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

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

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| **Three and 1/2 year Lectionary Readings** | **Second Year of the Triennial Reading Cycle** |
| **Shebat 03, 5774 – Jan 03/Jan 04, 2014** | **Fifth Year of the Shmita Cycle** |

**Candle Lighting and Habdalah Times:**

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| **Amarillo, TX, U.S.**  Fri. Jan 03 2014 – Candles at 5:29 PM  Sat. Jan 04 2014 – Habdalah 6:29 PM | **Austin & Conroe, TX, U.S.**  Fri. Jan 03 2014 – Candles at 5:25 PM  Sat. Jan 04 2014 – Habdalah 6:22 PM | **Brisbane, Australia**  Fri. Jan 03 2014 – Candles at 6:29 PM  Sat. Jan 04 2014 – Habdalah 7:27 PM |
| **Chattanooga, & Cleveland, TN, U.S.**  Fri. Jan 03 2014 – Candles at 5:24 PM  Sat. Jan 04 2014 – Habdalah 6:24 PM | **Everett, WA. U.S.**  Fri. Jan 03 2014 – Candles at 4:10 PM  Sat. Jan 04 2014 – Habdalah 5:22 PM | **Manila & Cebu, Philippines**  Fri. Jan 03 2014 – Candles at 5:21 PM  Sat. Jan 04 2014 – Habdalah 6:14 PM |
| **Miami, FL, U.S.**  Fri. Jan 03 2014 – Candles at 5:24 PM  Sat. Jan 04 2014 – Habdalah 6:20 PM | **Murray, KY, & Paris, TN. U.S.**  Fri. Jan 03 2014 – Candles at 4:32 PM  Sat. Jan 04 2014 – Habdalah 5:33 PM | **Olympia, WA, U.S.**  Fri. Jan 03 2014 – Candles at 4:17 PM  Sat. Jan 04 2014 – Habdalah 5:27 PM |
| **San Antonio, TX, U.S.**  Fri. Jan 03 2014 – Candles at 5:30 PM  Sat. Jan 04 2014 – Habdalah 6:27 PM | **Sheboygan & Manitowoc, WI, US**  Fri. Jan 03 2014 – Candles at 4:08 PM  Sat. Jan 04 2014 – Habdalah 5:15 PM | **Singapore, Singapore**  Fri. Jan 03 2014 – Candles at 6:52 PM  Sat. Jan 04 2014 – Habdalah 7:44 PM |
| **St. Louis, MO, U.S.**  Fri. Jan 03 2014 – Candles at 4:34 PM  Sat. Jan 04 2014 – Habdalah 5:36 PM | **Tacoma, WA, U.S.**  Fri. Jan 03 2014 – Candles at 4:14 PM  Sat. Jan 04 2014 – Habdalah 5:25 PM |  |
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**For other places see:** [**http://chabad.org/calendar/candlelighting.asp**](http://chabad.org/calendar/candlelighting.asp)

**Roll of Honor:**

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

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

His Honor Paqid Adon David ben Abraham

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

Her Excellency Giberet Sarai bat Sarah & beloved family

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Her Excellency Prof. Dr. Conny Williams & beloved family

Her Excellency Giberet Gloria Sutton & beloved family

His Excellency Adon Yoel ben Abraham

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

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

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

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

**Shabbat “Yayin V’Shekhar” – “Wine and strong drink”**

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| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **יַיִן וְשֵׁכָר** |  | **Saturday Afternoon** |
| **“Yayin V’Shekhar”** | Reader 1 – Vayiqra 10:8-11 | Reader 1 – Vayiqra 12:1-3 |
| **“Wine and strong drink”** | Reader 2 – Vayiqra 10:12-15 | Reader 2 – Vayiqra 12:4-6 |
| **“Vino ni licor”** | Reader 3 – Vayiqra 10:16-20 | Reader 3 – Vayiqra 12:6-8 |
| Vayiqra (Lev.) 10:8 – 11:47 | Reader 4 – Vayiqra 11:1-14 |  |
| Ashlamatah:  Ezekiel 44:21-29 + 45:15 | Reader 5 – Vayiqra 11:15-28 | **Monday & Thursday**  **Mornings** |
|  | Reader 6 – Vayiqra 11:29-38 | Reader 1 – Vayiqra 12:1-3 |
| Psalm 78:1-16 | Reader 7 – Vayiqra 11:39-47 | Reader 2 – Vayiqra 12:4-6 |
|  | Maftir – Vayiqra 11:45-47 | Reader 3 – Vayiqra 12:6-8 |
| 1 Pet 3:8-17; Lk 12:22-34  Acts 22:22-30 | Ezekiel 44:21-29 + 45:15 |  |

**Blessings Before Torah Study**

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

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

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

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

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

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

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

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

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

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

**Contents of the Torah Seder**

* Priests Warned Against Intoxicants Whilst in Service – Leviticus 10:8-11
* Disposal of the Initiatory Offerings – Leviticus 10:12-19
* Clean and Unclean Quadrupeds – Leviticus 11:1-8
* Clean and Unclean Fish – Leviticus 11:9-12
* Unclean Birds – Leviticus 11:13-19
* Winged Swarming Things – Leviticus 11:20-23
* Defilement Through Contact – Leviticus 11:24-28
* Unclean Creeping Things – Leviticus 11:29-43
* Spiritual Purpose of the Laws – Leviticus 11:44-47

**Reading Assignment:**

**The Torah Anthology: Yalkut Me’Am Lo’Ez - Vol. XI: The Divine Service**

By: Rabbi Yaaqov Culi & Rabbi Yitschaq Magriso, Translated by: Rabbi Aryeh Kaplan

Published by: Moznaim Publishing Corp. (New York, 1989)

