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|  **Esnoga Bet Emunah**[**12210 Luckey Summit**](https://maps.google.com/?q=6970+Axis+St.+SE+Lacey,+WA+98513&entry=gmail&source=g)[**San Antonio, TX 78252**](https://maps.google.com/?q=6970+Axis+St.+SE+Lacey,+WA+98513&entry=gmail&source=g)**United States of America****© 2019**[**http://www.betemunah.org/**](http://www.betemunah.org/)**E-Mail:** **gkilli@aol.com** |  **Menorah 5** | **Esnoga Bet El****102 Broken Arrow Dr.****Paris TN 38242****United States of America****© 2019**[**http://torahfocus.com/**](http://torahfocus.com/)**E-Mail:** **waltoakley@charter.net** |

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

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| **Three and 1/2 year Lectionary Readings** | **Third Year of the Triennial Reading Cycle** |
| **Shebat 13, 5779 – Jan. 18/19, 2019** | **Fourth Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

**Please go to the below webpage and type your city, state/province, and country to find candle lighting and Habdalah times for the place of your dwelling.**

**See:** [**http://www.chabad.org/calendar/candlelighting.htm**](http://www.chabad.org/calendar/candlelighting.htm)

**Roll of Honor:**

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

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

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

His Honor Paqid Adon David ben Abraham

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

His Honor Paqid Adon Tsuriel ben Abraham and beloved wife HH Giberet Gibora bat Sarah

Her Excellency Giberet Sarai bat Sarah & beloved family

His Excellency Adon Barth Lindemann & beloved family

His Excellency Adon John Batchelor & beloved wife

Her Excellency Giberet Leah bat Sarah & beloved mother

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

His Excellency Adon Michael ben Yosef and beloved wife HE Giberet Sheba bat Sarah

Her Excellency Giberet Prof. Dr. Emunah bat Sarah & beloved family

His Excellency Adon Robert Dick & beloved wife HE Giberet Cobena Dick

His Excellency Adon Aviner ben Abraham and beloved wife HE Giberet Chagit bat Sarah

His Excellency Adon Ovadya ben Abraham and beloved wife HE Giberet Mirit bat Sarah

His Excellency Adon Brad Gaskill and beloved wife Cynthia Gaskill

His Excellency Adon Shlomoh ben Abraham

His Excellency Adon Ya’aqob ben David

Her Excellency Giberet Eliana bat Sarah and beloved husband HE Adon James Miller

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

**Please pray for your local Rabbi and this work that they may be successful touching many lives with the Torah, well financed; and that they may be for much blessing to all concerned. Amen ve Amen!**

We pray for His Honor Paqid Adon David ben Abraham in Singapore, who is possibly losing his job unless the company that has employed him is not sold. May the King of the universe have mercy on his Honor and preserve his job and his means to sustain himself alive and take care of his elderly father and family. We also pray for his frail health. **Mi Sheberach** He who blessed our forefathers Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, may He bless and heal His Honor Paqid Adon David ben Abraham. May the Holy One, Blessed is He, be filled with compassion for him to restore his health, to heal him, to strengthen him, to revivify him and take care of his job situation. And may He send him speedily a complete recovery from heaven, among the other sick people of Yisrael, a recovery of the body and a recovery of the spirit and mind, swiftly and soon, and we say amen ve amen!

We pray for Her Honor Ha Rabbanit Giberet Elisheba bat Sarah who who has been found with a mass in the area o her stomach and recommended for further tests and exploration by her Specialist Doctor. **Mi Sheberach** – He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, Rachel and Leah, bless Her Honor Ha Rabbanit Giberet Elisheba bat Sarah and send her a complete recovery and strengthening of body and soul. Please G-d heal her, please. Please G-d heal her, please. Please G-d heal her, please. Cure her, strengthen her, make her healthy and return her to her original strength, together with all the sick of Yisrael. And may it be so willed, and we will say, Amen ve Amen!

We pray for the Felty family that there be Shalom and healing at this difficult time in their mourning. **Mi Sheberach** He who blessed our forefathers Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, may He bless and heal the Felty family. May the Holy One, blessed is He, be filled with compassion for them to restore their health, to heal them, to strengthen them, to revivify them and bring shalom to it. And may He send them speedily a complete recovery from heaven, among the other sick people and mourners of Yisrael, a recovery of the body and a recovery of the spirit and mind, swiftly and soon, and we say amen ve amen!

We pray for HE Giberet Rut bat Sarah who is suffering from migraines, memory problems, and other health problems. **Mi Sheberach** – He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, Rachel and Leah, bless Her Excellency Giberet Rut bat Sarah and send her a complete recovery and strengthening of body, mind and soul. Please G-d heal her, please. Please G-d heal her, please. Please G-d heal her, please. Cure her, strengthen her, make her healthy and return her to her original strength, together with all the sick of Yisrael. And may it be so willed, and we will say, Amen ve Amen!

We pray for HE Giberet Sarah bat Noach (age 13- the daughter of HE Giberet Sarai bat Sarah) who is hospitalized far away from her family, she will probably transition from in-patient to a residential treatment program in another 1.5 to 2 weeks from now in a probable further away facility. **Mi Sheberach** – He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, Rachel and Leah, bless Her Excellency Giberet Sarah bat Noach and send her a complete recovery and strengthening of body, mind and soul. Please G-d heal her, please. Please G-d heal her, please. Please G-d heal her, please. Cure her, strengthen her, make her healthy and return her to her original strength, together with all the sick of Yisrael. And may it be so willed, and we will say, Amen ve Amen!

We pray for HE Adon Ruben Lopez Trevino ben Noach the father of HE Giberet Mirit bat Sarah, who is affected with prostate cancer. **Mi Sheberach** – He who blessed our forefathers Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, may He bless and heal the father of HE Giberet Mirit bat Sarah. May the Holy One, Blessed is He, be filled with compassion for him to restore his health, to heal him, to strengthen him, and to revivify him. And may He send him speedily a complete recovery from heaven, among the other sick people of Yisrael, a recovery of the body and a recovery of the spirit and mind, swiftly and soon, and we say amen ve amen!

We pray for my friend HE Adon Andrew ben Noach who is suffering from bi-polar problems, and currently sleeping in his car, and also has problems with drink and gamble on the stock market and consequently losing money. **Mi Shebarach** - HeWho blessed our forefathers Abraham, Isaac, and Jacob, Moses and Aharon, David and SOlomon, may He bless and heal HE Adon Andrew ben Noach. May the Holy One, Blessed be He,  be filled with compassion to restore his mental and physical health, as well as improving his welfare, to heal him, to strengthen him, and to revivify him, and may He send him speedily a complete recovery from heaven, among the other sick people of Yisrael, a recovery of the body and a recovery of the spirit and mind, swiftly soon, amd we pray amen ve amen!

We also pray for the son of H.E. Giberet Tikiribat bat Noach from Sri Lanka who has had an aortic dissection. He is sufficiently recovered to work on a slow level. He works night shifts. An operation has been discussed by the doctors which is serious, followed by another more difficult surgery in another year or so. **Mi Sheberach** – He who blessed our forefathers Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, may He bless and heal the son of Her Excellency Giberet Tikiribat bat Noach. May the Holy One, Blessed is He, be filled with compassion for him to restore his health, to heal him, to strengthen him, and to revivify him. And may He send him speedily a complete recovery from heaven, among the other sick people of Yisrael, a recovery of the body and a recovery of the spirit and mind, swiftly and soon, and we say amen ve amen!

We pray that by the grace and mercy of G-d towards His people Yisrael, that HE Giberet Leah bat Sarah be allowed speedily soon to sell her properties or rent them at a reasonable price, for the sake of her finances, health, and Torah study schedule amen ve amen!

We also pray about a litigation case in which HE Adon Ya’aqob ben David is involved in the civil courts, praying that G-d who sees all things who knows all things, and justly superintends the whole universe, bring a favorable and prompt resolution to this matter for HE Adon Ya’aqob ben Abraham at the hearing on the 5th of February, amen ve amen!

We also pray for HE Giberet Simcha bat Sarah who has been found with a suspicious mass in her neck area. Sh will be having further tests by the Specialist to diagnose whether the mass is benign or otherwise. **Mi Sheberach** – He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, Rachel and Leah, bless HE Giberet Simcha bat Sarah and send her a complete recovery and strengthening of body and soul. Please G-d heal her, please. Please G-d heal her, please. Please G-d heal her, please. Cure her, strengthen her, make her healthy and return her to her original strength, together with all the sick of Yisrael. And may it be so willed, and we will say, Amen ve Amen!

**Blessings Before Torah Study**

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

**Please Ha-Shem, our GOD, sweeten the words of Your Torah in our mouths and in the mouths of all Your people Israel. May we and our offspring, and our offspring's offspring, and all the offspring of Your people, the House of Israel, may we all, together, know Your Name and study Your Torah for the sake of fulfilling Your delight. Blessed are You, Ha-Shem, Who teaches Torah to His people Israel. Amen!**

**Blessed are You, Ha-Shem our GOD, King of the universe, Who chose us from all the nations, and gave us the Torah. Blessed are You, Ha-Shem, Giver of the Torah. Amen!**

**Ha-Shem spoke to Moses, explaining a Commandment. "Speak to Aaron and his sons and teach them the following Commandment: This is how you should bless the Children of Israel. Say to the Children of Israel:**

**May Ha-Shem bless you and keep watch over you; - Amen!**

**May Ha-Shem make His Presence enlighten you, and may He be kind to you; - Amen!**

**May Ha-Shem bestow favour on you and grant you peace. – Amen!**

**This way, the priests will link My Name with the Israelites, and I will bless them."**

**These are the Laws for which the Torah did not mandate specific amounts: How much growing produce must be left in the corner of the field for the poor; how much of the first fruits must be offered at the Holy Temple; how much one must bring as an offering when one visits the Holy Temple three times a year; how much one must do when doing acts of kindness; and there is no maximum amount of Torah that a person must study.**

**These are the Laws whose benefits a person can often enjoy even in this world, even though the primary reward is in the Next World: They are: Honoring one's father and mother; doing acts of kindness; early attendance at the place of Torah study -- morning and night; showing hospitality to guests; visiting the sick; providing for the financial needs of a bride; escorting the dead; being very engrossed in prayer; bringing peace between two people, and between husband and wife; but the study of Torah is as great as all of them together. Amen!**

**“Shabbat “V’hayah Khi-Tavo” - ”Then it will be, when you enter”**

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| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וְהָיָה, כִּי-תָבוֹא** |   | **Saturday Afternoon** |
| **“****V’hayah Khi-Tavo”** | Reader 1 – D’barim 26:1-4 | Reader 1 – D’barim 28:1-3 |
| **“****Then it will be, when you enter”** | Reader 2 – D’barim 26:5-11 | Reader 2- D’barim 38:4-6 |
| **“Y sucederá que cuando entres”** | Reader 3 – D’barim 26:12-15 | Reader 3- D’barim 28:7-9 |
| D’barim (Deut.) 26:1 – 27:26 | Reader 4 – D’barim 26:16-19 |   |
|  | Reader 5 – D’barim 27:1-3 | **Monday & Thursday****Mornings** |
| Psalms 137:1- 138:8 | Reader 6 – D’barim 37:4-10 | Reader 1 – D’barim 28:1-3 |
| Ashlam.: Ezek 44:30 – 45:8 | Reader 7 – D’barim 27:11-26 | Reader 2- D’barim 38:4-6 |
|  |  Maftir – D’barim 27:24-26 | Reader 3- D’barim 28:7-9 |
| N.C.: Mark 15:42-47; Lk. 23:50-56; James 4:11-12 |  Ezek 44:30 – 45:8  |   |

**Summary of the Torah Seder – ‎ D’barim (Deut.) 26:1 - 27:26**

* First Fruits and Acknowledgement of Divine Providence – Deut. 26:1-11
* Triennial Distribution of Tithes and Prayer – Deut. 26:12-15
* Formulation of the Covenant between G-d and Israel – Deut. 26:16-19
* Procedure on Crossing Jordan – Deut. 27:1-4
* Building an Altar – Deut. 27:5-8
* Noblesse Oblige – Deut. 27:9-10
* Manner of the Solemn Blessing and Doom – Deut 27:1-14
* The Solemn Dooms – Deut. 27:15-26

**Reading Assignment:**

**The Torah Anthology: Yalkut Me’Am Lo’Ez - Vol 18: Deuteronomy – IV – Laws And Warnings**

By: Rabbi Shmuel Yerushalmi, Translated by: Rabbi Eliyahu Touger

Published by: Moznaim Publishing Corp. (New York, 1991)

Vol. 17 – “Deuteronomy – IV – Laws & Warnings,” pp. 109-145.

