**Esnoga Bet Emunah**



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

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| **Three and 1/2 year Lectionary Readings** | **Second Year of the Reading Cycle** |
| **Nisan 26, 5770 – April 09/10 , 2010** | **Second Year of the Shmita Cycle** |

**Candle Lighting and Havdalah Times:**

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| **Atlanta, Georgia, U.S.**  Fri. Apr. 09, 2010 – Candles at 7:46 PM  Sat. Apr. 10, 2010 – Havdalah 8:42 PM | **Baton Rouge & Alexandria, LA., U.S.**  Fri. Apr. 09, 2010 – Candles at 7:10 PM  Sat. Apr. 10, 2010 – Havdalah 8:05 PM | **Bowling Green, Kentucky, U.S.**  Fri. Apr. 09, 2010 – Candles at 6:57 PM  Sat. Apr. 10, 2010 – Havdalah 7:55 PM |
| **Brisbane, Australia**  Fri. Apr. 09, 2010 – Candles at 5:20 PM  Sat. Apr. 10, 2010 – Havdalah 6:12 PM | **Bucharest, Romania**  Fri. Apr. 09, 2010 – Candles at 7:34 PM  Sat. Apr. 10, 2010 – Havdalah 8:37 PM | **Chattanooga, & Cleveland, TN, U.S.**  Fri. Apr. 09, 2010 – Candles at 7:50 PM  Sat. Apr. 10, 2010 – Havdalah 8:48 PM |
| **Jakarta, Indonesia**  Fri. Apr. 09, 2010 – Candles at 5:37 PM  Sat. Apr. 10, 2010 – Havdalah 6:26 PM | **Kuala Lumpur, Malaysia**  Fri. Apr. 09, 2010 – Candles at 7:02 PM  Sat. Apr. 10, 2010 – Havdalah 7:51 PM | **Manila & Cebu, Philippines**  Fri. Apr. 09, 2010 – Candles at 5:51 PM  Sat. Apr. 10, 2010 – Havdalah 6:41 PM |
| **Miami, FL, U.S.**  Fri. Apr. 09, 2010 – Candles at 7:23 PM  Sat. Apr. 10, 2010 – Havdalah 8:16 PM | **New London, CT, U.S.**  Fri. Apr. 09, 2010 – Candles at 6:55 PM  Sat. Apr. 10, 2010 – Havdalah 7:57 PM | **Olympia, WA, U.S.**  Fri. Apr. 09, 2010 – Candles at 7:33 PM  Sat. Apr. 10, 2010 – Havdalah 8:40 PM |
| **Murray, KY, & Paris, TN. U.S.**  Fri. Apr. 09, 2010 – Candles at 7:05 PM  Sat. Apr. 10, 2010 – Havdalah 8:04 PM | **Philadelphia, PA, U.S.**  Fri. Apr. 09, 2010 – Candles at 7:14 PM  Sat. Apr. 10, 2010 – Havdalah 8:15 PM | **San Antonio, TX, U.S.**  Fri. Apr. 09, 2010 – Candles at 7:39 PM  Sat. Apr. 10, 2010 – Havdalah 8:33 PM |
| **Sheboygan & Manitowoc, WI, US**  Fri. Apr. 09, 2010 – Candles at 7:09 PM  Sat. Apr. 10, 2010 – Havdalah 8:12 PM | **Singapore, Singapore**  Fri. Apr. 09, 2010 – Candles at 6:52 PM  Sat. Apr. 10, 2010 – Havdalah 7:41 PM |  |

**For other places see:** [**http://chabad.org/calendar/candlelighting.asp**](http://chabad.org/calendar/candlelighting.asp)

**Roll of Honor:**

**This Torah commentary comes to you courtesy of:**

His Honor Rosh Paqid Adon Hillel ben David and beloved wife HH Giberet Batsheva bat Sarah

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**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 Mevar’chim HaChodesh Iyar**

**Sabbath of the proclamation of the New Moon of the month of Iyar**

**(Evening Tuesday April 13 – Evening Thursday April 15, 2009)**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וְזֶה הַדָּבָר** |  |  |
| **“V’Zeh HaDavar”** | Reader 1 – Shemot 29:1-7 | Reader 1 – Sh’mot 30:1-3 |
| **“And this the thing”** | Reader 2 – Shemot 29:8-14 | Reader 2 – Sh’mot 30:4-6 |
| **“Y esto es lo que”** | Reader 3 – Shemot 29:15-18 | Reader 3 – Sh’mot 30:7-10 |
| Shemot (Exodus) 29:1-46  B’Midbar (Num.) 28:9-15 | Reader 4 – Shemot 29:19-25 |  |
| Ashlamatah: Isaiah 61:6 – 62:5 | Reader 5 – Shemot 29:26-37 |  |
| Special: I Samuel 20:18, 42‎ | Reader 6 – Shemot 29:38-42 | Reader 1 – Sh’mot 30:1- 3 |
| Psalm 63:1-12 | Reader 7 – Shemot 29:43-46 | Reader 2 – Sh’mot 30:4-6 |
|  | Maftir – B’Midbar 28:9-15 | Reader 3 – Sh’mot 30:7-10 |
| N.C.: Mark 9:9-13 | Isaiah 61:6 – 62:5  I Samuel 20:18, 42 |  |

**Rashi & Targum Pseudo Jonathan**

**for: Shemot (Exodus) 29:1-46**

| **RASHI** | **TARGUM PSEUDO JONATHAN** |
| --- | --- |
| 1. **And this is the thing that you shall do for them to sanctify them to serve Me [as kohanim]: take one young bull and two rams, perfect ones.** | 1. **And this is the thing that you will do to them to sanctify them, that they may serve before Me. Take one bullock, the young of a bullock, without spot; and two rams, unblemished (perfect);** |
| 2. And unleavened bread and unleavened loaves mixed with oil, and unleavened wafers anointed with oil; you shall make them out of fine wheat flour. | 2. and unleavened bread, and unleavened cakes, mingled with olive oil; and wafers of unleavened bread anointed with olive oil, and with flour of wheat will you make them. |
| 3. And you shall place them upon a basket, and you shall bring them in the basket, and the bull and the two rams. | 3. And you will put them upon one basket, and offer them in the basket, and the bullock and the two rams they shall bring in a vehicle. |
| 4. And you shall bring Aaron and his sons near the entrance of the Tent of Meeting, and you shall bathe them in water. | 4. And Aharon and his two sons you will bring near to the door of the tabernacle of testimony, and wash them, in four measures of living water. |
| 5. And you shall take the garments and clothe Aaron with the tunic, with the robe of the ephod, with the ephod, and with the choshen, and you shall adorn him with the band of the ephod. | 5. And you will take the vestments, and clothe Aharon with the tunic, and the robe of the ephod, and the ephod, and the breastplate, and gird him (or ordain him) with the girdle of the ephod. |
| 6. You shall place the cap upon his head and place the holy crown upon the cap. | 6. And you will set the mitre on his head, and put the diadem upon which is engraved the Name of Holiness upon the mitre. |
| 7. You shall take the anointing oil and pour [it] on his head and anoint him. | 7. And you will take the anointing oil, and pour it upon his head and anoint him. |
| 8. And you shall bring his sons near, and you shall clothe them with tunics. | 8. And you will bring his sons near, and dress them in the tunics, |
| 9. And you shall gird them with sashes, Aaron and his sons, and you shall dress them with high hats, and the kehunah will be a perpetual statute for them, and you shall invest Aaron and his sons with full authority. | 9. and gird (ordain) them with the girdles, Aharon and his sons, and wrap on them the mitres; and the priesthood will be theirs by an everlasting statute. |
| 10. You shall bring the bull to the front of the Tent of Meeting, and Aaron and his sons shall lean their hands upon the head of the bull. | 10. And you will offer the oblation of Aharon, and the oblation of his sons. And you will bring the bullock before the tabernacle of ordinance, and Aharon and his sons will lay their hands upon the head of the bullock, |
| 11. You shall [then] slaughter the bull before the Lord, at the entrance of the Tent of Meeting. | 11. and you will kill the bullock before the door of the tabernacle of ordinance; |
| 12. And you shall take [some] of the blood of the bull and apply it on the horns of the altar with your finger, and you shall pour out all the blood upon the base of the altar. | 12. and take of the blood of the bullock, and put (it) on the horns of the altar with your finger, and all the (remaining) blood you will pour out at the foot of the altar. |
| 13. You shall then take all the fat that covers the innards, and the diaphragm with the liver, also the two kidneys and the fat that is upon them, and make them go up in smoke upon the altar. | 13. And you will take all the fat that covers the inwards, and what remains upon the caul of the liver, and the two kidneys, and the fat which is upon them, and set them in order upon the altar. |
| 14. But the flesh of the bull, its hide and its dung you shall burn in fire outside the camp; it is a sin offering. | 14. And the flesh of the bullock, and his skin, and his dung, you will burn with fire without the camp; it is a sin offering. |
| 15. And you shall take the one ram, and Aaron and his sons shall lean their hands upon the ram's head. | 15. And the one ram you will take, and Aharon and his sons will lay their hands on the head of the ram. |
| 16. You shall slaughter the ram, and you shall take its blood and sprinkle [it] on the altar all around. | 16. And you will kill the ram, and take his blood and sprinkle on the altar round about. |
| 17. And you shall dissect the ram into its parts, and you shall wash its innards and its legs and put them with its parts and with its head, | 17. And the ram will you divide according to his members (dividings), and wash his inwards and his legs, and set them in order upon his members, and upon his head.  [JERUSALEM. And the ram you will divide according to his divisions, and will cleanse his inwards and his legs, and lay them upon his divided parts, upon his head.] |
| 18. and you shall make the entire ram go up in smoke upon the altar; it is a burnt offering made to the Lord; it is a spirit of satisfaction, a fire offering for the Lord. | 18. And you will offer the whole ram upon the altar, it is a holocaust before the Lord to be accepted with favour, an oblation it is before the Lord. |
| 19. And you shall take the second ram, and Aaron and his sons shall lean their hands upon the ram's head. | 19. And you will take the second ram, and Aharon and his sons will lay their hands upon the head of the ram. |
| 20. You shall slaughter the ram, take [some] of its blood and put it upon the cartilage of Aaron's right ear and upon the cartilage of Aaron's sons' right ears, upon the thumbs of their right hands, and upon the big toes of their right feet, and you shall sprinkle the blood upon the altar all around. | 20. And you will kill the ram, and take of his blood, and put upon the tip of Aharon's right ear, and upon the tip of the right ear of his sons, and upon the thumb of their right hands, and upon the toe of their right feet, and pour the rest of the blood upon the altar round about. |
| 21. You shall [then] take [some] of the blood that is upon the altar and [some] of the anointing oil, and sprinkle it upon Aaron and upon his garments, upon his sons and upon the garments of his sons with him; thus he will become holy along with his garments, and his sons and their garments with him. | 21. And you will take of the blood which is upon the altar, and of the anointing oil, and drop it upon Aharon, and upon his vestments, and on his sons, and on his sons' vestments with him. |
| 22. And you shall take out of the ram the fat and the fat tail and the fat that covers the innards, the diaphragm of the liver, the two kidneys along with the fat that is upon them, and the right thigh, for it is a ram of perfection. | 22. And you will take of the ram, the fat and the tail, and the fat that covers the inwards, and which remains upon the caul of the liver, and the two kidneys, and the fat that is upon them, and the right shoulder, for it is the ram of the oblation; |
| 23. And one loaf of bread, one loaf of oil bread, and one wafer from the basket of matzoth that stands before the Lord, | 23. and one round of bread, and one cake of bread mingled with oil, and one wafer from the basket of unleavened bread which is before the Lord; |
| 24. and you shall place it all upon Aaron's palms and upon his sons' palms, and you shall wave them as a waving before the Lord. | 24. and you will put all upon the hands of Aharon and upon the hands of his sons, and will uplift them for an elevation before the Lord. |
| 25. You shall then take them from their hand[s] and make them go up in smoke upon the altar with the burnt offering as a spirit of satisfaction before the Lord; it is a fire offering for the Lord. | 25. And you will take them from their hands, and set them in order upon the altar upon the burnt offering, to be received with acceptance before the Lord: it is an oblation before the Lord. |
| 26. And you shall take the breast of the ram of perfection which is Aaron's, and wave it as a waving before the Lord, and it will become your portion. | 26. And you will take the breast of the ram of Aharon's oblation, and uplift it, an elevation before the Lord, and it will be your portion.  [JERUSALEM. The breast.] |
| 27. And you shall sanctify the breast of the waving and the thigh of the uplifting, which was waved and which was lifted up, of the ram of perfection, of that which is Aaron's and of that which is his sons'. | 27. And you will consecrate the breast of the elevation and the shoulder of the separation, which have been uplifted and separated from the ram of the oblation from the hand of Aharon and from the hand of his sons. |
| 28. And so it shall remain for Aaron and his sons as a perpetual allotment from the children of Israel; for it is an offering, and it shall remain an offering from the children of Israel of their peace offerings; it is their offering to the Lord. | 28. And it will be for Aharon and for his sons by a perpetual statute for the sons of Israel; because it is a separation, and a separation it will be from the sons of Israel from the offerings of their consecration, their separation before the Lord. |
| 29. The holy garments that are Aaron's shall be for his sons after him, to be exalted through them and invested with full authority through them. | 29. And the holy vestments of Aharon will be to his sons after him, to be anointed in them, and in them to offer their oblations. |
| 30. Seven days shall the one of his sons [who will be] the kohen in his place wear them, the one who is to enter the Tent of Meeting to serve in the Holy. | 30. Seven days will the priest wear them, who arise after him from his sons, but not from the Levites, at the time when he enters into the tabernacle of ordinance to minister in the sanctuary. |
| 31. You shall take the ram of perfection and cook its flesh in a holy place. | 31. And you will take the ram of the oblation, and boil its flesh in the holy place; |
| 32. Aaron and his sons shall eat the flesh of the ram and the bread that is in the basket, at the entrance of the Tent of Meeting. | 32. and Aharon and his sons will eat the flesh of the ram, and the bread that is in the basket at the door of the tabernacle of ordinance. |
| 33. They shall eat those things with which atonement has been effected, in order to invest them with full authority, to sanctify them, but a stranger shall not eat [of them], because they are a sacred thing. | 33. And they will eat those things by which atonement, was made for them in offering their oblations to sanctify them to minister before Me: but the profane will not eat; for they are holy. |
| 34. If any of the flesh of the perfection [offering] or of the bread is left over until the next morning, what is left over you shall burn in fire; it shall not be eaten because it is a sacred thing. | 34. And if any of the flesh of the oblation and of the bread remain until the morning, you will burn that which remains with fire; it will not be eaten; for it is sacred. |
| 35. So shall you do to Aaron and his sons, according to all that I have commanded you; for seven days you shall perform their investiture. | 35. And thus you will do to Aharon and to his sons according to all that I have prescribed to you; seven days you will offer their oblation. |
| 36. And a bull as a sin offering you shall offer up every day for the atonements, and you shall purify the altar by performing atonement upon it, and you shall anoint it, in order to sanctify it. | 36. And a bullock for a sin offering you will offer daily for atonement, and will anoint the altar in offering the atonement upon it; you will anoint it, to consecrate it. |
| 37. For seven days you shall perform atonement upon the altar and sanctify it. Henceforth, the altar shall be a holy of holies. Whatever touches the altar will be holy. | 37. Seven days make atonement upon the altar to consecrate it; and it will be the altar of the Holy of Holies. Every one of the sons of Aharon who approaches to the altar must be holy; to the rest of the people it is not lawful to approach, lest they be burned with the fiery flame which comes from the holy place. |
| 38. And this is what you shall offer upon the altar: lambs in their first year, two a day, continually. | 38. And this is the oblation which you will perform upon the altar; two lambs of one year, daily, evermore. |
| 39. The one lamb you shall offer up in the morning and the other lamb you shall offer up in the afternoon. | 39. The one lamb you will perform in the morning; and the second lamb you will perform between the evenings. |
| 40. And one tenth of fine flour, thoroughly mixed with a quarter of a hin of crushed [olive] oil, and a libation of one quarter of a hin of wine, for the one lamb. | 40. And the tenth of flour mingled with oil of olives beaten; (with) the fourth of a hina, and the libation of a fourth of a hina for the one lamb. |
| 41. And the other lamb you shall offer up in the afternoon; you shall offer [it] up like the meal offering of the morning and its libation, as a spirit of satisfaction, a fire offering to the Lord. | 41. And the second lamb you will perform between the evenings: it will be as the mincha of the morning, and as the libation you will do it, to be received with acceptance, an oblation before the Lord; |
| 42. It shall be a continual burnt offering for your generations, at the entrance of the Tent of Meeting before the Lord, where I will arrange meetings with you, to speak to you there. | 42. a perpetual holocaust for your generations at the door of the tabernacle of ordinance before the Lord; where I will appoint My Word to (meet) you there, to speak with you there. |
| 43. There I will arrange meetings with the children of Israel, and it will be sanctified by My glory. | 43. And there I will appoint My Word (to meet) with the sons of Israel, **and I will be sanctified in their rulers for My glory.** |
| 44. I will sanctify the Tent of Meeting and the altar, and I will sanctify Aaron and his sons to serve Me [as kohanim]. | 44. And I will sanctify the tabernacle of ordinance and the altar; and Aharon and his sons will I sanctify to minister before Me: |
| 45. **I will dwell in the midst of the children of Israel and I will be their God.** | 45. **and My Shekinah will dwell in the midst of the sons of Israel, and I will be their God.** |
| 46. **They will know that I, the Lord, am their God, Who brought them out of the land of Egypt in order that I may dwell in their midst; I am the Lord, their God.** | 46. **And the sons of Israel will know that I am their God, who led them out free from the land of Mizraim to make My Shekinah dwell among them. I am the Lord their God.** |
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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.