Vol. 11 – “The Divine Service,” pp. 216-274

**Rashi & Targum Pseudo Jonathan**

**for: Vayiqra (Leviticus) 10:8 – 11:47**

| **RASHI** | **TARGUM PSEUDO JONATHAN** |
| --- | --- |
| 8. And the Lord spoke to Aaron, saying, | 8. And the LORD spoke with Aharon, saying, |
| 9. Do not drink **wine that will lead to intoxication**, neither you nor your sons with you, **when you go into the Tent of Meeting, so that you shall not die. [This is] an eternal statute for your generations,** | 9. Drink neither **wine nor anything that makes drunk**, neither you nor your sons with you **at the time when you are to enter into the tabernacle of ordinance, as your sons did who have died by the burning of fire. It is an everlasting statute for your generations;** |
| 10. to distinguish between holy and profane and between unclean and clean, | 10. and for the distinguishing between the sacred and the common, and between the unclean and the clean, |
| 11. and to instruct the children of Israel regarding all the statutes which the Lord has spoken to them through Moses. | 11. and for teaching the children of Israel all the statutes which the LORD has spoken to them by the hand of Mosheh. |
| 12. And Moses spoke to Aaron and his surviving sons, Eleazar and Ithamar, "Take the meal offering that is left over from the Lord's fire offerings, and eat it as unleavened loaves beside the altar, for it is a holy of holies; | 12. And Mosheh spoke with Aharon, and Elasar and Ithamar, his sons, who were left from the burning: Take the mincha that remains of the LORD's oblations, and eat it unleavened at the side of the altar, because it is most sacred: |
| 13. You shall eat it in a holy place because it is your portion and your sons' portion from the Lord's fire offerings, for so I have been commanded. | 13. and you may eat it in the holy place; for it is your portion and the portion of your souls of the oblations of the LORD: for so have I been commanded. |
| 14. The breast of the waving and the thigh of the raising up you shall eat in a clean place, you and your sons and your daughters with you, for [as] your portion and your sons' portion they have been given, from the peace offerings of the children of Israel. | 14. But the breast of the uplifting and the shoulder of the separation you may eat in (any) clean place, you and your sons with you, because it is your portion and the portion of your sons which has been given from the hallowed sacrifices of the children of Israel. |
| 15. They shall bring the thigh of the raising up and the breast of the waving upon the fats for fire offerings, to wave as a waving before the Lord. And it shall belong to you and to your sons with you as an eternal due, as the Lord has commanded. | 15. The shoulder of the separation and the elevated breast with the fats of the oblations they will bring to be uplifted an elevation before the LORD, and they will then be yours and your sons' with you, by an everlasting statute, as the LORD commanded. |
| 16. And Moses thoroughly investigated concerning the sin offering he goat, and behold, it had been burnt! So he was angry with Eleazar and Ithamar, Aaron's surviving sons, saying, | 16. And on this day three goats will be offered; the goat for the beginning of the month, (or, new moon,) the goat of the people's sin offering, and the goat for the sin offering which Nachson bar Aminadab has brought for the dedication of the altar. And Aharon and his sons went and burned those three. (But) Mosheh came and inquired for the goat of the people's sin offering; he sought it, but, behold, it had been burned, and he was angry with Elasar and Ithamar, the sons of Aharon who were left, and said, |
| 17. "Why did you not eat the sin offering in the holy place? For it is holy of holies, and He has given it to you to gain forgiveness for the sin of the community, to effect their atonement before the Lord! | 17. Why have you not eaten the sin offering in the holy place? forasmuch as it is most sacred, and has been given to you for absolving the sin of the congregation, to make atonement for you before the LORD; |
| 18. Behold, its blood was not brought into the Sanctuary within, so you should have surely eaten it within holy [precincts], as I commanded!" | 18. and, behold, none of its blood has been carried in within the sanctuary. You should have indeed eaten it in the holy place, as I have been instructed. |
| 19. And Aaron spoke to Moses, "But today, did they offer up their sin offering and their burnt offering before the Lord? But [if tragic events] like these had befallen me, and if I had eaten a sin offering today, would it have pleased the Lord?" | 19. And Aharon said to Mosheh, Behold, this day the sons of Israel have brought the oblation of their sin offering and their burnt sacrifice before the LORD; but a stroke has befallen me, in those my two sons. Of the second tithe is it not commanded, You will not eat of it while mourning? How much more, then of the sin offering? If I had eaten of the sin offering this day with my two sons who are left, would it not have been all error, so that they too might have been burned by a judgment, for doing that which was not pleasing before the LORD? |
| 20. Moses heard [this], and it pleased him. | 20. And Mosheh heard, and it was approvable before him, and he sent out a crier through the camp, saying, I am he from whom the rite has been hidden, and Aharon my brother has brought its remembrance to me. |
|  |  |
| 1. And the Lord spoke to Moses and to Aaron, to say to them: | 1. And the LORD spoke with Mosheh and with Aharon, bidding them and the sons of Aharon **admonish the children of Israel to taste their food in purity, and to separate on account of uncleanness eighteen kinds of food to be rejected.** |
| 2. Speak to the children of Israel, saying: **These are the creatures that you may eat among all the animals on earth:** | 2. **Speak with the children of Israel, saying: These are the animals which are fit to you for food, of every beast which is upon the earth.** |
| 3. Any animal that has a cloven hoof that is completely split into double hooves, and which brings up its cud that one you may eat. | 3. Whatsoever divides the hoof and is cloven-footed, and that which has horns bringing up the cud among the beasts, that you may eat. |
| 4. But these you shall not eat among those that bring up the cud and those that have a cloven hoof: the camel, because it brings up its cud, but does not have a [completely] cloven hoof; it is unclean for you. | 4. But you may not eat of the kinds that (only) bring up the cud, nor (of them which only) divide the hoof, because (they are) born of the unclean. The camel, because he brings up the cud, but divides not the hoof; he is unclean to you. |
| 5. And the hyrax, because it brings up its cud, but will not have a [completely] cloven hoof; it is unclean for you; | 5. And the daman, because he brings up the cud, but divides not the hoof, is unclean to you. |
| 6. And the hare, because it brings up its cud, but does not have a [completely] cloven hoof; it is unclean for you; | 6. And the hare, because he brings up the cud, but divides not the hoof, is unclean to you. |
| 7. And the pig, because it has a cloven hoof that is completely split, but will not regurgitate its cud; it is unclean for you. | 7. And the swine, because he divides the hoof, and is cloven, footed, but chews not the cud, is unclean to you. |
| 8. You shall not eat of their flesh, and you shall not touch their carcasses; they are unclean for you. | 8. Of their flesh you will not eat, nor touch their carcass; they are abominable to you. |
| 9. Among all [creatures] that are in the water, you may eat these: Any [of the creatures] in the water that has fins and scales, those you may eat, whether [it lives] in the seas or in the rivers. | 9. And these you may eat, of all that are in the waters: every one that has fins and scales in the seas and the rivers, |
| 10. But any [creatures]that do not have fins and scales, whether in the seas or in the rivers, among all the creeping creatures in the water and among all living creatures that [live] in the water, are an abomination for you. | 10. and of anything that is in the sea that crawls, will be an abomination to you, |
| 11. And they shall be an abomination for you. You shall not eat of their flesh, and their dead bodies you shall hold in abomination. | 11. and an abomination will their jelly and their sauce be to you; of their flesh you will not eat, and their carcass you will have in abhorrence, and from the use of them you must keep aloof. |
| 12. Any [creature] that does not have fins and scales in the water is an abomination for you. | 12. Every one that has no fins no scales in the waters will be an abomination to you. |
| 13. And among birds, you shall hold these in abomination; they shall not be eaten; they are an abomination: The eagle [or the griffin vulture], the kite, the osprey, | 13. And these kinds of birds must be abominated: those not a finger long, or that have no vesicle (zephaq), or whose crop (kurkeban, ingluvies) peels not away, are not to be eaten they are an abomination; the eagle, the black eagle, and the osprey, |
| 14. the kestrel, and the vulture after its species, | 14. and the kite, and the vulture after his kind, |
| 15. and the raven after its species, | 15. and every raven after his kind, |
| 16. the ostrich, the jay, and the sparrow hawk, and the goshawk after its species; | 16. and the ostrich, and the night raven, and the gull, and the hawk after his kind, |
| 17. The owl, the gull, the little owl; | 17. and the snatcher of fish from the sea, and the ibis, |
| 18. The bat, the starling, the magpie; | 18. and the bustard, and the cuckoo, and the woodpecker, |
| 19. the stork, the heron after its species; the hoopoe and the atalef [bat?]; | 19. and the white stork, and the black, after his kind and the woodcock, and the bat. |
| 20. Any flying insect that walks on four, is an abomination for you. | 20. And every flying reptile that goes upon four, the fly species, the wasp (or hornet) species, and the bee species will be an abomination to you: nevertheless of honey of the bee you may eat. |
| 21. However, among all the flying insects that walk on four [legs], you may eat [from] those that have jointed [leg like] extensions above its [regular] legs, with which they hop on the ground. | 21. So also of these you may eat, of every flying reptile that goes upon four; every one that has joints above his feet to leap therewith upon the ground. |
| 22. From this [locust] category, you may eat the following: The red locust after its species, the yellow locust after its species, the spotted gray locust after its species and the white locust after its species. | 22. Of these kinds of them you may eat: the wingless locust after his kind, and the bald locust after his kind, the serpent-killer after his kind, and the karzeba, which is the palmerworm, after his kind. |
| 23. But any [other] flying insect that has four legs, is an abomination for you. | 23. But all flying reptiles which have four feet are to be an abomination to you; |
| 24. And through these you will become unclean; anyone who touches their dead bodies will be unclean until evening; | 24. and by them you would be defiled: whosoever touches their carcass will be unclean until evening. |
| 25. And anyone who carries their carcass shall immerse his garments, and he shall be unclean until evening: | 25. Whoever carries any of their carcass must wash his clothes and be unclean until evening. |
| 26. Any animal that has a cloven hoof that is not completely split, and which does not bring up its cud, is unclean for you. Anyone who touches them shall become unclean. | 26. All cattle which divide the hoof, but are not cloven-footed nor throw up the cud, are to be unclean to you any one who touches them will be unclean. |
| 27. And among all the animals that walk on four legs, any [animal] that walks on its paws is unclean for you. Anyone who touches their carcass will be unclean until evening. | 27. Every one that goes upon his paws of all animals that walk upon four will be unclean to you. |
| 28. And one who carries their carcass shall immerse his garments, and he will be unclean until evening. They are unclean for you. | 28. Whoever touches their carcass will be unclean until evening. Whoever bears their carcass will wash his clothes and be unclean until evening; unclean are they to you. |
| 29. And this is unclean for you among creeping creatures that creep on the ground: The weasel, the mouse, and the toad after its species; | 29. And these also to you are such as defile; the blood, the skin, and the flesh of every reptile that creeps upon the ground: the weasel, the mouse, black, red, and white, and the toad, after his kind; |
| 30. The hedgehog, the chameleon, the lizard, the snail, and the mole. | 30. and the sucking serpent, and the chameleon, and the lizard, and the snail, and the salamander. |
| 31. These are the ones that are unclean for you, among all creeping creatures; anyone who touches them when they are dead will be unclean until evening. | 31. These eight kinds are unclean to you among all reptiles: whoever touches them, their skin or their blood, will be unclean until the evening. |
| 32. And if any of these dead [creatures] falls upon anything, it will become unclean, whether it is any wooden vessel, garment, hide or sack, any vessel with which work is done; it shall be immersed in water, but will remain unclean until evening, and it will become clean. | 32. And whatever upon which any part of their dead body may fall, as their members when separated from them, will be unclean; every vessel of wood, or garment, or leather, or sack, anything in which work is done, in four measures of water it will be dipped, and be unclean for use until evening, when it will be purified. |
| 33. But any earthenware vessel, into whose interior any of them falls, whatever is inside it shall become unclean, and you shall break [the vessel] itself. | 33. And any earthen vessel into which any of them may fall, any vessel in which they may be, will be unclean and must be broken; |
| 34. Of any food that is [usually] eaten, upon which water comes will become unclean, and any beverage that is [usually] drunk, which is in any vessel, shall become unclean. | 34. all food for eating upon which (such) water comes will be unclean, and any fluid which is used for drinking in any such vessel will be unclean. |
| 35. And anything upon which any of their carcasses of these [animals] fall, will become unclean. [Thus,] an oven or stove shall be demolished; they are unclean, and, they shall be unclean for you. | 35. And anything upon which a part of their carcass may fall will be unclean, whether ovens or pans they will be broken, they are defiled and will be unclean to you. |
| 36. But a spring or a cistern, a gathering of water remains clean. However, one who touches their carcass shall become unclean. | 36. But fountains and cisterns, the place of the collection of running waters, will be clean: but he who touches the carcass of any of those things (that may have fallen) into the water will be unclean. |
| 37. And if of their carcass falls upon any sowing seed which is to be sown, it remains clean. | 37. And if any part of their carcass fall in the way upon seed that is to be sown, that which is sown dry will be clean; |
| 38. But if water is put upon seeds, and any of their carcass falls on them, they are unclean for you. | 38. but if the carcass of any of them fall upon water that is put upon the seed when so wetted, the seed is unclean to you. |
| 39. If an animal that you [normally] eat, dies, one who touches its carcass shall be unclean until evening. | 39. And if the limb of any clean beast that you may eat be torn and it die, whosoever touches its carcass will be unclean until the evening. |
| 40. And one who eats of its carcass shall immerse his garments, and he shall be unclean until evening. And one who carries its carcass shall immerse his garments, and he shall be unclean until evening. | 40. He who eats of its carcass must wash his clothes, and be unclean until the evening; and he who carries its carcass must wash his clothes, and be unclean till evening. |
| 41. And any creeping creature that creeps on the ground is an abomination; it shall not be eaten. | 41. And every reptile that creeps on the ground is an abomination, it will not be eaten. |
| 42. Any [creature] that goes on its belly, and any [creature] that walks on four [legs] to any [creature] that has many legs, among all creeping creatures that creep on the ground, you shall not eat, for they are an abomination. | 42. And whatever goes upon its belly, and whatever animal crawls upon four, from the serpent unto the caterpillar which has many feet, of any reptile that creeps upon the ground you may not eat, for they are an abomination. |
| 43. You shall not make yourselves abominable with any creeping creature that creeps, and you shall not defile yourselves with them, that you should become unclean through them. | 43. You will not contaminate your souls by any reptile that creeps, nor defile yourselves with them, lest by them you make yourselves unclean. |
| 44. **For I am the Lord your God, and you shall sanctify yourselves and be holy, because I am holy, and you shall not defile yourselves through any creeping creature that crawls on the ground.** | 44. **For I am the LORD your God; therefore sanctify yourselves, and be holy, for I am Holy, and defile not your souls by any reptile that creeps upon the ground:** |
| 45. **For I am the Lord Who has brought you up from the land of Egypt to be your God. Thus, you shall be holy, because I am holy.** | 45. **for I am the LORD who have brought you up free from the land of Mizraim, that I may be a God to you; and you may be holy, for I am Holy.** |
| 46. **This is the law regarding animals, birds, all living creatures that move in water and all creatures that creep on the ground,** | 46. **This is the decree of the law concerning beasts, and birds, and every living animal that creeps upon the ground;** |
| 47. **to distinguish between the unclean and the clean, and between the animal that may be eaten and the animal that may not be eaten.** | 47. **for making distinction between the unclean and the clean; between the animal whose flesh may be eaten, and the animal whose flesh may not be eaten.** |
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**Welcome to the World of P’shat Exegesis**