**Rashi & Targum Pseudo Jonathan**

**for: D’barim (Deut.)**‎‎‎**26:1 – 27:26**

| **Rashi** | **Targum Pseudo Jonathan** |
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| 1. And it will be, **when you come into** the land which the Lord, your God, gives you for an inheritance, and you possess it and settle in it, | 1. AND **when you have entered** into the land, which the LORD your God gives you for an inheritance, and you possess and dwell in it; |
| 2. that you shall take of **the first of all the fruit** of the ground, which you will bring from your land, which the Lord, your God, is giving you. And you shall put [them] into a basket and go to the place which the Lord, your God, will choose to have His Name dwell there. | 2. you will take of **the earliest first fruits which are ripe**at the beginning of all the produce of the ground which you ingathered from the land which the LORD your God has given you, and put them into a basket, and go unto the place which the LORD your God will choose that His Shekinah may dwell there. |
| 3. And you shall come to the kohen who will be [serving] in those days, and say to him, "I declare this day to the Lord, your God, that I have come to the land which the Lord swore to our forefathers to give us." | 3. And you will put crowns upon the baskets, hampers, and paper cases, and bring them to the priest appointed to be the chief priest in those days, and will say to him: We acknowledge this day before the LORD your God that we have come into the land which the LORD swore unto our fathers to give us. |
| 4. And the kohen will take the basket from your hand, laying it before the altar of the Lord, your God." | 4. And the priest will receive the basket of early fruits from your hand, and take, bring, uplift, and lower it, and afterward lay it down before the altar of the LORD your God. |
| 5. And you shall call out and say before the Lord, your God, "An Aramean [sought to] destroy my forefather, and he went down to Egypt and sojourned there with a small number of people, and there, he became a great, mighty, and numerous nation. | 5. And you will respond, and say before the LORD your God: Our father Jacob went down into Aram Naharia at the beginning, and (Laban) sought to destroy him; but the Word of the LORD saved him out of his hands. And afterwards went he down into Mizraim and sojourned there, a few people; but there did he become a great people, and mighty and many. |
| 6. And the Egyptians treated us cruelly and afflicted us, and they imposed hard labor upon us. | 6. But the Mizraee evil-treated and afflicted us, and laid heavy bondage upon us. |
| 7. So we cried out to the Lord, God of our fathers, and the Lord heard our voice and saw our affliction, our toil, and our oppression. | 7. But we prayed before the LORD our God, and the LORD hearkened to our prayers, our affliction and our travail; and our oppression was manifest before Him. |
| 8. And the Lord brought us out from Egypt with a strong hand and with an outstretched arm, with great awe, and with signs and wonders. | 8. And the LORD brought us out of Mizraim with a mighty hand and uplifted arm, and with great visions, signs, and wonders, |
| 9. And He brought us to this place, and He gave us this land, a land flowing with milk and honey. | 9. and brought us into this place, and gave us this land, a land of fruits rich as milk and sweet as honey. |
| 10. And now, behold, I have brought the first of the fruit of the ground which you, O Lord, have given to me." Then, you shall lay it before the Lord, your God, and prostrate yourself before the Lord, your God. | 10. Now, therefore, behold, I have brought the early firstlings of the fruit of the land which you have given me, O LORD. And you will lay them before the LORD your God, and worship, |
| 11. Then, you shall rejoice with all the good that the Lord, your God, has granted you and your household you, the Levite, and the stranger who is among you. | 11. and rejoice in all the good which the LORD your God gives you, you and the men of your house, and enjoy and eat, you, the Levites and the sojourners who are among you. |
| 12. When you have finished tithing all the tithes of your produce in the third year, the year of the tithe, you shall give [them] to the Levite, the stranger, the orphan, and the widow, so that they can eat to satiety in your cities. | 12. When you make an end of tithing all the tenths of your produce in the third year, which is the year of release, you will give the first tenth to the Levites, the second tenth, which is the tithe of the poor, to the stranger, the orphan, and widow, that they may eat in your cities, and be satisfied. |
| 13. Then you shall say before the Lord, your God, **"I have removed the holy [portion] from the house, and I have also given it to the Levite, the stranger, the orphan, and the widow, according to all Your commandment that You commanded me; I have not transgressed Your commandments, nor have I forgotten [them].** | 13. But the third tenth you will bring up, and eat before the LORD your God, and you will say: **“Behold, we have set apart the consecrations from the house, and have also given the first tenth to the Levites, the second tenth to the strangers, the fatherless, and the widow, according to the commandment which you have commanded me. I have not transgressed one of Your commandments, nor have I forgotten.** |
| 14. **I did not eat any of it [second tithe] while in my mourning, nor did I consume any of it while unclean; neither did I use any of it for the dead. I obeyed the Lord, my God; I did according to all that You commanded me.** | 14. **I have not eaten of it in the days of my mourning, nor separated from it for the unclean, neither have I given of it a covering for the soul of the dead: we have hearkened to the voice of the Word of the LORD; I have done according to all that You have commanded me.** |
| 15. **Look down from Your holy dwelling, from the heavens, and bless Your people Israel, and the ground which You have given to us, as You swore to our forefathers a land flowing with milk and honey.** | 15. **Look down from heaven, from the habitation of the glory of Your holiness, and bless Your people Israel, and the land which You have given to us, as You did swear unto our fathers, a land of fruits rich as milk and sweet as honey.”** |
| 16. **This day, the Lord, your God, is commanding you to fulfill these statutes and ordinances, and you will observe and fulfill them with all your heart and with all your soul.** | 16. **This day does the LORD our God command you to perform these statutes and judgments, which you will observe and do with all your heart and with all your soul.** |
| 17. **You have selected the Lord this day, to be your God, and to walk in His ways, and to observe His statutes, His commandments and His ordinances, and to obey Him.** | 17. **The LORD have you confessed with one confession in the world this day; for so it is written, Hear, O Israel: The LORD our God is one LORD; that He may be your God, and that you may walk in the ways that are right before Him, and keep His statutes, commandments, and judgments, and be obedient unto His Word.** |
| 18. **And the Lord has selected you this day to be His treasured people, as He spoke to you, and so that you shall observe all His commandments,** | 18. **And the Word of the LORD does acknowledge (or honor) you with one acknowledgment in the world this day; as it is written, Who is as Your people Israel, a peculiar people upon the earth, to be to Him a people beloved, as He has said unto you, and that you may obey all His commandments?** |
| 19. **and to make you supreme, above all the nations that He made, [so that you will have] praise, a [distinguished] name and glory; and so that you will be a holy people to the Lord, your God, as He spoke.** | 19. **And He will set you on high, and exalt you above all the peoples He has made in greatness, and with a name of glory and splendor, that you may be a holy people before the LORD your God, as He has spoken.** |
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| 1. And Moses and the elders of Israel commanded the people, saying, Observe all of the commandment that I command you this day. | 1. And Mosheh and the elders of Israel instructed the people, saying: Observe all the commandments which I command you this day. |
| 2. And it will be, on the day that you cross the Jordan to the land the Lord, your God, is giving you, that you shall set up for yourself huge stones, and plaster them with lime. | 2. And it will be on the day that you pass over the Jordan into the land which the LORD your God gives you, that you will erect for you great stones, and plaster them with lime; |
| 3. When you cross, you shall write upon them all the words of this Torah, in order that you may come to the land which the Lord, your God, is giving you, a land flowing with milk and honey, as the Lord, God of your forefathers, has spoken to you. | 3. and you will write upon them all the words of this Law, when you go over to enter the land which the Lord your God gives you, a land whose fruits are rich as milk and producing honey, as the LORD God of your fathers has said to you. |
| 4. And it will be, when you cross the Jordan, that you shall set up these stones, [regarding] which I command you this day on Mount Ebal, and you shall plaster them with lime. | 4. When you pass over Jordan, you will erect the stones that I command you on the mountain of Ebal, and plaster them with lime; |
| 5. And there, you shall build an altar to the Lord, your God, an altar of stones. You shall not wield any iron upon them. | 5. and you will build there an altar before the LORD your God, an altar of stone, not lifting up iron upon it. |
| 6. You shall build the altar of the Lord, your God, out of whole stones. And on it, you shall offer up burnt offerings to the Lord, your God. | 6. With perfect stones you will build an altar to the LORD your God, |
| 7. And you shall slaughter peace offerings, and you shall eat there, and you shall rejoice before the Lord, your God. | 7. and offer sacrifices upon it before the LORD your God. And you will immolate the consecrated victims, and eat there, and rejoice before the LORD your God. |
| 8. **You shall write upon the stones all the words of this Torah, very clearly.** | 8. **And upon the stones you will write all the words of this Law with writing deeply (engraved) and distinct, which will be read in one language, but will be interpreted in seventy languages.** |
| 9. Moses and the Levitic priests spoke to all Israel, saying, "Pay attention and listen, O Israel! This day, you have become a people to the Lord, your God. | 9. And Mosheh and the priests, the sons of Levi, spoke with all the people, saying: Listen, O Israel, and hear: This day are you chosen to be a people before the LORD your God. |
| 10. You shall therefore obey the Lord, your God, and fulfill His commandments and His statutes, which I command you this day. | 10. Hearken, therefore, to the Word of the LORD your God, and perform His commandments which I command you today. |
| 11. And Moses commanded the people on that day, saying, | 11. And Mosheh instructed the people that day, saying: |
| 12. When you cross the Jordan, the following shall stand upon Mount Gerizim to bless the people: Simeon, Levi, Judah, Issachar, Joseph, and Benjamin. | 12. These tribes will stand to bless the people on the mountain of Gerezim when you have passed the Jordan, Shimeon, Levi, Jehudah, Issakar, Joseph, and Benjamin; |
| 13. And the following shall stand upon Mount Ebal for the curse: Reuben, Gad, Asher, Zebulun, Dan, and Naftali. | 13. and these tribes will stand (to pronounce) the curses on the mountain of Ebal, - Reuben, Gad, Asher, Zebulon, Dan, and Naphtali. |
| 14. The Levites shall speak up, saying to every individual of Israel, in a loud voice: | 14. And the Levites proclaimed and said to every man of Israel with a high voice: |
| 15. "Cursed be the man who makes any graven or molten image an abomination to the Lord, the handiwork of a craftsman and sets it up in secret! And all the people shall respond, saying, 'Amen!' | 15. Six tribes will stand on Mount Gerezim, and six on Mount Ebal; and the ark, the priests, and Levites in the midst. In blessing they will turn their faces towards Mount Gerezim, and say: Blessed will be the man who makes not an image or form, or any similitude which is an abomination before the LORD, the work of the craftsman's hand, and who places not such in concealment. In cursing, they will turn their faces toward Mount Ebal, and say: Accursed be the man who makes an image, figure, or any similitude which is an abomination before the LORD, the work of the craftsman's hand, or who places such in concealment. And all of them will respond together, and say, Amen. |
| 16. Cursed be he who degrades his father and mother. And all the people shall say, 'Amen!' | 16. Accursed is he who contemns the honor of his father or his mother. And all of them will answer together, and say, Amen. |
| 17. Cursed be he who moves back his neighbor's landmark. And all the people shall say, 'Amen!' | 17. Accursed is he who will transfer the boundary of his neighbor. And all of them will answer together, and say, Amen. |
| 18. Cursed be he who misguides a blind person on the way. And all the people shall say, 'Amen!' | 18. Accursed is he who causes the pilgrim, who is like the blind, to wander from the way. And all of them will answer together, and say, Amen. |
| 19. Cursed be he who perverts the judgment of the stranger, the orphan, or the widow. And all the people shall say, 'Amen!' | 19. Accursed be he who perverts the judgment of the stranger, the widow, and the fatherless. And all will answer together, and say, Amen. |
| 20. Cursed be he who lies with his father's wife, thus uncovering the corner of his father's garment. And all the people shall say, 'Amen!' | 20. Accursed is he who lies with his father's wife, because he uncovers his father's skirt. And all will answer together, and say, Amen. |
| 21. Cursed be he who lies with any animal. And all the people shall say, 'Amen!' | 21. Accursed is he who lies with a beast. And all will answer together, and say, Amen. |
| 22. Cursed be he who lies with his sister, his father's daughter or his mother's daughter. And all the people shall say, 'Amen!' | 22. Accursed is he who lies with his sister, the daughter of his father or mother. And all will answer together, and say, Amen. |
| 23. Cursed be he who lies with his mother in law. And all the people shall say, 'Amen!' | 23. Accursed is he who will lie with his mother-in-law. And all will answer together, and say, Amen. |
| 24. Cursed be he who strikes his fellow in secret. And all the people shall say, 'Amen!' | 24. Accursed is he who attacks his neighbor with slander in secret. And all will answer together, and say, Amen. |
| 25. Cursed be he who takes a bribe to put an innocent person to death. And all the people shall say, 'Amen!' | 25. Accursed is he who receives hire to kill and to shed innocent blood. And all will answer together, and say, Amen. |
| 26. Cursed be he who does not uphold the words of this Torah, to fulfill them. And all the people shall say, 'Amen!' | 26. The twelve tribes, each and every, will pronounce the blessings altogether, and the curses altogether. In blessing, they will turn their faces (in pronouncing) word by word towards Mount Gerezim, and will say: Blessed is the man who confirms the words of this Law to perform them. In cursing, they will turn their faces towards Mount Ebal, and say: Accursed is the man who confirms not the words of this Law to perform them. And all will answer together, and say, Amen. These words were spoken at Sinai, and repeated in the tabernacle of ordinance, and (again) the third time on the plains of Moab, in twelve sentences (words), as the word of every tribe; and each several commandment (was thus) ratified by thirty and six adjurations. |
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**Welcome to the World of P’shat Exegesis**

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

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

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

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

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

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

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

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

**Rashi’s Commentary on D’barim (Deut.)**‎‎**26:1 – 27:26**

**1 And it will be, when you come... and you possess it and settle in it This [verse, which is immediately followed by the commandment of bringing the firstfruits,] teaches us that they were not obligated [to bring] “firstfruits” until they conquered the Land and divided it. -[Kid. 37b]**

**2 of the first** but not all the first, because not all fruits are subject to [the mitzvah of] "firstfruits"—**only the seven species [for which the land of Israel is noted].** Here, in our verse, it says the word אֶרֶץ , “land,” and there [in the verse describing the praise of Eretz Israel], it says, “A land (אֶרֶץ) **of wheat and barley, vines and figs and pomegranates, a land of oil-producing olives and honey”** (Deut. 8:8). Just as the earlier verse (Deut. 8:8) is referring to the seven species through which Eretz Israel is praised, here too, [the verse is dealing with] the praise of the Land. [Rashi proceeds to explain two expressions in Deut. 8:8, which are relevant to the mitzvah of firstfruits, in light of the connection taught by our Rabbis above:]

**oil-producing olives**[refers to] “ אֲגוּרִי  olives,” [see Sifrei 26:2, meaning superior quality] olives that retain their oil, keeping it gathered (אָגוּר) [as it were] inside it. [Hence, it is the superior fruits which must be brought here].-[Ber. 39a] [And in the same verse (Deut. 8: 8):]

**honey**That is the **honey of dates**.-[Sifrei 26:2]

**of the first [of all the fruit]**[What is the process of taking these fruits?] A man goes down into his field and sees a fig that has ripened. He winds a reed around it for a sign and declares: “This is the firstfruit (בִּכּוּרִים) .”-[Mishnah Bikkurim 3:1]

**3 who will be [serving] in those days** You have only the kohen in your days, whatever he is [and although he may not be as wise or holy as those of previous generations, **you are obliged to address him with the respect due to his office as an agent of God].-[Sifrei 26:3]**

**and say to him** that you are not ungrateful [for all that God has done for you].

**I declare this day** [The expression, “this day,” teaches us that the one who brings the firstfruits must make this declaration] once a year, and not twice [even though he may return with more firstfruits later that same year].-[Sifrei 26:3]

**4 And the kohen shall take the basket from your hand**-**in order to wave it.** [How so?] The kohen places his hand under [the basket, beneath the level of] the owner’s hand [which is grasping the basket at the top, by its rim] (Sukk. 47b), and [in this position,] waves [the basket together with its owner].

**5 And you shall call out**Heb. וְעָנִית [Usually meaning to “respond.” However, in this context, this word] denotes the raising of the voice.-[Sotah 32b]

**An Aramean [sought to] destroy my forefather**[The declarer] mentions [here] the kind deeds of the Omnipresent [by stating]: “An Aramean [sought to] destroy my forefather.” That is, Laban, when he pursued Jacob, sought to uproot [i.e., annihilate] all [the Jews], and since he intended to do so, the Omnipresent considered it as though he had actually done it (Sifrei 26:5), for [regarding] the pagan nations of the world, the Holy One, Blessed is He, considers the [mere] intention [of an evil deed] as [being equivalent to] the actual perpetration [of the deed itself].-[Yerushalmi Pe’ah 1:1 at end]

**who then went down to Egypt** And [apart from Laban,] still others came upon us to annihilate us, for after this, Jacob went down to Egypt ["and the Egyptians treated us cruelly..."].

**with a small number of people**[Namely,] seventy persons.-[Sifrei 26:5; see Gen. 46:27]

**9 to this place**meaning the Temple.-[Sifrei 26:9] [The expression הַמָּקוֹם הַזֶה must refer specifically to the Temple and not to the Land of Israel in general, because the following clause:]

**and He gave us this land**[is to be understood] literally.

**10 Then, you shall lay**[The repetition of the expressions וְהִנִּיחוֹ (verse 4) and here, וְהִנַּחְתּוֹ ] teaches us [that there were two procedures involving laying the hands on the basket and waving it, namely] that [the owner] takes [the basket] after the kohen has [completed] waving it; [the owner subsequently] grasps it in his hand during his declaration, and then repeats the waving procedure.

**11 And you shall rejoice with all the good**From here, [our Rabbis] said that the firstfruits declaration is recited only at the time of “rejoicing,” namely, from Shavuoth until Sukkoth, for [then] a person gathers in his grain, fruit, wine and oil [over which he rejoices]. However, from Sukkoth and onwards, he must bring [his firstfruits to the Temple], but he does not recite the declaration. -[Pes. 36b]

**you, the Levite** [From here, we learn that] the Levite is also obligated in [the mitzvah of bringing] firstfruits if they planted [trees] within their [forty-eight] cities. [Outside of these cities, they had no land.]