**Reading Assignment:**

**The Torah Anthology, Volume 9, The Tabernacle, pp. 224-259**

By: Hakham Yaakov Culi & Hakham Yitschak Magrisso

Translated by Rabbi Aryeh Kaplan

Moznaim Publishing Corporation, 1990

**Rashi Commentary for: Shemot (Exodus) 29:1-46**

**1 take** Heb. לְקַח , like קַח , and these are two roots, one of קִיחָה and one of לְקִיחָה , but they have the same meaning [i.e., take].

**one young bull** This was to atone for the incident of the [golden] calf, which was a bull. -[from Midrash Tanchuma 10]

**2 And unleavened bread and unleavened loaves… and unleavened wafers** These refer to three types [of matzah]: scalded dough, loaves, and wafers (Men. 78a). The unleavened bread is what is called further in the section (verse 23) “loaf of oil bread,” because he [Moses] would put as much oil into the scalded dough as in the loaves and the wafers (Men. 89a), and of each of the types [of unleavened bread referred to here], ten loaves were brought.

**mixed with oil** When it [the bread] was flour, he [Moses] would pour oil on them and mix them. -[from Men. 75a]

**anointed with oil** After they were baked, he [Moses] would anoint them like a sort of Greek “chaff,” which resembles our [Hebrew letter of the alphabet] “nun.” -[from Men. 74b]

**3 and you shall bring them** to the courtyard of the Mishkan on the day it will be erected.

**4 and you shall bathe them** This [refers to] the immersion of the entire body.

**5 and you shall adorn** Adorn and affix the belt and the apron around him.

**6 the holy crown** Heb. נֵזֶר הַקּֽדֶשׁ . This is the showplate.

**upon the cap** As I explained above (Exod. 28:37): through the middle thread [of the showplate] and the two threads on his head, all three of which were tied behind the nape [of the Kohen Gadol’s neck], he places it [the showplate] upon the cap like a sort of hat.

**7 and anoint him** This anointment was also like a sort of Greek “chaff.” [See commentary above on verse 2, and Rambam, Laws of Temple Vessels 1:7.] He [Moses] would apply oil to his [Aaron’s] head and between his eyebrows and join them with his finger. -[from Kereithoth 5b]

**9 will be… for them** This investiture, for eternal kehunah. **and you shall invest** through these things.

**Aaron and his sons** with the fulfillment (בְּמִלְוּי) and the appointment to the kehunah.

**11 at the entrance of the Tent of Meeting** In the courtyard of the Mishkan, which is in front of the entrance.

**12 on the horns** On top, actually on the horns. -[from Zev. 53a]

**and… all the blood** [I.e.,] the remaining blood.

**upon the base of the altar** A sort of protruding receptacle was made all around it [the altar] after it was elevated a cubit from the ground. -[from Middoth 3:1]

**13 the fat that covers the innards** That is the membrane on the rumen [i.e., the first stomach of a ruminant animal], which is called tele [in Old French, toile in modern French]. -[from Tosefta Chullin 9:3]

**and the diaphragm** הַיּֽתֶרֶת . This is the membrane of the liver, called ebres [in Old French].

**with the liver** He must also take part of the liver along with it. -[from Sifra, Lev. 3:8]

**14 you shall burn in fire** We do not find any [reference to an] “outside” sin offering burnt except this one.

**16 and sprinkle** with a vessel. He [Moses] would grasp the sprinkling basin and sprinkle [the blood] opposite the horn [of the altar], in order that it [the blood would] be visible on both sides. The only sacrifice requiring the blood to be applied with the finger is the sin offering. The other sacrifices require neither [that the blood be sprinkled on the] horn, nor [that it be applied with the] finger, because the application of their [the other sacrifices’] blood is on the lower half of the altar, and [the kohen] does not ascend the ramp [of the altar], but he stands on the ground and sprinkles [the blood]. -[from Zev. 53b]

**all around** Heb. סָבִיב . Thus it is delineated in Shechitath Kodashim (Zev. 53b) that סָבִיב refers to only two applications, which [actually] are four—one [application is] on this corner and one on the diagonally opposite corner. Each application was visible on both sides of the corner, thus the blood was applied on the four directions all around. Therefore, it [the sprinkling of the blood] is called סָבִיב , all around.

**17 into its parts** Heb. עַל-נְתָחָיו , [equivalent to] עִם-נְתָחָיו , with its parts, in addition to the rest of the parts.

**18 it is a spirit of satisfaction** It is satisfaction to Me that I commanded and My will was performed. -[from Zev. 46b]

**a fire offering** Heb. אִשֶׁה , a word related to fire אֵשׁ , and it means burning the limbs that are on the fire.

**20 cartilage** Heb. תְּנוּךְ . That is the cartilage, the middle wall within the ear, which is known [in Old French] as tendron, tendrum, tenron, tenrum, or teneros.

**the thumbs of their… hands** Heb. בּֽהֶן יָדָם This is the thumb, and [the blood was to be applied to] the middle joint. -[from Sifra on Lev. 8:24]

**22 the fat** This is the fat on the intestines or [the fat on] the maw [the obomasum, or the last stomach of a ruminant animal]. [from Chullin 49a, b]

**and the fat tail** Below the kidneys, as is explained in [parshath] Vayikra, as it is said: “opposite the atzeh (הֶעָצֶה) he shall remove it” (Lev. 3:9), [meaning] the place where the kidneys give advice (יוֹעֲצוֹת) (Chul. 11a). In connection with the sacrificial parts of the bull, however, the fat tail is not mentioned, because the fat tail is sacrificed only with a male lamb, a ewe lamb, and a ram, but a bull and a goat do not require the [sacrifice of] the fat tail. [In fact, bulls and goats have no fat tails. Rashi means that the tail need not be sacrificed.]

**and the right thigh** We do not find that the right thigh should be sent up in smoke with the sacrificial parts except this one alone.

**for it is a ram of perfection** Heb. מִלֻאִים , [the same as] שְׁלָמִים , an expression denoting perfection שְׁלֵמוּת i.e., it has been completed with everything. Scripture informs [us] that the perfection offering is a peace offering, because it makes peace for the altar, for the one who performs the service, and for the owner (Mid. Tanchuma, Tzav 4; Sifra 8:19). Therefore, I [God] require that the breast be given to the one who performs the service, as a portion. This was Moses, who officiated at the investiture rites, and the rest was eaten by Aaron and his sons, who were the owners [of the sacrifices], as is explained in [the section dealing with] this topic.

