanh.* 84a]

**14** **a woman who is desecrated** [The terms וַחֲלָלָה זֹנָה are not to be connected to mean a חֲלָלָה who is a זֹנָה, but rather, they should be read as two separate items, וַחֲלָלָה and then זֹנָה Thus, חֲלָלָה here refers to a woman] who was born from those unfit for the *kehunah*.-[see *Rashi* verse 7 above; *Torath Kohanim* 21:34]

**15** **And he shall not desecrate his offspring** But, if he does marry one of those [women listed in the verse as] being unfit [to marry a *Kohen Gadol*], his offspring from that woman are desecrated from the holiness of the *kehunah* [and are permitted to defile themselves for the dead, and they may marry a widow or a divorcee].-[*Nachalath Yaakov* ; *Torath Kohanim* 21:34]

**17** **his God’s food** Heb. לֶחֶם אֱלֹֹהָיו, his God’s food. Any meal is termed לֶחֶם, as in, “...made a great feast (לְחֵם) ” (Dan. 5:1).

**18** **For any man who has a defect should not approach** [But this prohibition has already been stated (preceding verse). The meaning here is that] it is not fitting that he should approach, like "[When you offer up a blind [animal]...a lame or a sick one, is there nothing wrong?] Were you to offer it to your governor, [would he accept you or would he favor you? says the Lord of Hosts" (Malachi 1:8). Thus, just as an animal with a defect is not fitting as an offering, neither is a person with a defect fit for presenting it.]

**with a sunken nose** Heb. חָרֻם. [This term means] that his nose is sunken between his two eyes, such that he applies [eye shadow to] his two eyes with one stroke [i.e., his nose is so sunken that its bridge does not intercede between the two eyes].-[*Torath Kohanim* 21:48; *Bech.* 43b]

**with mismatching limbs** Heb. שָׂרוּעַ [This term means] that one of his limbs is bigger than its counterpart, [e.g.,] one of his eyes is large, and one of his eyes is smaller [normal], or one thigh longer than its [normal] counterpart.-[see *Sifthei Chachamim* ; *Bech.* 40b]

**20** **one who has unusually long eyebrows** Heb. גִּבֵּן, *sourcils* in French, [meaning] that his eyebrow (גַּבִּין) hairs are [abnormally] long and droop.-[*Bech.* 43b]

**cataract** Heb. דַּק. [This means] that over his eyes he has a [thin] membrane (דּוֹק) which is called *teile*, *tele*, *toyle,* or *tele* in Old French, as in, “He Who stretches out [the heavens] like a curtain (דֹּק) ” (Isa. 40:22).-[*Torath Kohanim* 21: 52; *Bech.* 38a]

**a commingling in his eyes** Heb. תְּבֻלַּל, something that mixes (מְבַלְבֵּל) the [colors of the] eye, e.g., a white line that extends from the white [of the eye], piercing the “ring” [viz., the iris,] i.e., the [colored] annulus that encompasses the black [center of the eye, viz., the pupil,] called *prunelle* in French. This line pierces the iris and enters the black [pupil]. The *Targum* renders תְּבֻלַּל as חִילִיז, derived from חִלָּזוֹן, because this line resembles a worm. And so did the Sages of Israel call it [when they enumerate] the defects of a firstborn animal [in the context of whether it may be slaughtered outside the Temple]: עֵינָב, נָחָשׁ, חִלָּזוֹן, a worm-shaped, snake-shaped [growth], or a berry-shaped [growth].-[*Torath Kohanim* 21:52, *Bech.* 38a, Mishnah *Bech*. 6:2]

**or dry lesions or weeping sores** These are various types of boils.

**dry lesions** Heb. גָרָב. This is [equivalent to] חֶרֶס, a skin disease [whose lesions are] dry [both] underneath and on the surface.

**weeping sores** Heb. יַלֶּפֶת. This is the Egyptian lichen. And why is it called יַלֶּפֶת ? Because it bonds (מְלַפֶּפֶת) itself more and more [to the stricken person] until the day of [his] death. It is wet on its surface and dry underneath. Now, in another passage, a lesion wet on the surface and dry underneath is called גָרָב, as the verse says (Deut. 28:27),"weeping sores (גָרָב) and with dry lesions (חֶרֶס)." (But how is that so, when here, we have explained גָּרָב not only to be a completely dry lesion but also to be synonymous with חֶרֶס)? The answer is that] when גָּרָב is mentioned alongside חֶרֶס [as in Deut. 28:27], then the term גָרָב means [with wet lesions on the surface, and the term חֶרֶס refers to dry lesions both on the surface and underneath (see *Rashi* there)]. However, when it is mentioned alongside יַלֶּפֶת, then חֶרֶס [the dry lesion], is called גָרָב. Thus is the matter explained in *Bech.* (41a).

**one who has crushed testicles** Heb. מְרוֹחַ אֶשֶׁךְ [This term is to be understood] according to the *Targum* [*Onkelos*] as מְרִיס פַּחֲדִין, meaning: his testicles are crushed, like, “the sinews of his testicles (פַּחֲדָיו) are knit together” (Job 40:17).

**21** **Any man...who has a defect [shall not draw near...]** [But has this prohibition not already been stated in verse 17? This verse, however, comes to] include other types of defects [not specified in our passage].-[*Torath Kohanim* 21:54]

**There is a defect in him** As long as he has the defect, he is unfit [for the Holy Service]. However, if his defect goes away, he is fit [to serve].-[*Torath Kohanim* 21:55]

**his God’s food** Any food is termed לֶחֶם.

**22** **from the most holy** [This phrase] refers to [those sacrifices] with a higher degree of holiness;

**and from the holy ones, he may eat** These are the sacrifices with a lesser degree of holiness. Now, if sacrifices with a higher degree of holiness are mentioned [that a *kohen* with a defect may eat of them], why is it necessary to state [the same of] sacrifices with a lesser degree of holiness? [The answer is that] had they not been stated, I would have concluded [the following]: Indeed [a *kohen*] with a defect may eat of the sacrifices with a higher degree of holiness, since we find that these were allowed to [be eaten even by] a non- *kohen*, since Moses [who was not a *kohen*,] ate of the flesh of the sacrifices of the investitures. Consequently, perhaps the most holy sacrifices carry with them this leniency]. The breast and thigh of sacrifices with a lesser degree of holiness, however, shall not be eaten [by a *kohen* with a defect], for we do not find an instance where a non- *kohen* takes a share of these!" Therefore, Scripture states here “or from the holy” [thereby permitting a *kohen* with a defect to eat from the sacrifices with a lesser degree of holiness as well]. In this way the matter is explained in [Tractate] *Zevachim* (101b).

**23** **But [he shall not come] to the dividing curtain** to sprinkle the seven sprinklings [of blood] towards the dividing curtain.-[see Lev. 4:6]

**[Nor shall he draw near] to the altar** [This refers to] the outer altar [(see Exod. 27:18) in the courtyard of the Sanctuary, as opposed to the inner incense altar (see Exod. 30: 110) which was situated just outside the dividing curtain, all within the Holy enclosed area of the Sanctuary. Now, had our verse been referring to the inner altar, it would not have been necessary to specify the prohibition of the dividing curtain, for the dividing curtain was even closer in to the holy of holies. However, since it refers to the outer altar,] both [the altar and the curtain] are necessary to be written here; this matter is explained [in full] in *Torath Kohanim* (21:58).

**And he shall not desecrate My Holy Services** for if [a *kohen* with a defect] did perform the Holy Service, [his service is considered] desecrated [and] thereby deemed invalid.-[*Torath Kohanim* 21:60]

**24** **Moses told** [Literally, our verse would read: “Moses spoke to Aaron and his sons, and to all of the children of Israel.” But what did he speak? He told them] this [entire] commandment [i.e., all the laws of the *kehunah* delineated in this passage].

**[to] Aaron and his sons, and to all the children of Israel** [But why command “all the children of Israel” about laws pertaining only to *kohanim* ?] So that the courts of law [comprising non- *kohen* judges] should warn *kohanim* [who have defects, to separate themselves from the Holy Service].-[*Midrash Hagadol*, and see *Torath Kohanim*, Glosses of *Gra*]

**Welcome to the World of Remes Exegesis**

Thirteen rules compiled by Rabbi [Ishmael b. Elisha](http://www.jewishencyclopedia.com/articles/8254-ishmael-b-elisha) for the elucidation of the Torah and for making halakhic deductions from it. They are, strictly speaking, mere amplifications of the seven [Rules of Hillel](http://www.jewishencyclopedia.com/articles/12936-rules-of-hillel-the-seven), and are collected in the [Baraita of R. Ishmael](http://www.jewishencyclopedia.com/articles/2490-baraita-of-r-ishmael), forming the introduction to the Sifra and reading a follows:

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

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

**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.

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

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

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

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

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

**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.

**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.

**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.

**Deduction from the context.**

**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. These rules are found also on the morning prayers of any Jewish Orthodox Siddur together with a brief explanation for each one of them.

**Ketubim: Tehillim (Psalms) 85:1-14**

| **Rashi** | **Targum** |
| --- | --- |
| 1. For the conductor, a song of the sons of Korah. | 1. For praise; composed by the sons of Korah; a psalm. |
| 2. O Lord, You have appeased Your land; You have returned the Captivity of Jacob. | 2. You delighted, O LORD, in your land; You brought back the captivity of the house of Jacob. |
| 3. You have forgiven the iniquity of Your people; You have concealed all their sin forever. | 3. You forgave the sins of Your people; You covered all their faults forever. |
| 4. You have taken in all Your wrath; You have retreated from the fierceness of Your anger. | 4. You withdrew all Your anger; You turned from the harshness of your anger. |
| 5. Return us, O God of our salvation and revoke Your anger with us. | 5. Turn to us, O God our redemption; and revoke Your anger against us. |
| 6. Will You be wroth with us forever? Will You extend Your anger to generation after generation? | 6. Can it be that You will act harshly against us forever? Will You prolong out Your harshness for all generations? |
| 7. Will You not return and revive us so that Your people will rejoice with You? | 7. Will you not again revive us? And Your people will rejoice in Your word. |
| 8. Show us, O Lord, Your kindness, and Your salvation You shall give to us. | 8. Show us, O LORD, Your goodness; and may Your redemption be given to us. |
| 9. I shall hear what God will speak when He speaks peace to His people and to His pious men, and they will not return to folly. | 9. I will hear what God, the LORD, will say; for He will speak peace to His people and to His pious ones, and they will not return to heathenism. |
| 10. Truly, His salvation is near those who fear Him, so that His glory dwell in our land. | 10. Truly His redemption is near to those who fear Him, to make His glory abide in our land. |
| 11. Kindness and truth have met; righteousness and peace have kissed. | 11. Favor and truth meet, righteousness/generosity and peace have joined together. |
| 12. Truth will sprout from the earth, and righteousness will look down from heaven. | 12. Truth grew up from the land; and righteousness/ generosity looked out from heaven. |
| 13. God too will give good, and our land will give its produce. | 13. Also the LORD will give what is good; and our land will give its produce. |
| 14. Righteousness will go before him, and He will place it on the way of his steps. | 14. Righteousness/Generosity will walk before him; and He set his steps on a good path. |
|  |  |

**Rashi’s Commentary for: Psalms 85:1-14**

**2** **O Lord, You have appeased Your land, etc.** If You have returned the captivity of Jacob and forgiven their iniquity, and have concealed their sin and withdrawn Your wrath from them and retreated from Your fierce anger, then You have appeased Your land, and Your world will be appeased. But as long as You do not do this, Your land and Your world will not be appeased.

**5** **Return us** You return and bring us back.

**7** **Will You not** ultimately return and revive us, for [so] You promised us through Your prophet.

**9** **I shall hear what God will speak** I shall merit to hear what the Holy One, blessed be He, will speak when He speaks peace to His people.

**to folly** Heb. לכסלה, to foolishness, to sin before Him.

**11** **Kindness and truth have met** That Israel will speak truth, and from heaven kindness will meet them.

**righteousness and peace have kissed** The righteousness [or charity] that Israel was performing and the peace from the Holy One, blessed be He, will kiss one another, i.e., the act of charity will be peace (Isa. 32:12).

**12** **Truth will sprout from the earth, etc.** When Israel will speak truth, the charity that they perform on earth will look down from heaven.

**13** **God too will give good** He will open His treasury, the heavens, to give rain, in order that His land yield its produce.

**14** **and He will place it on the way of his steps** And the Holy One, blessed be He, will place the righteousness in the ways of his steps, with which he leads his sons.

**Meditation from the Psalms**

**Psalms ‎‎85:1-14**

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

This psalm describes Israel’s return from the Babylonian exile to build the Second Temple. This return was not enduring because the Second Temple was eventually destroyed. Therefore, the long suffering nation yearns for a permanent redemption in which G-d will be completely reconciled to His land.

One very significant sign of G-d's favor is the renewal of abundant precipitation and fertility in the land. Pesikta Zutrasa (Parshas Ki Tavo) observes that a day of great rains is as significant as the day of ingathering of exiles. Reflecting this concept, the sons of Korach juxtaposed these two themes in this psalm. First they plead (v. 7): Will You not revive us again so Your nation will be glad in You? Then the psalmist prophetically foretells (v. 13): HaShem, too, will provide good, and our land will yield its produce.