**and the stranger who is among you** [I.e., the proselyte.] He brings [his firstfruits], but he does not recite the declaration, since he cannot say “to our fathers” [in the introduction to the declaration (verse 3): “I have come to the land which the Lord swore to our forefathers to give us”].-[Mishnah Bikkurim 1:4]

**12 When you have finished tithing all the tithes of your produce in the third year**When you have finished separating the tithes of the third year [of the seven-year shemittah cycle]. It fixes a time for the removal [of the tithes from the house] and for the [accompanying] confession [regarding their proper disposal] on the Eve of Passover [for the removal, and for the confession, in the afternoon of the last day of Passover] of the fourth year, as it is said, "At the end of (מִקֵּץ) three years, you shall take out [all the tithe of your crop] (Deut. 14:28), and later on, Scripture also uses this expression: “At the end of (מִקֵּץ) seven years” (Deut. 31:10), referring to the mitzvah of הַקְהֵל [assembling all the people in the Temple courtyard, to hear the king read the book of Deuteronomy]. Just as there, the mitzvah was to be performed on a Festival, here too [in the case of removing the tithes and reciting the confession, the mitzvah must be performed] on a Festival. But one could suggest that just as there [in the case of הַקְהֵל , the mitzvah was performed] on the Festival of Sukkoth, here too, [the mitzvah must be performed] on the Festival of Sukkoth. Therefore, Scripture states here: "When have you finished taking all the tithes in the third year"—[this refers to] a festival on which all tithes have been completely taken: this is Passover [not Sukkoth], because many trees have their fruits picked after Sukkoth [but not after Passover]. Consequently, the separating of tithes of the third year’s produce will conclude on Passover of [the following year, namely] the fourth year. And anyone who has delayed [in distributing] his tithes is ordered by Scripture to remove [any remaining tithes] from the house [on Passover of the fourth year of the shemittah cycle].-[Sifrei 26:12]

**the year of the tithe** [The third year of each shemittah cycle is called “the year of the tithe” because] it differs from its preceding two years insofar as it is a year in which only one of the tithes separated in the two preceding years is separated. During the first and second years of the shemittah cycle, the tithes separated are: a) מַעֲשֵׂר רִאשׁוֹן , “the first tithe,” as the verse says, “[Speak to the Levites, and say to them,] When you take from the children of Israel the tithe...” (Num. 18:26) [referring to “the first tithe,”] and b) מַעֲשֵׂר שֵׁנִי , “the second tithe,” as the verse says, “And you shall eat before the Lord, your God... the tithes of your grain, of your wine and of your oil...” (Deut. 14:23) [which is a reference to “the second tithe”]. Thus, we have two tithes [being separated during the first two years of the shemittah cycle]. Now Scripture comes and teaches us that in the third year, only one of these two tithes is separated. And which one is that? It is “the first tithe.” ["The second tithe is not separated during the third year."] Instead of “the second tithe,” one must give “the tithe for the poor,” for it says here in our verse “you shall give [them] to the Levite” what belongs to him, namely “the first tithe”; [then our verse continues:] "the stranger, the orphan, and the widow"—this is “the tithe for the poor.” -[Sifrei 26:12; R.H. 12b]

**so that they can eat to satiety** Give them enough to satisfy them. Based on this, [our Rabbis] stated: One may not give the poor in the granary less than one-half a kav of wheat [or one kav of barley. [A kav represents the volume of twenty-four eggs].-[Sifrei 26:12, Pe’ah 8:5]

**13 Then you shall say before the Lord, your God** Confess [i.e., declare] that you have given your tithes [as required].-[Sifrei 26:13]

**I have removed the holy [portions] from the house** This refers to: a) “the second tithe,” and b) נֶטַע רְבָעִי , the fruit yielded by a tree in its fourth year of growth [both of which are termed קֽדֶשׁ , holy (portions)], they must be brought up to Jerusalem and eaten there in purity. [Accordingly,] the verse here teaches us that if one has delayed bringing these tithes up to Jerusalem for two years, he must take them up now [in the third year].

**and I have also given it to the Levite**This refers to “the first tithe.”- [ibid.]

**and... also** [This seemingly superfluous word, “also,”] comes to include terumah, [the part given to the kohen ] and the firstfruits [which is are also given to the kohen. Since Kohanim stem from the tribe of Levi, they are referred to here as Levites].-[Yerushalmi Ma’aser Sheni 5:5]

**the stranger, the orphan and the widow**This refers to “the tithe for the poor.”-[Sifrei 26:13]

**according to all Your commandment** I have given them [the tithes] in their proper sequence (ibid). I did not give terumah before the firstfruits; I did not give tithes before terumah ; I did not give the second tithe before the first tithe. For terumah is termed רֵאשִׁית , “the first one,” because it is the first portion to be separated when the produce has become [matured] “grain,” and it is written [regarding the separation of tithes]: מְלֵאָתְךָ וְדִמְעֲךָ לֹא תְאַחֵר (Exod. 22:28), which means that one must not change the order [set out in Scripture for separating tithes]. - [Mechilta, Exod. 22:28]

**I have not transgressed Your commandments** I did not separate tithes from one species [of produce to fulfill the obligation of tithe-separation due] from another species [of produce], and I did not separate tithes from the new crop [of the year to fulfill the obligation of tithe-separation due] from the old crop.-[Sifrei, Ma’aser Sheni 5:11]

**nor have I forgotten to bless You**[on the performance of the mitzvah] of separating tithes.-[ibid.]

**14 I did not eat any of it [second tithe] while in my mourning** From here [our Rabbis derive the ruling that the second tithe] is forbidden to [be eaten by] an אוֹנָן [close relative of a deceased on the day of death].-[Sifrei 26:14]

**nor did I consume any of it while unclean** Whether I was unclean and it was clean, or I was clean it was unclean. But where [in the Torah] is one warned against this? [The warning is alluded to in the verse: (Deut. 12:17),] “You shall not eat in your cities [the tithe...].” This refers to eating in a state of uncleanness, as it is said in reference to פְּסוּלֵי הַמֻּקְדָשִׁים , [animals dedicated as sacrifices, which subsequently became blemished and consequently unfit for that purpose (see Deut. 15:21-22) the Torah says,] “You may eat it within your cities, the unclean and the clean person together...” (Deut.15:22). This [the second tithe], however, you shall not eat in the manner of “eating in the cities,” mentioned elsewhere. -[Yev. 73b]

**neither have I used any of it for the dead** [using its value in money] to make for him a coffin or shrouds.-[Sifrei, Ma’aser Sheni 5:12]

**I obeyed the Lord, my God [in that] I have brought [it] to the Temple.**-[Sifrei, Ma’aser Sheni 5:12] [In fact, the second tithe was not brought to the Temple, but eaten in Jerusalem. If a person redeemed it, however, he was to bring the redempion money to Jerusalem and purchase food to be eaten in Jerusalem. Although all types of food could be purchsed, it was customary to purchase animals and sacrifice them as peace offerings. In this respect, the tithe would be brought into the Temple (Malbim).]

**I have done according to all that You have commanded me** I have myself rejoiced and caused others to rejoice through it.-[Sifrei, Ma’aser Sheni 5:12]

**15 Look down from Your holy dwelling** We have fulfilled what You have decreed upon us. Now You do what is incumbent upon You to do (Sifrei, Ma’aser Sheni 5: 13), for You said, “If you follow My statutes... then I shall give [you] your rains in their [proper] time....” (Lev. 26:3- 4).

**which You have given us,**as You swore to our forefathers to give to us, and You have [also] kept [the promise You made to our ancestors who left Egypt, that You would give us] “a land flowing with milk and honey.”

**16 This day, the Lord your God is commanding you** **Every day, you shall regard the commandments as if they are brand new, as though you are just today being commanded regarding them!-[Tanchuma 1]**

**You will observe and fulfill them A heavenly voice is blessing you: “You have brought the firstfruits today—[so] will you merit to bring them next year!”**

**17 You have selected**Heb. הֶאֱמַרְתָּ

**has selected you**Heb. הֶאֱמִירְךָ We do not find any equivalent expression in the Scriptures [which might give us a clue to the meaning of these words]. However, it appears to me that [the expression הֶאֱמִיר ] denotes separation and distinction. [Thus, here, the meaning is as follows:] From all the pagan deities, you have set apart the Lord for yourself, to be your God, and He separated you to Him from all the peoples on earth to be His treasured people. [Notwithstanding,] I did find a similar expression [to הֶאֱמִיר], which denotes “glory,” as in the verse “[How long will] all workers of violence praise themselves (יִתְאַמְּרוּ) ?” (Ps. 94:4).

**18 as He spoke to you** When He said]: “And [out of all the nations,] you shall be to Me a treasure” (Exod. 19:5). - [Mechilta 12:78]

**19 And so that you will be a holy people... as He spoke**[When He said]: “And you shall be holy to Me” (Lev. 20:26). -[Mechilta 12:78]

**Chapter 27**

**1 Observe all of the commandment** Heb. שָׁמֽר [The word שָׁמֽר here denotes] continuous action [that is to say: “You must observe this commandment always”]. Gardant in Old French.

**2 you shall set up for yourself in the Jordan, and after this, you shall take out other [stones] from there, and out of this [second set of stones], build an altar on Mount Ebal.**Consequently, we find that there were three places [at which constructions] of stones [were set up]: a) Twelve [stones were put together] in the Jordan, b) the same [number of stones set up] at Gilgal [i.e., the Israelites’ first stop in the land of Israel,] and c) the same [number of stones set up] at Mount Ebal. The above is taught in Tractate Sotah (35b) [where the Talmud, citing Chapter 4 of Joshua, proves the above].

**8 very clearly** in seventy languages.-[Sotah 32a]

**9 Pay attention** Heb. הַסְכֵּת [To be understood] as the Targum [Onkelos] renders: אֲצֵת [meaning, “Listen!” or “Pay attention!”].

**This day, you have become a people [to the Lord, your God]**Every single day, it should seem to you as though you are today entering into a covenant with Him.-[see Ber. 63b]

**12 to bless the people**As it is found in Tractate Sotah (32a): Six tribes ascended to the top of Mount Gerizim and [the other] six to the top of Mount Ebal; the kohanim, the Levites and the [holy] ark stood below in the middle. The Levites turned their faces towards Mount Gerizim and began with the blessing: “Blessed be the man who does not make a graven or molten image...,” and these [the tribes on Mount Gerizim] and these [the tribes on Mount Ebal] answered “Amen!” Then [the Levites] turned their faces towards Mount Ebal and began with the curse, saying: “Cursed be the man who makes any graven [or molten] image...,” and these [the tribes on Mount Gerizim] and these [the tribes on Mount Ebal] responded “Amen!” The Levites then turned their faces once again towards Mount Gerizim, and said: “Blessed be he who does not degrade his father and mother,” [and the tribes on Mount Gerizim and those on Mount Ebal responded “Amen!” The Levites] would then turn their faces once again towards Mount Ebal, and say: “Cursed be he who degrades his father and mother,” [and the tribes on Mount Gerizim and those on Mount Ebal responded “Amen!”]. Thus [it would continue] in this manner for all of them [the blessings and curses] until [the very last curse, namely (verse 26)]: “Cursed be the one who does not uphold [the words of this Torah].”

**16 who degrades his father** Heb. מְקַלֶה אָבִיו [The word מַקְלֶה means:] to treat cheaply [i.e., with disrespect]. It is similar to the verse, “ וְנִקְלָה אָחִיךָ , your brother will be degraded” (Deut. 25:3).

**17 who moves back his neighbor’s landmark** Heb. מַסִּיג גְּבוּל , moving it back and stealing the land. [The term מַסִּיג ] is an expression similar to, “has turned backwards (וְהֻסַּג אָחוֹר) ” (Isa. 59:14).

**18 who misguides a blind person** One [figuratively] blind regarding some matter [i.e., ignorant or inexperienced], and [knowingly] giving him bad advice.

**24 who strikes his fellow in secret**[Scripture] is speaking of [someone who causes harm to his fellow Jew through] slander (Pirkei d’Rabbi Eliezer 53). I saw in the Yesod of Rabbi Moshe Hadarshan that there are eleven curses here, corresponding to eleven tribes. [Each of eleven tribes was blessed by Moses before he passed away. Here, we learn that every tribe had an allusionary curse attached to it, as if in admonishment: “If you do God’s will, you will be granted the blessing, but if not, then there is a curse attached.”] But in allusion to [the tribe of] Simeon, [Moses] did not write “Cursed be he...,” for [Moses] did not intend to bless [the tribe of] Simeon [individually] prior to his passing, when he blessed the other tribes. Therefore, [Moses] did not wish to curse them [either. Moses did not deem the tribe of Simeon deserving of a direct blessing before he passed away, on account of the shocking incident at Shittim which involved the leader of the tribe of Simeon having illicit relations with a Midianite princess. See Num. 25:1-15].

**26 who does not uphold [the words of this Torah]**Here [in this curse,] Moses included the entire Torah, and they accepted it upon themselves with a curse and an oath.-[see Shevuoth 36a]

 **Ketubim: Tehillim (Psalms) ‎‎137:1-9** **&** **138:1-8**

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| **RASHI** | **TARGUM** |
| --- | --- |
| 1. **By the rivers of Babylon, there we sat, we also wept when we remembered Zion.** | **1. By the rivers of Babylon, there we sat down, also we wept, as we were remembering Zion.** |
| 2. On willows in its midst we hung our harps. | 2. On the willows in her midst we hung our harps. |
| 3. For there our captors asked us for words of song and our tormentors [asked of us] mirth, "Sing for us of the song of Zion." | 3. For there the Babylonians who captured us asked us to utter the words of songs; and our despoilers, because of their] joy, were saying, "Sing for us some of the songs you used to utter inZion." |
| **4. "How shall we sing the song of the Lord on foreign soil?"** | **4. At once the Levites cut off their thumbs with their teeth, and say, "How can we sing the praise of the LORD on profane land?"** |
| 5. If I forget you, O Jerusalem, may my right hand forget [its skill]. | 5. The voice of the Holy Spirit replies and says, "If I forget you, O Jerusalem, I will forget my right hand." |
| 6. May my tongue cling to my palate, if I do not remember you, if I do not bring up Jerusalem at the beginning of my joy. | 6. My tongue will cleave to my palate, if I will not remember you; if I will not elevate the memory of Jerusalem above the principal joy of my temple. |
| 7. Remember, O Lord, for the sons of Edom, the day of Jerusalem, those who say, "Raze it, raze it, down to its foundation!" | 7. Said Michael, prince of Jerusalem, "Remember, O LORD, the people of Edom, who laid wasteJerusalem, who say, Destroy, destroy, to the foundations of it.” |
| 8. O Daughter of Babylon, who is destined to be plundered, praiseworthy is he who repays you your recompense that you have done to us. | 8. Said Gabriel, prince of Zion to the despoiling Babylonian mother, "Happy he who gives back to youevil for what you did to us." |
| 9. Praiseworthy is he who will take and dash your infants against the rock. | 9. Happy he who takes and smashes your children on a rock. |
|   |   |
| 1. Of David. I shall thank You with all my heart; **before the princes I shall sing Your praises.** | 1. Composed by David. I will give thanks in Your presence, O LORD, with all my heart; **before the judges I will sing to You.** |
| 2. **I shall prostrate myself toward Your holy Temple, and I shall give thanks to Your name for Your kindness and for Your truth, for You magnified Your word over all Your names.** | 2. **I will bow down before Your holy temple, and I will confess Your name, because of Your goodness and because of Your truth; for You have magnified over every name of Yours the utterance of Your praise.** |
| 3. On the day that I called and You answered me; You made me great, [putting] strength into my soul. | 3. In the day that I call, answer me; You have magnified strength in my soul. |
| 4. **O Lord, all the kings of the earth will acknowledge You, for they heard the words of Your mouth.** | 4.**All the kings of the earth will give thanks in Your presence, O LORD, for they have heard the utterance of Your praise.** |
| 5. And they will sing of the ways of the Lord, for great is the glory of the Lord. | 5. And they will sing praise on the pathways of the LORD, for great is the glory of the LORD. |
| 6. For the Lord is high but He sees the lowly, and He chastises the haughty from afar. | 6. For exalted is the LORD, but He will look on the humble for good; but He will humble the proud from heaven afar. |
| 7. **If I walk in the midst of distress, You revive me; against the wrath of my enemies, You stretch forth Your hand and Your right hand saves me.** | 7. **If I walk in the midst of trouble, You will keep me alive; You will stretch forth Your hand against the nostrils of my enemies to destroy them, and Your right hand will redeem me.** |
| 8. May the Lord agree with me; O Lord, may Your kindness be eternal. Do not let go of the works of Your hands. | 8. The LORD will pay them back evil on my account; O LORD, Your goodness is forever, You will not forsake the works of Your hands. |
|   |   |

**Rashi’s Commentary on Tehillim (Psalms)****137:1-9 &** **138:1-8**

**Chapter 137**

**1 By the rivers of Babylon, there we sat when we went down** **into exile, and Nebuchadnezzar asked them to sing for him as they used to sing on the stage.**

**2 On willows** Willows of the brook.

**3 and our tormentors mirth** Heb. ותוללינו , kinds of musical instruments that they hang up. This is how Menachem interpreted it (p. 184): וְתוֹלָלֵינוּ שמחה , and our musical instruments of joy. וְתוֹלָלֵינוּ can also be interpreted as: our enemies who would scorn and mock and joke with us, an expression of (102:9): “those who scorn me (מהוללי) swear by me.”