**23 and one loaf of bread** of the loaves.

**one loaf of oil bread** of the kind [of bread known as] the scalded dough. -[from Men. 78a]

**and one wafer** of the wafers, one out of ten of each kind (Men. 76a). We do not find that the offering of bread that comes with any sacrifice should be burned except this [bread] only, for the offering of the loaves of the thanksgiving offering and the ram of the Nazirite are given to the kohanim with the breast and the thigh, but from this [sacrifice] Moses had for [his] portion only the breast.

**24 upon Aaron’s palms…, and you shall wave** Both of them were engaged in the waving, the owner [of the animal] and the kohen. How so? The kohen placed his hand under the owner’s hand and waved (Men. 61b). In this case, Aaron and his sons were the owners, and Moses was the kohen.

**as a waving** He would wave it to and fro to the One to Whom the four directions of the world belong. The waving keeps back and does away with punishment and harmful winds. The lifting up [consisted of] raising and lowering, to the One to Whom the heavens and earth belong, and it keeps back harmful dews. -[from Men. 62a]

**25 with the burnt offering** With the first ram that you [already] offered up as a burnt offering.

**as a spirit of satisfaction** Heb. לְרֵיחַ נִיחוֹחַ , as satisfaction for the One Who commanded and [saw that] His will was performed.

**a fire offering** It is given to the fire. for the Lord For the name of the Omnipresent.

**26 waving** Heb. תְּנוּפָה , an expression of moving to and fro, vantiler or ventiller in Old French, to make [horizontal] movements to and fro.

**27 And you shall sanctify the breast of the waving and the thigh of the uplifting, etc.** Sanctify them for generations [to come], that their uplifting and their waving shall prevail like the breast and the thigh of the peace offering, but not [in reference] to the burning. Rather, [in the future, the ram’s breast and thigh] “shall remain for Aaron and his sons” (verse 28) to eat.

**waving** Heb. תְּנוּפָה , an expression of moving to and fro, vantiler or ventiller in Old French, to make [horizontal] movements to and fro.

**was lifted up** Heb. הוּרָם , an expression of raising and lowering.

**28 as a perpetual allotment from the children of Israel** [i.e.,] that the peace offerings shall belong to the owners [of the animals], but the breast and the thigh they shall give to the kohen. for it is an offering This breast and thigh.

**29 for his sons after him** for [the one] who comes into greatness after him.

**to be exalted** Heb. לְמָשְׁחָה , [which usually means “for anointment,” here signifies] to be exalted through them. There are [instances of] מְִִשִׁיחָה that are an expression of authority, like “I have given them to you for greatness (לְמָשְׁחָה) ” (Num. 18:8); “Do not touch My great ones (בִמְשִׁיחָי) ” (Ps. 105:15).

**and invested with full authority through them** Through the garments, he is invested with the Kehunah Gedolah.

**30 Seven days** [I. e., seven] consecutive [days].

**shall… [who will be] the kohen in his place wear them** [The son] who will arise from his [Aaron’s] sons in his place to the Kehunah Gedolah, whom they will appoint to be Kohen Gadol.

**the one who is to enter the Tent of Meeting** [I.e.,] that kohen who is prepared to enter the inner sanctum on Yom Kippur, and that is the Kohen Gadol, for the service of Yom Kippur is acceptable only through him. - [from Yoma 73a]

**one of his sons… in his place** [This] teaches [us] that if the Kohen Gadol has a son who equals him, they must appoint him Kohen Gadol in his place [i.e., after him]. -[from Sifra on Lev. 6:15]

**[who will be] the kohen in his place** From here there is proof that every expression of כּֽהֵן is an expression of doing, of actually serving. Therefore, the cantillation of the “tevir” extends before it [indicating a connection to the following word].

**31 in a holy place** [I.e.,] in the courtyard of the Tent of Meeting, for these peace offerings were most holy sacrifices [which had to be eaten in the courtyard of the Tent of Meeting or the courtyard of the Temple, and not in the camp of Israel or the city of Jerusalem].

**32 at the entrance of the Tent of Meeting** The entire courtyard is called thus.

**33 They shall eat those things** Aaron and his sons [shall eat them] because they are their [the ram’s and the bread’s] owners.

**with which atonement has been effected** [I.e., with which] all alienism and repugnance [have been atoned for] for them [Aaron and his sons].

**in order to invest them with full authority** with this ram and this bread.

**to sanctify them** For through these investitures, they were fully initiated into and sanctified for the kehunah.

**because they are a sacred thing** [I.e., they are] the most holy sacrifices. From here we learned a warning [a prohibition] against a stranger [a non-kohen] who eats the most holy sacrifices, since the Torah text gives as the reason for the matter, [the fact] that they are a sacred thing.

**35 So shall you do to Aaron and his sons** The Torah text repeated this and doubled it to render it essential, that if he [Moses] omitted anything of all that was stated in [the section dealing with] this matter, they [Aaron and his sons] would not be invested to be kohanim, and their service would be invalid. -[from Yoma 5a]

**you** Heb. אֽתָכָה , like אוֹתָךְ .

**for seven days you shall perform their investiture** in this manner and with these sacrifices, daily.

**36 for the atonements** - Heb. עַל-הַכִּפֻּרִים , for the atonements, [meaning] to atone for the altar for all alienism and repugnance. Since it is stated: “for seven days you shall perform their investiture,” I know only [that] what is offered up for their [the kohanim’s] sake [must be brought all seven days], such as the rams and the bread, but what is offered up for the sake of the altar, such as the bull, which is for the purification of the altar, we did not [yet] hear [that it must be brought for seven days]. Therefore, this verse was necessary. The midrash of Torath Kohanim (Lev. 8:14) states: The atonement for the altar was necessary because perhaps someone had donated a stolen article for the work of the Mishkan and the altar.

**and you shall purify** Heb. וְחִטֵאתָ , [which Onkelos renders:] וּתְדַכֵּי , and you shall purify. An expression of placing the blood that is applied with the finger is called חִטּוּי .

**and you shall anoint it** with the anointing oil [as below (Exod. 30:22-33)]. All anointings [were made] like a sort of Greek “chaff.” [See above on verse 2.]

**37 Henceforth the altar shall be a holy** Now what was its [the altar’s] sanctity? “Whatever touches the altar will be holy.” Even an invalid sacrifice that was placed upon it—the altar sanctified it to render it fit so that it would not be taken off [the altar]. Since it is said: “Whatever touches the altar will be holy,” I understand it to mean whether it is fit or whether it is unfit, such as something whose disqualification did not come in the sanctuary, such as a male animal or a female animal that was intimate with a human, [or] an animal set aside for a sacrifice to idols, [or] an animal that was worshipped as a god, or an animal that suffered a mortal wound or terminal illness, or [any other disqualification] like them. Therefore, the Torah states: “And this is what you shall offer upon the altar,” immediately following it [this verse]. Just as the burnt offering is fit, so is it with anything that was already fit and became disqualified after entering the courtyard, such as a sacrifice that stayed overnight, a sacrifice that was taken out of the courtyard, a sacrifice that was ritually unclean, [a sacrifice] that was slaughtered with an intention of [offering it up or eating its flesh] outside the time allotted for it or outside the proper place, and [any other disqualification] like them. -[from Zev. 83a, Sifra on Lev. 6:2]

**40 And one-tenth of fine flour** A tenth of an ephah, [the volume of] forty-three and one-fifth eggs.

**of crushed [olive] oil** Crushed is not stated as being obligatory, but [simply] to make it acceptable. Since it says: “crushed for lighting” (Exod. 27:20), implying “for [use as] lighting” but not [to be used] for meal offerings, I would possibly think [that the verse means] to disqualify it for meal offerings. Therefore, the Torah states here, “crushed.” Consequently, “crushed for lighting” was stated only to exclude meal offerings, that they do not require crushed [oil], for even oil ground in a mill is acceptable for them. - [from Men. 86b]

**a quarter of a hin** Three logs.

**and a libation** for the basins, as we learned in tractate Succah (48a): Two silver basins were at the top of the altar, and they were perforated like two fine nostrils. He [the kohen] would pour the wine into it [these basins], and it would flow and exit through the “nostril” and fall on the roof of the altar, from where it would descend [through holes in the altar] to the foundations, in the altar of the Temple, and in the copper altar it would descend from the altar to the ground.

**41 as a spirit of satisfaction** This is stated regarding the meal offering, for the meal offering of libations is entirely burned, and the order of their sacrifice is: first the limbs [of the burnt offering] and afterwards the meal offering, as it is said: “burnt offering and meal offering” (Lev. 23:37).

**42 continual** Daily, without a day intervening.

**where I will arrange meetings with you** When I arrange a time to speak to you, I will arrange it to come there. Some of our Rabbis derive from here that since the time the Mishkan was erected, the Holy One, blessed is He, spoke to Moses from above the copper altar. Others, however, say that [He spoke to Moses] from above the ark cover, as it is said: “and I will speak with you from atop the ark cover” (Exod. 25:22), and “where I will arrange meetings with you,” stated here, is not stated about the altar but about the Tent of Meeting mentioned in the verse. -[from Baraitha Melecheth HaMishkan, ch. 14]

**43 There I will arrange meetings** I will arrange to speak with them [the children of Israel], as a king who arranges a place to speak there with his servants.

**and it will be sanctified** [I.e.,] the Mishkan [will be sanctified].

**by My glory** Heb. בִּכְבֽדִי . That My Shechinah will dwell in it. The aggadic midrash, however, says: Do not read בִּכְבֽדִי , but בִּמְכֻבָּדַי , with My honored ones. Here He hinted to him [Moses] about the death of Aaron’s sons on the day it [the Mishkan] was erected. This is what Moses [meant when he] said, “This is what the Lord spoke, saying, ‘With those close to Me I will be sanctified’” (Lev. 10:3). Now where did He speak? “And it will be sanctified by My glory.” -[from Sifra, Lev. 10:3; Zev. 115b]

**46 in order that I may dwell in their midst** With the intention that I dwell in their midst.

**Special Torah Reading: B’Midbar (Num.) 28:9-15**

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| **RASHI** | **TARGUM PSEUDO JONATHAN** |
| 9. On the Shabbat day [the offering will be] two yearling lambs without blemish, and two tenths [of an ephah] of fine flour as a meal-offering, mixed with [olive] oil, and its libation. | 9. but on the day of Shabbat two lambs of the year without blemish, and two‑tenths of flour mixed with olive oil for the mincha and its libation. |
| 10. This is the burnt-offering on its Shabbat, in addition to the constant (daily) burnt-offering and its libation. | 10. On the Sabbath you will make a Sabbath burnt sacrifice in addition to the perpetual burnt sacrifice and its libation. |
| 11. At the beginning of your months you will bring a burnt-offering to Adonai, two young bulls, one ram, seven yearling lambs, [all] without blemish. | 11. And at the beginning of your months you will offer a burnt sacrifice before the LORD; two young bullocks, without mixture, one ram, lambs of the year seven, unblemished; |
| 12. And three tenths [of an ephah] of fine flour as a meal-offering mixed with the [olive] oil for each bull, two tenths [of an ephah] of fine flour as a meal-offering, mixed with the [olive] oil for the one ram, | 12. and three tenths of flour mingled with oil for the mincha for one bullock; two tenths of flour with olive oil for the mincha of the one ram; |
| 13. And one tenth [of an ephah] of fine flour as a meal-offering mixed with the [olive] oil for each lamb. A burnt-offering of pleasing aroma, a fire-offering to Adonai. | 13. and one tenth of flour with olive oil for the mincha for each lamb of the burnt offering, an oblation to be received with favour before the LORD. |
| 14. Their libations [will be], one half of a hin for (a) bull, one third of a hin for the ram, and one fourth of a hin for (the) lamb, of wine. This is the burnt-offering of each [Rosh] Chodesh, at its renewal throughout the months of the year. | 14. And for their libation to be offered with them, the half of a hin for a bullock, the third of a hin for the ram, and the fourth of a hin for a lamb, of the wine of grapes. This burnt sacrifice will be offered at the beginning of every month in the time of the removal of the beginning of every month in the year; |
| 15. And [You will also bring] one he-goat for a sin offering to Adonai, in addition to the constant (daily) burnt-offering it will be done, and its libation. | 15. and one kid of the goats, for a sin offering before the LORD at the disappearing (failure) of the moon, with the perpetual burnt sacrifice will you perform with its libation. |
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**Ketubim: Psalm 63:1-12**