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

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

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

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

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

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

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

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

**Rashi’s Commentary for: Vayiqra (Leviticus) 10:8 – 11:47**

**9 wine that will lead to intoxication** Heb. יַיִן וְשֵׁכָר. [שֵׁכָר does not mean other strong drink,] but wine in a manner that leads to intoxication" [namely, sufficient wine to cause intoxication, undiluted, and drunk without interruption].-[*Torath Kohanim* 10:35]

**when you go into the Tent of Meeting** We know only [that a *kohen* is forbidden] to enter the *Heichal* [after drinking wine]. How do we know that [this prohibition applies also to] approaching the altar [which is outside the *Heichal*]? [The answer is:] Here [in our verse] it speaks of “entering the Tent of Meeting.” Regarding washing the hands and feet [at the washstand—see Exod. 30:1721], “entering the Tent of Meeting” is [also] mentioned (verse 20). [Now, concerning washing, approaching the altar is regarded as similar to entering the Tent of Meeting insofar as both require washing the hands and feet, as it says, “When they enter the Tent of Meeting, they shall wash with water... or when they approach the altar to serve” (Exod. 30:20). Hence,] just as there [in the case of washing], Scripture made approaching the altar the same as entering the Tent of Meeting, here too, it made approaching the altar the same as entering the Tent of Meeting [insofar as both are equally prohibited when the *kohen* has drunk wine].-[*Torath Kohanim* 10:37].

**10 to distinguish** [I.e.,] so that you can distinguish between a holy service and one that has been profaned. Thus you have learned that if one performed a particular service [after having drunk wine], it is invalid.-[Torath Kohanim 10:39].

**11** **and to instruct** [This] teaches that an intoxicated person is prohibited to render halachic decisions. One might think that he incurs the death penalty [like the intoxicated *kohen* who performs the sacrificial service (see verse 9)]. Scripture [therefore] says, “[neither] you nor your sons with you...so that *you* shall not die” (verse 9). [This implies that only intoxicated] *kohanim* in their service incur the death penalty, whereas [intoxicated] sages who render halachic decisions do not incur the death penalty.-[*Torath Kohanim* 10:38].

**12 surviving** [i.e., Aaron’s sons who survived] death. [Here, since the verse alludes to the fact that Eleazar and Ithamar survived death, it must mean a death which penalty they themselves had incurred.] This teaches [us] that because of the sin of the [golden] calf, the death penalty had been imposed upon them too. This is the meaning of “And with Aaron, the Lord was very furious, to destroy him (לְהַשְׁמִידוֹ) ” (Deut. 9:20). The term הַשְׁמָדָה, “destruction,” [in Scripture] always denotes the destruction of children, as it is said, “But I destroyed (וְאַשְׁמִיד) his fruit above,” (Amos 2:9), [referring to his children]. Moses’ prayer, however, effected the nullification of half [of this decree, resulting in the survival of Eleazar and Ithamar], as it is said: “and I prayed also for Aaron at that time” (Deut. 9:20), [where the word “also” includes Aaron’s four sons]. -[*Vayikra Rabbah* 10:5]

**Take the meal-offering** Although you are אוֹנְנִים [mourners for a close relative on the day of that relative’s demise], and holy [sacrifices] are forbidden to an אוֹנֵן. [*Zev.* 101b]

**the meal-offering** This is the meal-offering of the eighth [day of the investitures], and the meal-offering of Nahshon [Ben Aminadab, the leader of the tribe of Judah, the first tribe to offer sacrifices for the dedication of the *Mishkan* (Num. 7:1217). See *Torath Kohanim* 10:42].

**and eat it as unleavened loaves** [But we already know that meal-offerings must be eaten unleavened (see Lev. 2:11). So] what does Scripture come to teach us? Since this was a communal meal-offering, and it was a [special] meal-offering [brought exclusively] at that time, and there is nothing like it in [future] generations, Scripture found it necessary to specify the law of other meal-offerings in its context [to teach us that those laws applied to this meal-offering as well].-[*Torath Kohanim* 10:46].

**13 and your sons’ portion** [But] the daughters [of *kohanim*] do not have a portion in holy [sacrifices].-[*Torath Kohanim* 10:46]

**for so I have been commanded** that they eat it when they are אוֹנְנִים [mourners for a close relative on the day of that relative’s demise and burial].-[Torath Kohanim 10:48].

**14 The breast of the waving** from the communal peace offerings.

**you shall eat in a clean place** Now did they eat the previous sacrifices in an unclean place? Rather, the previous sacrifices were holy of holies (קָדְשֵׁי קֳדָשִׁים), and as such, they were required to be eaten in a *holy* place. These, however, were not required [to be eaten] within the hangings [of the courtyard]. Notwithstanding, they were still to be eaten within the camp of Israel, which is “clean” insofar as those who were afflicted with *tzara’ath* could not enter therein. From here, then, we learn the law that sacrifices with a lesser degree of holiness (קָדָשִׁים קַלִּים) may be eaten anywhere in the city [of Jerusalem, and these specific communal peace offerings had the status of קָדָשִׁים קַלִּים, even though communal peace offerings are usually קָדְשֵׁי קָדָשִׁים].-[*Zev.* 55a]

**you and your sons and your daughters** You and your sons have a portion. Your daughters, however, do not have a portion. Yet if you give them [sacrificial flesh as] gifts, they are permitted to eat from the breasts and the thighs. [How do we know this?] Perhaps the verse means that the daughters also receive a portion? Scripture therefore states [in the continuation of this verse], “for [as] your portion and your sons’ portion they have been given,”-[i.e., it is given as] a portion to the sons, but not as a portion to the daughters. -[*Torath Kohanim* 10:50].

**15 The thigh of the raising-up and the breast of the waving** Heb. וַחֲזֵה הַתְּנוּפָה שׁוֹק הַתְּרוּמָה. These words are related to the expressions: “which was waved (הוּנַף) and which was lifted up (הוּרָם) ” (Exod. 29:27). תְּנוּפָה, *waving*, is performed by a forward and backward motion, whereas תְּרוּמָה, *lifting up*, is performed by an upward and downward motion. Why Scripture separates them, using “lifting up” in reference to the thigh and “waving” in reference to the breast, we do not know, since both of them were lifted up and waved.

**upon the fats for fire offerings** Heb. עַל אִשֵּי הַחֲלָבִים. [This phrase is to be read as equivalent to: חֶלְבֵי הָאִשִּים עַל, meaning “upon the fats for fire-offerings.”] From here we learn that the fats were placed underneath [the breast and thigh portions] at the time of the waving (*Torath Kohanim* 10:51). [Now, earlier verses (Lev. 7:30 and 9:20) both state that the sacrificial fats were placed on top of the breast and thigh portions, thus seemingly contradicting our verse here, which says, “They should bring the thigh...and the breast...upon the fats.”] However, I have already explained the resolution of all these three verses, so that they do not contradict each other, in the section “Command Aaron” (see Rashi on Lev. 7:30).

**16 the sin-offering he-goat** The he-goat of the מוּסְפֵי רֹאשׁ חֹדֶשׁ, the additional offerings of *Rosh Chodesh*. On that day [*Rosh Chodesh* Nissan], three sin-offering goats were sacrificed: a) “[Take] a he-goat [as a sin-offering]” (Lev. 9:3); b) the he-goat of Nahshon [the son of Aminadab, leader of the tribe of Judah] (Num. 7: 16); and c) the he-goat [of the additional offering] of *Rosh Chodesh*. Now, of all of these, the only one burnt was this one [i.e., this additional offering of *Rosh Chodesh*. And why did they burn it?] The Sages of Israel are divided on the matter (*Torath Kohanim* 10:52; *Zev.* 101a). Some said that it was burnt on account of uncleanness that had come into contact with it, [while] others said that it was burnt because [Aaron’s sons were] אוֹנְנִים, because this [sacrifice came under the category of] holy [sacrifices] that would also be sacrificed in [future] generations. [Thus they deemed it fit for burning, as the law would require for future generations.] However, when it came to holy [sacrifices] that were [brought] only at that time [like the other two goat offerings], they relied on Moses, who had said to them regarding the meal-offering, “eat it as unleavened loaves” (verse 12) [even though they were אוֹנְנִים, assuming that since that meal- offering was brought only at that time (see *Rashi* on verse 12), so must Moses’ command apply to all holy sacrifices brought at that time only].

**thoroughly investigated** Heb. דָרשׁ דָרַשׁ. [This double expression signifies] two investigations. [Moses asked:] a) “Why has this sacrifice been burnt?” and b) “Why have the other sacrifices been eaten?” Thus it is taught in *Torath Kohanim* (10:52).

**[he was angry] with Eleazar and Ithamar** Out of respect for Aaron, Moses turned towards his sons and was angry [with them, even though he was angry with Aaron as well, regarding what had happened].-[*Torath Kohanim* 10:53]

**saying** He said to them, “Answer my questions!”-[*Torath Kohanim* 10:53]

**17 Why did you not eat the sin-offering in the holy place?** But had they eaten it outside the holy place? Had they not burnt it? What then [did Moses mean] when he said, “in the holy place?” But, [by phrasing the question in this way,] Moses was asking [Aaron’s sons]: “Perhaps that sacrifice went out of the hangings [of the courtyard], thereby becoming invalid [and that was why you burned it]?