The fertility of the earth is the most accurate indication of G-d's favorable attitude towards Israel, because when Israel, G-d's chosen people, fulfills its mission on earth, G-d allows the earth to flourish so that Israel's way is eased and its efforts rewarded. As the psalmist declares (v. 12): Truth will sprout from earth. This verse teaches that the 'redemption' of the soil will truly prove that Israel has returned to G-d's favor.

Our psalm contains a kri and ktiv.[[1]](#footnote-1) The kri reflects the comprehension of the text as revealed to us. The ktiv transcends conception and comprehension. That is, a particular word in its written form has no comprehensible "garment", though as read aloud it does have such a "garment", i.e., it is readily comprehensible.

***Tehillim (Psalms) 85:2****HaShem, Thou hast been favourable unto Thy land,[[2]](#footnote-2) Thou hast turned the captivity* (ktiv - the return) *of Jacob.*

Tehillim (Psalms) 85:2

|  |  |
| --- | --- |
| **kri -** קרי | **ktiv -** כתיב |
| שְׁבִית | שבות |
| *The captivity* | *The return.*  This alludes to the fact that even when the Jews returned from Babylon, they still were not independent, but remained un­der Persian rule. [In the year 3390,they were permitted to return to the land only at the behest of King Cyrus. In 3408they required the permission of King Darius II, who allowed them to begin reconstruction of the Holy Tem­ple. (Malbim) |

This kri & ktiv is especially interesting because today is the day, in 3408 AM, that Ezra the Prophet and a host of Jews set out, for Jerusalem, from the Ahava canal (Babylon), with gold, silver.[[3]](#footnote-3) They were ending seventy years of Babylonian **captivity**. They were **returning** to eretz Israel.

But wait, there is more to this story!

As y’all know, Pesach[[4]](#footnote-4) begins in three days. At the seder[[5]](#footnote-5) we will eat our fill of matza, four times, and we will drink four cups of wine. The haggada[[6]](#footnote-6) tells us something very interesting about this matza.

*Tonight we have a contradiction: On the one hand, we recline like free people and dip our food like aristocrats. But, on the other hand, we eat “bread of affliction” and bitter herbs. Are we celebrating freedom* (The return) *here, or are we commemorating the slavery* (the captivity)*?*

**The answer is both!**

Thus in a single word of our psalm we get both meanings, one that we read and one that we speak out. We thus have both meanings at the same time. What a beautiful way of delivering a sharp allusion to Pesach. This year we will remember this idea a second time when we read this in our haggada:

*This is the bread of affliction that our fathers ate in the land of Egypt. Whoever is hungry, let him come and eat! Whoever is needy, let him come and celebrate Pesach! Now, we are here; next year may we be in the land of Israel! Now we are slaves* (the captivity)*; next year may we be free men* (the return)!

Under normal circumstances we take matza at four, of the fifteen,[[7]](#footnote-7) steps on the Seder night:

1. Kaddish
2. U’rechatz
3. Karpas
4. Yachatz
5. Maggid
6. Rachtzah
7. Motzi – where we say the initial blessing for bread.
8. Matza – where we say the special matza blessing.
9. Maror
10. Korech - together with maror.
11. Shulchan Orech
12. Tzafun - Afikoman , after the meal.
13. Barech
14. Hallel
15. Nirtzah

How improbable that the central symbol of one of the greatest events in Jewish history is a matza cracker! Why matza? When told to “hurry up,” Mary Moody Emerson[[8]](#footnote-8) once responded, *“Hurry up is for slaves.”*

Time is the most precious human commodity. If we cannot control our own time, we are not free. We all have obligations, but only a slave has no control over his own time. Matza represents the forced hurrying of the slave. Our tradition took this symbol of hurried action, of slavery, and made the bread of affliction into the symbol of Pesach freedom.

Pesach is a bracing meditation on time and freedom. In leaving Egypt, there was no time to bake bread. The fleeing Israelites transformed the “hurry up, slave” message of matza into a declaration of freedom for all humanity. Let’s spend a bit of time examing this special rocket fuel food called matza.

Jews approach the spiritual through our involvement in the physical. chametz (leaven) is the physical component that includes a spiritual component. In fact, real spirituality comes from being able to see through mundane physical objects, to their spiritual core. Further, we see the physical as bridge to the spiritual because Judaism recognizes that the physical has been created as a visceral mirror for abstract spiritual concepts. One of the goals of this study is to understand the spiritual component of chametz.

Although chametz is often translated as “leaven,” the term has a much more precise definition. Chametz means wheat, barley, oats, spelt, or rye that has become wet and allowed to remain for a short period of time (18 minutes) so that it begins the leavening process.

On Pesach we are forbidden to own chametz[[9]](#footnote-9) or have it in our possession. On the evening preceding Pesach there is a serious search of the home for chametz.

The prohibition on eating chametz (leavened bread) on Pesach is different from all other prohibitions in the Torah. This begins from the fact that the prohibition is only for seven days. The simple question is: If chametz is *bad*, for some reason, it should be prohibited all year; and if not, why is forbidden on Pesach?

All other food prohibitions fall into two possible categories; either eating, or all benefit, is forbidden. Indeed, chametz falls into the latter category. However, in addition, there is a prohibition called "lo yeira'eh lekha". chametz may not be in your possession all the days of Pesach. There is no prohibition on having ham in one's home, but chametz must be gotten rid of before Pesach. That is why Pesach is the cause of massive spring cleaning in Jewish homes, as we conduct an obsessive search to root out any crumbs that might be lurking somewhere. There is no other prohibition like this.

On Pesach, we are enjoined to strike out the very existence of chametz from our lives. chametz is not to be found anywhere "in your borders." According to the Ramban, the aim is that chametz not be found "in your mind", it should be like dust in your eyes. What is so bad with chametz that we are set to destroy it, and why does our attitude change so completely seven days later?

**What is chametz?**

Our Hakhamim[[10]](#footnote-10) specified five grains which can become chametz: wheat, barley, spelt, rye, and oats. Ashkenazi authorities added to this list rice and kitniot.[[11]](#footnote-11) Sephardic authorities, prohibit only the five specified grains, thus Sephardic Jews are allowed to eat legumes and rice during Pesach.

During the eight days of Pesach (in the diaspora), chametz cannot lose its identity in an admixture (the ratio needed is usually 1/60). Therefore, the minutest amount of chametz renders the whole admixture chametz and its use on Pesach is prohibited. However, during the rest of the year, chametz follows the normal rules of admixture, i.e. it loses its identity in an admixture of non-chametz. This affords us the opportunity to differentiate between foods purchased before and during Pesach.

The Sages teach us that there is no punishment for eating less that kazait, the bulk of an olive, of forbidden food, if done accidentally. So, if a drop of milk accidentally falls in the beef stew, we are allowed to eat it. But one Torah prohibition does not follow this standard: *Chametz*. If we even so much as possess, much less eat, the tiniest speck of chametz during Pesach, the punishment is keret, spiritual excision. We have no other mitzva like it. This mitzva declares that we are to live in the moment which is beyond the reach of the yetzer hara, a moment beyond time.

***Shemot (Exodus) 12:15*** *Anyone who eats chametz, that individual will be cut off from the Jewish people.*

Chametz which remains in the possession of a Jew over Pesach may not be used, eaten, bought or sold even after Pesach. Given the nature of modern food technology, that results in the necessity that any processed food have special Pesach supervision.

חמץ **- Chametz**

מצה **- Matza**

Chametz (leaven) shares nearly the identical letters with matza (unleavened bread). The only difference is that one has a chet (ח) and the other has a hay (ה). A careful examination of these two letters will reveal that the only difference is one very tiny line. A line so short it is just a point.

What is the difference between matza and chametz? To bake matza, we must have the matza cooked within eighteen minutes of the time we first add water to the flour. If we go eighteen minutes and one moment, the matza becomes chametz. The difference is one moment! The same ingredients that make matza, if left an extra second will become chametz. Again, the difference is very tiny.

On Pesach, eating matza is a mitzva and eating chametz is a grave sin which cause a soul to be cut off from Israel. The very same material can either be **spiritual rocket fuel** or **spiritual excision**; all for the sake of one second!

Keep in mind that the number eighteen is written in Hebrew as: **יח** These two letters can be reversed to spell: **חי** Which is the Hebrew word for life!

Now if we eat chametz at Pesach, the penalty is spiritual excision:

***Shemot (Exodus)12:15*** *Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel.*

***Shemot (Exodus) 12:19*** *Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land.*

WOW! If we eat matza at Pesach, it is a mitzva from the Torah and we enter the sublime spiritual realms because of the mitzva. But, if we eat the same stuff that took a second longer to cook, we are completely cut off from Israel! Such is the transcendent level that Jews are to live. Time is important!

**Chametz = Idolatry**

The Zohar equates chametz and idolatry:

***Zohar 2:182*** *Whoever eats chametz on Pesach is as if he prayed to an idol.*

R. Menachem Kasher[[12]](#footnote-12) draws a series of halakhic parallels between the laws of idolatry and the laws of chametz:

1. The prohibition of even seeing it.
2. The requirement to burn it, to eradicate its existence.
3. The prohibition not only of eating but of any manner of benefit from it.
4. The prohibition of even the most minuscule particle. **This is true for idolatry and chametz, but is not true for *any* other prohibitions in Jewish law.**

**Chametz = Ego**

Some have observed that chametz, the air that puffs up dough into bread, is the ego. Just as chametz makes bread look bigger than it is without adding any substance, so too an ego filled with self-importance is ultimately nothing but hot air.

Ego, though, has a purpose that is good. Any psychologist will tell you that a healthy ego is a powerful motivator, giving people the courage to pursue their dreams and stand up for what is right. The ego drives us to build the world, to accomplish the tasks that HaShem has set before us. Though we think that we are building up ourselves, in reality we are usually building the world in a very real way. Because we wish to be seen and appreciated by others, we perform tasks and mitzvot which ultimately build the world and accomplish the purposes of HaShem. Thus we see that the ego is a good thing and that our goal should be the mastering of the ego for HaShem’s work.

Chametz is nothing but puffed up matza. But what chametz is actually made out of is nothing less than matza itself! So too there is an idea that the ego is nothing but a corrupt twisted desire that actually has its basis in a drive coming from the soul. For example:

The soul wants only to give, to help humanity and fix the world. The ego's perverted version of this noble drive is the desire for power and control, the urge to conquer the world.

The soul wants to connect with the Divine. The ego wants to use spirituality to serve its needs (this is the basis for idol worship).

The soul wants to connect with other people meaningfully. The ego corrupts this desire into a drive to manipulate and take from people.

By seeing that often the ego is nothing but a corruption of a noble desire we can easily move past it and bring even the ego to serve HaShem.

**Chametz = Yetzer HaRa**

The *Ramchal zt”l[[13]](#footnote-13)* teaches us that chametz is a symbol of yetzer hara, the evil inclination. This urge to sin is a force given to us by HaShem to balance the yetzer tov, the good inclination. With these two in balance, we have the free will to choose the good or the evil. Without the yetzer hara and the yetzer tov we would not have free will. The yetzer hara is also the desire which pushes us to marry in order to fulfill lust. It is the desire which pushes us to build a house in order to marry. It is the desire which pushes us to work hard in order to gain the money or power that we covet. But, in the end, each of these selfish acts is used by HaShem to build His world and to cause us to do His will. Our goal is to bring the yetzer hara under our control to eliminate the lust, love for money, love for power, and every other selfish desire. Our goal is to use the yetzer hara to bring about the world desired by HaShem.

Sometime, on a future Pesach, the yetzer hara will finally be destroyed and we will enjoy the reward that came from over-coming the yetzer hara. Then we will no longer have to battle the yetzer hara, and we can enjoy the reward that we earned by controlling the yetzer hara.

***Berachot 17a*** *R. Alexandri on concluding his prayer used to add the following: Sovereign of the Universe, it is known full well to Thee that our will is to perform Thy will, and what prevents us? The yeast in the dough and the subjection to the foreign Powers. May it be Thy will to deliver us from their hand, so that we may return to perform the statutes of Thy will with a perfect heart!*

When the chametz enters the dough mixture through the air or water, it is acting independently, intruding on its own. Fermentation, chametz, is a function of nature which symbolizes the negative forces of civilization which sway man from his responsibilities, which entice man to sin. This is how evil works, it sneaks up quietly and unobtrusively. Fermentation represents the evil urge, the urge to sin, the influence of alien ideas and forces. It is the voice that encourages us to ignore the pushy power of evil until it is too late. Flour and water which stand for more than eighteen minutes become by definition chametz, leaven. Because matza is bread which is not leavened, it represents man in control of his passions, exercising his independent disciplined will unflayed by external forces. Matza is the very opposite of chametz. It is a man who is alert, on the defensive, disciplined and in control, rising above the forces of nature.

Pesach is the time of freedom, spiritual freedom (which is the essence of why HaShem brought us out of Egypt). The only thing that stands between you and HaShem, is you. To come close to HaShem (which is the essence of life and the opportunity of every mitzva and holiday), one must remove his yetzer hara. One must choose the good! This is the lesson of removing the chametz from our possession.