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| **Rashi** | **Targum** |
| 1. A song of David when he was in the desert of Judah. | 1. A psalm of David, when he was in the wilderness in the territory of the tribe of Judah. |
| 2. O God, You are my God, I seek You. My soul thirsts for You; my flesh longs for You, in an arid and thirsty land, without water. | 2. O God, You are my strength; I will arise in the morning in Your presence; my soul thirsts for You, my flesh yearns for You, in a barren and weary land, without water. |
| 3. As I saw You in the Sanctuary, [so do I long] to see Your strength and Your glory. | 3. Thus I have seen You in the holy place; purify me to see Your strength and Your glory. |
| 4. For Your kindness is better than life; my lips will praise You. | 4. For better is the favour that You show to the righteous/generous in the age to come than the life You have given to the wicked/Lawless in this age; therefore my lips will praise You. |
| 5. Then I shall bless You in my lifetime; in Your name I shall lift my hands. | 5. Thus will I bless You in my life in this age; in the name of Your Word I will spread my hands in prayer in the age to come. |
| 6. [As] with choice foods and fat, my soul will be sated, when my mouth praises with expressions of song. | 6. My soul will be satisfied as with fat and oil, and my mouth shall sing [with] lips of praise. |
| 7. When I remember You on my couch; in the watches I meditate about You. | 7. If I have remembered You on my bed, in the night-watch I will meditate on Your Word. |
| 8. For You were my help, and in the shadow of Your wings I shall praise. | 8. For You were a helper to me, and in the shade of Your presence I will be glad. |
| 9. My soul has clung after You; Your right hand has supported me. | 9. My soul has followed close behind Your Torah; Your right hand has supported me. |
| 10. But they seek my soul to make it desolate; may they come into the depths of the earth. | 10. But they will seek my soul for the grave; they will enter the lowest part of the earth. |
| 11. May he be dragged by the sword; they will be the portion of foxes. | 11. They will fear Him on account of the blow of the sword; they will be the portion of jackals. |
| 12. And may the king rejoice with God; may all who swear by Him boast, for the mouth of those who speak lies will be closed. | 12. And the king will rejoice in the Word of God; all who swear by His Word will sing praise, for the mouth of those who speak deceit will be stifled. |
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**Rashi on Psalm 63:1-12**

**1** **in the desert of Judah** when he was fleeing from Saul.

**2** **I seek You** Heb. אשחרך, I seek and search for You, as (Job 7:21): “and You shall seek me (ושחרתני), but I am not here”; (Job 8:5), “If you seek (תשחר) God.”

**My soul thirsts for You** I thirst and long to come to You in Your house of prayer.

**my flesh longs for You** Heb. כמה, an expression of desire. There is no similar [Scriptural expression].

**in an arid land** in the desert.

**3** **As I saw You in the Sanctuary, etc.** Heb. כן, like כאשר, as. I thirst to see Your strength and Your glory as I saw You in the Sanctuary, the Tabernacle of Shiloh. My soul will be sated with the visions of Your strength and Your glory.

**5** **Then I shall bless You in my lifetime** Heb. כן, like אָז, then, because אָז is translated ובכן. That is to say: Then, when I come before You, I shall bless You all the days of my life.

**in Your name I shall lift my hands** to pray and laud.

**6** **when my mouth praises with expressions of song** Heb. ושפתי, languages of songs, as (Gen. 11:1): “And all the earth was of one language (שפה),” which is translated: לישן חד.

**7** **on my couch** When I lie on my couch, I remember Your love.

**in the watches** of the night.

**I meditate about You** Heb. אהגה. I think about You.

**9** **Your right hand has supported me** that I should not fall.

**10** **But they** My enemies.

**seek my soul to make it desolate** They come upon me in ambush on a dark day so that I should not sense their presence.

**may they come into the depths of the earth** In a low place; let them come and fall into the grave and the pit.

**11** **May he be dragged by the sword** May enemies come upon my pursuers and drag each one of them with a sword, killing him. This is an elliptical verse, since it does not explain who will drag him. יגירהוּ is an expression of dragging, as (Micah 1:4): “as water poured down (המוגרים) a steep place”; (Job. 28:4), “A stream bursts forth from the place of its flow (גר).”

**the portion of foxes** (I found: the portion of foxes May their dwellings be destroyed, that foxes should walk there.)

**12** **And may the king rejoice** He says this about himself because he had already been anointed.

**may all who swear by Him boast** When they see that You will save me, all those who cleave to You and swear by Your name will boast and praise themselves.

**for...will be closed** Heb. יסכר, will be closed up, as (Gen. 8:2). “The fountains of the great deep...were closed (ויסכרו).”

**Ashlamatah: Isaiah 61:6 – 62:5‎**

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| **Rashi** | **Targum** |
| 1. The spirit of the Lord God was upon me, since the Lord anointed me to bring tidings to the humble, He sent me to bind up the broken-hearted, to declare freedom for the captives, and for the prisoners to free from captivity. | 1. The prophet said, A spirit of prophecy before the LORD God is upon me, because the LORD has exalted me to announce good tidings to the poor; He has sent me to strengthen the broken hearted, to proclaim liberty to the captives, to those who are bound, be revealed to light. |
| 2. To declare a year of acceptance for the Lord and a day of vengeance for our God, to console all mourners. | 2. To proclaim the year of pleasure before the LORD, and the day of vengeance before our God; to comfort all those who mourn. |
| 3. To place for the mourners of Zion, to give them glory instead of ashes, oil of joy instead of mourning, a mantle of praise instead of a feeble spirit, and they shall be called the elms of righteousness, the planting of the Lord, with which to glory. | 3. to confuse those who mourn in zion – to give them a diadem instead of ashes, oil of joy instead of mourning, a praising spirit instead of their spirit which was dejected; that they may call them true princes, the people of the LORD, that He may be glorified. |
| 4. And they shall build the ruins of old, the desolations of the first ones they shall erect; and they shall renew ruined cities, desolations of all generations. | 4. They will build up ancient ruins, they will raise up former devastations; cities that were ruined will be repaired; devastations of many generations. |
| 5. And strangers shall stand and pasture your sheep, and foreigners shall be your plowmen and your vinedressers. | 5. Aliens will stand and feed your flocks, the sons of Gentiles will be your ploughmen and vinedressers. |
| 6. And you shall be called the priests of the Lord; 'servants of our God' shall be said of you; the possessions of the nations you shall eat, and with their glory you shall succeed [them]. | 6. But you will be called the Priests of the LORD, men will speak of you as those who minister before our God; you will eat the possessions of the Gentiles, and in their glory you will be indulged. |
| 7. Instead of your shame, which was twofold, and your disgrace, which they would bemoan as their lot; therefore, in their land they shall inherit twofold; they shall have everlasting joy. | 7. Instead of your being ashamed and confounded, two for one the benefits I promised you I will bring to you, and the Gentiles will be ashamed who were boasting in their lot; therefore in their land they will possess two for one; theirs will be everlasting joy. |
| 8. For I am the Lord, Who loves justice, hates robbery in a burnt offering; and I gave their wage in truth, and an everlasting covenant I will make for them. | 8. For I the LORD love judgment, despised before me are deceit and oppression; I will in truth give them a reward for their deeds, and I will make an eternal covenant with them. |
| 9. And their seed shall be known among the nations, and their offspring among the peoples; all who see them shall recognize them that they are seed that the Lord blessed. **{P}** | 9. Their sons will be exalted among the Gentiles, and their son’s sons in the midst of the kingdoms, all who see them will acknowledge them, that they are the seed whom the LORD has blessed. **{P}** |
| 10. I will rejoice with the Lord; my soul shall exult with my God, for He has attired me with garments of salvation, with a robe of righteousness He has enwrapped me; like a bridegroom, who, priestlike, dons garments of glory, and like a bride, who adorns herself with her jewelry. | 10. Jerusalem said, I will greatly rejoice in the Memra of the LORD, my soul will exult in the salvation of my God; fore He has clothed me with garments of salvation, He has wrapped me with a robe of virtue, as the bridegroom who prospers in his canopy, and as the High Priest who is prepared in his garments, and as the bride who is adorned with her ornaments. |
| 11. For, like the earth, which gives forth its plants, and like a garden that causes its seeds to grow, so shall the Lord God cause righteousness and praise to grow opposite all the gentiles. | 11. For as the earth which brings forth its growth, and as a channelled garden which increases what is sown in it, so the LORD God will disclose the virtue and the praise of Jerusalem before all the Gentiles. |
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| 1. For the sake of Zion, I will not be silent, and for the sake of Jerusalem I will not rest, until her righteousness comes out like brilliance, and her salvation burns like a torch. | 1. Until I accomplish salvation for Zion, I will not give rest to the Gentiles, and until I bring consolation for Jerusalem, I will not give quiet to the kingdoms, until her light is revealed as the dawn, and her salvation burns as a torch. |
| 2. And nations shall see your righteousness, and all kings your glory, and you shall be called a new name, which the mouth of the Lord shall pronounce. | 2. The Gentiles will see your innocence, and all the kings your glory; and they will call you by the new name which by His Memra the LORD will make clear. |
| 3. And you shall be a crown of glory in the hand of the Lord and a kingly diadem in the hand of your God. | 3. You will be a diadem of joy before the LORD, and a crown of praise before your God. |
| 4. No longer shall "forsaken" (Heb. A’azuvah) be said of you, and "desolate" (Heb. Sh’mamah) shall no longer be said of your land, for you shall be called "My desire is in her" (Heb. Cheftsivah), and your land, "inhabited" (Heb. B’ulah) for the Lord desires you, and your land shall be inhabited. | 4. You will no more be termed Forsaken (Heb. A’azuvah), and your land will no more be termed Desolate (Heb. Sh’mamah); but you will be called, Those who do My pleasure in her (Heb. Cheftsivah), and your land Inhabited (Heb. B’ulah); for there will be pleasure before the LORD in you, and your land will be inhabited. |
| 5. As a young man lives with a virgin, so shall your children live in you, and the rejoicing of a bridegroom over a bride shall your God rejoice over you. | 5. For just as a young man cohabits with a virgin, so will your sons co-inhabit in your midst, and just as the bridegroom rejoices with the bride, so will your God rejoice over you. |
| 6. On your walls, O Jerusalem, I have appointed watchmen; all day and all night, they shall never be silent; those who remind the Lord, be not silent. | 6. Behold the deeds of your fathers, the righteous, O city of Jerusalem, are prepared and watched before Me, all the day and all the night continually they do not cease. The remembrance of your benefits is spoken of before the LORD, it does not cease. |
| 7. And give Him no rest, until He establishes and until He makes Jerusalem a praise in the land. | 7. And their remembrance will not cease before Him until He establishes Jerusalem and makes it a praise in the earth. |
| 8. The Lord swore by His right hand and by the arm of His strength; I will no longer give your grain to your enemies, and foreigners shall no longer drink your wine for which you have toiled. | 8. The LORD has sworn by His right hand and by His strong arm: “I will not again give your grain to be food for your enemies, and the sons of Gentiles will not drink your wine for which you have laboured. |
| 9. But its gatherers shall eat it and they shall praise the Lord, and its gatherers shall drink it in My holy courts. **{S}** | 9. But those who garner the grain will eat it and give praise before the LORD; and those who press the wine will drink it in My holy courts. **{S}** |
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**Special Ashlamatah:** **I  Samuel 20:18, 42**

18. And Jonathan said to him, Tomorrow is the new moon, and you will be expected, for your seat will be empty.

42. And Jonathan said to David, Go in peace, because we have sworn, the two of us, in the name of Ha-Shem, saying, Ha-Shem will be between you and me, and between my seed and your seed forever. And he rose up and went. And Jonathan went into the city.