**For it is a holy of holies** which becomes invalid by going out [of the hangings].” They answered him, “No.” [So Moses] said to them: “Well, since it remained within the holy place, why did you not eat it?”-[*Torath Kohanim* 10:54]

**and He has given it to you to gain forgiveness [for the sin of the community]** For the *kohanim* eat [the sacrifice], and [thereby] its owners are granted atonement.-[*Torath Kohanim* 10:54]

**to gain forgiveness for the sin of the community** From here, we learn that it [the he-goat that was burned] was the he-goat of *Rosh Chodesh*, which atones for the sin of uncleanness concerning the sanctuary and its holy [sacrificial] food, for the sin-offering of the eighth day [of the investitures] and the sin-offering of Nahshon [Ben Aminadab] were not brought to effect atonement.-[Torath Kohanim 10:52].

**18 Behold, [its blood] was not brought** For if [its blood] had been brought [into the Holy], then indeed you would have been required to burn it, as it is said, "But any sin-offering some of whose blood [was brought into the Tent of Meeting to make atonement in the Holy, shall not be eaten; it shall be burned in fire]" (Lev. 6:23). -[*Torath Kohanim* 10:55]

**so you should have surely eaten it** [I. e.,] “You should have surely eaten it,” even though you are אוֹנְנִים.

**as I commanded** you, regarding the meal-offering.

**19 And Aaron spoke** The expression דִּבּוּר [in Scripture, unless followed by the expression לֵאמֹר] always denotes boldness, as it is said, “And the people [thus] spoke (וַיְדַבֵּר) [against God and Moses, ‘Why did you bring us up from Egypt to die in the desert...?’” (Num. 21:5). Thus, in this verse, Aaron boldly responded to Moses’ investigation.] Is it possible that Moses addressed his anger to Eleazar and Ithamar, and Aaron answers? However, this [demonstrates to us that the behavior of Aaron’s sons] was only out of respect [for their father and their teacher]. They said, "It is inappropriate that while our father is sitting [in front of us], we should answer in his presence, and it is also inappropriate that a disciple should refute his master." One might suggest that [the sons did not respond] because Eleazar was not capable [i.e., he did not have the courage] to answer. Scripture, [however,] says, “And Eleazar the *kohen* spoke to the men of the army...” (Num. 31:21). Thus, we see that when Eleazar wanted to, he spoke before Moses and before the princes [and hence, here, he was deliberately silent]. I found this [explanation] in the second version of the *Sifrei*.-[*Sifrei Zuta* on Numbers, ed. Horowitz, p. 329, *Yalkut Bamidbar* on Num. 31:21]

**But today, did they offer up** What is he saying? [He could have simply said, “Such tragic events like these have befallen me....”] Rather, Moses said to them, "Did you perhaps sprinkle its blood while you were אוֹנְנִים, and [as you probably know,] an אוֹנֵןwho performs the service renders [that sacrifice] invalid?" So Aaron answered him,... הֵם הִקְרִיבוּ, i.e., “But did *they* who offer up [the sacrifices]?” They are ordinary *kohanim* [for whom the law of invalidation by an אוֹנֵן applies.] *I* offered [them] up! For I am a *Kohen Gadol*, and [a *Kohen Gadol*] is permitted to offer [a sacrifice] while he is an אוֹנֵן] [*Zev.* 101a]

**But [if tragic events] like these had befallen me** [By these words, Aaron was effectively saying: "My point would be just as valid] even if those who died were not my sons, but other relatives for whom I am obligated to mourn as an אוֹנֵן like these," such as all those enumerated in the *parashah* of the *kohanim* [i.e., *Parashath* אֱמוֹר, Lev. 21:13], for whom a kohen may become unclean.-[Torath Kohanim 10:59]

**and if I had eaten a sin-offering today** [Lit., “and I ate a sin-offering.” However, here the meaning is:] “But if I had eaten [the sin-offering],” would it have pleased [the Lord]?

**[If I had eaten the sin-offering] today** [today it would not have been pleasing to the Lord; however, tonight I could have eaten it, because] an אוֹנֵן is permitted [to eat sacrifices] at night, for one is considered an אוֹנֵן only on the day of burial.-[*Torath Kohanim* 10:59; *Zev.* 101b]

**would it have pleased the Lord?** If you heard this [special law that an אוֹנֵן may eat] holy sacrifices brought exclusively for a special occasion [like the people’s sin-offering goat and Nahshon’s goat, both offered just today], you have no right to be lenient [regarding this law] regarding holy sacrifices offered for [future] generations [like the sacrifice on *Rosh Chodesh*, about which you asked us, “Why did you not eat...?”].-[*Zev.* 101a].

**20 and it pleased him** [Moses] admitted [that Aaron was correct,] and was not ashamed, [for he could have covered up by] saying, “I have not heard [of this law.” Rather, Moses frankly said to Aaron, “You are right! I did hear that an אוֹנֵן must not eat from sacrifices that will be offered in future generations, but I forgot!”].-[*Torath Kohanim* 10:60; Zev. 101a].

**Chapter 11**

**1** **[And the Lord spoke] to Moses and to Aaron** He told Moses that he should [in turn] tell Aaron.-[*Torath Kohanim* 1:4]

**to say to them** [Whom does “to them” refer to?] The Lord said that [Aaron] should tell Eleazar and Ithamar. Or perhaps it means only to tell the Israelites? However, when [Scripture] says (verse 2),"Speak to the children of Israel," speaking to Israel is already mentioned. So how do I understand "to say to them"? [That Aaron was to say] to his sons, to Eleazar and to Ithamar [who, in turn, were to tell the children of Israel the laws that follow].-[Torath Kohanim 11:61].

**2 Speak to the children of Israel** God made them all [namely Moses, Aaron, Eleazar, and Ithamar] equal messengers for [relaying] the following speech. [And why did Aaron and his sons deserve this special honor?] Because they all equally remained silent, accepting the Omnipresent’s decree [to put Nadab and Abihu to death] with love.

**These are the creatures** [The word חַיָּה, “living creature”] denotes חַיִּים, “life.” [In the context of this passage, which sets out the clean and unclean creatures, the meaning is expounded as follows:] Since the Israelites cleave to the Omnipresent and are therefore worthy of being alive, accordingly, God separated them from uncleanness and decreed commandments upon them [so that through these commandments Israel would live]. For the other nations, however, He prohibited nothing. This is comparable to a physician who went to visit a patient [who was incurable, and allowed him to eat anything he wished, whereas when he went to his patient who was to recover, the physician imposed restrictions on his diet that would ensure that the recoverable patient would live. So too, the nations and Israel...], etc. as is found in the Midrash of Rabbi Tanchuma (6).

**These are the creatures** [When the verse says “These are...,” the word זֹאת] teaches us that Moses would hold up an animal and show it to the Israelites, saying, “This one you may eat,” and “This one you may not eat.” "You may eat the following!" (verse 9) even with the creatures of the water—he held up [one] of every species and showed it to them. And likewise with birds [as stated in verse 13], “you shall hold these in abomination....” Similarly with creeping creatures, (שְׁרָצִים) [as stated in verse 29], “these are unclean....”-[*Torath Kohanim* 11:62]

**These are the creatures...among all the animals** [The word חַיָּה, although usually denoting an undomesticated animal, such as a deer, also has the meaning of “living (חַי) creatures” in general; the word בְּהֵמָה, usually denoting domesticated animals like cattle, also has the meaning of large land animals, or mammals. We see this in our verse, for it says here, "These are the creatures (חַיָּה)that you may eat among all the animals (בְּהֵמָה) on earth, thus,] teaching that [the term] בְּהֵמָה is included in [the more general term] חַיָּה. -[*Torath Kohanim* 11:66; and see *Rashi Chul.* 70b].

**3** **which has a cloven** Heb. מַפְרֶסֶת. [Although resembling the following word, פַּרְסָה, the word, מַפְרֶסֶת, is to be understood] as the *Targum* [*Onkelos*] renders it: סְדִיקָא, “split."

**hoof** Heb. פַּרְסָה, *plante* in French [meaning ” sole" or “hoof.” Thus, מַפְרֶסֶת פַּרְסָה means: “split or cloven hoof”].

**that is completely separated into double hooves** Heb. וְשֹׁסַעַת שֶׁסַע [meaning that the hoof] is completely separated [i.e., split] from top to bottom, into two nails, as the *Targum* [*Onkelos*] renders it: וּמְטַלְפָא טִילְפִין, meaning “split into hooves” [i. e., split into two hoof sections,] because there are animals whose hooves are split at the top, but are not completely split and separated [into two hoof sections], since the bottom [sections of the hoof] are connected.

**which brings up its cud** It brings up and regurgitates the [ingested] food from its stomach, returning the food to its mouth, in order to thoroughly crush it and grind it thoroughly.

**cud** Heb. גֵּרָה. This is its name. [I.e., the name of the food that an animal regurgitates.] It possibly stems from the root [נגר, “to drag” or “flow,” as in the verse] “and as water which has flowed (הַנִּגָּרִים) ” (II Sam. 14:14), for the regurgitated food “flows back” to the mouth. *Targum* [*Onkelos*] renders the word גֵּרָה as פִּישְׁרָא, *dissolved*, since, through its being regurgitated, the food is dissolved and melted.

**among the animals** Heb. בַּבְּהֵמָה, lit. in the animal. This is an extra word from which to derive that [if a pregnant animal is slaughtered properly,] the fetus inside its mother’s innards is permitted [to be eaten].-[*Torath Kohanim* 11:67]

**that one you may eat** but not an unclean animal. However, is this [negative inference] not already included in the [explicit] prohibition [stated in verse 4, “...you must not eat...”]? Notwithstanding, [this positive statement is included here] so that [one who eats an unclean animal] transgresses a positive and a negative commandment [i.e., a negative inference of a positive commandment].-[*Torath Kohanim* 11:69].