The Sages teach that the yetzer hara, evil inclination, cannot touch one who acts immediately at the flash of inspiration from HaShem. If we live at that transcendental moment, we will live beyond the reach of Paro’s magicians, beyond the reach of evil. Then HaShem will reward us midda kneged midda, measure for measure.

Our Sages have told us that chametz and the preparations associated with it are extremely symbolic. Chametz represents the evil within us, our yetzer hara, our evil inclination. It represents all of our character flaws such as haughtiness, jealousy, unbridled passion and lust. Just as we need to remove every speck of chametz from our household, so too we need to remove every speck of spiritual chametz from our beings. Just as much time and effort is expended on preparing ourselves physically for Pesach, by removing any hint of chametz, we must also exert much time and effort on preparing ourselves spiritually for Pesach, by working on improving our character, which is accomplished by removing all the evil traits we unfortunately carry with us. Then, and only then, can we stand before HaShem.

It is also worth noting that the Christian concept that chametz is a symbol of sin, is completely false. A moment’s thought will tell you that sin is never permitted and if leaven were a symbol of sin, then we would **never** be permitted to eat leaven!

**In The Temple**

Among the many laws of offerings to be brought in the Beit HaMikdash, there is a curious restriction: no chametz may be brought on the altar as part of the various meal-offerings. We can’t bring chametz on Pesach:

***Shemot (Exodus) 34:25*** *Thou shalt not offer the blood of my sacrifice with chametz; neither shall the sacrifice of the feast of the Pesach be left unto the morning.*

Nor can we bring chametz to the altar at any other time:

***Vayikra (Leviticus) 2:11*** *No meat offering, which ye shall bring unto HaShem, shall be made with chametz: for ye shall burn no chametz, nor any honey, in any offering of HaShem made by fire.*

So when do we bring leaven to the Temple?

Shavuot is the Festival of Weeks. It is also the festival designated as the time to bring first fruits from the new crop in the Land of Israel to the Temple. Shavuot is linked to Pesach by the Omer. We count seven cycles of seven days from Pesach and then we celebrate Shavuot. Pesach is the start of a process; Shavuot is the end. On Pesach, we remove all leaven and eat only unleavened bread. On Shavuot, we bring loaves of leavened bread.

**Spring Cleaning**

The Pesach home atmosphere is created by the practice of cleansing the home of all traces of chametz, or leaven, and by the careful avoidance of its use throughout the holiday, both at home and away.

The term *chametz* is applied not only to foods, but also to the dishes and utensils in which foods are prepared or served during the year. 'These may not be used during Pesach, except as indicated.

**Selling Leaven**

The Selling of Leaven: According to the Torah injunction that "no leaven shall be seen or found in your possession, “during Pesach, one must dispose of all non-Pesach foods for the full week of Pesach.

Torah law prohibits the use or legal possession of any chametz, leaven of any kind, on Pesach. In order to be certain that all chametz has been removed from our possession, Jewish tradition requires us to sell our remaining chametz to a non-Jew. This chametz, then, becomes the property of the non-Jew for the duration of Pesach and should be set aside in a place in one's home that will be unused during Pesach.

The authorization of the right to sell chametz can be granted to another. In order to symbolize that one is transferring the authority to sell, it is customary to make a token monetary transfer. The money contributed will be used to provide needy families with Pesach necessities.

**Halacha**

1. Chametz may not be eaten in any form on Pesach, for seven days (eight outside of Israel).

2. It is prohibited to have chametz in your possession during Pesach (beginning one hour before noon on the day before.). Either one simply gets rid of it all, or it can be sold to a non-Jew through the offices of your local Hakham.

3. The night BEFORE Pesach, one searches through the entire house to insure that there is no chametz around. The found chametz, and any left over, is burnt the next morning. One mentally removes any remaining chametz from one's mind and makes it "hefker" (free, un-owned).

**Conclusion**

In the ultimate sense, fermentation is not merely a process which does not take place in matza. That is its lesson. In reality it was Israel who had become fermented, up to the point where they almost became chametz. It was HaShem who saved Israel from becoming chametz, which would have spelled Israel's destruction. It was the redeeming hand of HaShem which guaranteed that Israel would "remain matza" for all time to come.

The kri & ktiv, of Psalm 85 is interesting because it alludes to Pesach. The Jews were ending two hundred and ten years of Egyptian **captivity**. They were **returning** to eretz Israel.

**Ashlamatah: Yechezeqel (Ezekiel) 44:25 – 45:2, 15**

| **Rashi** | **Targum** |
| --- | --- |
| 15. ¶ But the priests, the Levites, the sons of Zadok, who kept the charge of My sanctuary when the Children of Israel went astray from Me, they shall come near Me to minister to Me, and they shall stand before Me to offer Me fat and blood, says the Lord God. | 15. ¶ But the priests, the Levites," the sons of Zadok, who kept the watch of My Sanctuary when the children of Israel strayed from My worship, they will approach for My worship to serve before Me, and they will serve at My attar, to offer up before Me the fat and the blood of the holy sacrifices, says the LORD God. |
| 16. They shall enter My Sanctuary, and they shall approach My Table to minister to Me, and they shall keep My charge. | 16. They will enter My Sanctuary, and they will approach My table of the Display-bread to minister before Me, and they will keep the watch of My Memra. |
| 17. And it shall be, when they enter the gates of the Inner Court, they shall be clothed with linen garments and no wool shall be upon them when they minister the gates of the Inner Court and within. | 17. And when they enter the gates of the inner court, they will wear linen garments; no woolen cloak will be upon them when they serve at the gates of the inner court and within. |
| 18. Linen hats shall be upon their heads, and linen breaches shall be upon their loins; they shall not gird themselves in a place that sweats. | 18. Turbans of linen will be upon their heads, and linen trousers on their loins; they will not gird their loins; they will gird their hearts. |
| 19. But when they go out into the Outer Court, into the Outer Court to the people, they shall put off their garments wherein they minister and place them in chambers belonging to the Sanctuary and clothe themselves with other garments, and they shall not sanctify the people with their garments. | 19. And when they go out of the court of the Sanctuary to the outer court, to mingle with the people, they will put off their garments in which they serve and lay them in the sacred chambers; and they will put on other garments, so that they should not mingle with the people in their vestments. |
| 20. And [the hair of] their heads they are not to shave but also not to let it grow wild; they must be careful to trim the hair of their heads. | 20. They will not shave their heads nor let their hair grow wild; they will only trim the hair of their heads. |
| 21. And wine may no priest drink when they come into the Inner Court. | 21. No priest will drink wine when they enter the inner court. |
| 22. And neither a widow nor a divorced woman may they take for wives, but they shall take virgins from the descendants of the House of Israel; also the widow who is only a widow, some of the priests may marry. | 22. A widow and a divorced woman, they will not marry, but they may marry a virgin descended from the House of Israel; and a widow, who is a widow of other priests, they may marry. |
| 23. And My people shall they teach the difference between holy and profane, and cause them to discern between the impure and the pure. | 23. They will teach My people the difference between the sacred and the unconsecrated, and they will make known to them the distinction between the unclean and the clean. |
| 24. And in dispute they shall stand in judgment, according to My ordinances shall they decide it; and My teachings and My statutes shall they keep in all My appointed times, and My Sabbaths they shall sanctify. | 24. In matters of judicial litigation, they will rise to judge; they will judge according to the judgments of My will; they will keep My Torah and My statutes concerning all My festivals; and My Sabbaths they will keep holy. |
| 25. To no human corpse shall they come to defile themselves, except to father and to mother and to son and to daughter, to brother and to a sister who has had no husband, shall they defile themselves | 25. He will not enter where there is a dead person, thereby defiling himself; except that they may defile themselves for a father or mother, for a son or daughter, for a brother or an unmarried sister." |
| 26. And after his purification they shall count seven days for him. | 26. After his purification, they will count seven days for him. |
| 27. And on the day that he enters the Sanctuary, into the Inner Court, to minister in the Sanctuary, he shall offer his sin offering, says the Lord God. | 27. And on the day of his entry into the Sanctuary, into the inner court, to serve in the Sanctuary, he will offer his sin offering, says the LORD God. |
| 28. It shall be to them for an inheritance, I am their inheritance; You shall give them no possession in Israel, I am their possession. | 28. Their share of inheritance will be the residue of My sacrifice; but you will give them no possession in Israel; the gifts that I give them these are their possession. |
| 29. The meal-offering and the sin-offering and the guilt- offering are they to eat, and everything that is vowed to be banned in Israel shall belong to them. | 29. The meal offering and the sin offering and the guilt offering they will eat; and everything in Israel which is set apart as sacred, will be for them. |
| 30. And the first of all the first-fruits, and every heave- offering; everything from every sort of your heave- offerings shall belong to the priests; also the first out of your kneading-troughs shall you give to the priest, **to bring enduring blessing into your home.** | 30. And the first of every-thing; the first fruits of every kind, and all contributions which you set aside, will be entirely for the priests; and your first batch of bread you will give to the priests, **so that a blessing may rest upon your home.** |
| 31. Anything that has died of itself or is fatally wounded, whether it be bird or beast, the priests may not eat. **{P}** | 31. The priests will not eat anything of bird and of cattle that has died a natural death or has been torn by wild beasts." **{P}** |
|  |  |
| 1. ¶ And when you divide the land by lot for inheritance, you shall set aside an offering to the Lord, holy from the land, its length twenty-five thousand and its width ten thousand, it is holy within all its borders around. | 1. ¶ When you divide the land as an inheritance, you will set aside a gift before the LORD, a sacred portion of the land, the length twenty-five thousand cubits long, and the width, ten thousand it will be sacred within its entire boundary round about. |
| 2. From this shall be for the Sanctuary five hundred by five hundred square around and fifty cubits open land for it around. | 2. Of this, there will be for the Sanctuary, a square five hundred cubits by five hundred cubits round about, and fifty cubits of open space for it, round about. |
| 3. And with this measurement you shall measure the length twenty-five thousand and the width ten thousand, and in it shall be the Sanctuary, the Holy of Holies. | 3. And from this measurement, you will measure off a length of twenty-five thousand cubits and a width of ten thousand and within it will be the Sanctuary, Holy of Holies. |
| 4. It is the holy portion of the land; it shall be for the priests, the ministers of the Sanctuary who come near to serve the Lord, **and it shall be for them a place for houses,** and the hallowed part shall be for the Sanctuary. | 4. It is a sacred portion of the land; it will be for the priests who serve in the Temple, who approach to serve before the LORD, **so that they might have a place left for houses, and a precinct by the Sanctuary.** |
| 5. And twenty-five thousand in length and ten thousand in width, shall be for the Levites, the ministers of the House, for them for a possession, twenty chambers. | 5. And an area of twenty-five thou- sand cubits length and ten thousand width, shall be for the Levites, the servants of the Temple, for a possession, twenty chambers." |
| 6. And for the property of the city you shall give a width of five thousand and a length of twenty-five thousand, corresponding to the offering of the holy portion; for the entire House of Israel it shall be. | 6. And as property of the city, you will give an area of five thousand cubits width and a length of twenty-five thousand, facing that which is set aside for the Sanctuary; it will belong to the whole House of Israel. |
| 7. And for the prince, on either side of the offering corresponding to the holy portion and of the possession of the city, alongside the offering of the holy portion and alongside the possession of the city, from the western side westward and from the eastern side, eastward, and the length opposite one of the parts from the western border to the eastern border. | 7. And to the prince will belong a portion on both sides of that which is set aside for the Sanctuary and the city property, from a westerly direction west, and from an easterly direction east; and the length will correspond to one of the portions extending from the western border to the eastern border. |
| 8. In the land, he shall have it for a possession in Israel, and My princes shall no longer defraud My people, and the land they shall give to the House of Israel to their tribes. **{P}** | 8. This land will be for the prince as a possession in Israel; and My princes will no longer oppress My people, but they will give the land to the House of Israel according to their tribes. **{P}** |
| 9. ¶ So said the Lord God: Enough, princes of Israel; remove violence and plunder, and perform justice and righteousness; take away your evictions from My people, says the Lord God. | 9. ¶ Thus says the LORD God: Enough for you, princes of Israel! Put away violence and robbery, and practice true justice and righteousness/generosity; cease your taxation of My people, says the LORD God. |
| 10. You shall have honest scales, an honest ephah, and an honest bath. | 10. You will have accurate scales, and accurate measures, and accurate baths. |
| 11. The ephah and the bath shall have one volume, the bath shall contain a tenth part of the homer, and a tenth part of the homer is the ephah; according to the homer shall be its volume. | 11. The measure and the bath will have the same volume, for you; an amount of three seahs, being the equivalent of one-tenth of a kor in the liquid measure of the bath; and one-tenth of a kor dry measure of the kor; this will be its measurement. |
| 12. And the shekel is twenty gerah; twenty shekels, twenty-five shekels, and fifteen shekels shall the maneh be to you. | 12. The sela will be twenty meah. A third of a mina will be twenty sela. A silver mina will be twenty-five sela. One fourth of a mina will be fifteen sela. All of them together equals sixty. And you will have a large mina for Temple purposes. |
| 13. This is the offering that you shall set apart; a sixth of an ephah from a homer of wheat, and you shall separate a sixth of an ephah from a homer of barley. | 13. This is the contribution which you will make: one-sixth of a measure from a kor of wheat, and one-sixth of a measure from a kor of barley. |
| 14. And the rule of the oil [is as follows]; the bath, [which is a measure of] oil, the tithe of a bath is from a kor, ten baths are a homer, for ten baths are a homer. | 14. And that which is proper to take from the oil by liquid measure, one-tenth of a bath from a kor; one-tenth of a kor is a bath, for there are ten baths to the kor. |
| 15. And one lamb from the flocks out of two hundred, from Israel's banquet for a meal offering, for a burnt offering, and for a peace offering to atone for them, says the Lord God. **{P}** | 15. And one sheep from every flock of two hundred, which is proper to take from the fatlings of Israel; for meal offerings, and for burnt offerings, and for the holy sacrifices, to make atonement for them, says the LORD God. **{P}** |
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**Rashi’s Commentary for: Yechezeqel (Ezekiel) 44:25 – 45:2, 15**

**15** **But the priests, the Levites** [i.e., the priests, who are] of the tribe of Levi.

**the sons of Zadok** Since he was the High Priest who served as the first one in the Sanctuary of Solomon’s days, they are called by his name.