**5 If I forget you, O Jerusalem** **The congregation of Israel says this.**

**6 If I do not bring up Jerusalem** **The remembrance of the mourning of its destruction I shall bring up to mention at the head of every joyous occasion of mine.**

**7 Raze it** Heb. עָרוּ is an expression of destruction, and so (Jer. 51:58): “The broad walls of Babylon shall be overthrown (תתערער) ,” and so (Hab. 3:13): “baring (ערות) the foundation.” It is used only for something whose roots are uprooted from the ground.

**Chapter 138**

**1 before the princes I shall sing Your praises** before the eyes of the princes (kings).

**2 for You magnified Your word over all Your names** Your name is mighty, jealous, and vengeful, but You magnified Your word, so that You skip over Your standards, over all Your names, and You forgive us.

**4 for they heard**When they heard the words of Your mouth: “You shall not murder; You shall not commit adultery,” they acknowledged the words of Your mouth: “I am [the Lord your God]” and “You shall have no [other god].” It is proper to make them first accept the yoke of His kingdom, and then He should levy all His decrees.

**6 He chastises** Heb. יידע , chastises, like (Jud. 8:16): “and with them he broke (ויודע) the men of Succoth.”

**8 May the Lord agree with me**May He agree with my requests.

**the works of Your hands**The Temple, about which is stated (Exod. 15:16): “Your hands established.”

**Meditation from the Psalms**

**Psalms ‎‎137:1-9 &** **138:1-8**

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

**Psalms chapter 137**: The Talmud[[1]](#footnote-1) states: The Holy One, Blessed is He, endowed David with prophetic vision, and he foresaw the destruction of the First Temple: By the rivers of Babylon, there we sat and also wept, when we remembered Zion.[[2]](#footnote-2) He also foresaw the destruction of the Second Temple: Remember, HaShem, for the offspring of Edom, the day of Jerusalem, for those who say, ‘Destroy! Destroy! to its very foundation’.[[3]](#footnote-3)

This dirge like psalm vividly conveys the intense mourning of a once joyous nation shrouded in the gloom of exile. The memory of our former glory in Zion and the inescapable awareness of our present degradation casts a pall over every aspect of our existence on foreign soil.

There is a custom for the bridegroom to recite this verse under the wedding canopy as he awaits the arrival of his bride, to fulfill the Jew’s eternal vow not to fail to *elevate Jerusalem above his foremost joy*.[[4]](#footnote-4)

It is customary to recite this psalm before Bircat HaMazon, Grace after Meals, in order to keep the memory of the Temple’s destruction fresh in our minds even when our bodies are filled with contentment. It is omitted, however, on the Sabbath, festivals, and days when Tachanun[[5]](#footnote-5) is not said, for it is improper to intrude upon the joy of festive days by dwelling upon the tragedy of the destruction.[[6]](#footnote-6) The Jewish holidays actually afford us a glimpse of the joy of our future national revival. Therefore, on those holidays, psalm 126, which describes the joy of the redemption, is recited.

**Psalms chapter 138** captures the triumphant spirit that will pervade the Jewish nation at the advent of the Messiah. First, the Jews will witness the downfall of their enemies in the War of Gog and Magog. Then they will thrill to the sight of the renewal of Jewish sovereignty by the scion of the House of David. Since all the age-old aspirations of the people will be fulfilled, they will sing praise to God with full hearts.[[7]](#footnote-7)

This psalm was written by King David to speak about the messianic future. Clearly David was settled in his kingdom and looking forward to the ultimate fulfillment of that settled kingdom.[[8]](#footnote-8)

Psalms chapter 137 is all about songs and music; the songs we could not sing.

***Tehillim (Psalms) 137:3****For there they that led us captive asked of us words of song* (shir - שִׁיר)*, and our tormentors asked of us mirth: 'Sing us one of the songs of Zion.'*

Let’s take a deeper look at *songs* and see if we can understand this chapter of Psalms a bit better.

In this study I would like to begin to understand what the Torah has to say about music. This is a particularly hard study for me because I am not musically inclined. There is not a musical note anywhere in me. Never the less, it is a part of Torah and I need to understand it.

Music has played a significant role in the life of man. We see musical instruments and musicians shortly after the creation of the world. The first musician, and the inventor of music, was a man named Jubal:

***Bereshit (Genesis) 4:21*** *And his brother’s name was Yubal[[9]](#footnote-9): he was the father of all such as handle the harp* (kinor - ***כנור***) *and organ* (ugav - ***עוגב***)*.*

Rashi tells us that Yabal used his music for idolatry.[[10]](#footnote-10) Thus we see that the harp (kinor - ***כנור***) was the first musical instrument in the Torah. Chazal understood that this harp had seven strings. This seven-stringed harp was the harp used in the Temple. It was made with seven strings because it resonated with this world, which is a world of seven. Thus, we see seven days in our week. Seven years in the shmita cycle. Seven shmita years before yovel (jubilee). The number seven, thus, represents the structure which HaShem created the natural world.

***Arachin 13b*** *NOR DID THEY JOIN IN THE SINGING WITH THE HARP AND LYRE, BUT WITH THE MOUTH ALONE etc. One would say therefore that harp and lyre are different instruments. Is this to say that our Mishnah is not in accord with R. Judah, for it was taught: R. Judah said, The harp of the Sanctuary had seven cords, as it is written: In Thy presence is fitness [soba’] of joy;[[11]](#footnote-11) read not, fulness [soba’], but seven [sheba’]! The harp of the messianic days has eight cords, as it is said: For the leader on the Sheminith,[[12]](#footnote-12) [i.e., the eighth string]. The harp of the world to come has ten cords, as it is said: With an instrument of ten strings, and with the psaltery; with a solemn sound upon the harp.[[13]](#footnote-13) Furthermore, it is said: Give thanks unto the Lord with harp, sing praises unto Him with the psaltery of ten strings. Sing unto Him a new song; play skilfully midst shouts of joy.[[14]](#footnote-14) You could say also that [our Mishnah will be] in accord with R. Judah: Since, in the world to come, it will have more cords and its sound will be stronger, like that of a harp, he calls it ‘harp’.*

Since our souls are now limited and can only contain the Divine light as it is constrained within nature, the harp has seven strings, to represent this level of that light. However, in the days of Mashiach, when we will be able to contain the light that is above nature, the harp will have eight strings.

\* \* \*

***Midrash Rabbah - Bamidbar (Numbers) XV:11*** *TAKE THE LEVITES (VIII, 6). Halachah: How many cords should there have been in the harp upon which the Levites played? R. Judah said: There were seven cords in the harp, as may be inferred from the text, Fulness of (soba’) joy in Thy presence, sweet melodies in Thy right hand (Ps. XVI, 11)[[15]](#footnote-15): do not read ‘soba’’ (fullness of) but sheba’ (seven joys).[[16]](#footnote-16) Similarly, David says, Seven in the day[[17]](#footnote-17) do I praise Thee, because of Thy righteous ordinances (ib. CXIX, 164). In the days of the Messiah it will be made of eight cords; for so in fact says David in the melody, For the Leader; with string-music; on the Sheminith--eight- stringed (ib. VI, 1). In the time to come it will be made of ten; for it says, O God, I will sing a new song unto Thee, upon a psaltery of ten strings (ib. CXLIV, 9). Who ordained the instruments for them? Shmuel (Samuel) and David; as it says, Whom David and Shmuel (Samuel) the seer did ordain in their set office (I Chron. IX, 22).[[18]](#footnote-18) It was they who established the divisions for the singing.*

According to the Mishna, the regular Temple orchestra consisted of 12 instruments, and the choir of 12 male singers.

***Arachin 13b*** *MISHNAH. There were never less than twelve Levites STANDING ON THE PLATFORM AND THEIR NUMBER COULD BE INCREASED INTO INFINITY. NO MINOR COULD ENTER THE COURT OF THE SANCTUARY TO TAKE PART IN THE SERVICE EXCEPT WHEN THE LEVITES STOOD UP TO SING. NOR DID THEY JOIN IN THE SINGING WITH HARP AND LYRE, BUT WITH THE MOUTH ALONE, TO ADD FLAVOUR TO THE MUSIC, R. ELIEZER B. JACOB SAID: THEY DID NOT HELP TO MAKE UP THE REQUIRED NUMBER, NOR DID THEY STAND ON THE PLATFORM. BUT THEY WOULD STAND ON THE GROUND, SO THAT THEIR HEADS WERE BETWEEN THE FEET OF THE LEVITES. AND THEY WOULD BE CALLED THE TORMENTORS OF THE LEVITES. GEMARA. To whom did these correspond? — To the nine lyres, two harps, and the one cymbal, as it is said: He and his brethren and sons were twelve.*

A number of additional instruments were known to the ancient Hebrews, though they were not included in the regular orchestra of the Temple: the *uggav* (small flute), the *abbuv* (a reed flute or oboe-like instrument).

Nehemiah formed the Levitical singers into two large choruses, which, after having marched around the city walls in different directions, stood opposite each other at the Temple and sang alternate hymns of praise to HaShem.[[19]](#footnote-19)

The harp was closely followed by the organ (ugav - ***עוגב***). Some have suggested that *ugav* means ‘to love’ and that in this context, *ugav* means an ‘instrument of love’. In our translation, ugav is called an organ. Many translate *ugav* as a flute. One can see that an organ is like many flutes playing (think of a pipe organ).

With the way that music affects our emotions it is not surprising that music played a major role in the service in the Temple. The Levites were both musicians and singers.

***Zohar 2:19a*** *Why were the Levites selected to sing in the Temple? Because the name Levi means cleaving. The soul of him who heard their singing at once cleaved to G-d.*

Words speak to the intellect that must assemble them into ideas; music moves the soul. Ideas enter the mind; melodies suffuse the soul:

***Targum Yonatan ben Uziel to Shemot (Exodus) 20:16*** *And the entire nation saw the voices, how they changed as they were internalized by every individual.*

Perhaps they even saw the different notes which expressed the unique melodies specific to every soul.

Parshat Ki Tavo,[[20]](#footnote-20) is highlighted by the long-winded section of tragedies and catastrophes to befall the Jewish nation for not being in line with HaShem’s Will. One of the stinging indictments against the nation deals with its failure to serve HaShem with joy and good heart.[[21]](#footnote-21) An example, provided by our Sages[[22]](#footnote-22), as to what is meant by “joy and good heart” is the oral commandment for the Levites to perform the shira (song – both vocal and instrumental) as part of the daily Temple activity.

The first reference, in Tanach,[[23]](#footnote-23) to an organized Levitical choir, in the Beit HaMikdash,[[24]](#footnote-24) is in the days of King Chizkiyahu (Hezekiah) during the first Temple period. II Divrei HaYamim (Chronicles) 29:25–30 relates how this righteous king “set the Levyim in the House of the Lord with cymbals, lyres and harps…”

# Levitical Choir

“How do we know that the Levyim did not sing except ‘over wine’? In the account of Yotam son of Gideon it is written, ‘And the vine said to them, ‘Shall I leave my wine which rejoices G-d and man and go sway over the trees?’[[25]](#footnote-25) And how may wine cause G-d to rejoice? When the Levyim sing Tehillim during the wine libation”.[[26]](#footnote-26)

The Levitical Choir consisted of Meshorerim (singers) accompanied by instrumentalists playing lutes, harps, lyres, flutes, and a cymbal. “They did not have fewer than two lyres nor more than six, they did not have fewer than two flutes nor more than twelve, they did not have fewer than two trumpets nor more than 120, and there were no fewer than nine harps and their number could be increased without end. There was only one cymbal”.[[27]](#footnote-27) The Mishna notes, “The flute was played on twelve days of the year… at the slaughtering of the first Korban Pesach (at the recitation of Hallel), the second Korban Pesach (which was offered on Pesach Sheini), Yom Tov Rishon of Pesach, on the festival day of Shavuot, and on the eight days of Succoth. They did not play on a bronze flute but on a reed flute because its tone was sweeter. (The music) was concluded with only one flute because it made a pleasant finale”.[[28]](#footnote-28) But thoughtless tinkering could lead to problems. As a result of being overlaid with gold, a “smooth thin pipe” lost its sweet sound. When the gold was removed, its sweet sound returned. A similar tale told how a cymbal “from the days of Moses” was “repaired”.[[29]](#footnote-29)

Every weekday, the Levyim sang Shir Shel Yom[[30]](#footnote-30) twice; once during the Nisuch HaYayin,[[31]](#footnote-31) which accompanied the morning Tamid,[[32]](#footnote-32) and once again during the Nisuch HaYayin which accompanied the afternoon Tamid. During the Nischei HaYayin which accompanied the Shabbat musaf service, the Meshorerim sang selections from “Parshat Haazinu”[[33]](#footnote-33) in a six-week cycle. On Shabbat afternoon they sang excerpts from Shirat Hayam (Shemot 15:1-18) and from the “Song of the Well”[[34]](#footnote-34) in a three- week cycle.[[35]](#footnote-35) The Meshorerim sang their Shabbat renditions unaccompanied by musical instruments because the vocal singing was considered an Avoda and therefore permissible on Shabbat whereas the musical accompaniment was not considered an Avoda and therefore was not permissible on Shabbat.[[36]](#footnote-36) The voices of the Meshorerim were considered “sufficient” even if they were not accompanied by the musical instruments.[[37]](#footnote-37) The Levyim sang Tehillim related to Rosh Chodesh and the festivals as the Musafin of these holidays were being offered.[[38]](#footnote-38) Levyim residing outside of Jerusalem were also expected to participate when called.[[39]](#footnote-39) Yalkut Shimoni quotes an ancient Midrash which almost “justifies” the judicial murder of Naboth the Jezreelite by Queen Jezebel wife of King Ahab.[[40]](#footnote-40) The Midrash relates that Naboth was a Temple singer. When he went on pilgrimage to Jerusalem, he attracted many people to the Mikdash by the sweetness of his voice. Once he refrained from ascending to Jerusalem and then the wicked queen initiated her devious machinations which were to end in Naboth’s death.[[41]](#footnote-41)

# The Purpose of Music

The purpose of music at a wedding is in order to induce joy in the bride and groom.

The rejoicing in the Temple came from the beauty and holiness of the Temple service. The music was meant to express this joy, not to create it.

***Arkhin 11a*** *Which service is through joy and a glad heart? It is singing.*

In this case the singing is primary, and the instruments are only an accompaniment.