**8 You shall not eat of their flesh** I know only [that] these [animals possessing one sign of cleanness are prohibited to be eaten]. How do we know that any other unclean animal, which has no sign of cleanness altogether [may also not be eaten]? Here, we can infer from a *kal vachomer* [i.e., an inference from minor to major]: If those animals that have part of the signs of cleanness are prohibited, [how much more so are those animals that lack both signs of cleanness!]-[*Torath Kohanim* 11:69]

**of their flesh** The [Scriptural] prohibition applies [only] to the “flesh” [of an unclean animal], but not its bones, sinews, horns, or hooves.-[*Torath Kohanim* 11:74]

**and you shall not touch their carcasses** One might think that Israelites are prohibited to touch a carcass. Scripture, however, says, “Say to the *kohanim*...[(a *kohen*) shall not defile himself for a (dead) person among his people]” (Lev. 21:1); thus, *kohanim* are prohibited [from defiling themselves by human corpses], but ordinary Israelites are not prohibited. Now a *kal vachomer* can be made: Since in the more stringent case of defilement by a human corpse, only *kohanim* are prohibited, then in the more lenient case of defilement by animal carcasses, how much more so [should only *kohanim* be prohibited! If so,] what does Scripture mean by, "you shall not touch their carcasses"? [It means that Israelites may not touch animal carcasses] on the Festivals [since at those times they deal with holy sacrifices and enter the Temple]. This is what [the Sages] said: A person is obligated to cleanse himself on Festivals. -[R.H. 16b; Torath Cohanim 11:74].

**9 fins** Heb. סְנַפִּיר. These are [the wing-like appendages] with which it swims [namely, fins].

**scales** Heb. קַשְׂקֶשֶׂת. These are the scales that are affixed to it, as it is said: “And he was wearing a coat of mail (קַשְׂקַשִּׂים) ” (I Sam. 17:5), [lit. armor of scales].-[*Chul.* 66b].

**10 creeping creatures** - שֶׁרֶץ. Anywhere this [term] appears [in Scripture], it denotes a low creature that slithers and moves on the ground.

**11 And they shall be an abomination** [The statement is repeated] to prohibit their mixtures [i.e., if the flesh of an unclean water creature was mixed with food of another type,] if there is enough [unclean flesh] to impart its taste [to the mixture].-[See *Torath Kohanim* 11:82]

**[You shall not eat] of their flesh** [Only their flesh is prohibited,] but one is not prohibited [to eat] the fins or the bones.- [*Torath Kohanim* 11:82]

**and their dead bodies you shall hold in abomination** [This clause comes] to include midges (יַבְחוּשִׁין) that he has filtered out [of water or other liquids. One may ingest these creatures together with water, but once they have been separated from their original source, they are prohibited]. יַבְחוּשִׁיןare *moucherons* in French, midges.- [Torath Kohanim 11:83].

**12 Any [(creature)] that does not have [fins and scales in the water is an abomination for you]** What does Scripture come to teach us here? [In verse 10, Scripture has already stated, “any (creatures) that do not have fins and scales...are an abomination for you.” However, without this verse] I might think that [a water creature] is permitted only if it brings up its signs [of cleanness, namely fins and scales,] onto dry land; but if [it sheds them in the water, how do we know [that the creature is still permitted]? Scripture therefore, says here, “Any [creature] that does not have fins and scales in the water....,” but if it had them while in the water, even if it shed them in its emergence [onto dry land], it is permitted.-[*Torath Kohanim* 11:84].

**13 They shall not be eaten** Heb. לֹא יֵאָכְלוּ. [Scripture is telling us that] one may not feed them to minors. [We derive this from the passive voice, “be eaten,”] meaning that these birds may not “be eaten” through you. Or perhaps it is not so, but [it is telling us that in addition to not eating them,] one may not derive any benefit from them? Scripture, therefore, states: “you shall not eat (לֹא תֹּאכְלוּ),” (Deut. 14:12) [in the active voice to teach us that] one is prohibited to eat them but permitted to derive benefit from them. Now, in every [mention of] birds where Scripture says לְמִינָהּ, לְמִינוֹ, לְמִינֵהוּ [" to its...species," it does so because] within that species, there are some that resemble each other neither in appearance nor in name, but they are [nevertheless] all one species.

**16 the sparrow hawk** - הַנֵּץ, *esprevier* in Old French, [*epervier* in modern French]. [Note that, according to some editions of *Rashi*, the reading is *ostor*, which is translated by Greenberg as *goshawk*, *autour* in modern French. This is corroborated by other editions that render הַשָּׁחַף in verse 16 as *esprevier.*.]

**17 the gull** Heb. הַשָּׁלָךְ Our Rabbis explained: “The שָׁלָךְ is a bird that draws up (שׁוֹלָה) fish out of the sea” (*Chul.* 63a). And this is the meaning of *Onkelos’* translation [of שָׁלָךְ]: וְשַׁלֵינוּנָא, “fish catcher.”

**The owl... and the little owl** Heb. כּוֹס וְיַנְשׁוּף. These are *chouettes* [in French, i.e., “birds”] that shriek at night, which have cheeks like those of a human. There is another [bird] similar to it called *hibou* [in French].

**18** **The bat** Heb. הַתִּנְשֶׁמֶת. That is *calve soriz* [in Old French, *chauve-souris in modern French*]. It resembles a mouse and flies about at night. The תִּנְשֶׁמֶת mentioned among the creeping animals (verse 30), resembles this one, insofar as it has no eyes. That [one] is called *talpe* [in Old French, *taupe* in modern French, mole in English].

**19 The stork** Heb. הַחֲסִידָה. This is a white *dayah*, [called] *zigoyne* [in Old French, *cigogne* in modern French]. And why is it called חֲסִידָה ? Because it does kindness (חֲסִידוּת) with its fellow birds [by sharing] its food (*Chul.* 63a).

**the heron** Heb. הָאֲנָפָה. This is the hot-tempered *dayah* (*Chul.*. 63a), and it appears to me that this is the bird called *hàyron* [in Old French, *heron* in modern French, heron in English].

**the hoopoe** Heb. הַדּוּכִיפַת, the wild-rooster, which has a doubled crest. [It is called] *herupe* [in Old French]. And why is it called דּוּכִיפַת ? Because its glory (הוֹדוֹ), namely its crest, is bound up (כָּפוּת). [I.e., its comb is double and appears to be folded into the head and bound up there (*Rashi*, *Chul.* 63a) [*Onkelos* renders it:] נַגַּר טוּרָא, “mountain carpenter,” named so for what it does, as explained by our rabbis in Tractate Gittin, chapter 7, entitled מִי שֶׁאֲחָזוֹ (68b).

**20. among all the flying insects** These are the delicate and small creatures that crawl on the ground, like flies, hornets, mosquitoes, and locusts.

**21 on four** on four legs.

**above its [regular] legs** ["Above," meaning high up on the creature’s body, namely] near its neck, it has two leg-like extensions besides its [regular] four legs. When it wishes to fly or hop from the ground, it bolsters itself firmly with these appendages and flies. [In our regions,] we have many of this sort [of flying creature] called *langouste* [in Old French] (sea-locusts), but we are no [longer] proficient [in identifying] which ones [are clean and which are unclean. And what is the specific problem we have with this identification?] There are four signs of cleanness enumerated regarding these creatures: a) four legs, b) four wings, c) קַרְסוּלִים, which are the jointed leg-like extensions described above, and d) wings that cover the majority of its body (*Chul.* 59a; *Torath Kohanim* 11:91). All of these signs are indeed found in the creatures among us today, but some [creatures] have long heads and some do not have tails, [according to Maharsha (*Chul.* 66a), the reading is, “and some have tails”] and they must bear the name חָגָב (*Chul.* 65b). Concerning this [requirement namely, which type is officially called חָגָב and which is not], we no longer know how to distinguish between them.

**23 But any [other] flying insect [that has four legs is an abomination for you]** [In verse 20, it already says, “Any flying insect that walks on four is an abomination for you.” Why is this repeated here?] It comes to teach us that if it has five [legs], it is clean.

**24** **through these** [I.e., you will become unclean] through those animals that are to be enumerated below.-[*Torath Kohanim* 11:95]

**you will become unclean** I.e., in touching them, there is uncleanness [not that you are commanded to become unclean].

**25 And anyone who carries their carcass** Any place in Scripture that mentions טֻמְאַת מַשָּׂא [uncleanness acquired by carrying (נוֹשֵׂא) an unclean item], it is more stringent than טֻמְאַת מַגָּע [uncleanness acquired by touching (נֹגֵע) an unclean item], insofar as it requires immersion of the garments [in a *mikvah*, in addition to the immersion of the person].

**26 [Any animal that has] a cloven hoof that is not completely split** for instance, a camel, whose hoof is split on the top, but on the bottom it is connected. Here [Scripture] teaches you that the carcass of an unclean animal defiles, while in the section at the end of this *parashah* (verse 39), [Scripture] explains [that a carcass of] a clean animal [defiles as well. However, Scripture deals with these separately since there is a difference between the two: in the case of a clean animal, its carcass defiles only if it dies, but if it was slaughtered properly, even if it was a טְרֵפָה, i.e., it had a fatal disease or injury, its carcass does not defile. This is derived from verse 39, which reads, “If an animal that you (normally) eat dies...” i.e., only when it dies, its carcass defiles].

**27** **on its paws** such as a dog, a bear, or a cat.

**are unclean for you** i.e., to touch.

**29** **And this is unclean for you** All these statements of uncleanness are not referring to the prohibition of eating, but rather, to actual uncleanness, i.e., that [the person] will become unclean by touching them, and he will [consequently] be prohibited from eating *terumah* [the portion of one’s produce given to the *kohen*] and holy [sacrifices], and from entering the sanctuary. **The weasel** Heb. הַחֹלֶד, *moustele* [in Old French], weasel, beach-marten. **and the toad** Heb. וְהַצָּב, *bot* [in Old French], which resembles a frog. [*Rashi* in *Mikraoth Gedoloth* reads: *froit*, which, according to *Rashi* on *Niddah* 56a, is the same as *bot*. According to Berliner and Greenberg, this is a ferret. According to Gukevitzky and Catane, it is a toad. In view of *Rashi* 's comment that it resembles a frog, this appears to be the correct translation.]

**30 the hedgehog** Heb. הָאֲנָקָה, *herisson* [in French].

**and the lizard** Heb. וְהַלְּטָאָה, *lezard* [in French].

**and the snail** Heb. וְהַחֹמֶט, *limace* [in French].

**and the mole** - וְהַתִּנְשֶׁמֶת, *talpe* [in Old French, *taupe* in modern French].

**32 it shall be immersed in water** Even after its immersion, the item remains unclean for [coming into contact with] *terumah*.

**until evening** And afterwards,

**it will become clean** when the sun sets.- [Yev. 75a].

**33 into whose interior** An earthenware vessel becomes unclean only through [the defiling item entering] its inner space [even if it does not touch the vessel wall. If it touches the outer wall, however, the vessel does not become unclean].- [*Chul.* 24b]

**whatever is inside it becomes unclean** The vessel in turn defiles whatever is in its inner space (other editions: in its interior).