**when...went astray** [Heb. בִּתְעוֹת,] quand ils erraient, in Fr., when they strayed.

**17** **when they enter the gates of the Inner Court** the Inner Sanctum on the Day of Atonement.

**and no wool shall be upon them** They shall not wear the blue wool that was in the robe and girdle on the Day of Atonement during the service in the Inner Court.

**18** **they shall not gird themselves in a place that sweats** We learned in a baraitha (Zeb. 18b, 19a): They do not gird themselves in a place where they sweat, neither above their elbows nor below their loins, which is a place of sweat, en la suor in O.F., on (whatever causes) sweat. Another explanation: The Torah prohibited the priests from wearing woolen raiment because wool causes the body to sweat (not found in some editions).

**hats** [Heb. פַאֲרֵי.] c(h)apelas in O.F., hats, head dress.

**19** **into the Outer Court, into the Outer Court** Since he was speaking of the Heichal and the Inner Sanctum, and he called them the “Inner Court,” and in relation to them, he should call the Israelites’ Court an “Outer Court,” he therefore had to double it twice to say that he is speaking of the Men’s Court, the area that all Israel enter.

**and place them in chambers belonging to the Sanctuary** as stated by our master Moses, may he rest in peace (Lev. 16: 23): “after that, he shall take off the linen garments which he had put on, etc., and he shall leave them there.”

**and they shall not sanctify the people** [Heb. יְקַדְשׁוּ אֶתהָעָם וְלֹא, lit. they shall not sanctify the people.] Jonathan renders: and they shall not mingle with the people in their garments, [i.e.,] they shall not touch the people with their holy garments, for ordinary garments are not ritually clean as regards [contaminating] holy garments.

**20** **And [the hair of] their heads they are not to shave** to remove all the hair.

**but also not to let it grow wild** They may not let their hair grow very long.

**they must be careful to trim** [Heb. כָּסוּם יִכְסְמוּ, (to cut the hair so that it appears)] like spelt (כֻּסֶמֶת), which is arranged on the ear [with] the end of one beside the root of another. So I heard in the name of Rabbi Menahem of blessed memory. It is possible to explain it as an expression for a measure of a medium thing, neither shearing [all the hair of] the head nor letting the hair grow long, but a medium amount, amo(d)ler in O.F., to cut to medium length.

**21** **when they come into the Inner Court** to the Heichal.

**22** **but...virgins** may the High Priests take. But there are some priests who may take a widow, namely, the ordinary ones, and this is the meaning of “some of the priests may marry”; there are some priests who are permitted to marry a widow.

**who is only a widow** A real [widow], excluding a divorcee and a woman upon whom the rite of chalitzah was performed; although she is unmarried, she is forbidden even for an ordinary [priest].

**26** **And after his purification** and after he has separated from the corpse. So was it taught in Moed Katan (15b).

**27** **And on the day that he enters** into the Sanctuary for the first time to initiate himself into the service, he shall offer up his sin-offering; this is his one tenth of an ephah [of flour]. In Moed Katan (16a) the following is taught: the regular priest requires one tenth of an ephah on the day of his initiation, as it is stated (Lev. 6:13): “This is the offering of Aaron and his sons, etc.” and as is explained in Tractate Menachoth (51b).

**28** **It shall be to them** the priesthood, for an inheritance.

**29** **and everything that is holy [Heb.** חֶרֶם,] an expression of sanctity, and so is every expression of חֶרֶם [when used] in the context of hallowed things.

**30** **to bring enduring blessings into your home** [Heb. לְהָנִיחַ,] aposer on O.F., (to cause) to rest, settle, as in (Exod. 10:14): “and it rested (וֳיָנָח) throughout all the borders of Egypt.”

**31** **Anything that has died of itself or is fatally wounded, etc.** Since nipping the neck of the bird sin-offering was permitted, which is [tantamount to] an animal that died of itself or was fatally wounded [since it is not the normal method of slaughter], he had to warn them concerning [eating] other creatures that died of themselves or were fatally wounded. So our Sages explain.

**Chapter 45**

**1** **And when you divide the land by lot** For they are destined to divide the land of Israel into twelve strips, not like the original division, in which the large [tribe] had [land] according to its number and the small [tribe] according to its number, and there were two or three tribes on one strip. Now the portions are equal and they are like rows in a vineyard, from the western side to the eastern side, as delineated at the end of the Book.

**an offering to the Lord** in which to build this Temple.

**2** **From this shall be** From this offering, there shall be for the needs of the Sanctuary: five hundred rods for the Temple Mount and the rest shall be for houses for the priests, as is delineated at the end of the Book.

**3** **And with this measurement** [lit. from this measurement.] With the measuring rod by which the 500 by 500 square of the Temple Mount was measured, as is stated above (42:20): “To four sides he measured it; its wall all around, five hundred rods, etc.”

**you shall measure the length** of 25,000 rods and the width of 10,000 rods. Because he did not explain in the first verse what the 25,000 are, whether rods or cubits, he had to say, concerning the 25,000 measures that they were measured with the measuring rod by which the five hundred by five hundred of the Temple Mount were measured.

**4** **It is the holy portion of the land** Rearrange the verse: “The remainder of the holy portion, which is from that land, shall be for the priests, the ministers of the Sanctuary, who come near, etc. The holy portion of the land is this offering.”

**for the priests, the ministers of the Sanctuary** The remainder over the 500 of the Temple Mount; 12,250 to the east and correspondingly to the westthe Sanctuary [being] in the center 4,750 to the north, and correspondingly to the south.

**and it shall be for them a place for houses** this remainder, which surrounds the Sanctuary.

**and the hallowed part shall be for the Sanctuary** And the middle five hundred by five hundred shall be hallowed for the Sanctuary, e sentije al sentuere in O. F., and consecrated for the Sanctuary.

**5** **And twenty-five thousand** rods in length, and ten thousand in width, you shall separate as another strip beside this one, south of this one, for the Levites. It is explained at the end of the Book that it is in the south. Twenty chambers shall be for the Levites in the perimeter of the Sanctuary in order to guard the House and to provide beauty, and the remainder of the strip shall be used for their own needs.

**6** **And, [for] the property of the city** The environs of the city; its properties meant for ordinary dwelling, in which the Israelites may build houses.

**you shall give a width of five thousand** in the south of the second one, and a length equal to the measurement of the two strips. It is found that the entire offering is square, twenty-five [thousand] by twenty-five thousand.

**corresponding to the offering of the holy portion** in the measurement of the length of the strips of the offering of the holy portion.

**for the entire House of Israel it shall be** That third strip shall be the dwelling place for non priests.

**7** **And for the prince, on either side of the offering of the holy portion and of the possession of the city** At the end of the section, he divides the land of Israel from east to west into thirteen strips: twelve as the number of the tribes each one twenty-five thousand rods wide, and its length equaling the length of all the land of Israel and one strip as an offering whose length is from the eastern border to the western border, and whose width is twenty-five thousand rods, just as each of the other portions. And from that strip he separated in its center the three strips stated above, which [all together] are twenty-five thousand by twenty-five thousand. And the remainder to the east until the end of the border of the land, and to the west, as well, shall be for the prince from either side to the east and to the west.

**alongside the offering of the holy portion and alongside the possession of the city** opposite the entire breadth of the three strips separated for the offering of the holy portionof the strips of the priests, the Levites, and the property of the city.

**from the western side, westward** from the west of the offering of the holy portion and the city until the west of the boundary.

**and from the eastern side, east ward** And from the east of the offering to the eastern boundary, opposite one of the portions of the tribes delineated at the end of the Book, which are from the western boundary of the land of Israel, until the eastern boundary.

**8** **In the land he shall have it for a possession** [Heb. לָאָרֶץ Jonathan renders: This land shall be for the prince as a possession.

**shall no longer defraud** [Heb. יוֹנוּ,] an expression for monetary fraud; they take away their inheritance forcibly for they rob their inherited property

**9** **take away your evictions** Take away [your practice] of evicting My people from their inherited property.

**10** **ephah** of the dry measure. **bath** of the liquid measure.

**11** **one volume** [Heb. תֹּכן,] a word denoting number, like (Exod. 5:18): “and a quota (וְתֹכֶן) of bricks you must deliver.” One measure is equivalent to one tenth of a “homer” of dry measure, which equals thirty “se’ah,” and which is a tenth of a “homer” of liquid measure. “Ephah” and “bath” are words for [units of] measurement.

**the homer** [A measure known further as] kor, moy(d) or muy(d) in Old French, a measure.

**shall contain** [Heb. לָשֵּׂאת,] similar to לָקַחַת, to take, and so too did Jonathan render it: לְמֵיסַב. A tenth part of a “homer” shall be a “bath,” and a tenth part of the dry “homer,” shall be an “ephah.”

**according to the homer shall be its volume** The total amount of [the volume of] the “bath” and the “ephah” shall be according to the size of the “homer.”

**12** **And the shekel is twenty gerah** Twenty “ma’ah.”

**twenty shekels, twenty- five shekels, and fifteen shekels** totaling sixty shekels.

**shall the maneh be to you** Le zent in O. F., the 100 (zuz weight). Menahem, however, connected it to the word מִנְיָן, a number (p. 118). We have here 240 “zuz,” [four zuz to a shekel]. From here we derive that the “maneh” of the Sanctuary was double, and they added a sixth to it in Ezekiel’s time, totaling 240 [zuz] (Men. 77a). When Scripture divided it into three parts and did not write simply, “sixty shekels shall the maneh be for you,” it commanded to make from it a weight one third of it, and a weight equaling a fourth of it, and a weight of the ordinary “maneh” as it was originally. So too did Jonathan paraphrase: a third of the “maneh” shall be twenty “selaim” of silver; a “maneh” of silvertwenty-five “selaim”; a fourth of a “maneh”fifteen “selaim”; altogether, sixty “selaim”; and the great “maneh” of the Sanctuary shall be for you.

**13** **a sixth of an ephah from a homer of wheat** This amounts to one out of sixty. Whoever wishes to give little shall not give less than this, and this is what they said (Ter. 4:3): “A stingy person gives one out of sixty.”

**and you shall separate a sixth** And you shall separate a sixth of an “ephah” for the “terumah” of a “homer” of barley.

**14** **And the rule of the oil** regarding tithes.

**the bath, [which is a measure of] oil, etc.** The “bath,” which is a measure of oilthis is its tithe: the “bath” will be from a “kor.” I found [the following]: The tenth that the “bath” represents as a tithe shall be from a “kor.” How so? The tithe of a “bath” is from a “kor.” Dix measures in French, ten measures. This word is used for itself and for others, like (Num. 7:9): “the service of the Sanctuary,” (ibid. 4:33): “the service of [the families of] the sons of Merari.”

**ten baths** shall equal a “homer” for you. Then it will be possible to take from it one “bath” as a tithe.

**for ten baths are a homer** because the “homer” will consist of ten “baths” for you. So too did Jonathan render it: one out of ten is the “bath” in relation to the “kor” for ten “baths” are a “kor”.

**15** **And one lamb from the flocks** A special one of his flocks, and so too said Moses (Deut. 12:11): “and all the choice of your pledges, le meilleur in Fr., the best.

**out of two hundred, from Israel’s banquet** Our Rabbis expounded (Pes. 48a) this as regarding libations [coming] from a multiplicity of two hundred [times as much of the original wine] as remained in the pit after the wine of “orlah” or of “mingled species in the vineyard” fell into it. From here it is derived that “orlah” and “mingled species in the vineyard” are nullified in two hundred [times as much].

**from Israel’s banquet** from what is permissible for Israel. All your sacrifices shall be drink that is fit for Israel. The main part of the feast is called by the name of the drink; i.e., the food and also the drink shall be from that which is permitted for Israel.