**Mordechai (Mark) ‎9:9-13‎**

| **CLV[[1]](#footnote-1)** | **A,B,R.’s Version[[2]](#footnote-2)** | **Greek[[3]](#footnote-3)** | **Delitzsch[[4]](#footnote-4)** |
| --- | --- | --- | --- |
| 9. And at their descending from the mountain, He cautions them that they should be relating to no one what they perceived, except whenever the Son of Mankind may be rising from among the dead." | 9. And while they were descending from the mountain, he was commanding them that they should not tell anyone the thing which they saw until after the Son of man has risen from the dead. | 9. Καταβαινόντων δὲ αὐτῶν ἀπὸ τοῦ ὄρους διεστείλατο αὐτοῖς ἵνα μηδενὶ διηγήσωνται ἃ εἶδον, εἰ μὴ ὅταν ὁ Υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἀναστῇ. | **9וַיֵּרְדוּ מִן־הָהָר וַיַּזְהִירֵם לְבִלְתִּי הַגִּיד לְאִישׁ אֶת־אֲשֶׁר רָאוּ עַד כִּי־יָקוּם בֶּן־הָאָדָם מִן־הַמֵּתִים׃** |
| 10. And they hold the word, discussing with themselves what is the rising from among the dead." | 10. and they held the saying in themselves, and were inquiring what this saying is, “when he is raised from the dead.” | 10. καὶ τὸν λόγον ἐκράτησαν πρὸς ἑαυτοὺς συζητοῦντες τί ἐστι τὸ ἐκ νεκρῶν ἀναστῆναι. | **10וַיִּשְׁמְרוּ אֶת־הַדָּבָר בִּלְבָבָם וַיִּדְרְשׁוּ לָדַעַת הַתְּקוּמָה מִן־הַמֵּתִים מַה־הִיא׃** |
| 11. And they inquired of Him, saying that "The Pharisees and the scribes are saying that Elijah must come first." | 11. And they were asking him and saying, “Why, therefore, do the scribes say that Eliyahu must come first?” | 11. καὶ ἐπηρώτων αὐτὸν λέγοντες, ὅτι λέγουσιν οἱ γραμματεῖς ὅτι ᾿Ηλίαν δεῖ ἐλθεῖν πρῶτον. | **11וַיִּשְׁאָלֻהוּ לֵאמֹר מַה־זֶּה אֹמְרִים הַסּוֹפְרִים כִּי אֵלִיָּהוּ בּוֹא יָבוֹא בָּרִאשׁוֹנָה׃** |
| 12. Now He averred to them, "Elijah, indeed, coming first, is restoring all. And how is it written of the Son of Mankind that much may He be suffering and may be scorned? | 12. He said to them, “Eliyahu has come first in order to prepare everything. And as it is written concerning the Son of man that, ‘He will greatly suffer and be rejected.’ | 12. ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· ᾿Ηλίας μὲν ἐλθὼν πρῶτον ἀποκαθιστά πάντα· καὶ πῶς γέγραπται ἐπὶ τὸν Υἱὸν τοῦ ἀνθρώπου ἵνα πολλὰ πάθῃ καὶ ἐξουδενωθῇ; | **12וַיַּעַן וַיֹּאמֶר לָהֶם הִנֵּה אֵלִיָּהוּ בָּא בָרִאשׁוֹנָה וְיָשִׁיב אֶת־הַכֹּל וּמַה־כָּתוּב עַל בֶּן־הָאָדָם הֲלֹא אֲשֶׁר יְעֻנֶּה הַרְבֵּה וְיִמָּאֵס׃** |
| 13. But I am saying to you that even Elijah has come, and they do to him whatever they would, according as it is written of him." | 13. But I say to you that Eliyahu has indeed come and they did with him whatever they pleased as was written about him.” | 13. ἀλλὰ λέγω ὑμῖν ὅτι καὶ ᾿Ηλίας ἐλήλυθε, καὶ ἐποίησαν αὐτῷ ὅσα ἠθέλησαν, καθὼς γέγραπται ἐπ᾿ αὐτόν. | **13אֲבָל אֹמֵר אֲנִי לָכֶם גַּם־בָּא אֵלִיָּהוּ וְגַם־עָשׂוּ לוֹ כִּרְצוֹנָם כַּכָּתוּב עָלָיו׃** |
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**Hakham’s Rendition & Commentary**

**9. And as they were coming down from the mountain, he commanded them that they may declare to no one the things that they saw, except when the son of man rise from the house of the dead.**

**10. And the word they kept to themselves, questioning together what “the rising from the house of the dead is [means].”**

**11. And they were questioning him, saying, that the scribes say that Eliyahu is to come first [before the rising of the dead].**

**12. And he answering said to them, “Eliyahu indeed, having come first, does restore all things? And how has it been written concerning the son of man, that many things he may suffer, and be rejected?**

**13. But I say to you, That also Eliyahu has come, and they did to him what they willed, as it has been written of him.”**

**v. 9 – And as they were coming down from the mountain, he commanded them that they may declare to no one the things that they saw, except when the son of man rise from the house of the dead. –** This pericope of Mordechai starts with the descent from Mt. Hermon where they saw the Master being metamorphosed and in the company of Mosheh Rabbenu and Eliyahu. Now, from the sublime spiritual experience at the top of the mount, they must descend to the mundane and work out the meaning of what they saw as applicable to the every day realities of this world.

Last week we were commanded to relive the exodus and the many miracles that G-d did for us during our week of Pesach. We were elevated so to speak out of our present world into another world, and this became quite clear as we ate the bread of angels – Matsah (an analogy for the Manna). This week we need to come from the sublime spiritual realities we experienced during the wonderful week of Pesach, and work out their meaning and applications to the everyday realities of the present world that we are confronted with.

Some of the things that we experienced and learned during the last week of Passover, we soon realize are so spiritually sublime that we can’t relate to others, that is unless we do not mind to be declared insane by society at large. Yeshua as the legitimate king-Messiah over all Israel, chooses only three people out of all Israel to know before-hand what essence of the Governance of G-d is and how it will be implemented. He commands these three men (Tsefet, Ya’aqob (his brother) and Yochanan) not to speak to anyone what they saw until **“the son of man rise from the house of the dead**.”

From this, we derive an important Rabbinic principle, and that is, **“understanding” can only come after the fact or deed, and not before it.** If one wants to understand why G-d gave a certain commandment one needs to obey it and put into practice with all of one’s heart and in perfect obedience and surrender for a number of times before one can comprehend some of the reasons (even if they are minor) for the giving of a particular command. We can surely explain in great detail a how a particular command is to be kept and observed, but the reasons for it remains for each one of us to meditate upon after the fact or deed and wait patiently for a parsimonious answer. This we were shown in the Haggadah where we read:

“Rabbi Elazar, son of Azaryah, said: I am like a man of seventy, yet I was never able to convince my colleagues that one is obliged to mention the Exodus at night, until Ben Zoma explained it ...”

Rabbi Elazar had been partaking of the Pesach since he could remember and a question had nagged him all his life and he had to wait patiently till he was seventy for someone to answer his question. But he did not refuse to observe Pesach because he could not understand! No, G-d forbid! He faithfully kept the commandments of Pesach and waited patiently for the time when his understanding could be illumined regarding his question. So then, **“understanding” can only come after the fact or deed, and not before it.**

Similarly in this instance, some years had to pass, before Hakham Tsefet, Hakham Ya’aqob and Hakham Yochanan and their disciples could understand the full significance of the Master’s metamorphosis at Mt. Hermon and his dialogue with Mosheh Rabbenu and Eliyahu.

**10. - And the word they kept to themselves, questioning together what “the rising from the house of the dead is [means].”-** most Bibles translate the last phrase as “raised from among the dead.” However, the Sinaiticus Syriac manuscript renders; “from among the house of the dead” which perfectly captures the Hebraic way of explaining the Greek: **“ἐκ νεκρῶν ἀναστῇ” (Ek Nekron Anastee).**

The problem that the Talmidim face is obvious. They are not doubting at all the resurrection from the dead, what they are trying to grasp is how the Master’s prophecy of his resurrection from the dead fits into the general resurrection from the dead. This becomes obvious as we read the next verse. Marcus[[5]](#footnote-5) puts it well when he states:

The disciples are not confused about the concept of the general resurrection, “the rising of the dead” (ANASTASIS TON NEKRON, cf. Matt. 22:31; 1 Cor. 15:12-1, 21, 42, etc.), but about Jesus’ prophecy of his resurrection from among the dead (TO EK NEKRON ANASTENAI), apparently apart from the general resurrection; the perplexing point is how this one resurrection can occur in isolation from the resurrection of all. ... In our passage, in any event resurrection is being discussed in an eschatological framework. The object of the resurrection is an end-time figure, the Son of Man, and Jesus’ allusion to his resurrection immediately turns his disciples’ minds to the scriptural expectation of the coming of Elijah before “the great and terrible day of the Lord’ (Malachi 4:5-6). In such a framework it is the general resurrection that is expected, not just that of an individual.

**v. 11 - And they were questioning him, saying, that the scribes say that Eliyahu is to come first [before the rising of the dead]. –** Again, the question is obvious, if the master is going to die and rise again from the house of the dead, where does the prophecy about Eliyahu coming before the resurrection of the dead fits in? And, if the resurrection from the dead is imminent why Eliyahu, who was supposed to prepare the way for it, has not yet come?

**v. 12 – And he answering said to them, “Eliyahu indeed, having come first, does restore all things; and how has it been written concerning the son of man, that many things he may suffer, and be rejected? -** This verse answers the question raised by the Master’s Talmidim in the previous verse. According to most Christian interpreters the answer as can be seen consists of two parts:

1. **“Eliyahu indeed, having come first, does restore all things?”** And
2. **“And how has it been written concerning the son of man, that many things he may suffer, and be rejected?”**

In the first part of the answer, the master seems to agree with the proposition of the scribes that Eliyahu comes before the Messiah and restores all things. The second part of the answer then pours a pail of water over that idea, by saying, and so then how does the death [and resurrection] of the son of man which is imminent figures into this timetable? There is obviously one only answer and that is given in our next verse.

**v. 13 – But I say to you, That also Eliyahu has come, and they did to him what they willed, as it has been written of him.” –** That is, Eliyahu has already come in the person of of Yochanan the Immerser. However, this Christian interpretation of the text although literal leaves more questions open that it really answers. Yet some would say that “the great and terrible day of the Lord” has already come with the destruction of the Temple and Jerusalem at the hands of the Romans.

There is another more interesting and elegant possibility of interpreting these enigmatic verses altogether as suggested by Marcus.[[6]](#footnote-6)

The issue is similar to that outlined by later Talmudic tradition declaring that the messiah will come either to a generation that is completely righteous/just/generous or to one that is completely wicked/Lawless (cf. R. Yochanan in Talmud Babli Sanh. 98a0. The scribal opinion cited by the markan disciples seems to take the first tack; Elijah will come before the messiah, restore all things – in part perhaps by showing Israel the solution to knotty issues of Jewish Law (cf. Mishnah Baba Metsia 1:8, 3:4, etc.) – and thus make Israel and the world fit to receive their king; only then will the Messiah come. Jesus, however, takes the opposite line: the Messiah will come to an “adulterous and sinful” generation (cf. Mark 8:38; 9:19). That will demonstrate its total unworthiness by killing him. But nothing short of his death on the cross, whereby Jesus gives his life as a ‘ransom for the many” (cf. Mark 10:45), will be able to strike the bloody and decisive blow against the powers of evil that rule the present age. ... the Messiah’s mission of suffering also has consequences for the mission of Elijah, as Jesus divulges at the conclusion of the discussion (cf. Mark 9:13). If the Son of Man is to be a Suffering Messiah, and Elijah is to be the Messiah’s forerunner, then it stands to reason that Elijah himself must be a suffering figure: the servant is not above his master, but shares his fate (cf. Matt 10:24-25; Luke 6:40; John 13:16). Therefore Jesus, in the concluding line of the pericope, affirms both that Elijah has come and that he has suffered violence from human beings.