# Shira - Song

Rav Shimshon Pinkus[[42]](#footnote-42) z*t”l* writes[[43]](#footnote-43) that *shira* is when we relate praises in a detailed manner, as opposed to *zimra*, where we praise in a more general way. This fits well with the words of *Maharal* that *shira* is based on the word *shir*,[[44]](#footnote-44) which is a circular item.[[45]](#footnote-45) *Shira* occurs when we see something come to completion. At that point, all the pieces fit into place and the beginning connects with the end. Rav Moshe Shapiro explains that shir is a circle. He says that at the moment they sang shirah, Moshe and the Bne Israel perceived the perfect harmony of creation, how there is a beginning, middle and end to everything. They witnessed the realization of what was foretold to the Patriarchs, to Moshe and to them. When they saw that, they sang. When a person sees how all his questions are answered and what had appeared to be bad was really good, he becomes filled with joy. This motivates him to say *shira* and relate the different components of the miracle or kindness.

The midrash tells us[[46]](#footnote-46) that until Shirat HaYam, the song at the sea sung by Moshe and the Bne Israel, no one had ever said shira. Of course, Avraham, Yitzchak, and Yaaqob praised HaShem, but not though shira. That may be because they had not seen the completion of the circle. They had no doubt that HaShem would redeem all Israel from Mitzrayim and punish the Egyptians, but until it actually happened, shira could not be said. With Kriat Yam Suf[[47]](#footnote-47) the story came to a happy ending (for Klal Israel, that is), and our redemption was complete. When the sea flung out the dead Egyptians, the Bne Israel saw how each one had gotten the exact punishment he deserved. At the same time, they had received great reward. They experienced extreme pleasure during the actual crossing, and became fabulously wealthy from the spoils strewn on the shore. But most of all, they merited an extremely high level of prophecy, where even a simple maid saw more than what the Navi[[48]](#footnote-48) Yehezekel (Ezekiel) had seen in his great vision of HaShem’s Holy Chariot. With this great revelation they saw clearly how all the pieces fit into place and spontaneously recited Shirat HaYam.

To understand, let us examine the root of the word shira, song. It comes from the word shir which can mean bracelet or collar.[[49]](#footnote-49) A bracelet is a circle. What is unique about a circle? When standing at any point on the circumference of a circle one can see every other point in the circle. This is the root of shira, when a person gets to see the whole picture, when everything becomes clear, then one bursts into shira. Thus, at kriat yam suf, the Jewish People suddenly saw HaShem so clearly. The miracle of the Splitting of the Sea and the drowning of the Egyptians meant that the whole story became clear and thus it was a moment of shira. All songs are rooted in that sense of completion and being able to piece together all that has come before in one complete circle. Adam HaRishon[[50]](#footnote-50) sings: Mizmor shir leyom haShabbat[[51]](#footnote-51) on the first Shabbat, when he is able to look back and see the full picture of the entire creation. Similarly, at the time of Mashiach, we will be able to look back at history and comprehend why each event had to occur and we will see the hand of HaShem guiding us through it. We will sense coming ‘full circle’ back to the status of pre-sin Gan Eden. That will be the 10th and greatest shira.

Now we can explain why it is that after a person experiences a *nes*, a miracle, he should sing shira, because the word *nes* also means a banner, a tall pole that everyone can see despite confusion at ground level. At a time of a *nes* a person is in a position above everything going on around him and can see the hand of HaShem clearly; he is in a position to see the full circle and therefore he can sing shira.

*“Shira”[[52]](#footnote-52)* comes from the word “*sharsheres”*, which means “chain”. (Maybe that’s why women like to wear chains). This hints to us that a *shira* is sung at when a certain “chain” is complete. For example, when Yosef was sold to Egypt, it seemed like the worst thing possible. But when we take a look at the later events, we see how this led to all the great miracles of the Jewish people. It brought about the eventual redemption from Egypt, in which we expressed our *shira*. Because when a person sees how the events of history are really all links in a certain chain, he sings.

Miriam’s name comes from the word “*merirus”*, ‘bitterness’. When she sang the *shira*, she was alluding to the fact that although the Jewish people first went through ‘bitterness’ in Egypt, now, they were singing. She revealed the chain of events, through revealing the stark contrast between the bitterness of Egypt with the miracles of the redemption and the splitting of the sea.

In a certain way, the “song of Miriam” is on a greater level than the Torah which Moshe gave. This is because it is written, “*az yashir Moshe*”, “then, Moshe sang”. We learn from this that the men only sing *after* the miracles are complete [whereas the women were already singing before, because they believed already in the miracles].

The *Gemara* also states that “*Az Yashir”* is a song of the future, in which Moshe will lead all the men to sing; whereas Miriam was singing with the women even before the miracles. “*Vatashar Miriam*”, “And Miriam sang”. The women, headed by Miriam, were already singing from before.

*Tehillim* is the ultimate *Shira*, because it is the all-inclusive song of the Jewish people. After we discover our own personal song in our life, we can connect ourselves to the songs we see in *Tehillim.* That is our ultimate goal, the ultimate level of *shira.* But even before we get to that level, we can at least discover our own personal song in our private lives.

# Shir

*Shir*, normally translated as *song*, is the level of articulated emotion. When our feelings surface and become revealed, they connect with our powers of thought and cognition. They reach the level of language and speech. This is the level of *shir*, song and poetry. We can now articulate the outburst of emotion using our mental faculties of reason and language.

When we join together “*mizmor shir*”, we link our emotional and intellectual sides. This can help us understand that the Torah is called song. HaShem taught Moshe the song *Haazinu*:[[53]](#footnote-53)

***Devarim (Deuteronomy) 31:19*** *Now therefore write ye this song* (ישיר) *for you, and teach it the children of Israel: make them memorize it (lit. put it in their mouths), that this song may be a witness[[54]](#footnote-54) for me for the children of Israel.*

The oral Torah explains that this verse refers not only to the song of *Haazinu*, but also to the obligation of each individual to write the entire Torah[[55]](#footnote-55):

***Sanhedrin 21b*** *Rabbah said: Even if one’s parents have left him a Sefer Torah, yet it is proper that he should write one of his own, as it is written: Now therefore write ye this song for you.*

From this we learn that all the Torah is considered song! We must sing the Torah to truly connect with it, as Chazal have stated:

***Megillah 32a*** *R. Shefatiah further said in the name of R. Johanan: If one reads the Scripture without a melody or repeats the Mishnah without a tune, of him the Scripture Says, Wherefore I gave them also statutes that were not good etc.*

The Maharal teaches us that this passage, in Shemot, teaches us that song and music allude and teach about the time of Techiyat HaMetim, the resurrection of the dead, and the time of the Mashiach. *Haazinu* is one of ten songs, nine have already been sung, and a tenth which will be sung in the days of the Mashiach. This tenth song is also bound up with *Haazinu*, as we learn in sefer Revelation:

***Revelation 15:3*** *And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints.*

The Maharal says that this song begins with az yashir - אָז יָשִׁיר, and that the alef and zayin together have the numerical value of eight (א= 1, ז=7). The seventh millennium is the time of Mashiach and the resurrection of the dead. The alef then alludes to where music will take us beyond the seven, beyond the confines of this world. Music takes us to the world of eight in the same way that Brit mila is performed on the eighth day in order to take us beyond the seven days of creation.

The Maharal explains the use of the term ‘yashir’, ‘he will sing’. Although Moshe actually *sang* long ago, the Torah often uses future tense when describing an action that takes place over an expanse of time. That is, since the incident is not a split-second occurrence, but rather, one that extends from past to future, the reference to the future is an appropriate one. In contrast, the term ‘az’ refers to one particular moment, a frozen moment in time.

# The Musician Becomes the Music

When you are with your fellows, as they pray, eat, or sing at some occasion, sing with them. Jeremiah describes one way to give voice:

***Jeremiah (Yirmiyahu) 12:8*** *… She shouted out against me ...*

The voice is harsh and accusing. You want to use your voice differently, to raise up your soul. Torah describes it this way:

***Melachim bet (2 Kings) 3:15****But now bring me a minstrel.' And it came to pass, when the minstrel played, that the hand of HaShem came upon him.*

Or trans­late it slightly differently: *When the musician be­comes the music, the spirit of God is upon him*. At this level, song is like a bridal canopy, under which the bride and groom unite.

The Torah considers music to be very important. The first mention of musical instruments is in:

***Bereshit (Genesis) 4:20-22*** *And Lamech took unto him two wives: the name of the one was Adah, and the name of the other Zillah. 20 And Adah bare Jabal: he was the father of such as dwell in tents, and of such as have cattle. 21 And his brother’s name was Jubal: he was the father of all such as handle the harp and organ. 22 And Zillah, she also bare Tubalcain, an instructor of every artificer in brass and iron: and the sister of Tubalcain was Naamah.*

The Torah here describes some of humanity’s first great accomplishments and advances. Included in these advances are the breeding of cattle, the use of iron and brass implements, and the development of music. This shows that the Torah regards music as a core achievement of mankind.

In Chagigah 15b, the Gemara[[56]](#footnote-56) asks how come the great Tanna, Rabi Elisha Ben Avuyah, lost his faith. Why did his great knowledge of Torah fail to protect and prevent him from abandoning the Torah? The Gemara answers:

***Chagigah 15b*** *Yet we have learnt: Three kings and four commoners have no share in the world to come. What then shall become of us? Said [Samuel] to him. O, keen scholar, there was impurity in their hearts. — But what of Aher* (Elisha b. Abuyah)*? — Greek song did not cease from his mouth.*

The lesson is obvious. Music has a profound effect on both the individual and the community. Music can draw us closer to HaShem and His holy Torah or it has the potential, HaShem forbid, to lead us astray.

Music is central to the Judaic experience. We sing the words we direct toward heaven. We chant the weekly portion, each word with its own cantillation. Even rabbinical texts are never merely studied; we chant them with the particular sing-song known to all students of Talmud. Each time and text has its specific melodies. The same prayer may be sung to different tunes depending on whether it is part of the morning, afternoon or evening service, and whether the day is a weekday, a Sabbath, a festival or one of the High Holy Days. There are different cantillations for biblical readings, depending on whether the text comes from the Torah (Law), Neviim (Prophets), or the Ketuvim (The Writings).

**The Torah is HaShem’s song, and we collectively are its singers. Our goal is for us as singers is to become the song.**

Each time we study Torah, we sing the song. And each time we sing the Torah song, our notions of it change, and we are changed by it. We have sung the Torah song many times before. But every time is new, because the Torah is beyond time.

The Torah is a song sung in harmony with the first singer, with HaShem Himself. Listen carefully and you will hear HaShem as He sings along with you!

***Tehillim (Psalms 137:4****How shall we sing HaShem’s song in a foreign land?*

The root of shira is when a person gets to see the whole picture, when everything becomes clear, then one bursts into shira. ***Conversely, while in exile and unable to see the completed picture, how shall we sing***?

**Aslamatah: ‎‎ Y’chezqel (Ezek.) 44:30 – 45:8**

| **Rashi** | **Targum** |
| --- | --- |
| 15. ¶ But the priests, the Levites, the sons of Zadok, who kept the charge of My sanctuary when the Children of Israel went astray from Me, they shall come near Me to minister to Me, and they shall stand before Me to offer Me fat and blood, says the Lord God. | 15. ¶ But the priests, the Levites/ the sons of Zadok, who kept the watch of My Sanctuary when the children of Israel strayed from My worship, they will approach for My worship, to serve before Me, and they will serve at My altar, to offer up before Me the fat and the blood of the holy sacrifices, says the LORD God. |
| 16. They shall enter My Sanctuary, and they shall approach My Table to minister to Me, and they shall keep My charge. | 16. They will enter My Sanctuary, and they will approach My table of the Display-bread, to minister before Me, and they will keep the watch of My Memra. |
| 17. And it shall be, when they enter the gates of the Inner Court, they shall be clothed with linen garments and no wool shall be upon them when they minister the gates of the Inner Court and within. | 17. And when they enter the gates of the inner court, they will wear linen garments; no woolen cloak will be upon them when they serve at the gates of the inner court and within. |
| 18. Linen hats shall be upon their heads, and linen breaches shall be upon their loins; they shall not gird themselves in a place that sweats. | 18. Turbans of linen will be upon their heads, and linen trousers on their loins; they will not gird loins; they will gird their hearts. |
| 19.  But when they go out into the Outer Court, into the Outer Court to the people, they shall put off their garments wherein they minister and place them in chambers belonging to the Sanctuary and clothe themselves with other garments, and they shall not sanctify the people with their garments. | 19.  And when they go out of the court of the Sanctuary to the outer court, to mingle with the people they will put off their garments in which they serve and lay them in the sacred chambers; and they will put on other garments, so that they should not mingle with the people in their vestments. |
| 20. And [the hair of] their heads they are not to shave but also not to let it grow wild; they must be careful to trim the hair of their heads. | 20. They will not shave their heads nor let their hair grow wild; they will only trim the hair of their heads. |
| 21. And wine may no priest drink when they come into the Inner Court. | 21. No priests will drink wine when they enter the inner court. |
| 22. And neither a widow nor a divorced woman may they take for wives, but they shall take virgins from the descendants of the House of Israel; also the widow who is only a widow, some of the priests may marry. | 22. A widow and a divorced woman, they shall not marry, but they may marry a virgin descended from the House of Israel; and a widow, who is a widow of other priests, they may marry. |
| 23. And My people shall they teach the difference between holy and profane, and cause them to discern between the impure and the pure. | 23. They will teach My people the difference between the sacred and the unconsecrated, and they will make known to them the distinction between the unclean and the clean. |
| 24. And in dispute they shall stand in judgment, according to My ordinances shall they decide it; and My teachings and My statutes shall they keep in all My appointed times, and My Sabbaths they shall sanctify. | 24. In matters of judicial litigation, they will rise to judge; they will judge according to the judgments of My will, they will keep My Torah and My statutes concerning all My festivals; and My Sabbaths they will keep holy. |
| 25. To no human corpse shall they come to defile themselves, except to father and to mother and to son and to daughter, to brother and to a sister who has had no husband, shall they defile themselves. | 25. He will not enter where there is a dead person, thereby defiling himself; except that they may defile themselves for a father or mother, for a son or daughter, for a brother or an unmarried sister. |
| 26. And after his purification they shall count seven days for him. | 26. After his purification, they will count seven days for him. |
| 27. And on the day that he enters the Sanctuary, into the Inner Court, to minister in the Sanctuary, he shall offer his sin offering, says the Lord God. | 27. And on the day of his entry into the Sanctuary, into the inner court, to serve in the Sanctuary, he will offer his sin offering, says the LORD God. |
| 28. It shall be to them for an inheritance, I am their inheritance; You shall give them no possession in Israel, I am their possession. | 28. Their share of inheritance will be the residue of My sacrifice, but you will give them no possession in Israel; the gifts that I give them, these are their possession. |
| 29. The meal-offering and the sin-offering and the guilt- offering are they to eat, and everything that is vowed to be banned in Israel shall belong to them. | 29. The meal offering and the sin offering and the guilt offering they will eat; and everything in Israel which is set apart as sacred, will be for them. |
| 30. **And the first of all the first-fruits**, and every heave- offering; everything from every sort of your heave- offerings shall belong to the priests; also the first out of your kneading-troughs shall you **give** to the priest, to bring enduring blessing into your home. | 30. **And the first of everything; the first fruits of every kind,** and all contributions which you set aside, will be entirely for the priests; and your first batch of bread you will **give** to the priests, so that a blessing may rest upon your home. |
| 31. Anything that has died of itself or is fatally wounded, whether it be bird or beast, the priests may not eat.    **{P}** | 31. The priests will not eat anything of bird and of cattle that has died a natural death or has been torn by wild beasts.”   **{P}** |
|   |   |
| 1. ¶ And when you divide the **land** by lot for **inheritance,** you shall set aside an offering to the Lord, holy from the **land,** its length twenty-five thousand and its width ten thousand, it is holy within all its borders around. | 1. ¶ “When you" divide the **land** as an **inheritance**, you will set aside a gift before the LORD, a sacred portion of the **land**, the length twenty-five thousand cubits long, and the width, ten thousand; it will be sacred within its entire boundary round about. |
| 2. From this shall be for the Sanctuary five hundred by five hundred square around and fifty cubits open land for it around. | 2. Of this, there will be for the Sanctuary, a square five hundred cubits by five hundred cubits round about, and fifty cubits of open space for it, round about. |
| 3. And with this measurement you shall measure the length twenty-five thousand and the width ten thousand, and in it shall be the Sanctuary, the Holy of Holies. | 3. And from this measurement, you will measure off a length of twenty-five thousand cubits and a width of ten thousand, and within it will be the Sanctuary, Holy of Holies. |
| 4. It is the holy portion of the land; it shall be for the priests, the ministers of the Sanctuary who come near to serve the Lord, and it shall be for them a place for houses, and the hallowed part shall be for the Sanctuary. | 4. It is a sacred portion of the land; it will be for the priests who serve in the Temple, who approach to serve before the LORD, so that they might have a place left for houses, and a precincts by the Sanctuary. |
| 5. And twenty-five thousand in length and ten thousand in width, shall be for the Levites, the ministers of the House, for them for a possession, twenty chambers. | 5. And an area of twenty-five thousand cubits length and ten thousand width, will be for the Levites, the servants of the Temple, for a possession, twenty chambers. |
| 6. And for the property of the city you shall give a width of five thousand and a length of twenty-five thousand, corresponding to the offering of the holy portion; for the entire House of Israel it shall be. | 6. And as property of the city, you will give an area of five thousand cubits width and a length of twenty-five thousand, facing that which is set aside for the Sanctuary; it will belong to the whole House of Israel. |
| 7. And for **the prince,** on either side of the offering corresponding to the holy portion and of the possession of the city, alongside the offering of the holy portion and alongside the possession of the city, from the western side westward and from the eastern side, eastward, and the length opposite one of the parts from the western border to the eastern border. | 7. And to **the prince** will belong a portion on both sides of that which is set aside for the Sanctuary and the city property, from a westerly direction west, and from an easterly direction east; and the length will correspond to one of the portions extending from the western border to the eastern border. |
| 8. In the land, **he** shall have it for a possession in Israel, and My princes shall no longer defraud My people, and the land they shall give to the House of Israel to their tribes.     **{P}** | 8. This land will be for **the prince** as a possession in Israel; and My princes will no longer oppress My people, but they will give the land to the House of Israel according to their tribes.    **{P}** |
|   |   |