**Special Ashlamatah: Malachi 3:4-24**

| **Rashi’s Translation** | **Targum** |
| --- | --- |
| 4. And then the offerings of Judah and Jerusalem shall be pleasant to the Lord, as in the days of old and former years. | 4. And the offering of the people Judah and the inhabitants of Jerusalem will be accepted before the Lord as in the days of old and as in former years. |
| 5. And I will approach you for judgment, and I will be a swift witness against the sorcerers and against the adulterers and against those who swear falsely; and also against those who withhold the wages of the day laborers, of the widow and fatherless, and those who pervert [the rights of] the stranger, [and those who] fear Me not, says the Lord of Hosts. | 5. And I will reveal Myself against you to exercise judgement, and My Memra will be for a swift witness among you, against the sorcerers and adulterers, and against those who swear falsely and those who oppress the hireling in his wages, the widow and the orphan, and who pervert the judgement of the stranger, and have not feared from before Me, says the LORD of hosts. |
| 6. For I, the Lord, have not changed; and you, the sons of Jacob, have not reached the end. | 6. For I the Lord have not changed my covenant which is from of old; but you, O house of Israel, you think that if a man dies in this world his judgement has ceased. |
| 7. From the days of your fathers you have departed from My laws and have not kept [them]. **"Return to Me, and I will return to you,"** said the Lord of Hosts, but you said, "With what have we to return?" | 7. From the days of your fathers you have wandered from My statutes and have not observed (them). Return to My service **and I will return by My Memra to do good for you**, says the LORD of hosts. And if you say, 'How will we return?’ |
| 8. Will a man rob God? Yet you rob Me, and you say, "With what have we robbed You?"-**With tithes and with the terumah-levy.** | 8. Will a man provoke before a judge? But you are provoking before Me. And if you say, 'How have we provoked before You? - **in tithes and offerings!** |
| 9. You are cursed with a curse, but you rob Me, the whole nation! | 9. You are cursed with a curse, and you are provoking before Me, the whole nation of you. |
| 10. Bring the whole of the tithes into the treasury so that there may be nourishment in My House, and test Me now therewith, says the Lord of Hosts, [to see] if I will not open for you the sluices of heaven and pour down for you blessing until there be no room to suffice for it. | 10. Bring the whole tithe to the storehouse and there will be provision for those who serve in My Sanctuary. and make trial now before Me in this, says the LORD of hosts, to see whether I will not open to you the windows of heaven and send down blessing to you, until you say, 'Enough! |
| 11. And I will rebuke the devourer for your sake, and he will not destroy the fruits of your land; neither shall your vine cast its fruit before its time in the field, says the Lord of Hosts. | 11. And I will rebuke the destroyer for you and it will not destroy the fruit of your ground; nor will the vine in the field fail to bear fruit for you, says the LORD of hosts. |
| 12. And then all the nations shall praise you, for you shall be a desirable land, says the Lord of Hosts. | 12. And all the Gentiles will praise you, for you will be dwelling in the land of the house of My Shekinah and will be fulfilling My will in it, says the LORD of hosts. |
| 13. "Still harder did your words strike Me," says the Lord, but you say, "What have we spoken against You?" | 13. Your words have been strong before Me, says the LORD. And if you say, 'How have we multiplied words before you?' |
| 14. You have said, "It is futile to serve God, and what profit do we get for keeping His charge and for going about in anxious worry because of the Lord of Hosts? " | 14. You have said, 'He who serves before the LORD is not benefited, and what gain do we earn for ourselves, because we have kept the charge of His Memra and because we have walked in lowliness of spirit before the LORD of hosts? |
| 15. And now we praise the bold transgressors. Yea, those who work wickedness are built up. Yea, they tempt God, and they have, nevertheless, escaped. | 15. And now we praise the wicked; yes, evil-doers are established. and, moreover, they make trial before the LORD and are delivered. |
| 16. Then the God-fearing men spoke to one another, and the Lord hearkened and heard it. And a book of remembrance was written before Him for those who feared the Lord and for those who valued His name highly. | 16. Then those who feared the LORD spoke each with his companion, and the LORD hearkened and it was revealed before him and was written in the book of records before Him, for those who feared the LORD and for those who thought to honour His name. |
| 17. And they shall be Mine, says the Lord of Hosts, for that day when **I make a treasure (Heb. S’gulah)**. And I will have compassion on them as a man has compassion on his son who serves him. | 17. And they will be before me. says the LORD of hosts, on the day when I will make up **(My) special possession (Heb. S’gulah)**, and I will have mercy upon them just as a man has mercy upon his son who has served him. |
| 18. And you shall return and discern between the righteous and the wicked, between him who serves God and him who has not served Him. | 18. And you will again distinguish between the righteous/generous and the wicked, between those who have served before the LORD and those who have not served before Him. |
| 19. For lo, the sun comes, glowing like a furnace, and all the audacious sinners and all the perpetrators of wickedness will be stubble. And the sun that comes shall burn them up so that it will leave them neither root nor branch, says the Lord of Hosts. | 19. For behold, the day has come, burning like an oven, and all the wicked and all the evil-doers will be weak as stubble, and the day that is coming will consume them, says the LORD of hosts, so that it will leave them neither son nor grandson. |
| 20. **And the sun of mercy shall rise with healing in its wings (Heb. BiK’nafeiah) for you who fear My Name. Then will you go forth and be fat as fatted calves.** | 20. **But for you who fear My name the sun of righteousness will arise with healing in her wings (Heb. BiK’nafeiah), and you will go out and sport like calves from the stall**. |
| 21. And you shall crush the wicked, for they will be as ash under the soles of your feet on the day that I will prepare, says the Lord of Hosts. | 21. And you will trample upon the wicked, for they will be ashes under the sole of your feet on the day when I act, says the LORD of hosts. |
| 22. **Keep in remembrance the teaching of Moses, My servant-the laws and ordinances which I commanded him in Horeb for all Israel.** | 22. **Remember the Law of Moses my servant, which I commanded him on Horeb for all Israel, to teach them statutes and ordinances.** |
| 23. Lo, I will send you Elijah the prophet before the coming of the **great** and awesome day of the Lord, | 23. Behold, I am sending to you Elijah the prophet before the coming of the **great** and terrible day which will come from the LORD. |
| 24. that he may turn the heart of the fathers back through the children, and the heart of the children back through their fathers - lest I come and smite the earth with utter destruction. | 24. And he will turn the heart of the fathers upon the children and the heart of the children upon their fathers, lest I should reveal Myself and find the whole land in its sins, and utterly wipe it out. |
|  |  |

**Rashi’s Commentary for: Malachi 3:4-24**

**6** **For I, the Lord, have not changed** Although I keep back My anger for a long time, My mind has not changed from the way it was originally, to love evil and to hate good.

**and you, the sons of Jacob** Although you die in your evil, and I have not requited the wicked in their lifetime

**you have not reached the end** You are not finished from before Me, for I have left over the souls to be requited in Gehinnom. And so did Jonathan render. And you of the House of Jacob, who think that whoever dies in this world, his verdict has already ended, that is to say, you think that My verdict has been nullified, that he will no longer be punished. Our Sages (Sotah 9a), however, explained it: א שָׁנִיתִי - I did not strike a nation and repeat a blow to it; but as for you, I have kept you up after much punishment, and My arrows are ended, but you are not ended.

**8** **Will a man rob** Our Sages explained this as an expression of robbery, and it is an Aramaism.

**With tithes and with the terumah levy** The tithes and the terumah - levy that you steal from the priests and the Levites is tantamount to robbing Me.

**9** **You are cursed with a curse** because of this iniquity, for which I send a curse into the work of your hands; but nevertheless, you rob Me.

**10** **so that there may be nourishment in My House** There shall be food accessible for My servants.

**11** **And I will rebuke the devourer for your sake** The finishing locusts and the shearing locusts, which devour the grain of your field and your vines.

**12** **a desirable land** A land that I desire.

**14** **“It is futile to serve God”** We worship Him for nothing, for we will receive no reward.

**in anxious worry** with low spirits.

**15** **And now we praise the bold transgressors, etc.** We worshipped Him and kept His charge, but now we see that the wicked are prospering - to the extent that we praise them for the wicked deeds.

**Yea, they tempt God,** saying, “Let us see what He will be able to do to us.”

**and they have, nevertheless, escaped** harm, and they have not stumbled.

**16** **Then the God-fearing men spoke, etc.** I retort upon your words then, when the wicked commit evil and the good go about in anxious worry because of Me. The God-fearing men spoke to one another not to adopt their evil deeds; and, as for Me, their words are not forgotten to Me. And although I do not hasten to visit retribution, I have hearkened and heard, and I have commanded that a book of remembrance be written for them. Their words shall be preserved for Me.

**17** **for that day when I make a treasure** that I have stored and put away, with which to pay My reward. There I will show you what the difference is between a righteous man and a wicked man.

**a treasure** a treasure; estouj, estui in Old French.

**19** **For lo, the sun comes** This instance of יוֹם is an expression of sun, for so did the Sages state that there will be no Gehinnom in the future, but the Holy One, blessed be He, will take the sun out of its case; the wicked will be punished thereby and the righteous will be healed thereby. That is the meaning of what is stated (verse 20): “And the sun of mercy shall rise for you who fear My Name, etc.”

**neither root nor branch** Neither son nor grandson

**20** **and be fat** an expression of fat, as in (Jer. 50: 11), “as you become fat, like a threshing heifer.”

**as fatted calves** [the calves] that enter the team to be fattened; kopla, cople in Old French: animals tied together.

**21** **And you shall crush** and you shall press. This is an expression of pressing, similar to (Ezek. 23:8) “they pressed their virgin breasts.”

**24** **that he may turn the heart of the fathers back** to the Holy One, blessed be He.

**through the children** lit., on. He will say to the children affectionately and appeasingly, “Go and speak to your fathers to adopt the ways of the Omnipresent.” So we explain, “and the heart of the children through their fathers.” This I heard in the name of Rabbi Menahem, but our Sages expounded upon it in tractate Eduyoth (8:7), that he will come to make peace in the world.

**Verbal Tallies**

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

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

**Vayikra (Leviticus) 21:1-24**

**Yechezeqel (Ezekiel) 44:25 – 45:2, 15**

**Tehillim (Psalms) 85:1-14**

**2 Pet 2:1-3a, Lk 16:14-17, Acts 27:1-26, Mt. 16:13-28**

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

LORD - יהוה, Strong’s number 03068.

Priest - כהן, Strong’s number 03548.

Son - בן, Strong’s number 01121.

Defile - טמא, Strong’s number 02930.

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

LORD - יהוה, Strong’s number 03068.

Son - בן, Strong’s number 01121.

People - עם, Strong’s number 05971.

**Vayikra (Leviticus) 21:1** And the LORD <03068> said unto Moses, Speak unto the priests <03548> the sons <01121> of Aaron, and say unto them, There shall none be defiled <02930> (8691) for the dead among his people <05971>:

**Yechezeqel (Ezekiel) 44:25** And they shall come at no dead person to defile <02930> (8800) themselves: but for father, or for mother, or for son <01121>, or for daughter, for brother, or for sister that hath had no husband, they may defile <02930> (8691) themselves.

**Yechezeqel (Ezekiel) 44:30** And the first of all the firstfruits of all things, and every oblation of all, of every sort of your oblations, shall be the priest’s <03548>: ye shall also give unto the priest the first of your dough, that he may cause the blessing to rest in thine house.

**Yechezeqel (Ezekiel) 45:1** Moreover, when ye shall divide by lot the land for inheritance, ye shall offer an oblation unto the LORD <03068>, an holy portion of the land: the length shall be the length of five and twenty thousand reeds, and the breadth shall be ten thousand. This shall be holy in all the borders thereof round about.

**Tehillim (Psalms) 85:2** Thou hast forgiven the iniquity of thy people <05971>, thou hast covered all their sin. Selah.

**Tehillim (Psalms) 85:1** « To the chief Musician, A Psalm for the sons <01121> of Korah. » LORD <03068>, thou hast been favourable unto thy land: thou hast brought back the captivity of Jacob.