Eschatologically speaking, then, in the same way that we have a coming of the Suffering Messiah and a return of the Triumphant Messiah, we also had a coming of the Suffering Eliyahu in the person of Yochanan the Immerser, and we must now expect the coming of a Triumphant Eliyahu.

Thus, to understand the answer given by the master in mark 9:12-13, we must understand that the answer in fact has three parts and not two, and these three are crafted into two rhetorical questions ending with a punch-line statement as follows:

1. **“Eliyahu indeed, having come first, does he restore all things?”[[7]](#footnote-7)**
2. **“And how has it been written concerning the son of man, that many things he may suffer, and be rejected?”**
3. **But I say to you, That also Eliyahu has come, and they did to him what they willed, as it has been written of him.”**

That is:

1. Is it possible for Eliyahu to come before the Messiah and restore all things apart from the suffering of the Son of Man? The answer is an obvious No. Thus Eliyahu must have three comings:
2. As Eliyahu the Prophet from Tishbi;
3. As Eliyahu in the person of Yochanan the Immerser to prepare the way for the Suffering Messiah;
4. As Eliyahu before “the great and terrible day of the Lord.”
5. That it is written (Isaiah 53:3) that the first coming of the Messiah is as a Suffering Servant
6. If therefore it is prophesied that the Messiah has to suffer death, then it stand to reason that Eliyahu preparing the way for the Suffering Messiah has also to suffer. For if Herod, the Roman puppet, had dealt severely with the forerunner of the Messiah (Mark 6:14-290 should there be any surprise about the fate of Messiah ben Yosef, aka the Son of Man?

This seems to me to be a much more logical and natural interpretation and reading of the text of Mark 9:9-13 in the Peshat.

Yet, I would suggest that this pericope of Mordechai can only be properly understood when placed in the context of the readings of the septennial Lectionary. The Torah Seder for this week of Exodus ‎29:1-46‎ deals primarily with the ordination of the Kohanim (priests) for the service of the Tabernacle. the Prophet Isaiah seems to suggest that a time would come when all Israelites will be priests – "But you will be called the Priests of the LORD, men will speak of you as those who minister before our God; you will eat the possessions of the Gentiles, and in their glory you will be indulged” (Isaiah 61:6). And all of this on the background of the counting of the Omer. Then along comes Hakham Shaul and in his Gemara treatise to the Ephesian congregation teaches:

Eph 4:7 But to each one of us was given grace according to the measure of the gift of Messiah.

Eph 4:8 **Because of this, he says, "Having gone up on high, He led captivity captive," and gave "gifts to men." (Psa. 68:18)**

Eph 4:9 But that he (Messiah) went up, what is it except that he (Messiah) also first came down into the lower parts of the earth?

Eph 4:10 He that came down is the same who also went up above all the heavens, that he might fill all things.

Eph 4:11 **And indeed he gave some to be emissaries; and some preachers; and some masorets; and some pastors and [school] teachers;**

Eph 4:12 **with a view to the perfecting of the Tsadiqim for the work of the service [to G-d], for the building up of the body of Messiah**,

Eph 4:13 until we all may come to the unity of the faith and of the full knowledge of the son of G-d, to a full-grown man, to the measure of the stature of the fullness of Messiah,

Eph 4:14 so that we may no longer be infants, being blown and carried about by every wind of doctrine, in the sleight of men, in craftiness to the deceit of error,

Eph 4:15 but speaking the truth (Torah) in love, we may grow up into him in all things, who is the head, the Messiah,

Eph 4:16 from whom all the body, having been fitted and compacted together through every assisting bond, according to the effectual working of one measure in each part, produces the growth of the body to the building up of itself in love.

That is, at Lag BaOmer when the Master ascended at the same time he gave “gifts to men.” And it is that with the effective operation of these gifts the Jewish people will bring the triumphant final return of Eliyahu the Prophet, may he return soon, amen ve amen!

**Mishnah Pirke Abot: Prologue**

**All Israelites have a portion in the world-to-come, as it is said: “And your people, all righteous/generous, will inherit the land forever, the branch of My plantings. The work of My hands, to glorify me” (Yeshayahu/Isaiah 60:21).**

**Abarbanel on Pirke Abot**

By: Abraham Chill

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*[Due to its great popularity, numerous commentaries have been written on Pirke Abot, some by outstanding Rabbinic personalities. Pre-eminent among them is* ***Nahalat Abot*** *(“The Inheritance of the Fathers”) by Rabbi Don Isaac Abarbanel (son of the Portuguese treasurer, Dom Judah, was born in the year 1437 at Lisbon, and died at Venice in 1508), statesman, philosopher, and author of many works including his celebrated commentary on the entire Holy Scriptures.*

*Abarbanel received a careful education and was a pupil of Joseph Ḥayyim, rabbi of Lisbon. Well versed in Talmudic literature and in the learning of his time, endowed with a clear and keen mind, and full of enthusiasm for Judaism, he devoted his early years to the study of Jewish religious philosophy, and when scarcely twenty years old wrote on the original form of the natural elements, on the most vital religious questions, on prophecy, etc. His political abilities also attracted attention while he was still young. He entered the service of King Alfonso V. of Portugal as treasurer, and soon won the confidence of his master. Notwithstanding his high position and the great wealth he had inherited from his father, his love for his afflicted brethren was unabated. When Arzilla, in Morocco, was taken by the Moors, and the Jewish captives were sold as slaves, he contributed largely to the funds needed to manumit them, and personally arranged for collections throughout Portugal. He also wrote to his learned and wealthy friend Jehiel, of Pisa, in behalf of the captives. After the death of Alfonso he was obliged to relinquish his office, having been accused by King John II of connivance with the duke of Bragança, who had been executed on the charge of conspiracy. Abarbanel, warned in time, saved himself by a hasty flight to Castile (1483). His large fortune was confiscated by royal decree. At Toledo, his new home, he occupied himself at first with Biblical studies, and in the course of six months produced an extensive commentary on the books of Joshua, Judges, and Samuel. But shortly afterward he entered the service of the house of Castile. Together with his friend, the influential Don Abraham Senior, of Segovia, he undertook to farm the revenues and to supply provisions for the royal army, contracts that he carried out to the entire satisfaction of Queen Isabella. During the Moorish war Abarbanel advanced considerable sums of money to the government. When the banishment of the Jews from Spain was decreed, he left nothing undone to induce the king to revoke the edict. In vain did he offer him 30,000 ducats ($68,400, nominal value). With his brethren in faith he left Spain and went to Naples, where, soon after, he entered the service of the king. For a short time he lived in peace undisturbed; but when the city was taken by the French, bereft of all his possessions, he followed the young king, Ferdinand, in 1495, to Messina; then went to Corfu; and in 1496 settled in Monopoli, and lastly (1503) in Venice, where his services were employed in negotiating a commercial treaty between Portugal and the Venetian republic (Zurita, "Historia del Rey Don Fernando el Católico," v. 342a).]*

*Abarbanel's importance, however, lies not only in his changeful and active career. Although his works can scarcely be said to be of an absolutely original character, they contain so much instructive material, and exerted so wide an influence, that they demand special attention. They may be divided into three classes, referring to (1) exegesis, such as his commentary upon the entire Bible with the exception of the Hagiographa; (2) philosophy, dealing with philosophy in general and particularly with that of the Jewish religion; (3) apologetics, in defence of the Jewish doctrine of the Messiah. Characteristic of Abarbanel's exegetic writings is his accurate estimation of the historical standpoint in the ancient annals of the Jewish people. All preceding Jewish exegetes had been too far removed from the tumult of the great world to possess a proper estimate of the historical epochs and episodes described in Scripture. Abarbanel, who had himself taken part in the politics of the great powers of the day, rightly perceived that mere consideration of the literary elements of Scripture was insufficient, and that the political and social life of the people must also be taken into account. He recognized also the value of prefacing the individual books of the Bible with a general introduction concerning the character of each book, its date of composition, and the author's intention; he may consequently be considered as a pioneer of the modern science of Bible propædeutics. These excellences of Abarbanel's commentaries were especially appreciated by the Christian scholars of the seventeenth and eighteenth centuries. No less than thirty Christian writers of this period—among them men of eminence, like the younger Buxtorf, Buddeus, Carpzov, and others—occupied themselves with the close study of Abarbanel's exegetical writings, which they condensed and translated, and thus introduced to the world of Christian scholarship. Possibly somewhat of this appreciation of Abarbanel by Christians was due to the latter's tolerance toward the Christian, exegetes—Jerome, Augustine, and Nicholas de Lyra —all of whom were closely studied by him and quoted without prejudice, receiving praise or disapprobation as the case demanded.]*

One can appreciate the true significance of Pirke Abot in the eyes of the sages of the Talmud from the famous and oft-quoted adage, “He who wishes to be saintly should apply himself to Pirke Αbοt” (Baba Kamma 30a). The Maharal of Prague posed two questions on this assessment (Yehudah Liwa – 16th century, Derekh Chayim): The traditional practice is to precede the study of Pirke Abot with a mishnah which reads: “*All Israel have a portion in the World to Come ...*” (Sanhedrin 99a). If Pirke Abot is so singularly significant why add a preface to it? Secondly, it is also customary to conclude the study of each chapter with the statement, “Rabbi Hananya ben Akashya said: The Holy One blessed be He, wanted to grant merit to Israel, therefore He multiplied for them Torah and Mitzvοt ..." (Mishnah Makkot 3:15; Abot 6:9). Here, again, what need is there for an epilogue?

Maharal answers: An object is considered valuable when it has substance (homer), cosmetic appeal (tzurah), and a utilitarian purpose (takhlit). All these three criteria are necessary to determine whether something is marketable. They are also necessary to determine the collective and individual character of the Jew. The Jew's image is enhanced when he begins his study period with, “All Israel has a portion in the World to Come” (homer). As long as a Jew identifies himself as a Jew, he has a passport to olam ha-ba; that is his hallmark of a precious substance.

He then proceeds to the actual study of the text, thus demonstrating our lifestyle of ethical values (tzurah). We conclude with God's gift of Torah and mitzvot (commandments) to the Jew (takhlit) to underscore that we function best when we are Torah oriented.

Pirke Abot as it stands today consists of six chapters, whereas in Talmudic times it had only five chapters. As we have noted in the introduction, a chapter was read every Shabbat afternoon between Passover and Shabuot (Pentecost) and since there are six Sabbaths between these two festivals, a sixth chapter, correctly called Kinyan Torah ("The Acquisition of Torah"), was added and read on the Shabbat before Shabuot (Pentecost) which commemorates Matan Torah, the giving of the Torah. This chapter is also known as Baraita de-Rabbi Meir, and consists of baraitot, i.e., texts from the times of the tannaim which were not included in the Mishnah.

[*Note:* *Many Jewish Orthodox Congregations recite Pirke Abot weekly during the period between Passover and New Year and this minhag (custom) we have adopted at Bet Emunah*]

Perhaps the most difficult statement in all Pirke Abot is the prologue “All Israel has a portion in the World to Come ..." Nearly all the commentators are disturbed by the same difficulty: The prologue is a mishnah taken from Tractate Sanhedrin. What is it doing there? “All Israel...” is a sublime promise to the Jews, whereas Tractate Sanhedrin deals in the main with capital punishment, in particular, with the four methods of execution administered by the court. How do we correlate such a sublime promise with the cruel and brutal death warrants of criminals?

This enigma disturbed Rashi in his commentary on the mishnah. He went even further: It would seem that when the Talmud discusses the ways and means of capital punishment it would have been logical for the sages to have formulated their views on the World to Come in a negative fashion: “These are the ones [i.e., the various criminals discussed] who have no share in the World to Come ...” For the sages to indicate who are entitled to olam ha-ba seems to be out of place.