**Rashi’s Commentary on** **Y’chezqel (Ezek.) 44:30 – 45:8**

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

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

**Chapter 45**

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

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

**2 shall be closed** Our Rabbis interpreted this verse as referring to the southern wicket, for the gate of the Heichal had a wicket, a small entrance. So we learned in Tractate Middoth (4:2): The Great Gate had two wickets, one in the south and one in the north. No one ever entered the one in the south, of which Ezekiel says, “This gate shall be closed.”

**comes through it** in the future.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**In The School of the Prophets**

**Y’chezqel (Ezek.) 44:30 – 45:8**

**By: Hakham Dr. Yosef ben Haggai**

This week we have various verbal tallies between the Torah Seder and the Ashlamath. However, the most important and historical one is by means of the Hebrew word **“נתן"** – “Natan” - "give”.

**Debarim 26:1 -**

**א  וְהָיָה, כִּי-תָבוֹא אֶל-הָאָרֶץ, אֲשֶׁר יְהוָה אֱלֹהֶיךָ, נֹתֵן לְךָ נַחֲלָה; וִירִשְׁתָּהּ, וְיָשַׁבְתָּ בָּהּ.**

“When you come into the land that the LORD your God **is giving** you for an inheritance and have taken possession of it and live in it,”

**Yehezechel (Ezekiel) 44:30**

**ל  וְרֵאשִׁית כָּל-בִּכּוּרֵי כֹל וְכָל-תְּרוּמַת כֹּל, מִכֹּל תְּרוּמוֹתֵיכֶם--לַכֹּהֲנִים, יִהְיֶה; וְרֵאשִׁית עֲרִסוֹתֵיכֶם תִּתְּנוּ לַכֹּהֵן, לְהָנִיחַ בְּרָכָה אֶל-בֵּיתֶךָ**.

“And the first of all the firstfruits of all kinds, and every offering of all kinds from all your offerings, shall belong to the priests. You shall also **give** to the priests the first of your dough, that a blessing may rest on your house.”

G-d, most blessed be He, has **given** us a piece of land as our inheritance forever, but He expects us to give His angels and ministers to give Him tithes and offerings. Whoever does not diligently and generously do so, is declared a robber who lacks fear of G-d, as it is said:

**“Will a man rob God? Yet you are robbing me. But you say, ‘How have we robbed you?’ In your tithes and offerings.” (Malachi 3:8)**

Giving to G-d, as many do, is not of what remains after satisfying ourselves and our needs, G-d, most blessed be He, must be put first! If G-d is not first, then the fear of G- is not with us. As it is said:

**“Honor the LORD with your wealth and with the first fruits of all your produce” (Proverbs 3:9)**

**Verbal Tallies**

**By: HH Rosh Paqid Adon Hillel ben David**

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

**Debarim (Deuteronomy) 26:1 – 27:26**

**Tehillim (Psalms) 137:1- 138:8**

**Yehezechel (Ezekiel) 44:30 – 45:8**

**Mk 15:42-47, Lk 23:50-56, Jam. 4:11-12**

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

Land / Earth - ארץ, Strong’s number 0776.

LORD - יהוה, Strong’s number 03068.

God / gods - אלהים, Strong’s number 0430.

Dwellest / Sat down - ישב, Strong’s number 03427.

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

Land / Earth - ארץ, Strong’s number 0776.

LORD - יהוה, Strong’s number 03068.

Giveth / Give - נתן, Strong’s number 05414.

Inheritance - נחלה, Strong’s number 05159.

**Debarim (Deuteronomy) 26:1** And it shall be, when thou art come in unto the **land <0776>** which the **LORD <03068>** thy **God <0430>** **giveth <05414> (8802)** thee for an **inheritance <05159>**, and possessest it, and **dwellest <03427> (8804)** therein;

**Tehillim (Psalms) 137:1** By the rivers of Babylon, there we **sat down <03427> (8804)**, yea, we wept, when we remembered Zion.

**Tehillim (Psalms) 138:1** « A Psalm of David. » I will praise thee with my whole heart: before the **gods <0430>** will I sing praise unto thee.

**Tehillim (Psalms) 138:4** All the kings of the **earth <0776>** shall praise thee, O **LORD <03068>**, when they hear the words of thy mouth.

**Yehezechel (Ezekiel) 44:30** And the first of all the firstfruits of all things, and every oblation of all, of every sort of your oblations, shall be the priest’s: ye shall also **give <05414> (8799)** unto the priest the first of your dough, that he may cause the blessing to rest in thine house.

**Yehezechel (Ezekiel) 45:1** Moreover, when ye shall divide by lot the **land <0776>** for **inheritance <05159>**, ye shall offer an oblation unto the **LORD <03068>**, an holy portion of the **land <0776>**: the length shall be the length of five and twenty thousand reeds, and the breadth shall be ten thousand. This shall be holy in all the borders thereof round about.

**Hebrew:**

| **Hebrew** | **English** | **Torah Reading****Deut. 26:1 – 27:26** | **Psalms****137:1- 138:8** | **Ashlamatah****Eze 44:30 – 45:8** |
| --- | --- | --- | --- | --- |
| **hm'd'a]** | ground | Deut. 26:2Deut. 26:10Deut. 26:15 | Ps. 137:4 |  |
| **lk;a'** | eat | Deut. 26:12Deut. 26:14Deut. 27:7 |  | Ezek. 44:31 |
| **~yhil{a/** | God | Deut. 26:1Deut. 26:2Deut. 26:3Deut. 26:4Deut. 26:5Deut. 26:7Deut. 26:10Deut. 26:11Deut. 26:13Deut. 26:14Deut. 26:16Deut. 26:17Deut. 26:19Deut. 27:2Deut. 27:3Deut. 27:5Deut. 27:6Deut. 27:7Deut. 27:9Deut. 27:10 | Ps. 138:1 |  |
| **rm;a'** | say speak, spoke | Deut. 26:3Deut. 26:5Deut. 26:13Deut. 26:17Deut. 26:18Deut. 27:1Deut. 27:9Deut. 27:11Deut. 27:14Deut. 27:15Deut. 27:16Deut. 27:17Deut. 27:18Deut. 27:19Deut. 27:20Deut. 27:21Deut. 27:22Deut. 27:23Deut. 27:24Deut. 27:25Deut. 27:26 | Ps. 137:7 |  |
| **#r,a,** | **earth, ground, land, country** | **Deut. 26:1Deut. 26:2Deut. 26:3Deut. 26:9Deut. 26:15Deut. 27:2Deut. 27:3** | **Ps. 138:4** | **Ezek. 45:1Ezek. 45:4Ezek. 45:8** |
| **hm'heB.** | animal, beast | Deut. 27:21 |  | Ezek. 44:31 |
| **tyIB;** | house | Deut. 26:11Deut. 26:13 |  | Ezek. 44:30Ezek. 45:4Ezek. 45:5Ezek. 45:6Ezek. 45:8 |
| **tB;** | daughter | Deut. 27:22 | Ps. 137:8 |  |
| **lWbG>** | landmark, territory | Deut. 27:17 |  | Ezek. 45:1Ezek. 45:7 |
| **lAdG"** | great, high | Deut. 26:5Deut. 26:8Deut. 27:2 | Ps. 138:5 |  |
| **rb'D'** | words | Deut. 27:3Deut. 27:8Deut. 27:26 | Ps. 137:3 |  |
| **%r,D,** | way | Deut. 26:17Deut. 27:18 | Ps. 138:5 |  |
| **dy"** | hand | Deut. 26:4Deut. 26:8Deut. 27:15 | Ps. 138:7Ps. 138:8 |  |
| **hw"hoy>** | LORD | Deut. 26:1Deut. 26:2Deut. 26:3Deut. 26:4Deut. 26:5Deut. 26:7Deut. 26:8Deut. 26:10Deut. 26:11Deut. 26:13Deut. 26:14Deut. 26:16Deut. 26:17Deut. 26:18Deut. 26:19Deut. 27:2Deut. 27:3Deut. 27:5Deut. 27:6Deut. 27:7Deut. 27:9Deut. 27:10Deut. 27:15 | Ps. 137:4Ps. 137:7Ps. 138:4Ps. 138:5Ps. 138:6Ps. 138:8 | Ezek. 45:1Ezek. 45:4 |
| **~Ay** | day, today | Deut. 26:3Deut. 26:16Deut. 26:17Deut. 26:18Deut. 27:1Deut. 27:2Deut. 27:4Deut. 27:9Deut. 27:10Deut. 27:11 | Ps. 137:7Ps. 138:3 |  |
|  **$l;y"** | walk, go | Deut. 26:17 | Ps. 138:7 |  |
| **bv;y"** | dwell | Deut. 26:1 | Ps. 137:1 |  |
| **laer'f.yI** | Israel | Deut. 26:15Deut. 27:1Deut. 27:9Deut. 27:14 |  | Ezek. 45:6Ezek. 45:8 |
| **!heKo** | priest | Deut. 26:3Deut. 26:4Deut. 27:9 |  | Ezek. 44:30Ezek. 44:31Ezek. 45:4 |
| **yyIwIle** | Levite | Deut. 26:11Deut. 26:12Deut. 26:13Deut. 27:9Deut. 27:14 |  | Ezek. 45:5 |
| **hf,[]m;** | work, deed | Deut. 27:15 | Ps. 138:8 |  |
| **~Aqm'** | place | Deut. 26:2Deut. 26:9 |  | Ezek. 45:4 |
| **hl'x]n:** | inheritance | Deut. 26:1 |  | Ezek. 45:1 |
| **vp,n<** | soul, life | Deut. 26:16Deut. 27:25 | Ps. 138:3 |  |
| **!t;n"** | giving, gave, give, given | Deut. 26:1Deut. 26:2Deut. 26:3Deut. 26:6Deut. 26:9Deut. 26:10Deut. 26:11Deut. 26:12Deut. 26:13Deut. 26:14Deut. 26:15Deut. 26:19Deut. 27:2Deut. 27:3 |  | Ezek. 44:30Ezek. 45:6Ezek. 45:8 |
| **hl'['** | offer up, exalt | Deut. 27:6 | Ps. 137:6 |  |
|  **~[;** | people | Deut. 26:15Deut. 26:18Deut. 26:19Deut. 27:1Deut. 27:9Deut. 27:11Deut. 27:12Deut. 27:15Deut. 27:16Deut. 27:17Deut. 27:18Deut. 27:19Deut. 27:20Deut. 27:21Deut. 27:22Deut. 27:23Deut. 27:24Deut. 27:25Deut. 27:26 |  | Ezek. 45:8 |
| **hn'['** | answer | Deut. 26:5Deut. 27:14Deut. 27:15 | Ps. 138:3 |  |
| **~ynIP'** | before, face | Deut. 26:4Deut. 26:5Deut. 26:10Deut. 26:13Deut. 27:7 |  | Ezek. 45:7 |
| **vd,qo** | holy | Deut. 26:13Deut. 26:15 | Ps. 138:2 | Ezek. 45:1Ezek. 45:2Ezek. 45:3Ezek. 45:4Ezek. 45:6Ezek. 45:7 |
| **br,q,** | among, amidst, midst | Deut. 26:11 | Ps. 138:7 |  |
| **ha'r'** | looked | Deut. 26:7 | Ps. 138:6 |  |
| **tyviare** | first, beginning | Deut. 26:2Deut. 26:10 |  | Ezek. 44:30 |
| **~Wr** | loud, rise | Deut. 27:14 | Ps. 138:6 | Ezek. 45:1 |
| **hx'v'** | worship | Deut. 26:10 | Ps. 138:2 |  |
| **xk;v'** | forgotten | Deut. 26:13 | Ps. 137:5 |  |
| **~ve** | name | Deut. 26:2Deut. 26:19 | Ps. 138:2 |  |
| **[m;v'** | heard, hear | Deut. 26:7Deut. 26:14Deut. 26:17Deut. 27:9Deut. 27:10 | Ps. 138:4 |  |