**and you shall break [the vessel] itself** This teaches us that it [an earthenware vessel] cannot be purified in a *mikvah*. [Consequently, if you wish to use it, you must break it so that it cannot be used for its original use.]-[Torath Kohanim 11:132].

**34 Of any food that is [usually] eaten** This refers back to the preceding verse, [as if to say]: whatever is inside it shall become unclean... of any food that is [usually] eaten, upon which water comes—if it is inside an unclean earthenware vessel—will become unclean. Likewise, any liquid that is [usually] drunk, in any vessel, meaning that it is in the inner space of an unclean earthenware vessel, will become unclean. From here we learn many things. We learn that food becomes predisposed and prepared to contract uncleanness only if water had, at one time, come upon it. And once water has come upon it, the food can contract uncleanness forever, even if it is dry. Wine, oil, and whatever is called a beverage (מַשְׁקֶה) predisposes seeds to receive uncleanness, just as water [does] (*Torath Kohanim* 11:135). [The liquids that fall under the category of מַשְׁקֶה are: water, dew, oil, wine, milk, blood, and bee-honey.] For our verse [here] is to be expounded as follows: “upon which water comes will become unclean, *or* any beverage that is [usually] drunk, which is in any vessel, *it* shall become unclean.” [I.e.] the food [will become unclean]. Our rabbis also learned from this verse that an item with a secondary degree of uncleanness does not defile vessels, for we learned (*Shab.* 138b): One might think that all vessels would become defiled [when they enter] the inner space of an [unclean] earthenware vessel; Scripture, therefore, says (verses 3334): כֹּל אֲשֶׁר בְּתוֹכוֹ יִטְמָא [lit., "anything inside it becomes unclean]... מִכָּל הָאֹכֶל [lit., of any food]"; i.e., food and liquid are defiled by the inner space of an [unclean] earthenware vessel, but [other] vessels do not become defiled by the inner space of an [unclean] earthenware vessel. Because a שֶׁרֶץ is a primary source of uncleanness (אָב הַטֻּמְאָה), and the vessel that becomes defiled by it is a secondary source of uncleanness הַטֻּמְאָה) (וְלָד. Consequently, it does not in turn defile [other] vessels contained within it. We also learned [from this verse] that if a שֶׁרֶץ fell into the inner space of an [earthenware] oven that contained bread, and the שֶׁרֶץ did not touch the bread, the oven becomes [defiled with] first degree [uncleanness], while the bread is [defiled with] second degree [uncleanness. In this case,] we do not say that the oven is perceived as though it were “filled with uncleanness,” so that the bread contained within becomes [defiled as well with] first degree [uncleanness], for if we were to say so, no vessel would be excluded from becoming defiled by the inner space of an earthenware vessel since uncleanness itself has directly touched the surface of this second vessel (*Shab.* 138b). We also learned [from this verse] about the contact of water [with food]-that this predisposes seeds [to receive uncleanness] only if the water wetted the seeds after they had been detached from the earth. For, if one were to say that they become predisposed [to contract uncleanness] while still attached [to the ground], there is [no food produce] upon which no water has come [at one time or another]. In that case, why would [Scripture] tell us: "upon which water comes"? [It must therefore mean: *after* it has been detached from the earth] (*Torath Kohanim* 11:150). We also learned [from this verse] that [unclean] food will defile other items only if the food has a [minimum] volume equal to a [hen’s] egg, as it is said, “[Any food] that is [usually] eaten,” meaning: [the amount of] food that can be eaten at one time. And our Sages estimated that the pharynx cannot hold more than [the volume of] a hen’s egg" (*Yoma* 80a).

**35 oven or stove** They are movable objects, made of earthenware, and they have a hollow inside [i.e., an inner space]; and one places the pot over the opening of the cavity. Both have their openings on the top [rather than on the side. See *Shab.* 38b.]

**shall be demolished** Because an earthenware vessel cannot be purified by immersion [in a *mikvah*].

**and they shall be unclean for you** Lest you say, “I am commanded to demolish them,” Scripture says, “they shall be unclean for you” [meaning that] if you wish to keep them in their unclean state, you are permitted [to do so].-[Torath Kohanim 11:142].

**36 But a spring or a cistern, a gathering of water** which are attached to the ground, do not contract uncleanness. We also learn from the phrase יִהְיֶה טָהוֹר[lit., “he will be clean”] that anyone who immerses in these [collections of water] “will become clean” from his uncleanness.-[see *Pes.* 16a]

**However, one who touches their carcass shall become unclean** If someone touches the uncleanness [of their carcasses] even while he is inside a spring or a cistern, he becomes unclean. Lest you say, [It can be derived from a] *kal vachomer*: "If [these collections of water] purify defiled [people] from their uncleanness, how much more so should they prevent a clean [person standing inside them] from becoming defiled!" Therefore, [Scripture] says, “ one who touches their carcass shall become unclean.”-[Torath Kohanim 11:146].

**37 a sowing seed which is to be sown** [This refers to] the sowing of [various] kinds of seeds (זֵרוּעַ). [The word] זֵרוּעַ [lit., “something which is planted,”] is a noun, as in the verse, “and let them give us some pulse (הַזֵּרֹעִים) ” (Dan. 1:12).

**it remains clean** Scripture teaches you that it is not predisposed and prepared to be regarded as “food [fit] to receive uncleanness” until water has come upon it.

**38** **But if water is put upon seeds** after they have been detached [from the ground]. For if you say that [produce] attached [to the ground] can become predisposed [to receive uncleanness], then there would be no seed that would remain unprepared [to receive uncleanness, since all plants are watered].-[*Chul.* 118b]

**water...upon seeds** [The law applies] both to water and to other beverages, whether they fell on the seed or the seed fell into them. All this is expounded on in *Torath Kohanim* (11:151, 152).

**and any of their carcass falls on them** even if they have dried, for the Torah was particular only it should be regarded as “food,” then as soon as it has become predisposed to contract uncleanness once [by becoming wet], this predisposition can never be removed from it.

**39 [one who touches] its carcass** [but] not its bones or its sinews, nor its horns, hooves or hide [unless they are attached to the carcass].-[Torath Kohanim 11:159].

**40** **And one who carries its carcass** - טֻמְאַת מַשָּׂא [uncleanness resulting from lifting up an unclean item, even without touching it, e.g., by lifting it up with a stick,] is more stringent than טֻמְאַת מַגָּע [uncleanness resulting from touching an unclean item], for one who lifts [a carcass, in addition to becoming unclean himself, also] defiles his garments, but one who [merely] touches it does not defile his garments, for regarding him it does not say, “he shall immerse his garments.”

**And one who eats of its carcass** One might think that his eating renders him unclean. However, when [Scripture] says, regarding the carcass of a clean bird, “He shall not eat carrion or one stricken by a fatal disease or injury, to be defiled through it” (Lev. 22:8), [the seemingly superfluous word] בָהּ["through it," is explained as follows]: One defiles his garments “through *it*,” [i. e.,] through eating *it*, but the carcass of an animal does not defile if one eats it without lifting it up. For example, if someone else forced it down his pharynx. If so, why does it say, "And one who eats [of its carcass]"? To specify the [minimum] volume [needed to render someone unclean] through his touching or lifting up [an unclean carcass], namely, the volume that one [normally] eats [at a time], namely, the size of an olive," [half the volume of a hen’s egg] (*Torath Kohanim* 11:16). [One should note that, for food to defile other items, it must have a minimum volume possibly edible at one time, namely, equal to that of a hen’s egg. See *Rashi* on Lev. 11:34].

**and he shall be unclean until evening** Even though he has already immersed himself, he requires sunset [in order to be completely clean].

**41 that creeps on the ground** This comes to exclude mites founds in chickpeas and in beans, and the pea-beetles found in lentils, since they did not creep on the ground but within the food [which was already detached from the ground]. However, when they exit into the air and creep, they become prohibited [because they fall into the category of שֶׁרֶץ, those that “creep on the ground”].-[*Torath Kohanim* 11:161]

**it shall not be eaten** [This phrase comes] to render guilty someone who feeds a person [with the flesh of a creeping animal] just as if he would have eaten it [himself] (*Torath Kohanim* 11:162). A שֶׁרֶץ means a low, short- legged creature, which appears [in its motion] only as if slithering and moving.

**42 that goes on its belly** This is the snake (*Torath Kohanim* 11:163). The word גָּחוֹן denotes “bending low” [and it is used to describe the snake] because it moves while bent a prostrated posture, prostrated on its belly.

**Any [creature] that goes** [This comes] to include earthworms and what resembles those that resemble them [i.e., that have tiny legs, but nevertheless slither like a worm on their bellies].-[*Torath Kohanim* 11:163]

**that walks on four [legs]** This [refers to] a scorpion.-[*Torath Kohanim* 11:163]

**any [creature]** [This word comes] to include the beetle, called *escarbot* in French, and what resembles those that resemble them.-[*Torath Kohanim* 11:163]

**any [creature] that has many legs** This is the centipede, a creature with legs from its head to its tail, on either side, called *centipede* [in French] - [Torath Kohanim 11:163].

**43** **You shall not make [yourselves] abominable** By eating them, for it says: נַפְשֹׁתֵיכֶם, “your souls” [lit., “Do not make your souls abominable”], and merely touching [an unclean item] does not cause “abomination of the soul” [whereas eating it does. See *Me’ilah* 16b, *Rashi* there]; similarly, “and you shall not defile yourselves” [means] by eating them.

**that you should become unclean through them** [God says:] “If you defile yourselves through these [creatures] on earth, I too will defile you in the world to come and in the heavenly academy.”-[*Yoma* 39a].

**44 For I am the Lord your God** Just as I am holy, for I am the Lord your God, so too, you shall make yourselves holy, [i.e.,] sanctify yourselves below [on earth].-[*Torath Kohanim* 11:168]

**and be holy** before Me, for I will make you holy above and in the world to come.-[*Yoma* 39a]

**and you shall not defile yourselves** [This prohibition is written to make a transgressor guilty of] transgressing many negative commandments. And for [the transgression of] each negative commandment, [the perpetrator receives] lashes. This is what [the Sages said in the Talmud (*Mak.* 16): "If one eats a פּוּטִיתָא [a small unclean aquatic creature], one receives four series of lashes [i.e., four separate series of lashes for the four negative commandments transgressed by eating that one creature]; if one eats an ant, one receives five series of lashes; if one eats a hornet, [he receives] six series of lashes" (*Mak.* 16b).