**Hebrew:**

| **Hebrew** | **English** | **Torah Seder**  **Lev 21:1-24** | **Psalms**  **Psa 85:1-13** | **Ashlamatah**  **Ezek 44:25 – 45:2, 15** |
| --- | --- | --- | --- | --- |
| **ba'** | father | Lev 21:2 Lev 21:9 Lev 21:11 |  | Ezek 44:25 |
| **tB;** | brother | Lev 21:2 Lev 21:10 |  | Ezek 44:25 |
| **tAxa'** | sister | Lev 21:3 |  | Ezek 44:25 |
| **vyai** | husband | Lev 21:3 Lev 21:7 Lev 21:9 Lev 21:17 Lev 21:18 Lev 21:19 Lev 21:21 |  | Ezek 44:25 |
| **%a;** | only | Lev 21:23 | Ps 85:9 |  |
| **lk;a'** | eat | Lev 21:22 |  | Ezek 44:29 Ezek 44:31 |
| **~yhil{a/** | GOD | Lev 21:6 Lev 21:7 Lev 21:8 Lev 21:12 Lev 21:17 Lev 21:21 Lev 21:22 | Ps 85:4 |  |
| **~ae** | mother | Lev 21:2 Lev 21:11 |  | Ezek 44:25 |
| **~ai** | rather, except, however | Lev 21:2 Lev 21:14 |  | Ezek 44:25 |
| **#r,a,** | land, earth |  | Ps 85:1 Ps 85:9 Ps 85:11 Ps 85:12 | Ezek 45:1 |
| **rv,a]** | which, who, because, whose | Lev 21:3 Lev 21:10 Lev 21:17 Lev 21:18 Lev 21:19 Lev 21:21 |  | Ezek 44:25 |
| **aAB** | come, go, approach | Lev 21:11 Lev 21:23 |  | Ezek 44:25 Ezek 44:27 |
| **!Be** | sons | Lev 21:1 Lev 21:2 Lev 21:24 | Ps 85:1 | Ezek 44:25 |
| **tB;** | daughter | Lev 21:2 Lev 21:9 Ezek 44:25 |  | Ezek 44:25 |
| **rb;D'** | spoke, speak | Lev 21:16 Lev 21:17 Lev 21:24 | Ps 85:8 |  |
| **rAD** | generations | Lev 21:17 | Ps 85:5 |  |
| **hy"h'** | has, had | Lev 21:3 Lev 21:17 Lev 21:19 |  | Ezek 44:25 |
| **amej'** | defile | Lev 21:1 Lev 21:3 Lev 21:4 Lev 21:11 |  | Ezek 44:25 |
| **hwhy** | LORD | Lev 21:1 Lev 21:6 Lev 21:8 Lev 21:12 Lev 21:15 Lev 21:16 Lev 21:21 Lev 21:23 | Ps 85:1 Ps 85:7 Ps 85:8 Ps 85:12 | Ezek 44:27 Ezek 45:1 Ezek 45:15 |
| **laer'f.yI** | Israel | Lev 21:24 |  | Ezek 44:28 Ezek 44:29 Ezek 45:15 |
| **!heKo** | priests | Lev 21:1 Lev 21:9 Lev 21:10 Lev 21:21 |  | Ezek 44:30 Ezek 44:31 |
| **yKi** | exept, if, however | Lev 21:2 Lev 21:9 Lev 21:14 Lev 21:23 |  | Ezek 44:25 |
| **lKo** | any, all, every, whole | Lev 21:11 Lev 21:18 Lev 21:21 Lev 21:24 | Ps 85:2 Ps 85:3 | Ezek 44:29 Ezek 44:30 Ezek 44:31 Ezek 45:1 |
| **aol** | any, no, none | Lev 21:1 Lev 21:3 Lev 21:5 Lev 21:7 Lev 21:10 Lev 21:11 Lev 21:12 Lev 21:17 Lev 21:18 Lev 21:21 |  | Ezek 44:28 |
| **tWm** | dead | Lev 21:11 |  | Ezek 44:25 |
| **!mi** | among | Lev 21:10 Lev 21:21 |  | Ezek 44:29 |
| **!t;n"** | grant, give, given |  | Ps 85:7 Ps 85:12 | Ezek 44:28 Ezek 44:30 |
| **vd,qo** | holy | Lev 21:6 Lev 21:22 |  | Ezek 44:27 Ezek 45:1 Ezek 45:2 |
| **br;q'** | present, offer | Lev 21:6 Lev 21:8 Lev 21:17 Lev 21:18 Lev 21:21 |  | Ezek 44:27 |
| **bArq'** | nearest | Lev 21:2 Lev 21:3 | Ps 85:9 |  |
| **taJ'x;** | sin |  | Ps 85:2 | Ezek 44:27 Ezek 44:29 |

**Greek**

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| --- | --- | --- | --- | --- | --- | --- | --- |
| **Greek** | **English** | **Torah Seder**  **Lev 21:1-24** | **Psalms**  **Psa 85:1-13** | **Ashlamatah**  **Ezek 44:25 – 45:2, 15** | **Peshat**  **Mk/Jude/Pet**  **2 Pet 2:1-3a** | **Remes 1**  **Luke**  **Lk 16:14-17** | **Remes 2**  **Acts/Romans**  **Acts 27:1-26** |
| **ἀκούω** | hear, heard |  | Psa 85:8 |  |  | Luke 16:14 |  |
| **ἀλήθεια** | truth |  | Psa 85:10 Psa 85:11 |  | 2 Pet 2:2 |  |  |
| **ἀνήρ** | man, men | Lev 21:3  Lev 21:7 |  | Ezek 44:25 |  |  | Acts 27:10 Acts 27:21 Acts 27:25 |
| **ἄνθρωπος** | man, men | Lev 21:3 Lev 21:7 Lev 21:9 Lev 21:17 Lev 21:18 Lev 21:19 Lev 21:21 |  | Eze 44:25 |  |  |  |
| **γῆ** | land, earth |  | Ps 85:1 Ps 85:9 Ps 85:11 Ps 85:12 | Ezek 45:1 |  | Luke 16:17 |  |
| **διά** | on account of |  |  |  | 2 Pet 2:2 |  | Acts 27:4 Acts 27:9 |
| **δίδωμι** | give |  | Ps 85:7 Ps 85:12 | Ezek 44:28 Ezek 44:30 |  |  |  |
| **ἐγγύς** | near | Lev 21:2 Lev 21:3 | Ps 85:9 |  |  |  | Acts 27:8 |
| **ἐνώπιον** | before |  | Psa 85:13 |  |  | Luke 16:15 |  |
| **ἡμέρα** | day |  |  | Eze 44:26 Eze 44:27 |  |  | Acts 27:7 Acts 27:20 |
| **θεός** | GOD | Lev 21:6 Lev 21:7 Lev 21:8 Lev 21:12 Lev 21:17 Lev 21:21 Lev 21:22 | Ps 85:4 |  |  | Luke 16:15 Luke 16:16 | Acts 27:23 Acts 27:24 Acts 27:25 |
| **καρδία** | heart |  | Psa 85:8 |  |  | Luke 16:15 |  |
| **κύριος** | LORD | Lev 21:1 Lev 21:6 Lev 21:8 Lev 21:12 Lev 21:15 Lev 21:16 Lev 21:21 Lev 21:23 | Ps 85:1 Ps 85:7 Ps 85:8 Ps 85:12 | Ezek 44:27 Ezek 45:1 Ezek 45:15 |  |  |  |
| **λαλέω** | speak, spoke | Lev 21:16 Lev 21:17 Lev 21:24 | Ps 85:8 |  |  |  | Acts 27:25 |
| **λέγω** | saying, says | Lev 21:1  Lev 21:16  Lev 21:17 |  | Eze 44:27 Eze 45:15 |  | Luke 16:15 | Acts 27:10 Acts 27:11 Acts 27:21 Acts 27:24 |
| **ὁδός** | way |  | Psa 85:13 |  | 2 Pet 2:2 |  |  |
| **ὄνομα** | name | Lev 21:6  Lev 21:9 |  |  |  |  | Acts 27:1 |
| **οὐρανός** | heaven |  | Psa 85:11 |  |  | Luke 16:17 |  |
| **παρέρχομαι** | pass away |  |  |  |  | Luke 16:17 | Acts 27:9 |
| **πᾶς** | all, every, whole | Lev 21:11 Lev 21:18 Lev 21:21 Lev 21:24 | Ps 85:2 Ps 85:3 | Ezek 44:29 Ezek 44:30 Ezek 44:31 Ezek 45:1 |  | Luke 16:14 Luke 16:16 | Acts 27:20 Acts 27:24 |
| **πατήρ** | father | Lev 21:2 Lev 21:9 Lev 21:11 |  | Ezek 44:25 |  |  |  |
| **πολύς / πολλός** | many, much |  |  |  | 2 Pet 2:2 |  | Acts 27:10 Acts 27:12 Acts 27:14 Acts 27:20 Acts 27:21 |
| **τίθημι** | reach, place |  | Psa 85:13 |  |  |  | Acts 27:12 |
| **υἱός** | son | Lev 21:1 Lev 21:2 Lev 21:24 | Ps 85:1 | Ezek 44:25 |  |  |  |
| **φοβέω** | fear |  | Psa 85:9 |  |  |  | Acts 27:17 Acts 27:24 |
| **Χριστός\*** | Anointed\* | Lev 21:10 Lev 21:12 |  |  |  |  |  |
| **ψυχή** | soul, life | Lev 21:1 Lev 21:11 |  | Eze 44:25 |  |  | Acts 27:10 Acts 27:22 |

**Nazarean Talmud**

**Sidrot of Vayikra (Lev.) 21:1 – 24**

**Shabbat “HaGadol” “The Great”**

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

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

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| **School of Hakham Shaul**  **Tosefta**  **Luqas (Lk)**  Mishnah **א:א** | **School of Hakham Tsefet**  **Peshat**  **1 Tsefet (1 Pet)**  Mishnah **א:א** |
| **Now** some of **the P’rushim** (Pharisees)**, who desired to be wealthy, heard all these** things**, and they ridiculed[[14]](#footnote-14) him. And he said to them, “You are the ones who justify yourselves in the sight of men, but God knows your hearts! For** what is considered **exalted[[15]](#footnote-15) among men** is **an abomination in the sight of God. “The** Written **Torah and the prophets** were **until Yochanan** (John)**; from that time** on **the kingdom/governance** (sovereignty) **of God** through the Hakhamim and Bate Din as opposed to human kings **has been proclaimed, and everyone is urgently pressed into it. But it is easier** for the **heavens and earth to pass away than** for **one stroke of a letter of the Torah** (Oral and Written) **to become invalid.”** | **But false** (lying - deceitful) **prophets came among the people and there will be false teachers among you who will introduce** (secretly) **destructive heretical** (anarchist) **teachings,** (from the outside – lead astray - introduce surreptitiously) **disowning their Master** (Hakham) **who purchased them bringing upon themselves swift destruction. Yet many will follow them** (becoming disciples of their heresy) **out into utter destruction because the truth** (Torah) **will be blasphemed. And in greedy desire** for money and power **and dissimulate** disguised **speech sell you out.** |

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| **School of Hakham Shaul**  **Remes**  **2 Luqas (Acts)**  **Mishnah א:א** |
| **And when it was decided** that **we would sail away to Italy, they handed over Hakham Shaul and some other prisoners to a centurion named Julius[[16]](#footnote-16) of the Augustan Cohort. And we went aboard a ship from Adramyttium[[17]](#footnote-17) that was about to sail to the places along the** coast **of Asia** and **put out to sea. Aristarchus,[[18]](#footnote-18) a Macedonian from Thessalonica, was with us. And on the next** day**, we put in at Sidon.[[19]](#footnote-19) And Julius, treating Hakham Shaul kindly, allowed** him **to go to** his **friends to be cared for. And from there we put out to sea** and **sailed under the lee of Cyprus,[[20]](#footnote-20) because the winds were against** us**. And** after we **had sailed across the open sea along Cilicia[[21]](#footnote-21) and Pamphylia,[[22]](#footnote-22) we put in at Myra[[23]](#footnote-23) in Lycia.[[24]](#footnote-24) And there the centurion found an Alexandrian ship sailing for Italy** and **put us on board it. And sailing slowly, in many days and with difficulty we came to Cnidus.[[25]](#footnote-25)** Because **the wind did not permit us to go further, we sailed under the lee of Crete[[26]](#footnote-26) off Salmone.[[27]](#footnote-27) And sailing along its coast with difficulty, we came to a certain place called Fair Havens, near which was the town** of **Lasea.[[28]](#footnote-28) And** because **considerable time had passed and the voyage was now dangerous because even the Fast[[29]](#footnote-29)** (Yom Kippur) **was already passed, Hakham Shaul strongly recommended, saying to them, “Men, I perceive that the voyage is going to end with disaster and great loss, not only of the cargo and the ship, but also of our lives!” But the centurion was convinced even more by the shipmaster and the ship-owner than by what was said by Hakham Shaul. And** because **the harbor was unsuitable for spending the winter in, the majority decided on a plan to put out to sea from there, if somehow they could arrive at Phoenix,[[30]](#footnote-30) a harbor of Crete facing toward the southwest and toward the northwest, to spend the winter** there**. And** when **a southwest wind began to blow gently,** because they **thought** they **could accomplish their purpose, they weighed anchor** and **sailed close along Crete. But not long afterward a wind like a hurricane, called the northeaster, rushed down from it. And** when **the ship was caught and** was **not able to head into the wind, we gave way** and **were driven** along**. And running under the lee of a certain small island called Cauda,[[31]](#footnote-31) we were able with difficulty to get the ship’s boat under control.** After **hoisting it up, they made use of supports to undergird the ship. And** because they **were afraid lest they run aground on the Syrtis, they lowered the sea anchor** and **thus were driven** along**. And** because **we were violently battered by the storm, on the next** day **they began jettisoning** the cargo**, and on the third** day **they threw overboard the gear of the ship with their own hands. But** when **neither sun nor stars appeared for many days,[[32]](#footnote-32) and** with **a great deal of bad weather confronting** us**, finally all hope was abandoned** that **we would be saved. And** because **many were experiencing lack of appetite, at that time Hakham Shaul stood up in their midst** and **said, “Men,** you **ought to have followed my** advice **not to put out to sea from Crete, and** thus **avoided this damage and loss! And now I urge you to cheer up, for there will be no loss of life from among you, but only of the ship. For this night a messenger of the God whose I am and whom I serve came to me, saying, ‘Do not be afraid, Hakham Shaul! It is necessary** for **you to stand before Caesar, and behold, God has graciously granted you all who are sailing with you.’ Therefore keep up your courage, men, for I trust God that it will be exactly as it was communicated to me. But it is necessary** that **we run aground on some island.”** |

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

**\*Lev 21:1-24, Ps 85, Ezek 44:25 – 45:2, 15, Malachi 3:4-24**

**2 Tsefet (Pe) 2:1-3a, 1 Luqas (Lk) 16:14-17, 2 Luqas (Acts) 27:1-26**

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

**Hakham Tsefet and Shabbat HaGadol**

Hakham Tsefet is always on queue with the Festival calendar and perfectly versed in “Festival Hermeneutics.”[[33]](#footnote-33) Also, perfectly aligned are the Tosefta and Remes portion of our Nazarene Codicil.