**Greek:**

| **Greek** | **English** | **Torah****Deut. 26:1 – 27:26** | **Psalms****137:1- 138:8** | **Ashlamatah****Eze 44:30 – 45:8** | **Mark, 1-2 Peter****& Jude****Mk 15:42-47** | **Luke****Lk 23:50-56** | **Acts/Romans****James****Jam. 4:11-12** |
| --- | --- | --- | --- | --- | --- | --- | --- |
| γινώσκω | know |  | Psa 138:6  |  | Mk. 15:45 |  |  |
| γυνή | women | Deu 27:20 Deu 27:23 |  |  |  | Lk. 23:55 |  |
| εἷς | one |  |  | Eze 45:7 |  |  | Jas. 4:12 |
| **εἰσέρχομαι** | **enter** | **Deu 26:Deu 26:3Deu 27:3**  |  |  | **Mk. 15:43** |  |  |
| **ἐντολή** | **commandments** | **Deu 26:13Deu 26:17 Deu 26:18 Deu 27:1 Deu 27:10**  |  |  |  | **Lk. 23:56** |  |
| ἐπερωτάω | asked |  | Psa 137:3  |  | Mk. 15:44 |  |  |
| **ἔρχομαι** | **came, come** | **Deu 26:3** |  |  | **Mk. 15:43** |  |  |
| ἡμέρα | day, today | Deut. 26:3Deut. 26:16Deut. 26:17Deut. 26:18Deut. 27:1Deut. 27:2Deut. 27:4Deut. 27:9Deut. 27:10Deut. 27:11 | Ps. 137:7Ps. 138:3 |  |  | Lk. 23:54 |  |
| θεός | God | Deut. 26:1Deut. 26:2Deut. 26:3Deut. 26:4Deut. 26:5Deut. 26:7Deut. 26:10Deut. 26:11Deut. 26:13Deut. 26:14Deut. 26:16Deut. 26:17Deut. 26:19Deut. 27:2Deut. 27:3Deut. 27:5Deut. 27:6Deut. 27:7Deut. 27:9Deut. 27:10 | Ps. 138:1 |  | Mk. 15:43 | Lk. 23:51 |  |
| θνήσκω | died | Deu 26:14 |  |  | Mk. 15:44 |  |  |
| ἰδού | behold | Deu 26:10 |  |  |  | Lk. 23:50 |  |
| λίθος | stone | Deu 27:2 Deu 27:3Deu 27:4Deu 27:5 Deu 27:6Deu 27:8  |  |  | Mk. 15:46 |  |  |
| νόμος | law | Deu 27:3Deu 27:8Deu 27:26  |  |  |  |  | Jas. 4:11 |
| ὄνομα | name | Deut. 26:2Deut. 26:19 | Ps. 138:2 |  |  | Lk. 23:50 |  |
| πέτρα | rock |  | Psa 137:9  |  | Mk. 15:46 |  |  |
| **σώζω** | **delivered** |  | **Psa 138:7** |  |  |  | **Jas. 4:12** |

**Nazarean Talmud**

**Sidra of “Debarim (Deut.) 26:1 — 27:26”**

**“V’hayah Khi-Tavo” “Then it will be, when you enter”**

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

|  |  |
| --- | --- |
| **School of Hakham Shaul’s Tosefta****Luqas (LK)** | **School of Hakham Tsefet’s Peshat****Mordechai (Mk)**  |
| **At early dawn on the first of the week, they came to the tomb, carrying the aromatic ointments they had prepared. They found the stone rolled back from the entrance of the tomb. Upon entering, they did not find the body** of the Master Yeshua. **And, they were perplexed about these things, suddenly two men in luminescent clothing stood beside them. The women became afraid and bowed their faces to the earth. The men said to them, "Why do you seek at the gravesite? Of one who is risen? He is not here, he has been raised. Remember how he said to you while he was yet in the Galil, that the son of man must be betrayed into the hands of sinful men, be crucified, and on the third day be raised?" And they did remember his words.** | **When the** (weekly) **Sabbath was over, Miriam Migdalah and Miriam the** (mother) **of Ya’aqov, and Shlomit bought aromatic** ointments **that upon arrival they might anoint him. Very early at the first of the week[[57]](#footnote-57) at sunrise they came to the tomb. They were saying to themselves, "Who will roll back the stone from the entrance of the tomb for us?" Looking up, they observed that the enormous stone had been rolled back. When they entered the tomb, they saw a young man clothed in a white robe, seated to their right, and they were alarmed. He said to them, "Do not be alarmed. Yeshua the Nazarean who you are looking for — the crucified one — was raised! He is not here. Look at the place where they laid him. But go and say to his talmidim** (disciples) **and to Tsefet** (the capital of the Pillar)**, 'He goes before you into the Galil. You will see him there just as he told you'." When they came out, they ran from the tomb, for they were trembling and amazed. They said nothing to anyone because they were awestruck.** |

Hakham Ya’aqob;s school of Remes

Ya’aqov 4.11-12

**11** **My brethren, do not speak evil[[58]](#footnote-58) about or accuse one another. He that slanders or judges his brother is defaming and criticizing the Torah[[59]](#footnote-59) and, judging the Torah.** **But if you** negatively **judge the Torah, you are not Torah observant but an** unauthorized **critic** **and it is as if you** think you **were a Hakham** (Judge) to judge from it.[[60]](#footnote-60) **12 There is only one Lawgiver and** supreme **Judge Who is able to save[[61]](#footnote-61) and to destroy[[62]](#footnote-62)** the One Who has the absolute power of life and death.[[63]](#footnote-63) **So who are you to pass judgment on your neighbor?**

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

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| Deut. 26:1 – 27:26 | Psa 137:1- 138:8 | Ezek 44:30 – 45:8 | **Mk 15:42-47** | **Lk 23:50-56** | **Jam. 4:11-12** |

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

**Miriam again?**

Again, Jewish women take the forefront of our Peshat pericope. These words should bring the Jewish men to a place of shame. Why? Because they have failed to be as faithful to the Master as the women of valor are. This in no way is aimed at denigrating the Jewish men who are also men of valor and tenacity. We also note here that the continuity of thought from the Torah Seder permeated the Nazarean Codicil. The ideal of giving tithe, **first-fruits** and offerings to G-d relates to Yeshua being the firstborn from the dead. While there are many Midrashim concerning those who were raised from the dead, the Master’s resurrection is a precedent for us and a testimony to G-d’s faithfulness to the Tsadiqim.

Miriam appears for the second time in these final chapters of Mordechai (Mark). The name Miriam can have multiple meanings. This shows that a person’s name can be their mission in life or it can define the opposition and challenges that we face. Hakham Tsefet makes a word play on “Miriam” being the “fearful” one. According to some, Miriam means “the one who raises up, elevates, and brings up.” This may be based on the Talmudic passage where Miriam encourages her father to allow the Jewish people in Egyptian captivity to procreate (Sotah 12a). Shemot 2:4 tells us that Miriam “stood,” “His (Moshe’s) sister stood.” According to the Mekhilta, the expression “standing” (*yezibah*) suggests the presence of the Ruach HaKodesh.[[64]](#footnote-64) This is taken to mean that Miriam possessed the spirit of prophecy.[[65]](#footnote-65) We also recall that Miriam stood “afar off” in the book of Shemot and in the recent pericope of Mordechai (Mark.) The Mekhilta tells us again that this means that Miriam possessed the Ruach HaKodesh. Now in nearly each word of Shemot 2:4 the Mekhilta concludes that Miriam is filled with the Ruach HaKodesh, here we make a connection to Aboth where the Hakhamim are giving the task of making Talmidim “stand.” From this, we conclude that it is the occupation of the Hakhamim is to bring their Talmidim to the capacity of being full of the Ruach HaKodesh.

In the present pericope of Mordechai (Mark), we see that Miriam is not bitter or fearful. In fact, she is leading the other women in duties with respect to the dead. Hakham Tsefet plays on the understanding of Miriam the “sister of Aaron” in reading about Miriam Migdalah. As a Talmidah of the Master, she is filled with the Ruach HaKodesh. However, Hakham Tsefet may also be giving us further clues into the nature of Miriam in the school of Yeshua’s talmidim when we realize that “Miriam” also can mean “beloved” or “love.”[[66]](#footnote-66) The wise will understand.

So once again, we face the dilemma of why Hakham Tsefet chooses to speak about Miriam. The Theological Wordbook of the Old Testament gives the following definition of Miriam based on the root **“marar.”**

Theological Wordbook of the Old Testament reports that the Ugaritic, Arabic and Aramaic cognates of this root mean to bless, **strengthen** or **commend**. And since these languages are most often very similar to Hebrew, any Hebrew audience would surely be aware of this secondary meaning. TWOT[[67]](#footnote-67) lists four texts in which this verb may be more appropriately be translated with **strength/strengthen** rather than with bitterness/being bitter: Exodus 1:14, Judges 18:25, Ecclesiastes 7:26 and Ezekiel 31:4.[[68]](#footnote-68)

**Miriam Migdalah**

We can easily see the temporal connection to our present place on the Biblical Calendar. However, the circumstances laid out for the Nazareans calls for men and women of great strength and the ability to “comfort.” We also take notice that Miriam Migdalah, Miriam mother of Ya’aqob and Shlomit all merit the visitation of a Heavenly messenger who is there to comfort and console these faithful Deaconesses.

**"Do not be alarmed,** (i.e. be comforted) **Yeshua the Nazarean who you are looking for — the crucified one — was raised! He is not here.”**

These messengers did not leave the women questioning what had happened to the “body” of the Master. The Divine messengers tell women directly and give them a message to relay to Hakham Tsefet. Now, these women become the messengers (angels) to the rest of the talmidim. They herald message of the resurrection to the Nazareans.

Having given a brief etymology of “Miriam” we also need to look at “Migdal” which means "tower", "fortress.” In Aramaic, "Magdala" means "tower" or "elevated, great, magnificent.” “Migdal” can also be broken down further to the root idea of “Migdal El,”[[69]](#footnote-69) “the Tower of G-d.” Migdal is rooted in the idea of being **great** or **strong,** or the idea of **strengthening.** We could also say that the name Migdal-El means **to be strengthened by G-d** (El). Thus, we see that there is further connection to the special place on the Calendar.

However, we see that “Migdal” as a “tower” or “Migdal-El” the “tower of G-d” is a direct connection to the special in that the “tower of G-d” represents the ability to look out and protect the people bringing them comfort.

Just what are we to glean from Hakham Tsefet’s narrative on Miriam Migdalah?

What should be self-evident is that Hakham Tsefet in repeatedly mentioning Miriam Migdalah is that she is being compared to Miriam “the sister to Aaron.” Thus, we see that both women had great strengths and weaknesses. We will also see that Miriam Migdalah makes a tikun for Miriam “sister of Aaron” and women in general.

Miriam Migdalah comes to perform a mitzvah for the Master. In a matter of speaking here, we see Miriam Migdalah being Shomer Shabbat. From this, we gather that Hollywood’s drama is nothing more than cinematic hype. In the coming pericope we will see that Yeshua cast “seven demons” out of Miriam Migdalah. We find this quite interesting as it points to the seven weeks of Nahamu.

What we find in Miriam Migdalah is a woman that is faithfully obedient to the Torah, one who is Shomer Shabbat and wholly devoted to her Hakham, Yeshua. And, as such, a model of spiritual magnitude.

**Commentary To Hakham Ya’aqob’s School Of Remes**

I know the Torah better than you

The light that this pericope offers is invaluable. Hakham Ya’aqob show what happens when one criticizes another, specifically a “brother.” The only way Hakham Ya’aqob’s revelation can take place is within the community. Thus, it should be relevant that what is being criticized is the Torah observance of another. Therefore, when one slanders a brother, i.e. another Jewish person it is the Torah that is being defamed. This is of itself a gross violation of the Torah. Who is qualified to deface the Torah? Here we see that Hakham Ya’aqob also equates the Torah with G-d. G-d alone is the Lawgiver. Consequently, it is ultimately G-d who is being blasphemed. Thus, who is qualified to Judge what G-d has said and established. The true Hakham understands the magnitude of the Torah, its legal aspects and the weight of making decisions as an agent of G-d. It is so ridiculous to hear people read the Torah with no true knowledge of what is says and then make some rash statement about not having to do what it says. Hakham Ya’aqob shows here that the brother, if we can call them that is making these kinds of decisions when “judging” their brother. The judgment is in the form of criticizing the Torah observance of a brother. You can hear the negative connotations in the imagination such as, “why are you doing this or that.” Or “you do not have to do that” or perhaps “you are the worst Jew I’ve ever met.” These fabrications cause others to stumble and fall based on deficient information and study of the Torah. To think that the Sage or Torah Scholar is interested in making Torah observance harder is ludicrous. No Torah Scholar, Hakham or Judge is interested in making new rules or “Laws” from the Torah. Those who make such statements has ever had a true relationship with a Rabbi. However, this is not Hakham Ya’aqob’s context. The slander is coming from someone who is cutting and devilish with his or her tongue.

In his Preface to Shemoneh Perakim the Rambam makes the following statement “If the general public do not learn ethics, they are only a harm to themselves. However, when a Judge is neither ethical or virtuous, he destroys the entire nation …”[[70]](#footnote-70) Thus, a person either builds up his soul to a spiritual state equal to the Torah or he damns his soul through his negative activities.[[71]](#footnote-71) Or perhaps we should say that he damages his soul. Each time we speak the words of the Torah or a Torah lesson we develop our true spiritual character. But when we speak against the Torah, we damage the soul with each word. The soul, as we have taught becomes damaged and scared through the negativity. Hakham Ya’aqob has taught us about the damage we do when we speak Lashon HaRa. Here Hakham Ya’aqob takes up a deeper crime of “judging the Torah.” Contextually we see that the person is negatively judging another Torah Observant brother. He or she judges this person’s level of observance. This in turn is a judgment against the Torah.

The scope of Torah study and fellowship is for the sake of edification. When we study the Torah, we become united with its words. When we hear the teachings of the Torah Scholars, we are also edified and built up. The Greek word οἰκοδομέω *oikodomeō* deals with the building up of the Esnoga (house). All possible Hebrew equivalents are associated with “building.” As such we see that all the slanderous talk is also a destruction of the Esnoga. When we stop to take an accounting of why the Esnoga does not grow we must search our hearts with the deepest introspection.

Man possesses two virtues and two defects within the soul.[[72]](#footnote-72) Yet even with the positive nature of the soul he can defect and use his soul as a tool of destruction through verbal blaspheme. And as noted above this type of blaspheme towards a person we actually blaspheme the Torah and eventually the Lawgiver, G-d. The soul is made up of five distinct parts. It is not truly accurate to say “parts.” These distinct parts have or serve various functions in our spiritual life. For example, the lower aspects of the soul deals with nutrition. Another is sensation, imagination, stimulation and conceptualization.[[73]](#footnote-73) There are also three function of the soul …

1. Conscience
2. Intuition
3. Communion

Here we are not speaking of “levels of the soul” which are …

• Nefesh

• Ruach

• Neshama

• Chaya

• Yechida

The first function of the soul of the Jewish man is Communion. Through this faculty we have the awareness of our proximity to sin of bad behavior. This is s discerning element of the soul. It is furthermore the judgmental aspect of the soul. When we have committed so criminal act, such as Lashon HaRa the function of the conscience condemns us and we are compelled to repent.

The intuitive aspect of the Soul grants us interaction with the Divine Mind, i.e. Shekinah. This function is semi-cognitive. Here we are not speaking of knowledge which we have received through normal mundane channels of the soul. Our understanding and intuitive reception is through our inquisition of the Divine Mind. Therefore, we see that this level is the “ruach” and or Ruach/Neshamah.

The final function of the soul is “Communion.” And this is exactly what we long for. It may be associated with the higher levels of the soul such as Chaya (life – spiritual) and or Yechida. These levels are the highest functions of the soul. Chaya is associated with spiritual life. This may be acquainted with Torah Study and prayer. However, the highest level of the soul is Yechida or “Unity.” This is through the soul’s function of Communion.

The Rambam divides the soul into three virtues …

1. Wisdom, Hokhmah, constant access to the Divine Mind.
2. Intellect, the ability to grasp abstract (Divine – spiritual) thought
3. Clarity, meaning the ability to receive thoughts (Divine) immediately[[74]](#footnote-74)

Holiness: Kedushah

These levels and functions all play a fine dance of unity and elevation of the Jewish souls that peruses “holiness.”

The English term holy or holiness is often viewed as a number of practices or views to life. The Hebrew idea of “holiness” contains the idea of being faithful to the covenant i.e. Torah[[75]](#footnote-75) of HaShem. Faithfulness means being faithfully connected to HaShem and separated from the mundane[[76]](#footnote-76) trappings and practices of this life. This does not mean we do not attend to the needs of the body. What it does mean is that we use the body as a means to serve HaShem. Through Devkut (devotion) we are able to use the body as a mechanism to draw the Divine Presence. In mastering the impulses of the body, we become the chariot of HaShem. We must realize that not all mundane practices are evil.