Rashi, therefore, suggests that the rabbis in Tractate Sanhedrin formulated their thought as they did in order to alleviate the fears and anxieties of the wayward criminal. He may think to himself that because he sinned once and was sentenced to death, there is no hope for the salvation of his soul. The sages, therefore, allayed his fears by teaching, “All Israel have a portion in the World to Come.”

The Gaon of Vilna (Elijah ben Shlomo Zalman, 18th century) answered the same question by way of an analogy. When a person has a tree which is producing poor quality fruit, he grafts on to it a shoot from a strong, healthy tree and lops off the infected branches of the old one. However, people seeing him doing this may condemn him for cutting off what appear to be healthy branches. The truth is, of course, that he does not want the roots of the tree to expend themselves on nourishing diseased branches, but to nurture the new shoots.

So is it, continues the Gaon of Vilna, with man. There are those who question the humaneness of capital punishment. “Are there no other punishments available besides the death sentence? Is not capital punishment barbaric?” It is for this reason that “All Israel have ...” follows the chapter dealing with capital punishment in Tractate Sanhedrin. The criminal may be compared to the pruned branches. God's primary interest is to salvage the soul, the roots of man, and through his demise the wicked/lawless man's soul will survive in the World to Come.

The Gaon continues: In winter we are accustomed to stay indoors due to inclement weather; in the spring, we emerge and enjoy nature, the flowers and the trees. It is then that a person is apt to become light-headed and frivolous, which may lead to transgression. “All Israel have a portion ...” is then part of our study program to teach us the lesson of the grafting of shoots on to a sickly tree, so that good fruit can grow.

The most disturbing aspect of the dictum is the question: Is every Jew really entitled to a place in the World to Come? Are there no wicked/lawless Jews who are not worthy of the olam ha-ba? A line of reasoning taken by one commentator would have us accept the indisputable assertion that a Jew always remains a Jew and, although he may have sinned grievously, he still has a number of mitzvoth (commandments) to his credit, albeit unbeknown to him (Meir David HaKohen)

Another opinion: Every Jew, no matter how much he has drifted from the straight and narrow path, makes a contribution (helek, a portion) to the realization of the Messianic age because that anticipated event will be a collective experience. This is the thrust of “All Israel ...”

Another commentator tackles a different aspect of the question (Meir Lehman): “All Israel ...” implies that only Jews will benefit in olam ha-ba. How can this be so? It is contrary to the rabbinic maxim which clearly states that there are righteous/generous gentiles who will enjoy a portion of the World to Come (Sanhedrin 105a). Therefore, “All Israel ...” comes to spell it out that although every God-fearing human being will be given a portion in olam ha-ba, the Jew will find it much easier to present himself by virtue of the fact that he is committed to Torah and mitzvot.

Another explanation for the seeming injustice of including the wicked/lawless among those rewarded with olam ha-ba is given by Rabbi Moshe Alsheikh. According to all the Kabbalists, there are three stages that the soul must pass through after death. First, it enters the world of souls (olam ha-nefashot). It then makes its way to olam ha-ba where it remains in limbo. Finally it reaches the stage of tehiyat ha-metím (resurrection of the dead) when the body will be revived. When our text says olam ha-ba it is referring to the penultimate stage before the resurrection. Hence, in the opinion of Midrash Shemuel, while the wicked/lawless will pass through the early stages they will be denied the last stage — they will not be resurrected.

Another interpretation is proposed by Rabbi Moshe Alsheikh. He muses that in view of the sages' assertion that when the Torah was delivered to the Children of Israel at Mt. Sinai every Jewish soul from then on and until the end of the world was present, it is natural that for that alone every Jew – even the sinner – is entitled to a portion of the Olam Ha-Ba.

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**Other Comments To The Introductory Passage**

One can not undertake a job with enthusiasm unless he is aware of the benefits it will bring. This Mishnah reminds us that the goal of keeping the Torah and obeying the commandments is to bring a person into the World-To-Come. (Me’am Lo’ez).

When reading the multitude of admonitions in Pirke Abot, one might lose hope for the World-To-Come, since it may feel impossible to fulfil all of these teachings. This Mishnah inspires us to remain hopeful, for every Jew has a portion in the World-To-Come. (Kehati)

When the Mishnah says that all Israel has a portion in the World to Come, it means that every Jew has a share in the Torah and in Divine Service, each according to his level and capabilities. (Rav Yisrael, the Maggid of Koznitz)

The Mishnah literally says a share "towards" the World-To-Come. The World-To-Come is not a pre-existing place in which one’s share awaits him, commensurate with his good deeds. Rather, it is something that we create for ourselves by the way we live in the world. We gain the World-To-Come through working towards it, by performing good deeds. (Ruach Chaim)

A call to unity is reflected in the first two words of the Mishnah. The word "kol" ("all") consists of two letters, "kaph" and "lamed," which stand for Kohanim (Priests) and Levi’im (Levites) and are followed by the next word, Yisrael. These words form the three constituent sections of the Jewish People. When Jews are joined together by unity and brotherhood, they conjointly enjoy a share in the World-To-Come. The concept of the oneness of the Jewish people is a very appropriate introduction into Jewish ethics. (Rabbi Shlomo Toperoff)

"Inherit the land." The land is the "land of the living" (Psalms 142:6), an allegory for the spiritual rewards of the World-To-Come. (Rambam)

"In which to take pride". Since every Jew’s soul is an actual part of G-d, each Jew praises G-d by his/her very existence. When one becomes aware of his/her G-dly core, one appreciates: (a) the necessity of refining oneself so that this essential quality can be expressed; and (b) that each individual, regardless of his/her present level of development, has the potential to achieve such refinement. (The Lubavitcher Rebbe, z’tl)

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**What say the Nazarean Hakhamim?**

Hakham Shaul’s response to this Mishnah in Romans 11:1-36 is as follows:

1. **I ask, then, has God rejected His people? God forbid!** For I myself am an Israelite, a descendant of Abraham, a member of the tribe of Benjamin.

2. **God has not rejected His people whom he foreknew**. Do you not know what the Scripture says of Elijah, how he appeals to God against Israel?

3. "Lord, they have killed your prophets, they have demolished your altars, and I alone am left, and they seek my life." (1 Kings 19:10)

4. But what is God's reply to him? "I have kept for myself seven thousand men who have not bowed the knee to Baal." (1 Kings 19:18)

5. So too at the present time there is a remnant, chosen by grace.

6. But if it is by grace, it is no longer on the basis of works; otherwise grace would no longer be grace.

7. What then? Israel failed to obtain what it was seeking. The elect obtained it, but the rest were blinded,

8. As it is written, "God gave them a spirit of stupor, eyes that would not see and ears that would not hear, down to this very day." (Deut 29:4; Isaiah 29:10)

9. And David says, "Let their table before them become a snare; and when they are in peace, let it become a trap. (Psalm 69:23)

10. Let their eyes be darkened, that they see not; and make their loins continually to totter." (Psalm 69:24

11. **So I ask, did they stumble in order that they might fall? God forbid!** Rather through their trespass salvation has come to the Gentiles, so as to make Israel jealous.

12. Now if their trespass means riches for the world, and if their failure means riches for the Gentiles, how much more will their full inclusion mean!

13. Now I am speaking to you Gentiles. Inasmuch then as I am an envoy to the Gentiles, I magnify my office

14. in order somehow to make my fellow Jews jealous, and thus save some of them.

15. For if their rejection means the reconciliation of the world, what will their acceptance mean but life from the dead?

16. **If the dough offered as first-fruits is holy, so is the whole lump, and if the root is holy, so are the branches.**

17. But if some of the branches were broken off, and you (Gentiles), although a wild olive shoot, were grafted in among the other [Jews] and now share in the nourishing root of the olive tree,

18. **do not be arrogant toward the [Jewish] branches.** If you are, remember **it is not you who support the (Jewish) root, but the (Jewish) root that supports you (Gentiles).**

19. Then you will say, "Branches were broken off so that I might be grafted in."

20. That is true. They were broken off because of their disobedience, but you stand fast through faithful obedience. **So do not become proud, but fear.**

21. **For if God did not spare the (Jewish) natural branches, neither will he spare you (Gentiles)**.

22. Note then the kindness and the severity of God: severity toward those who have fallen, but God's kindness to you, provided you continue in his kindness. Otherwise you too will be cut off.

23. **And even they, if they do not continue in their disobedience, will be grafted in, for God has the power to graft them in again**.

24. **For if you were cut from what is by nature a wild olive tree, and grafted, contrary to nature, into a cultivated (Jewish) olive tree, how much more will these, the natural (Jewish) branches, be grafted back into their own olive tree**.

25. Lest you be wise in your own conceits, I want you to understand this mystery, brothers: **a partial** **blindness has come upon Israel, until the fullness of the Gentiles has come in**.

26. **And in this way ALL ISRAEL WILL BE SAVED (enter the Olam Ha-Ba)**, as it is written, "The Deliverer will come from Zion, he will banish ungodliness from Jacob" (Isaiah 59:20);

27. "and this will be my covenant with them when I take away their sins" (Isaiah 59:21).

28. As regards the tradition, they are enemies of God for your sake. But as regards election, they are beloved for the sake of their forefathers. (Deut. 7:8)

29. **For the gifts and the calling of God are irrevocable**. (Numbers 23:19)

30. For just as you were at one time disobedient to God but now have received mercy because of their disobedience,

31. so they too have now been disobedient in order that by the mercy shown to you they also may now receive mercy.

32. For God has consigned all to disobedience, that He may have mercy on all.

33. Oh, the depth of the riches and wisdom and knowledge of God! How unsearchable are his judgments and how inscrutable his ways!

34. "For who has known the mind of the Lord, or who has been his counsellor?" (Isaiah 40:13; Jer 23:18)

35. "Or who has given a gift to him that he might be repaid?" (Job 41:11)

36. For from Him (G-d) and through Him (G-d) and to Him (G-d) are all things. To Him (G-d) be glory forever. Amen ve Amen!

**Questions for Reflection:**

1. ‎After diligently reading and studying the different readings for this Shabbat what reading especially touched your heart and fired your ‎imagination?‎
2. What questions were asked of Rashi regarding Exodus 29:1?
3. What questions were asked of Rashi regarding Exodus 29:7?
4. What questions were asked of Rashi regarding Exodus 29:9?
5. What questions were asked of Rashi regarding Exodus 29:16?
6. What questions were asked of Rashi regarding Exodus 29:22?
7. What questions were asked of Rashi regarding Exodus 29:24?
8. What questions were asked of Rashi regarding Exodus 29:27?
9. What questions were asked of Rashi regarding Exodus 29:29?
10. What questions were asked of Rashi regarding Exodus 29:36?
11. What questions were asked of Rashi regarding Exodus 29:37?
12. What questions were asked of Rashi regarding Exodus 29:46?
13. What word/words/phrase/concept of the Torah fired the imagination of our Psalmist this ‎‎week?‎
14. How is our Ashlamatah of Isaiah 61:6 – 62:5‎‎ related to our Torah Seder?‎
15. ‎How is ‎ Mordechai (Mark) 9:9-‎ 13 related to our Torah Seder, Psalm and Ashlamatah?‎
16. ‎‎In your opinion what are the basic teachings of Mordechai (Mark) 9:9-13‎?‎
17. ‎In your opinion, and taking altogether our Torah Seder, Psalm, Ashlamatah and the ‎Pericope of Mark for this Shabbat, what do you think is the ‎prophetic statement for this ‎week?‎

**Yom Hashoah – Holocaust Day**

**Nisan 28 - Apr. 12, 2010**

**What are the origins of Muslim anti-Semitism?**

**By Yaron Harel**

When he met Pope John Paul II in 2001, Syrian president Bashar Assad surprised the pontiff when he said of the Jews, "They try to kill all the principles of divine faiths with the same mentality of betraying Jesus Christ and torturing him, and in the same way that they tried to commit treachery against the Prophet Muhammad."

In order to understand the background to these accusations, one must go back to the year 1986 when then-Syrian defense minister Mustafa Tlass, who was considered an intellectual giant in the fields of the humanities and the arts, published his book "The Matzoh of Zion." The conclusion of the popular book was that the Jews had indeed murdered a Christian monk in 1840 as part of a ritual murder, in one of the most important blood libels in Jewish history, known as the "Damascus Affair."