**45 For I am the Lord Who has brought you up** On the condition that you accept My commandments, I have brought you up [out of Egypt] (*Torath Kohanim* 11:170). Another explanation of “For I am the Lord Who has brought you up”: Everywhere [Scripture] says, “Who has brought [you] out (הוֹצֵאתִי) [of the land of Egypt],” while here it says, “Who has brought [you] *up* (הַמַּעֲלֶה).” [What is the meaning of the unusual expression here of bringing up?] the school of Rabbi Ishmael taught: [God says,] "If I had brought up Israel from Egypt only so that they would not defile themselves with creeping creatures like the other nations, it would have been sufficient for them, and this is an exaltation for them." This, then, explains [the use of] the expression הַמַּעֲלֶה -[*B.M.* 61b].

**47 to distinguish** Not only must you learn [these laws concerning prohibited creatures in order to know the laws for the sake of knowing Torah], but also you shall know and recognize [these creatures], and be proficient [in identifying] them.

**between the unclean and the clean** But is it necessary [for Scripture] to state [that we should know] the difference between [kosher and non-kosher animals such as] a donkey and a cow, when these [differences] have already been explained? Rather, [what is meant here, is to distinguish] between what is unclean because of you and what is clean because of you, namely between [an animal] whose trachea was slaughtered halfway through [which is considered “unclean” and may not be eaten], and [an animal] who had most of its trachea slaughtered, [rendering the animal “clean” and it may be eaten].-[*Torath Kohanim* 11:173:7]

**and between the animal that may be eaten** Does [Scripture] have to tell us [that one must be able to distinguish] between a deer and a wild donkey? Are they not already delineated? Rather, [to distinguish] between [an animal] in which signs of a *treifah* have developed, and it is nevertheless kosher [such as an animal whose injury does not render it *treifah*], and an animal in which signs of a *treifah* have developed, and it is not kosher. - [*Torath Kohanim* 11:173:8].

**Welcome to the World of Remes Exegesis**

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

1. **Ḳal wa-ḥomer:** Identical with the first rule of Hillel.
2. **Gezerah shawah:** Identical with the second rule of Hillel.
3. **Binyan ab:** Rules deduced from a single passage of Scripture and rules deduced from two passages. This rule is a combination of the third and fourth rules of Hillel.
4. **Kelal u-Peraṭ:** The general and the particular.
5. **u-Peraṭ u-kelal:** The particular and the general.
6. **Kelal u-Peraṭ u-kelal:** The general, the particular, and the general.
7. **The general** which requires elucidation by the particular, and the particular which requires elucidation by the general.
8. **The particular** implied in the general and excepted from it for pedagogic purposes elucidates the general as well as the particular.
9. **The particular implied in the general** and excepted from it on account of the special regulation which corresponds in concept to the general, is thus isolated to decrease rather than to increase the rigidity of its application.
10. **The particular implied in the general** and excepted from it on account of some other special regulation which does not correspond in concept to the general, is thus isolated either to decrease or to increase the rigidity of its application.
11. **The particular implied in the general** and excepted from it on account of a new and reversed decision can be referred to the general only in case the passage under consideration makes an explicit reference to it.
12. **Deduction from the context.**
13. **When two Biblical passages contradict each other** the contradiction in question must be solved by reference to a third passage.

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

**Ramban’s Commentary for:** **Vayiqra (Leviticus) 10:8 – 11:47**

**9. DRINK NO WINE NOR STRONG DRINK.** "[Do not drink) wine to such an extent that it has an intoxicating effect." This is Rashi's language. The meaning thereof is that if he paused during the drinking [of a fourth of a log of wine), or if he mixed a little water in to it, he is free from punishment. The opinion of the Rabbi [Rashi] is thus that the priests were only prohibited from drinking wine, but not from other intoxicating drinks, the meaning of the term ***sheichar***(strong drink) mentioned here being derived from the law of the Nazirite [where a similar expression appears,[[1]](#footnote-1) and only wine is forbidden to him].[[2]](#footnote-2) This is correct according to my opinion. But in the opinion of Rabbi Moshe [ben Maimon],[[3]](#footnote-3) however, other intoxicating drinks are prohibited [through a negative commandment, without being punishable by death, and the Service performed after drinking them is not invalidated, whereas for drinking wine the punishment is death by the hand of Heaven, and the Service is invalidated]; thus ***sheichar***is to be understood in its plain sense [i.e., strong drink]. The reason why this commandment was given at that time, was in order that the priest should not go astray through the intoxicating effect of wine, and thus come to entertain some improper thought which might cause his death, as happened to [Aaron's] sons. It is possible that when the Rabbis interpreted[[4]](#footnote-4) that Nadab and Abihu died because they entered the Sanctuary whilst intoxicated by wine**, they meant to say that it was because of the wine they had drunk that they erred in the matter of the strange fire**,[[5]](#footnote-5) but not that their punishment actually was because they had drunk the wine, since they had not yet been warned against it. Rather, their punishment was because they erred with respect to the fire of G-d, as I have alluded to.

WHEN YOU GO INTO THE TENT OF MEETING. "From this verse I know only [that they are forbidden to drink wine and strong drink] when they go into the Sanctuary. Whence do I know that this applies also whenever they approach the altar? Entering the Tent of Meeting is mentioned here, and entering the Tent is also mentioned in connection with the washing of hands and feet.[[6]](#footnote-6) Now just as there the Torah made approaching the altar similar to entering the Tent of Meeting, so here too it made approaching the altar like entering the Tent of Meeting." This is Rashi's language, and that of the Torath Kohanim.[[7]](#footnote-7)

It would appear from this analogy that a priest [drunk with wine] is not liable to death for approaching the altar or for entering the Sanctuary, unless he performed there some [Divine] Service, just as in the case of washing the hands and feet, where the admonition is only against performing the Service [without washing], as it says, ***or when they come near to the altar to minister, to burn a fire-offering unto the Eternal.[[8]](#footnote-8)*****In** this form it is taught there in the Sifra:[[9]](#footnote-9) "Rabbi[[10]](#footnote-10) states: Here it says, ***when you go into the Tent of Meeting****,* and there [in connection with the law of the priests washing their hands and feet] it says, ***when they go into the Tent of Meeting****.[[11]](#footnote-11)* Now just as there He made going out [of the Sanctuary] similar to going into it,[[12]](#footnote-12) and the altar similar to the Tent of Meeting, and the penalty of death [by the hand of Heaven] is only if he performed the Service [without washing], so here also He made going out [of the Sanctuary] similar to going into it,[[13]](#footnote-13) and the altar similar to the Tent of Meeting, and the punishment is only if he performs the Service [whilst intoxicated]." That is to say, the liability [to punishment] is only if the priest performs the Service, whether he entered while drunk, or drank there [after he had come in] and then performed some Service. There [in the Sifra)[[14]](#footnote-14) the Rabbis have said: ***"It shall be a statute forever.[[15]](#footnote-15)*** This includes the pouring of oil [upon the flour of a meal-offering], mixing it, waving it, bringing near [the meal-offering to the altar], removing the handful and burning it, pinching a birds head, and sprinkling the blood," [so that all these acts must not be done by the priest while drunk, and if he did any of them in that state, he is liable to death by the hand of Heaven]. For since Scripture stated, ***to burn a fire-offering unto the Eternal****,* [I might have excluded these acts from this law since they are not "a fire-offering"], therefore it was necessary to include them [here in the verse before us].

It further appears that this liability [to punishment] does not apply where one offers up on a ***bamah****.[[16]](#footnote-16)* That is why the Rabbis said there [in the Torath Kohanim]:[[17]](#footnote-17) "From this verse I know only that it is prohibited [to perform the Service] in the Tent of Meeting [while drunk]. Whence do I know to include the Sanctuary at Shiloh and the Eternal House at Jerusalem? Scripture therefore says, ***It will be a statute forever.*** For this prohibition applies to the priests performing their Services, and it was not necessary that it be a priest who performed the Service at a *bamah;* [therefore the prohibition did not apply there].

Now the meaning of the expression ***when you go into the Tent of Meeting****,* is "when you perform Service," and He used this expression because all the Services were done there, either inside the Tent or at the altar of the burnt-offering which was at the door of the Tent of Meeting. The general principle then, is that the prohibition and punishment in these matters are only to the effect that the priest should not perform the Service while drunk with wine or with hands and feet unwashed, likewise if he lacks any of the required priestly garments; but merely for entering the Sanctuary in these conditions, there is no prohibition in the Torah. Thus that which we have been taught in the Mishnah:[[18]](#footnote-18) "Rabbi Yosei says: In five things is the space between the Porch [of the Sanctuary] and the altar equal to the Sanctuary: that those priests may not enter there who have a blemish, or who have disheveled hair,[[19]](#footnote-19) or who have hands and feet unwashed" and the whole Mishnah there -- all these are gradations of *Rabbinic* enactment [and are not matters prohibited by Scriptural law]. In the opinion, however, of Rabbi Moshe [ben Maimon],[[20]](#footnote-20) one who [wilfully] enters the Sanctuary [in the above-mentioned conditions] without performing the Service, [has also violated] a negative commandment, for which the punishment is not death [by the hand of Heaven but whipping].