As we will see, these words motivate the thoughts and comments that we read from this week’s Nazarene Codicil. These words form a verbal match when viewed in Greek. However, the verbal match is one of synonyms in verse Vayikra 21:1. Nevertheless, verse 4 of Vayikra 21 makes a perfect verbal match to Hakham Tsefet’s first sentence. We have also noted the other verbal tallies that match in the Torah Seder.

|  |  |
| --- | --- |
| Lev 21:4 LXX | 2Pe 2:1 |
| ἐν τῷ λαῷ | ἐν τῷ λαῷ |
| in the people | in the people |
| Tehillim 85:3 LXX | Ezekiel 44:19 LXX |
| τῷ λαῷ | πρὸς τὸν λαὸν |
| Tehillim 85:7 | Ezekiel 44:23 |
| ὁ λαός | τὸν λαόν |
| Tehillim 85:9 |  |
| τὸν λαὸν |  |

We should also note that all of the readings associated with the Torah Seder reinforce the thoughts of Hakham Tsefet along with his message and the special Ashlamatah for Shabbat HaGadol. From time to time, we struggle to see if we are on cue with regard to the triennial reading schedule. This week’s reading tells us that we are right on target with the Torah Seder and Nazarean sedarim. The continuity is overwhelmingly convincing.

|  |
| --- |
| **Targum Pseudo-Yonatan** |
| **Malachai 3:22** **Remember the Law of Moses my servant, which I commanded him on Horeb for all Israel, to teach them statutes and ordinances.** |
| 23. Behold, I am sending to you Elijah the prophet before the coming of the **great** and terrible day, which will come from the LORD. |

Note the similarity between this portion of the Special Ashlamatah and Hakham Tsefet’s comments this week.

**Yet many will follow them** (becoming disciples of their heresy) **out into utter destruction because the truth** (Torah) **will be blasphemed.**

Hakham Tsefet shows us that the Jewish system of Education came under attack by the Greco-Roman philosophers. These Pseudo-teachers and prophets will cause the truth of Torah transmission to be blasphemed. Hakham Tsefet is demonstrating the difference between the talmid Torah and the students of heretical philosophy. In a manner of speaking, the students of Greco-Roman philosophy are seduced by the pseudo-teachers and lead astray in ignorance. Hakham Tsefet speaking to Nazareans cautions them about being engaged by these pseudo-teachers.

We must realize that Yeshua was a Torah[[34]](#footnote-34) Teacher.[[35]](#footnote-35) Yeshua’s teachings were the explanations of Messiah as they related to the Torah passages, given weekly, matching the septennial Torah lectionary reading cycle.[[36]](#footnote-36) The only “Bible” that the early followers and Talmidim[[37]](#footnote-37) of Yeshua possessed was the Tanakh. From the Tanakh, Yeshua was able to demonstrate that he was the Messiah.[[38]](#footnote-38) His teaching ministry sits firmly on the Torah and the Prophets.[[39]](#footnote-39) The chain of Torah transmission is common knowledge. We have cited Abot 1:1 Ad nauseam with good cause.

**m. Abot 1:1** Moses received Torah at Sinai and handed it on to Joshua, Joshua to elders, and elders to prophets. And prophets handed it on to the men of the great assembly. They said three things: “Be prudent[[40]](#footnote-40) in judgment. “Make many disciples stand.[[41]](#footnote-41) “Make a fence for the Torah.”[[42]](#footnote-42)

Keeping the chain of Torah transmission in the forefront of the mind is necessary for us because we understand that anarchy would abound in every place were it not for a systematic transmission of the Torah from one generation to the next. Judaism has long had a tradition of an unbroken chain of Torah transmission. Moshe received the Torah at Sinai and handed it down to Yehoshua. This chain of transmission continues to this very day. Another way of saying this in relation to Yeshua is, “Moshe received the Torah at Sinai and handed it down to Yeshua.” Here, we can see that Yeshua received the Torah tradition that came from Moshe.

**m. Abot 1:12** Hillel and Shammai received [it] from them (Shemaiah and Abtalion). Hillel says (1) “Be disciples of Aaron, “loving peace and pursuing peace, loving people and drawing them near to the Torah.

In continuance of what we have stated above Shimon b. Hillel received the Torah from his father Hillel the Elder. Yeshua in turn receives the Torah from Shimon b. Hillel. Hakham Tsefet in turn received it from Yeshua b. Yosef. Our point is clear. Torah transmission is passed from Teacher to student. While there is, a great deal of Torah that one can study on a personal and private level, these studies must be supervised by a Hakham.

The Hakhamim have nurtured and guarded the teachings of the Sages from antiquity. However, because the Oral Torah is now in printed form, there is a presumption that there is no need for Teachers and scholars. Nothing could be farther from the truth. The Torah’s construction is such that it demands that tradition passes from teacher to student. The Oral Torah contains the same built-in mechanism. Consequently, learning rabbinic materials from a Rabbi who has received the traditions from the continuous chain reaching back to Moshe is the appropriate way of learning Torah. Because we have the “Oral Torah” in written form, students and scholars tend to think of the Oral Torah in fallacious ways. Both the Written and Oral Torah are central to the core of Judaism requiring a teacher-student relationship.

Hakham Tsefet is showing us that if we do not follow this established norm we will fall prey to the heretical teachings of the pseudo-teachers. These imposters have no idea that they are being led astray because they have no Magid to teach them. They are self-proclaimed teachers without any connection (transmission from a Sage) to the Torah of antiquity.

**Returning the hearts of sons (talmidim) to the Torah!**

**Mal 3:7-8, 24 From the days of your fathers you have wandered from My statutes and have not observed (them). Return to My service** **and I will return by My Memra to do good for you, says the LORD of hosts. And if you say, 'How will we return?’ Will a man provoke before a judge (Hakham)? But you are provoking before Me. And if you say, 'How have we provoked before You? - in tithes and offerings! (24) And he will turn the heart of the fathers upon the children and the heart of the children upon their fathers, lest I should reveal Myself and find the whole land in its sins, and utterly wipe it out.** Targum Pseudo-Yonatan

Our generation has experienced one of the greatest gifts given to humanity. After almost two millennia, the believers in Yeshua are returning to the Torah. The inherited lies we received from our fathers are now seen as just that, lies.

**Jer 16:19 O LORD, my strength and my stronghold, My refuge in a day of trouble, To You Gentiles will come From the ends of the earth and say: Our fathers inherited utter delusions, Things that are futile and worthless.** (TNK)

However, with the return of the Torah (Oral and Written) there has also been a return of the wolves in sheep’s clothing. Their **dissimulate** disguised **speech** cause the unwary to “becoming disciples of their heresy” and anarchists being blown about by every false doctrine. The truth of Torah transmission as modeled by the Master and the Sages is now a contemptible thing in the eyes of these wolves and their talmidim.

The “Memra” (Logos) has returned for good. And for what reason has it returned?

**For the Remembrance the Torah of Moses My servant, which I commanded him on Horeb for all Israel, to teach them statutes and judgments.**

And!

**And he will turn the heart of the fathers** (Hakhamim) **upon the children** (Talmidim) **and the heart of the children** (Talmidim) **upon their fathers** (Hakhamim)**, lest I should reveal Myself and find the whole land in its sins, and utterly wipe it out.**

Failing to read the passages of the Prophet Malachi the anarchists have cast off the authority of the Hakham that they need for salvation. We have cited the Targum above. However, the Targum does not rob the Masoretic text of it context. The “Laws” (Toroth) and Ordinances (Judgments) refer to the teachings and judgments of the Hakhamim. While there may be those who would suggests that the Toroth are not the teachings of the Sages they should review their Hebrew lessons. Toroth plural for Torah emphatically shows that there is more than one Torah. The Jewish translators have rendered the singular “Torah” in plural knowing well that G-d is referring to both the Oral and Written Toroth.

Furthermore, the “Ordinances” are the “Mishpatim,” judgments of the Hakhamim. These truths are indispensable.

What will we say to the wicked son who rebels against the truths?

“Because you have denied the fundamentals of our faithful obedient service to G-d if you had been in Egypt you would not have been redeemed!”[[43]](#footnote-43)

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

Hakham Shaul also builds on the theme of the Great Sabbath before Pesach. As we have noted and taught we need to look at Hakham Shaul’s vocabulary and the verbal connections he makes with the associated Torah Sederim.

**Rashi – Malachi 3:19-20**

**For lo, the sun comes, glowing like a furnace, and all the audacious sinners and all the perpetrators of wickedness will be stubble. And the sun that comes will burn them up so that it will leave them neither root nor branch, says the Lord of Hosts. And the sun of mercy will rise with healing in its wings (Heb. BiK’nafeiah) for you who fear My Name. Then will you go forth and be fat as fatted calves.**

**Targum Pseudo-Yonatan - Malachi 3:19-20**

**For behold, the day has come, burning like an oven, and all the wicked and all the evil-doers will be weak as stubble, and the day that is coming will consume them, says the LORD of hosts, so that it will leave them neither son nor grandson. But for you who fear My name the sun of righteousness will arise with healing in her wings (Heb. BiK’nafeiah), and you will go out and sport like calves from the stall**.

These Prophetic words MUST be read from an allegorical perspective at minimum! This being said, we see places where the allegorical fulfilment of these words has taken place in the Nazarean Codicil.[[44]](#footnote-44)

The allegorical message of these passages can be read in a number of ways. However, we want to play off Hakham Shaul’s allegorical narrative. Last week’s Remes commentary has shown that the “narrative” is only the carrier of an allegorical message. This week Hakham Shaul uses a plethora of names and places to tell his story. The narrative sounds like and adventure on the high seas. We will take our queue from a single place mentioned in our storyline.

**And** because **the harbor was unsuitable for spending the winter in, the majority decided on a plan to put out to sea from there, if somehow they could arrive at Phoenix,[[45]](#footnote-45) a harbor of Crete facing toward the southwest and toward the northwest, to spend the winter** there**.**

**The Phoenix Out of the ashes – of Yitzchaq, Yeshua and השואה**

We will not offer an elaborate definition of the Phoenix due to constraints of time and space. Suffice it to say, that the Phoenix is a bird that is reborn from its own ashes. This statement alone is enough for the Jewish reader to relate to this allegorical bird. Many Jewish writers have equated the B’ne Yisrael with the Phoenix. While the Phoenix requires a So’odic explanation, we will offer only brief Remes comments here.

﻿**b. Chag. 27a** Abbahu said that R. Eleazar said: **The fire of Gehinnom has no power over the Hakhamim**. **It is an ad majus conclusion** [to be drawn] from the salamander.[[46]](#footnote-46) If now [in the case of] the salamander, which is [only] an offspring of fire, he who anoints himself with its blood is not affected by fire, **how much more so the Hakhamim, whose whole body is fire**, for it is written: **Is not My word like as fire?** says the Lord.[[47]](#footnote-47) Resh Lakish said. **The fire of Gehinnom has no power over the transgressors of Israel.** It is an ad majus conclusion [to be drawn] from the altar of gold. If the altar of gold, on which there is only a denar thickness of gold,[[48]](#footnote-48) is not affected through so many years by the fire, **how much less** so the transgressors of Israel, who are full of good deeds[[49]](#footnote-49) as a pomegranate [is of seeds]; for it is written, Your temples are like a pomegranate split open.[[50]](#footnote-50) Read not ‘Your temples [*rakkathek*]’ but your worthless ones [*rekanim shebak*].[[51]](#footnote-51)

﻿

Now we begin to see that fire does not mean “judgment” in the present text from a **Kal va-Komer.[[52]](#footnote-52)** Furthermore, we begin to see that fire has a direct relation to Hakhamim. As the above Gemara has stated the Hakham “is fire.” Why is the Hakham “fire”? Because the “Davar Elohim,” - breathed Word of G-d in them is fire.