The phenomenon of a blood libel against the Jews was until then an anomaly in the lands of Islam. The Muslim majority lived under the Ottoman rule in Syria alongside two minorities, the Christians and the Jews. The two minorities were considered "protected citizens" (dhimmi) and were treated in tolerant fashion. They were allowed to practice their religious precepts in return for paying a tax, and recognizing that they had a lower legal and social status. But in 1831-32, the ruler of Egypt, Muhammad Ali, conquered Syria from the Ottoman sultan, holding the territory until the end of 1840. The period of Egyptian rule in Syria was perceived by the country's Christians as a golden era, since they saw their rights increased. It's a period of great importance to any understanding of the change that occurred in the attitude of Muslims toward the Christians.

The rights that the Egyptian rulers granted to non-Muslims - including appointments to government councils, acceptance to the regional administrative system, the building and renovation of places of worship, permission to ride horses in the cities and to wear clothes of colors that previously had been permitted for Muslims only - hurt the feelings of Muslim subjects, arousing in them grudges toward the non-Muslim population. Muhammad Ali was considered to rule at the sufferance of the European powers, led by France, in return for which he granted excess rights to non-Muslim minorities, particularly the Christians. In addition, the local Christians were perceived as collaborators with the European powers that were hoping to gain control of the Ottoman Empire. As a result, the Muslims started developing a hatred for the Christians, who were now perceived as political rivals.

Tensions and struggles between the Jews and Christians had existed from time immemorial, for both religious and historic reasons, and were exacerbated by competition over economic and commercial positions. In order to be successful in the economic, administrative and public spheres, every minority required the backing and support of the Muslim majority. Hence, each side tried to incite the Muslims against the rival ethnic groups. The Muslims' hatred of, and hostility toward, local Christians, and their relative sympathy toward the Jews, led the Christians in Damascus to complain about the cruel treatment they received by the qadis (Muslim judges). The fear that they would become victims of Muslim violence when the Ottoman regime returned to Syrian rule also pushed the Christians to seek new ways to incite the Muslims against the Jews. To this end, they enlisted priests from such Catholic orders as the Franciscans and the Capuchins. The priests brought with them to the Middle East not only the culture of Catholic Europe but also the medieval myth according to which the Jews required human blood for the Passover rites.

On February 5, 1840, a Capuchin monk named Father Tomaso, together with his servant, Ibrahim Amara, disappeared. A short while later, rumors started circulating that they had last been seen in the Jewish quarter of Damascus and that they had been murdered by Jews so that their blood could be used for Passover rites. The heads of the community, led by Rabbi Yaakov Antebi, were arrested and tortured in order to force an admission of guilt from them. The French consul, who wished to fulfill his duty as defendant of the Catholics, effectively headed the investigation. A number of Jews broke down and supposedly confessed, others died during torture while Hakham Moshe Abulafia, chose to convert to Islam in order to escape his torturers. Later he emerged as the state's witness and incriminated the Jews, claiming that they had ordered him to mix Christian blood in their matzot and that he had been forced to take part in the monk's murder at the order of Rabbi Antebi.

Through threats, tortures and false evidence, such as finding the missing monk's bones in a sewer in the Jewish quarter, those who charged the Jews succeeded in winning over public opinion. In a legal procedure, the Jews were found guilty and sentenced to death. The affair was reported in the newspapers and word of it reached Europe, where an accusatory finger was pointed also at the Jews in western Europe. This aroused the Jews of western Europe to engage in widespread public and political activity, aimed at influencing the various governments to put pressure on Muhammad Ali to grant their accused co-religionists the chance for a fair trial, at which they would have the opportunity to prove their innocence. With this in mind, a Jewish delegation headed by Moses Montefiore and Adolphe Cremieux left for Egypt to meet with the khedive.

And indeed, the widespread diplomatic activity led to the issuing of an order granting them a pardon. In early September 1840, immediately after the order reached Damascus, the prisoners were freed, without officially being exonerated. The Jewish communities in the Diaspora and in Damascus itself celebrated the release of the tortured detainees but their joy was premature. The release did not have the force of a legal acquittal and public opinion continued to consider the released Jews murderers who had been freed with the help of bribes paid by their brethren in Europe. As a result, anti-Jewish ferment continued in Damascus and throughout Syria for many more years, against the backdrop of accusations of vile crimes for ritual purposes. A stone monument was erected in the Capuchin monastery in Damascus with the inscription in Arabic and Italian: "Here are interred the bones of the monk Tomaso who was murdered by the Jews on February 5, 1840."

The French consul in Aleppo also said later: "The Jews of Aleppo are part of a cruel sect whose principles are secret and to which barbaric superstitions and bloodletting are attributed. This is the same sect that is accused of using human blood for kneading matzot instead of sacrificing a lamb for Passover as written in the holy books of Moses."

**Another libel almost every Pesach**

During the years 1841-1860 there were at least 13 blood libels in Syria that became known to the general public, 10 of them in Damascus and three in Aleppo. Sometimes the Christians would use the threat of a blood libel as a means to blackmail the Jews, so that the accusations of ritual murder could be heard almost every year before Passover. The Christian incitement inspired Muslims to invent their own blood libels. They, too, began attributing to the Jews responsibility for the disappearance of a boy or girl from their home, whether out of a desire to take revenge or to squeeze money out of them. Following the events in Damascus in July 1860, when the Muslims massacred thousands of Christians, the Christian community there was greatly weakened and consequently the phenomenon of blood libels began subsiding. As the final decade of the 19th century began, however, the bleak days of 1840 returned.

In the year 1890, the holiday of Easter fell during Passover. On April 7, the second of the intermediate days of Pesach, a 6-year-old Christian boy disappeared. The Jews were accused of murdering him, and of using his blood for ritual purposes. As a result, riots broke out in the city.

The child's body was found two weeks later in a well. An autopsy revealed several findings that supposedly confirmed that the Jews had murdered him for ritual purposes. It was alleged that there was no blood inside the body, for example, and there was a cut on one of his arms. Eventually, however, it was established that the boy had drowned and not been murdered and that no Jews had been involved. This was not sufficient, however, to calm either Christians or Muslims, many of whom remained convinced that the Jews were responsible, and that they had again escaped punishment thanks to the power and influence of their co-religionists in Europe.

In the last decade of the 19th century, the Christian community in Damascus regained its strength, both economically, and from the point of view of its public status. This process continued until the eve of World War I, and was accompanied to a certain extent by forcing Jews out of key economic positions they held. The Jews were a central object of incitement in the Christian press, which had its headquarters in Beirut. The weekly Al-Bashir, for example, published an article aimed at proving the claim that the Jews used Christian blood for Passover rituals. This weekly, the organ of the Jesuits in Lebanon, contained reactionary and anti-Semitic French Catholic teachings, and contradicted the neutral approach adopted by the official French consular representatives.

Toward the end of the 19th century, two anti-Semitic pamphlets were distributed in the region. One, published in Arabic in Cairo, was written by a Lebanese Christian journalist who had settled there; the other, by a French priest, was printed in Paris under the title "Murdered by Jews: A History of Ritual Murder." The incitement from French Catholic quarters increased the ferment among the Christian population and led to attacks on Jews, who found themselves beaten in the streets of Damascus. A few days after Passover, two Capuchin priests in Damascus incited the Christian masses to riot against the Jews. Jewish shops were looted, many Jews were beaten and a young girl from the community was abducted by one of the priests and locked up for interrogation.

Some of the frequent blood libels of the period were short-lived and drew minimal attention, but others led to outbursts of violence. In the end, blood libels spread to many other cities in the Middle East.

The Damascus Affair played an important role in modern Jewish history. It served as a trigger for strengthening renewed Jewish national awareness and for the re-establishment of ties between the various Jewish communities in the West and East. Jewish national solidarity pushed forward the process that eventually created the modern Jewish national ethos. But the Damascus Affair also led to the creation of the anti-Semitic myth that the Jews controlled the world. This myth, which found widespread expression in such anti-Semitic literature as "The Protocols of the Elders of Zion," has taken hold anew in the past few decades, and examples can be seen at book fairs and in the media of the Arab world. Various drama series on Arabic-language television and articles in the written press once again raise the issue of Jewish responsibility for ritual murders, something that was inconceivable in the Muslim world before the intensive European infiltration of the Middle East.

*Dr. Yaron Harel is a senior lecturer in Jewish history at Bar-Ilan University. His book: "Intrigue and Revolution in the Jewish Communities of Damascus, Aleppo and Baghdad, 1744-1914" was published in Hebrew last year, and it is expected that it will be published in English by the Littmann Library in 2011.*

**Next Shabbat:**

**(Iyar 3, 5770 – April 16/17, 2010)**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וְעָשִׂיתָ מִזְבֵּחַ** |  |  |
| **“V’A’asit Mizbeach”** | Reader 1 – Shemot 30:1-5 | Reader 1 – Sh’mot 31:1-5 |
| **“And you will make an altar”** | Reader 2 – Shemot 30:6-10 | Reader 2 – Sh’mot 31:6-8 |
| **“Y harás un altar”** | Reader 3 – Shemot 30:11-16 | Reader 3 – Sh’mot 31:9-11 |
| Shemot (Exodus) Ex 30:1-38 | Reader 4 – Shemot 30:17-21 |  |
| Ashlamatah: Malachi 1:11 – 2:7 | Reader 5 – Shemot 30:22-25 |  |
|  | Reader 6 – Shemot 30:26-33 | Reader 1 – Sh’mot 31:1- 5 |
| Psalm 64:1-11 | Reader 7 – Shemot 30:34-38 | Reader 2 – Sh’mot 31:6-8 |
| Pirqe Abot III:12 | Maftir – Shemot 30:34-38 | Reader 3 – Sh’mot 31:9-11 |
| N.C.: Mark 9:14-29 | Malachi 1:11 – 2:7 |  |

**Counting of the Omer**

Evening Friday April 09th – Today is the 11th day of the counting of the Omer

Evening Saturday April 10th – Today is the 12th day of the counting of the Omer

Evening Sunday April 11th – Today is the 13th day of the counting of the Omer

Evening Monday April 12th – Today is the 14th day of the counting of the Omer

Evening Tuesday April 13th – Today is the 15th day of the counting of the Omer

Evening Wednesday April 14th – Today is the 16th day of the counting of the Omer

Evening Thursday April 15th – Today is the 17th day of the counting of the Omer

Evening Friday April 16th – Today is the 18th day of the counting of the Omer

Evening Saturday April 17th – Today is the 19th day of the counting of the Omer

Shalom Shabbat!

Hakham Dr. Yosef ben Haggai

1. CLV (Concordant Literal Version) as found in Rick Meyers (2009) E-Sword v. 9.5.1 - <http://www.e-sword.net/downloads.html> [↑](#footnote-ref-1)
2. Roth, A.G. (2009), Aramaic English New Testament, Netzari Press. [↑](#footnote-ref-2)
3. Greek New Testament (Majority Text) as found in Rick Meyers (2009) E-Sword v. 9.5.1 - <http://www.e-sword.net/downloads.html> [↑](#footnote-ref-3)
4. Delitzsch, F., Hebrew New Testament, As found in: <http://www.kirjasilta.net/ha-berit/Mar.html> [↑](#footnote-ref-4)
5. Marcus, J. (2009), The Anchor Bible: Mark 8-16 – A New Translation With Introduction and Commentary, New York: Doubleday, p. 643. [↑](#footnote-ref-5)
6. Marcus, J. (2009), The Anchor Bible: Mark 8-16 – A New Translation With Introduction and Commentary, New York: Doubleday, p. 649-650. [↑](#footnote-ref-6)
7. Marcus, J. (1992), The Way of the Lord, Edinburgh; T & T Clark, p.99. – Marcus suggests that Mark 12a should be read as a question. Since early Greek manuscripts did not contain punctuation, it is possible to read the sentence as an interrogative one rather than a simple declaration. This seem tro best fit the nature of the argument presented by the Master. [↑](#footnote-ref-7)