When we have become more fully aware of the supernal realm and HaShem’s continual presence it will begin to permeate the mundane world. With the rise of the P’rushim the issues of the Torah and relation to G-d came into light. They too understood the wrestling with the Yetser HaRa. But, they did not think in terms of the Yetser HaRa being some evil demon that lurked about internally. Thus, not all actions in the human arena were determined as “sinful.” The Yetser Hara acted on some things that were just “life,” or perhaps “human.” The Yetser HaRa is not sinful. But through the Yetser HaRa arises the opportunity to sin.[[77]](#footnote-77)

Spiritual Illness

The state of spiritual illness, according to the Rambam is a state where the soul of a person is not healthy. A healthy soul is one that is full of positive conduct. This means treating others with beneficial, uplifting actions and speech. However, these things are brought about from a healthy mind. The mind that sees others as inferior is spiritually ill. Damage has often caused a seemingly irreversible habit which has the soul captivated in an unhealthy pattern. The soul that is spiritually deficient and derives pleasure from things just as Hakham Ya’aqob is speaking of in the present pericope. When the soul is ill and in a state of degradation it will not have any pleasure in holy activities. It will relish and revel in unholy activities like slander and defamation of others to compensate for its lack of spirituality.

The healing process of the natural body teaches us allegorically how to attain healing in the spiritual realm. When a person is ill with a physical ailment he or she will go to a physician and receive medications and proper care. He may prescribe medicines that are not pleasant to the pallet. Therefore, we can learn that just as a person attends a physician for the solution of a physical ailment, he should seek out those with higher wisdom to solve his spiritual illness. Figure 1 below shows the imbalance of the spiritually ill person as described by Hakham Ya’aqob.

The Law even warns us against these (Ultraorthodox)[[78]](#footnote-78) practices, if we interpret it according to what tradition tells us is the meaning of the passage concerning the Nazarite, (**Numbers 6:11**) "And he (the priest) shall make an **atonement for him because he hath sinned against the soul**." The Rabbis ask, "Against what soul has he sinned? Against his own soul, **because he has deprived himself of wine**. Is this not then a conclusion a minori ad majus?[[79]](#footnote-79)

The Lawgiver

The single “Lawgiver” is G-d. The agent of G-d who first dispensed the Torah was Moshe Rabbneu. G-d delegates authority to His agents for the sake of maintaining balance in the Esnoga. This balance is vital to the health of the Synagogue. The process is more than just “Torah Study.” It is evident that those who are spiritually ill have not been able to see their illness. Thus, they do not know that they are sick. Introspection is difficult what we seek to resolve such issues. This is because we either ignore our symptoms not knowing what affect we have on others and the Congregation and or we tend to see all faults and become unable to focus on the true source of our problems.

Judging one’s fellow Jewish brothers is a deep criminal act. Hakham Ya’aqob shows the depth of the action as tantamount to Judging G-d. But, we must see that Halkham Ya’aqob shows that this behavior is progressive. One has harbored malice, envy and hatred in their heart. First for the brother, then the Hakham, then the Torah and finally G-d. Who can be so audacious as to judge the plan of G-d. Its not others we actually hate, it is that we hate ourselves.



*Figure 1*

*This is a life where nothing is balanced. Everything is contra Torah because of the attitude and slander of a brother*.

**So who are you to pass judgment on your neighbor?**

**אמן ואמן סל**

**Questions for Understanding and Reflection**

1. From all the readings for this week, which verse, or verses touched your heart and fired your imagination?
2. In your opinion what is the prophetic statement for this week?

**Blessing After Torah Study**

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

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

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

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

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

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

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

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

**Next Sabbath:**

**“Shabbat “V’hayah Im-Shamo’a” - ” Now it will be, [if] diligently”**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **וְהָיָה, אִם-שָׁמוֹעַ** |   | **Saturday Afternoon** |
| **“****V’hayah Im-Shamo’a”** | Reader 1 – D’barim 28:1-3 | Reader 1 – D’barim 29:9-14 |
| **“****Now it will be, [if] diligently”** | Reader 2 – D’barim 28:4-6 | Reader 2- D’barim 29:9-14 |
| **“Y sucederá [que si] diligentemente”** | Reader 3 – D’barim 28:7-0 | Reader 3- D’barim 29:9-14 |
| D’barim (Deut.) 28:1 – 29:8 | Reader 4 – D’barim 28:19-11 |   |
|  | Reader 5 – D’barim 28:12-69 | **Monday & Thursday****Mornings** |
| Psalms 139:1-24 | Reader 6 – D’barim 29:1-3 | Reader 1 – D’barim 29:9-14 |
| Ashlam.: Is 55:2-11 | Reader 7 – D’barim 29:4-8 | Reader 2- D’barim 29:9-14 |
|  |  Maftir – D’barim 29:6-8 | Reader 3- D’barim 29:9-14 |
| N.C.: Mark 16:1-8; Lk. 24:1-8; James 4:13-17 |  Is 55:2-11  |   |

**Coming Semi-Festival:**

**Hamishah Asar or Tu BiShebat**

**For further information see:** [**http://www.betemunah.org/tubshevt.html**](http://www.betemunah.org/tubshevt.html)

**Monday 23rd of January. 2019**

**Shalom Shabbat!**

**Hakham Dr. Yosef ben Haggai**

**Rabbi Dr. Hillel ben David**

**Rabbi Dr. Eliyahu ben Abraham**

1. Gittin 57b [↑](#footnote-ref-1)
2. v. 1 [↑](#footnote-ref-2)
3. v. 7 [↑](#footnote-ref-3)
4. v. 6 [↑](#footnote-ref-4)
5. Tachanun (Hebrew: תחנון‬ "Supplication"), also called nefilat apayim ("falling on the face"), is part of Judaism's morning (Shacharit) and afternoon (Mincha) services, after the recitation of the Amidah, the central part of the daily Jewish prayer services. [↑](#footnote-ref-5)
6. The mourning of Tisha B’Ab is postponed when the 9th of Ab falls on a Shabbat, as it does this week. [↑](#footnote-ref-6)
7. Ibn Yachya [↑](#footnote-ref-7)
8. These opening remarks were excerpted and edited from: The ArtScroll Tanach Series, Tehillim, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Abrohom Chaim Feuer, Translation by Rabbi Abrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman, [↑](#footnote-ref-8)
9. Yubal - יובל comes from the same Hebrew root as *Yobel*, the Jubilee. Curiously, a yobel (AKA shofar) is also what we blow to announce the Jubilee. [↑](#footnote-ref-9)
10. “he took up the lyre and pipe to sing to idols.” - Rashi [↑](#footnote-ref-10)
11. Tehillim (Psalms) 16:2. [↑](#footnote-ref-11)
12. Lit., ‘on the eighth’. Ibid. 12:1 [↑](#footnote-ref-12)
13. Tehillim (Psalms) 42:4. [↑](#footnote-ref-13)
14. Ibid. 33:2-3. [↑](#footnote-ref-14)
15. E.V. ‘In Thy presence is fulness of joy, in Thy right-hand bliss, etc. [↑](#footnote-ref-15)
16. Each cord is a separate joy. [↑](#footnote-ref-16)
17. I.e. on a seven-stringed harp. E.V. ‘Seven times a day’. [↑](#footnote-ref-17)
18. This refers to the various of officials in the Sanctuary. [↑](#footnote-ref-18)
19. Nehemiah 12:31 [↑](#footnote-ref-19)
20. Devarim (Deuteronomy) 26:1-29:8 [↑](#footnote-ref-20)
21. Devarim (Deuteronomy) 28:47 [↑](#footnote-ref-21)
22. Arachin 11a [↑](#footnote-ref-22)
23. Tanach is an acronym for Torah (the law), Neviim (the Prophets), and Ketubim (the Writings) AKA the so-called Old Testament. [↑](#footnote-ref-23)
24. AKA Temple [↑](#footnote-ref-24)
25. Shoftim (Judges) 9:13 [↑](#footnote-ref-25)
26. Arachin 11a [↑](#footnote-ref-26)
27. Hilchot Klei HaMikdash 3:4 [↑](#footnote-ref-27)
28. Arachin 2:3 [↑](#footnote-ref-28)
29. Arachin 10b [↑](#footnote-ref-29)
30. The song of the day [↑](#footnote-ref-30)
31. The pouring of wine libations on the altar. [↑](#footnote-ref-31)
32. lit. the *perpetual* [↑](#footnote-ref-32)
33. Debarim (Deuteronomy) 32:1-43 [↑](#footnote-ref-33)
34. Bamidbar (Numbers) 21:17-20 [↑](#footnote-ref-34)
35. Rosh HaShana 31a [↑](#footnote-ref-35)
36. Succah 50a,b [↑](#footnote-ref-36)
37. Arachin 11a [↑](#footnote-ref-37)
38. Succah 55a, Rosh HaShana 30b [↑](#footnote-ref-38)
39. Taanit 4:2 [↑](#footnote-ref-39)
40. I Melachim (Kings) 21 [↑](#footnote-ref-40)
41. Yalkut Shimoni, Melachim, 221 [↑](#footnote-ref-41)
42. Rabbi Shimshon Dovid Pincus (Hebrew: שמשון דוד פינקוס 1944/45 – April 2001) was an Israeli Haredi Rabbi of American origin, who served in Ofaqim. [↑](#footnote-ref-42)
43. She’arim B’Tefila*,* page 65 [↑](#footnote-ref-43)
44. The *Mishna*in *Shabbat* that lists the accessories that an animal may carry outside on *Shabbat* includes a *shir,* a round ring worn around the neck of an animal. [↑](#footnote-ref-44)
45. see MishnayotShabbat 5:1 [↑](#footnote-ref-45)
46. Shemot Rabba23:4 [↑](#footnote-ref-46)
47. The crossing of the Reed Sea. [↑](#footnote-ref-47)
48. Prophet [↑](#footnote-ref-48)
49. see Mishnayot Shabbat 5:1 [↑](#footnote-ref-49)
50. The first Adam [↑](#footnote-ref-50)
51. Tehillim (Psalms) chapter 92. [↑](#footnote-ref-51)
52. Shirah is the feminine form of shir. [↑](#footnote-ref-52)
53. Haazinu = Debarim (Deuteronomy 32 [↑](#footnote-ref-53)
54. A witness for the defense! It is a reminder to HaShem that he chose us in spite of our faults and our waywardness. [↑](#footnote-ref-54)
55. This is the 613th mitzvah (Rambam, Book of the Commandments, Positive Commandment § 18; Sefer HaChinuch, ascribed to either R. Aharon HaLevi or R. Pinchas HaLevi of Barcelona, mid-13th Century). Rambam (“Laws of Writing Tefillin, Mezuzah and Sefer Torah”, 7:1) explains: “There is a positive commandment for each and every man in Israel to write a Torah scroll for himself, as it says, “And now, write for yourselves this song.” This means to say, “Write for yourselves a Torah which contains this song,” because one does not write the Torah in separate sections. And even if his ancestors left him a Torah scroll it is a commandment to write his own. If he wrote it with his own hand, it is as if he received it at Mount Sinai; but if he does not know how to write, others write for him. Anyone who corrects a Torah scroll -- even one letter – it is as if he wrote all of it.” [↑](#footnote-ref-55)
56. see Rashi ad. loc. [↑](#footnote-ref-56)
57. Note that the text does not say the first “day” of the week. This is a reference to the time of Habdalah which is the first thing of the “week” we experience. [↑](#footnote-ref-57)
58. Babble, talk loudly, before one another [↑](#footnote-ref-58)
59. Hebrew term מִשְׁפָּט: from the stem שׁפט; [↑](#footnote-ref-59)
60. It is as if you think you who are not qualified can judge from it (the Torah). [↑](#footnote-ref-60)
61. Grant entrance to the Olam HaBa [↑](#footnote-ref-61)
62. 23 “*to be delivered up to eternal misery”*Thayer, J. H. (1889). *A Greek-English lexicon of the New Testament: being Grimm’s Wilke's Clavis Novi Testamenti* (p. 64). New York: Harper & Brothers. [↑](#footnote-ref-62)
63. Zondervan. *The Amplified Study Bible, Leathersoft, Brown*. Zondervan, 2017. James 4.12 [↑](#footnote-ref-63)
64. Lauterbach, Jacob Zallel, and David Šṭern. *Mekilta de-Rabbi Ishmael: A Critical Edition, Based on the Manuscripts and Early Editions, with an English Translation, Introduction, and Notes*. 2. ed. JPS Classic Reissues. Philadelphia, Pa: Jewish Publication Society, 2004. p. 220 [↑](#footnote-ref-64)
65. Cf. Shemot 15:20 see also b. Megillah 14a [↑](#footnote-ref-65)
66. http://www.abarim-publications.com/Meaning/Miriam.html#.VbVw5pe3ATk [↑](#footnote-ref-66)
67. Theological Wordbook of the Old Testament, written by 46 contributors and edited by R. Laird Harris, Gleason J. Archer, Jr. and Bruce K. Waltke. Published by the Moody Bible Institute of Chicago in 1980. [↑](#footnote-ref-67)
68. Ibid. [↑](#footnote-ref-68)
69. Y’hoshua (Jos.) 19:38 and Yiron and **Migdal-el**, Horem and Beth-anath and Beth-shemesh; nineteen cities with their villages. [↑](#footnote-ref-69)
70. Maimonides, Moses, Touger Eliyahu, Moses Maimonides, and Moses Maimonides, eds. *Pirkei Avot: With the Rambam’s Commentary. Including Shemoneh Perakim: The Rambam’s Classic Work of Ethics; and Maimonides’ Introduction to Perek Chelek Which Contains His 13 Principles of Faith*. New York: Moznaim, p. 13 footnote 1b. [↑](#footnote-ref-70)
71. Ibid p.15 [↑](#footnote-ref-71)
72. Maimonides, Moses, Touger Eliyahu, Moses Maimonides, and Moses Maimonides, eds. *Pirkei Avot: With the Rambam’s Commentary. Including Shemoneh Perakim: The Rambam’s Classic Work of Ethics; and Maimonides’ Introduction to Perek Chelek Which Contains His 13 Principles of Faith*. New York: Moznaim, p. 20 [↑](#footnote-ref-72)
73. Ibid p. 15 [↑](#footnote-ref-73)
74. Maimonides, Moses, Touger Eliyahu, Moses Maimonides, and Moses Maimonides, eds. *Pirkei Avot: With the Rambam’s Commentary. Including Shemoneh Perakim: The Rambam’s Classic Work of Ethics; and Maimonides’ Introduction to Perek Chelek Which Contains His 13 Principles of Faith*. New York: Moznaim, p. 20 – 21 [↑](#footnote-ref-74)
75. Not just the “Torah” as a written document. This is also a reference to the Torah of the Sages etc. [↑](#footnote-ref-75)
76. Mundane does not mean natural affairs of life. Mundane means submitting to the things forbidden by the Torah. [↑](#footnote-ref-76)
77. Herford, R. Travers. The Pharisees. Beacon Press, 1962. p. 167 [↑](#footnote-ref-77)
78. My interpretation of the Rambam’s words. Just prior to this citation he has been speaking of those who have no restraint on either the side of Torah observance or the opposite physical indulgence. The Rambam calls for a balanced life and temperate conduct. [↑](#footnote-ref-78)
79. Maimonides, Moses, Touger Eliyahu, Moses Maimonides, and Moses Maimonides, eds. *Pirkei Avot: With the Rambam’s Commentary. Including Shemoneh Perakim: The Rambam’s Classic Work of Ethics; and Maimonides’ Introduction to Perek Chelek Which Contains His 13 Principles of Faith*. New York: Moznaim, p. 28 [↑](#footnote-ref-79)