Figure 1: Cremona Zohar title page

The illustration of the Cremona Zohar title page also shows the binding of Yitzchaq, which is directly related to the image of the Phoenix above. Herein is the motif of Jewish life, “﻿As a lily among thorns.”[[53]](#footnote-53) The phrase of B’resheet, “The earth was without form, and void; and darkness wason the face of the deep,” is a prototypical pattern of Jewish life in paradox. We live in the world and daily die the deaths of our ancestors. Yet from events like **השואה** (HaShoah) we rise to meet the next “thorn” that will prune us into the Divine image of B’ne Yisrael, B’ne Elohim. The Hakhamim have interpreted Iyob 29:18 to mean that the “Chol” is a bird like the Phoenix that lives for a thousand years and resurrects from its ashes to live again. Eliezer [Abraham's servant] and Shem discuss the Phoenix in a shir held on B’resheet 8:19. The Talmud here speaks of this immortal bird as existing on the Ark with Noach.[[54]](#footnote-54)

“Then I said, I will die in the nest, but I will multiply my days as the phoenix. Iyob 29:18”

This bird in Jewish lore lives for a thousand years. These epochs can be explained as the seven millennia of the Olam HaZeh. The fire that brings the bird’s death can be explained by the following passages.

**D’barim (De.) 33:2** And he said: The Lord came from Sinai, and rose from Seir unto them; He shined forth from mount Paran, and He came from the myriads holy, at His right hand was a **fiery law** unto them.

**D’barim (De.) 5:21** and you said: 'Behold, the Lord our God has shown us His glory and His greatness, and **we have heard His voice out of the midst of the fire**; we have seen this day that God speaks with man, and he lives.

D’barim equates the Torah with fire. While it is not the scope of this commentary to comment on So’od or Midrash, we learn from the Midrash that the Torah is equated with fire.

**Midrash Rabbah - Deuteronomy III:12** ﻿Resh Lakish said: When Moses wrote the law (Torah) he acquired a lustrous appearance. How [did this come about]? Resh Lakish said: The scroll that was given to Moses was made of a parchment of white fire,[[55]](#footnote-55) and was written upon with black fire and sealed with fire and was swathed with bands of fire, and whilst he was writing it he dried his pen on his hair, and as a result, he acquired a lustrous appearance.

The Midrash Rabbah further equates “black” with the chief Torah scholar (Hakham).

R. Judah applied the verse[[56]](#footnote-56) to the students of the Torah (Hakhamim). LOCKS BLACK LIKE A RAVEN: **these are the Hakhamim**; they look repulsive and black in this world, but in the time to come, **The appearance of them will be like torches** (of fire), **they** will **run to and fro like the lightnings** (Nah. II, 5).[[57]](#footnote-57)

The words of the Hakhamim as the Fire of Torah reshape the Jewish people through their pruning into the Divine image of B’ne Yisrael, B’ne Elohim. From the ashes of the Hakhamim we will raise a special people…

**Mal3: 17.** And they will be before me. says the LORD of hosts, on the day when I will make up **(My) special possession (Heb. S’gulah)**, and I will have mercy upon them just as a man has mercy upon his son who has served him.

The Pesach Story is that of G-d delivering the Jewish people from the ashes of their tyrannical subordination to the Egyptians.

**Are we not born anew by the fiery words of the Hakhamim?**

**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!”**

**Coming Festival: Passover (Pesach)**

**Monday Evening/Wednesday Evening April 14/16, 2014 &**

**Sunday Evening/Tuesday Evening April 20/22, 2014**

**For further information see:**

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**P.S.**

We suggest that all of our Talmidim, associated fellowships and Congregations print out enough copies of our Passover Haggada <http://www.betemunah.org> (download under ”Festival Studies” and press “D” next to updated date and “HAGGADA”. This way we will all be Ha-Shem willing, on the same page.

**Next Shabbat:**

**Shabbat Intermediate of Pesach**



Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

1. Moshe Rabbeinu heard by ear, directly from HaShem, all the words which he was transcribing. Through hearing the words of the Torah, he knew the *kri* (the Torah as read) and through the sight of the script he knew the *ktiv* (the Torah as written). [↑](#footnote-ref-1)
2. *Thou hast been favourable* means with rain. Rain is withheld until G-d has allowed Himself to be propitiated for Israel's sins and forgiven them, this being also the object of sacrifices (Th. on the basis of Ta'an. 7b). [↑](#footnote-ref-2)
3. Ezra 8:31 [↑](#footnote-ref-3)
4. Pesach is the Hebrew transliteration of *Passover*. [↑](#footnote-ref-4)
5. The Passover Seder - "order, arrangement"; is a Jewish ritual feast that marks the beginning of the Jewish holiday of Passover. It is conducted on the evenings of the 14th day of Nisan in the Hebrew calendar, and on the 15th by traditionally observant Jews living outside Israel. [↑](#footnote-ref-5)
6. The Haggada - "telling" is a Jewish text that sets forth the order of the Pesach Seder. Reading the Haggadah at the Seder table is a fulfillment of the Scriptural commandment to each Jew to "tell your son" of the Jewish liberation from slavery in Egypt as described in the Book of Exodus in the Torah. ("And thou shalt tell thy son in that day, saying: It is because of that which the LORD did for me when I came forth out of Egypt. " Ex. 13:8) [↑](#footnote-ref-6)
7. The Sages designed the Passover Seder as 15 steps to make you enormously successful. Here's the key to unlocking the code. Passover is the time when each Jew embarks on a personal journey from slavery to freedom. In order to guide us in our quest, the Sages carefully wrote a book outlining 15 steps to freedom. It's called the Haggada. The Sages say that Passover occurs on the 15th of Nissan (the Jewish month), to teach us that just as the moon waxes for 15 days, so too our growth must be in 15 gradual steps. Think of these as 15 pieces of the Passover puzzle. Assemble them all and you've got freedom! [↑](#footnote-ref-7)
8. Aunt of Ralph Waldo Emerson [↑](#footnote-ref-8)
9. leavened bread, i.e., virtually any flour product not especially produced for Pesach. [↑](#footnote-ref-9)
10. Hakhamim are what Sefardi Jews call their Rabbis. [↑](#footnote-ref-10)
11. Legumes, including beans, peas, lentils, corn and maize, millet, and mustard. [↑](#footnote-ref-11)
12. *Haggada Shelema* by R. Menachem Kasher, Appendix #7 [↑](#footnote-ref-12)
13. Moshe Chaim Luzzatto (also Moses Chaim, Moses Hayyim, also Luzzato) (1707, Padua – 16 May 1746, Acre (26 Iyar 5506)), also known by the Hebrew acronym RaMCHaL (or RaMHaL, רמח"ל), was a prominent Italian Jewish rabbi, kabbalist, and philosopher. [↑](#footnote-ref-13)
14. Turned their noses up at him as though they were superior etc. [↑](#footnote-ref-14)
15. [UBS] **ὑψηλός**, ή, όν high ( ἐν ὑ. in heaven He 1.3); proud, exalted φρονῶ ὑ. **be proud or arrogant**; τὸ ὑ. object **of pride** or value [↑](#footnote-ref-15)
16. Soft-haired [↑](#footnote-ref-16)
17. I will abide in death [↑](#footnote-ref-17)
18. the best ruler [↑](#footnote-ref-18)
19. hunting [↑](#footnote-ref-19)
20. love: a blossom [↑](#footnote-ref-20)
21. the land of Celix [↑](#footnote-ref-21)
22. of every tribe [↑](#footnote-ref-22)
23. myrrh: myrtle juice [↑](#footnote-ref-23)
24. wolfish [↑](#footnote-ref-24)
25. nettled [↑](#footnote-ref-25)
26. fleshy [↑](#footnote-ref-26)
27. clothed [↑](#footnote-ref-27)
28. shaggy [↑](#footnote-ref-28)
29. In the present reading cycle this may refer to the Fast of the Firstborn [↑](#footnote-ref-29)
30. Allegorically we can find a reference to Sukkot here, the **Phoenix**,relating to the **palm branch.** We will take this up in the Remes commentary. [↑](#footnote-ref-30)
31. lame [↑](#footnote-ref-31)
32. Allegorical reference to Mal 3:23 Behold, I am sending to you Elijah the prophet before the coming of the **great and terrible day**, which will come from the LORD.

    Also further explained in Yoel 3:3-5 ¶ Before the great and terrible day of the LORD comes, I will set portents in the sky and on earth: Blood and fire and pillars of smoke; 4 **The sun shall turn into darkness** And the moon into blood. 5 But everyone who invokes the name of the LORD shall escape; for there shall be a remnant on Mount Zion and in Jerusalem, as the LORD promised. Anyone who invokes the LORD will be among the survivors. (TNK) [↑](#footnote-ref-32)
33. We have talked often of hermeneutics such as Corral Hermeneutics, Handkerchief hermeneutics and Rabbinic Hermeneutics. Keeping in mind that there are many hermeneutic rules and practices that help us define the meaning of a text, we proceed with what we will label “Festival Hermeneutics.” Festival hermeneutic is a method of interpreting festival and ritual practices through hermeneutic or defining the meaning of a ritual/festival through a process of hermeneutics. This process is very precarious when we confine the materials within the infrastructure of Peshat. This is because “ritual” and “festivals” are often associated with more abstract practices, such as ceremony or prayer. Therefore, “ritual/festival hermeneutics” would be better suited for higher hermeneutic levels. [↑](#footnote-ref-33)
34. In this instance, Torah means the five books of Moshe. However, Torah can mean all of the Tanakh (Commonly referred to as the Old Testament). The word Torah can also be a synonym for all the halakhic rulings (commandments) found in the five books of Mosheh. We use here the word Tanakh to refer to the “Old Testament.” The word Tanakh is actually an acronym for Ta – Torah, Na –Neviim (Prophets) and Kh – Ketuvim (the writings), which are the books of Psalms etc. [↑](#footnote-ref-34)
35. Teachers, in the first century, were not always given the title Rabbi. We will discuss this in more detail later on in this exposition. [↑](#footnote-ref-35)
36. We will further the notion that the Torah was read on a Septennial Reading Schedule divided into two equal parts making a three and one-half year Torah reading cycle throughout this exposition. [↑](#footnote-ref-36)
37. Please note that we will give the explanation and interpretation of Hebrew words and terms on their first use. We will italicize the words on the first occurrence. After the first occurrence, the reader will refer to the first use of each Hebrew word in the footnotes. Words found in rabbinic sources may not be explained immediately.

    The Hebrew word *talmid* means student. Talmidim is plural meaning students. I have left this word in its original language because there is no suitable word to define the concept of a talmid in the English language. The talmid followed his teacher (Rabbi or Hakham - wise man) his entire life. **Once a talmid joined himself to a Hakham (Rabbi), he would never seek another Hakham as long as his teacher was living. This was permanent relationship.** [↑](#footnote-ref-37)
38. Cf. Luke 24:13-35 [↑](#footnote-ref-38)
39. The repeated phrase “it is written,” is recorded over ninety-five times in the book of Matthew alone. [↑](#footnote-ref-39)
40. Be lenient in judgment [↑](#footnote-ref-40)
41. Cause ones disciple to be able to stand on their own [↑](#footnote-ref-41)
42. Unless otherwise stated all quotations in this work are from “Jacob Neusner, The Mishnah A New Translation, (New Haven & London: Yale University Press) 1988. [↑](#footnote-ref-42)
43. Cf. Shemot (Ex.) 12:26, 13:8 [↑](#footnote-ref-43)
44. Cf Mk 5:24b – 34 ([Nisan 12, 5773](http://www.betemunah.org/sederim/nisan1273.html)) [↑](#footnote-ref-44)
45. Allegorically we can find a reference to Sukkot here, the **Phoenix**,relating to the **palm branch.** We will take this up in the Remes commentary. [↑](#footnote-ref-45)
46. A fabulous animal generated in fire, which, according to the Midrash, must burn incessantly for seven days and nights; but Rashi here postulates seven years, and the Aruch (s.v.) seventy years. For a fun account of the legend, v. J. E. vol. X, pp. 646-7. [↑](#footnote-ref-46)
47. Jer. XXIII, 29. [↑](#footnote-ref-47)
48. Denarius, v. Glos. For Moses wonder at the miracle, v. Tosaf. s.v. ihtau. [↑](#footnote-ref-48)
49. Lit., ‘precepts. [↑](#footnote-ref-49)
50. Cant. IV, 3. [↑](#footnote-ref-50)
51. Lit., ‘thy empty ones’. The thought is the reverse of Eccl. VII, 20; there is none in Israel that sins, and yet does not good, for even the transgressors, devoid of merit as they may seem, still have innumerable good deeds to their credit. [↑](#footnote-ref-51)
52. Peshat hermeneutic rule **#1. Kal va-Komer:** "Argumentum a minori ad majus" or "a majori ad minus"; corresponding to the scholastic proof a fortiori. Remes hermeneutic Rule #1. **Kal wa-Komer:** Identical with the first rule of Hillel. [↑](#footnote-ref-52)
53. ﻿As a lily among thorns Shir HaShirim 2:2 [↑](#footnote-ref-53)
54. b. San 108b - As for the phoenix, my father discovered it lying 'in the hold of the ark. "Do you require no food?" he asked it. "I saw that you were busy," it replied, "so I said to myself, I will give you no trouble." "May it be (God's) will that you should not perish," he exclaimed; as it is written, Then I said, I will die in the nest, but I will multiply my days as the phoenix. Iyob 29:18 [↑](#footnote-ref-54)
55. J. Sot. VIII, 22; J. Shek. VI, 49d [↑](#footnote-ref-55)
56. Song of Solomon 5:11 [↑](#footnote-ref-56)
57. Midrash Rabbah - The Song of Songs V:14 [↑](#footnote-ref-57)