**15. THE THIGH OF HEAVING AND THE BREAST OF WAVING**. "This expression is similar to the verse, ***[the breast of the wave-offering] and the thigh of the heave-offering, which is waved and which is heaved up****.[[21]](#footnote-21)* 'Waving' is an expression for moving to and fro [in a horizontal direction]. 'Heaving' is an expression for moving up and down. But why Scripture divided them, mentioning 'heaving' in connection with the thigh and 'waving' in connection with the breast, I do not know, for both of them [required] waving and heaving." Thus far is the language of Rashi.[[22]](#footnote-22)

It appears to me that the reason for it is that during the [seven days of] consecration, the thigh was a heave-offering to G-d, being burned together with the bread and the fats,[[23]](#footnote-23) and that which is set aside from a peace-offering [to be burnt on the altar] is called "a heave-offering," just as it is said, ***And of it he will offer one out of each offering for a heave-offering unto the Eternal****,[[24]](#footnote-24)* and [it follows] all the more so that these parts [of the ram of consecration] offered on the altar, were all "a heave-offering unto the Eternal." [Hence the expression "the thigh of ***heaving****.* It was not called by the term "waving," for that movement [to and fro in a horizontal direction] was done to the thigh together with the fats and the bread so as to burn them unto the Eternal. The breast, however, was waved by itself, and was only different from the rest of the meat [which was to be eaten by the priests] in that it was waved, and it was through this waving alone that it became sanctified and that Moses acquired it as his portion.[[25]](#footnote-25) Now since the right of Aaron and his sons to the breast and thigh [of peace-offerings] in future generations was [derived] from the day of their consecration as priests, when they acquired the thigh through its being a heave-offering to G-d and the breast through its being waved, whilst the rest of the meat belonged to the owners, therefore the thigh was forever called [the thigh of] "heaving," and the breast that of "waving," as was done to them on the day of [the priests] acquiring their rights to them.

**'AL ISHEI HACHALAVIM' (UPON THE FIRE-OFFERINGS OF THE FAT)**. "This is like: 'upon the fat of the fire-offerings.'[[26]](#footnote-26) From here we learn that at the time of waving the fat-portions were beneath." This is the language of Rashi. But there is no need for it [i.e., to invert the verse, and to derive this law from the verse here]. For the word ***ishei***("fire-offerings of") is an adjectival-noun qualifying the word ***chalavim***(fats), just as He said, ***'ishei Hashem'******(the fire­-offerings of the Eternal) and His inheritance they*** [the priests] ***shall eat****.[[27]](#footnote-27)* The explanation of this verse is that it constitutes a reason for that which He said [in the preceding verse], ***for they***[the offerings] ***are given as your due, and your sons' due, out of the offerings of the peace­-offerings of the children of Israel****.[[28]](#footnote-28)* [With reference to this] He now said, ***The thigh of heaving and the breast of waving will they***- that is, the children of Israel, mentioned [in the previous verse] - ***bring upon the fire-offerings of the fat, to wave it for a wave-offering before the Eternal****,* that they [i.e., the thigh and the breast] be hallowed before Him, and they ***will be yours and your sons' with you, as a due forever****.* For this is not the place of the command concerning the waving,[[29]](#footnote-29) but incidentally[[30]](#footnote-30) we learn that at the time of waving the fats were beneath the others.

**16. AND MOSES DILIGENTLY INQUIRED FOR THE GOAT OFTHE SIN-OFFERING, AND BEHOLD, IT WAS BURNT.** "This was the he-goat of the Additional Offerings of the New Moon.[[31]](#footnote-31) Three he-goats for sin-offerings were offered up that day: [the people's sin-offering brought especially on that day, as it is said], *Take a he-goat for a sin-offering,[[32]](#footnote-32)* and the he-goat brought by Nachshon [in honor of the dedication of the altar],[[33]](#footnote-33) and the he-goat for the New Moon. Of all these, it was only the he-goat for the New Moon that was burnt [although ordinarily it would have been eaten by the priests]. The Sages of Israel differed regarding the reason why it was burnt. Some say that it was burnt on account of some impure object that touched it, and some say it was burnt on account of the mourning [of Aaron's sons]." All this is the language of Rashi.

It is in accordance with the opinion of those[[34]](#footnote-34) who say that it was burnt on account of some impure object that touched it, that the Rabbi [Rashi] wrote on the verse, ***"and if I had eaten of the sin- offering 'today'[[35]](#footnote-35)***- by 'day' it was forbidden to eat thereof, but in the case of an ***onen***on the night [following the death and burial] it is permitted [to eat the offering], since the [Scriptural] law of the ***onen***applies only to the *day* of burial." Accordingly, if it was burnt on account of mourning, they should have [left it to be] eaten at night! We must perforce say that those Rabbis [who say that it was burnt on account of mourning] are of the opinion that the [Scriptural] law of an ***onen***[forbidding him to eat an offering] applies even on the night following the burial! [Therefore Aaron's defense of his sons' action in burning the sin-offering was correct, since they could not have eaten of it even at night. But Rashi, who is of the opinion that an ***onen***may eat the offering at night, must hold that the reason why they burnt it, was on account of some impure object which touched the offering, as a result of which it could never be eaten, and hence Aaron's defense of them was completely correct.]

**19. AND AARON SPOKE UNTO MOSES: BEHOLD, THIS DAY HAVE THEY OFFERED**. "What did Aaron mean to say by this? But [the explanation is]: Moses had said to them: 'Perhaps you sprinkled the blood of [the sin-offering of the New Moon] whilst you were ***onenim****,* and an ***onen***who performs the Service invalidates [the offering, and therefore you burnt it]?' To this Aaron replied [that Moses should not be angry with his sons]: 'Did ***they***bring the offerings [on that day] - they who are ordinary priests? It was I that offered - and **I,** as High Priest, am permitted to offer when an ***onen****.*"[[36]](#footnote-36) This is Rashi's language. So too is it found in the Gemara [of Tractate Zebachim], in the Chapter *Tebul Yom:[[37]](#footnote-37)* [Moses said to Aaron's sons]: "But perhaps you offered it [while you were ***onenim****]* and thus you invalidated it."

But I wonder! For all the offerings were brought before they became mourners, as it is written, ***and he***[Aaron] ***came down from offering the sin-offering, and the burnt-offering, and the peace-offering[[38]](#footnote-38)***and afterwards they entered the Tent of Meeting[[39]](#footnote-39) and prayed, following which there came forth the fire [that consumed] the offerings[[40]](#footnote-40) and only then did Nadab and Abihu offer up this incense![[41]](#footnote-41) [So how could Moses have thought that Elazar and Ithamar had performed the Service while they were mourners because of the death of their brothers, since their death occurred only ***after*** the performing of the Service!][[42]](#footnote-42) Perhaps Moses had not seen their acts, and was therefore afraid that they may have found the blood of this sin-offering [of the New Moon] which had not yet been sprinkled [upon the altar], and that they sprinkled it. So Aaron told Moses: "The sprinkling was to be done by me, and when it was [in fact] sprinkled, it was done by my hand and thus the offering did not become invalidated by mourning [since the High Priest may bring offerings even when an ***onen***]."But the whole discussion [between Moses and Aaron] was theoretical, for nothing at all was done while they were in a state of mourning [since all the offerings had in fact been brought before the death of Nadab and Abihu].

**11:1. AND THE ETERNAL SPOKE UNTO MOSES AND TO AARON, SAYING UNTO THEM: 2. SPEAK UNTO THE CHILDREN OF ISRAEL.** The commandments [mentioned] in these sections apply to both Israelites and the priests, but their subject­ matter affects mostly the priests, for they must always guard themselves from touching impure objects, since they have to come into the Sanctuary and eat the hallowed food [which they may not do when they are impure]. Moreover. when an Israelite errs in these matters, he has to bring an offering [to effect atonement for his transgression],[[43]](#footnote-43) which the priests offer up. Furthermore, He commanded them, ***And that you may put difference between the holy and the common, and between the unclean and the clean****;[[44]](#footnote-44)* thus they must instruct Israel concerning the impure and the pure so that they can be careful of them. It was for this reason that the communication about these laws came to both Moses and Aaron, or to Moses to say to Aaron, commanding both of them, ***speak unto the children of Israel****,* and this is the reason why these laws were said in the Book of the Laws of the Priests [i.e .. this Book of Leviticus]. In this section He also warns against eating impure foods. so as not to defile the Tabernacle and its hallowed things.

**2. AMONG ALL THE BEASTS THAT ARE ON THE EARTH.** The plain meaning thereof is "among all the beasts that are on 'the face of' the earth,’ the expression being similar to "all the beasts that are in the world." But the interpretation of the Rabbis is as follows:[[45]](#footnote-45) Since there are creatures in the sea whose law does not depend on these signs, but is like that of the fish. therefore He said. ***that are on the earth****,* excluding what is in the sea.

**3. WHATSOEVER PARTS THE HOOF, AND IS WHOLLY CLOVEN-FOOTED, AND CHEWS THE CUD, AMONG THE BEASTS, THAT MAY YOU EAT.** The meaning of this verse is that every animal which has these two signs. you may eat, but you may not eat it if it has only one sign. Now it would have been proper if He would merely state the law in this general way. However, He singled out the camel, the rock-badger, and the hare[[46]](#footnote-46) as having only the one sign of chewing the cud, and the swine as having the one sign of a parted hoof,[[47]](#footnote-47) because there are no other animals in the world that have only one sign. He then repeated [as a general rule applying to those with no sign at all, and those with only one sign], ***Of their flesh you will not eat****,[[48]](#footnote-48)* which denotes a negative commandment.

Now Rashi wrote: "From this verse I know only about these [four animals mentioned]. Whence do I know that other unclean animals that have no signs of purity, may not be eaten? You derive it by the rule of ***kal vachomer****.[[49]](#footnote-49)* How is it with these four animals mentioned, that have some of the signs of purity? They are forbidden! [It follows all the more so that those which have none of the signs, are surely forbidden to be eaten!]" In the words of the Sifra:[[50]](#footnote-50) "What is the law concerning those animals that have some of the signs of purity? They are forbidden to be eaten by a negative commandment. Is it not logical that other unclean animals which have none of the characteristics of purity, should be forbidden to be eaten by means of a negative commandment! Thus we find that the camel, the rock­badger, the hare and the swine are explicitly forbidden by Scripture, whilst the other impure animals are forbidden on the strength of a ***kal vachomer****.* It is also established that the positive commandment [regarding unclean animals] is Scriptural,[[51]](#footnote-51) while the negative commandment regarding them is derived from a ***kal vachomer****.* "Thus far is the text of the Baraitha.[[52]](#footnote-52)

But in my opinion this is not in accordance with the conclusion of the discussions in the Talmud. For if so, one would not be liable to whipping for eating of all the other unclean animals [which have ***none***of the characteristics of purity], and which are forbidden only on the strength of a ***kal vachomer****,* for a law derived from logical argument is not one for which punishment can be administered.[[53]](#footnote-53) Thus the Rabbis have said in the Torath Kohanim[[54]](#footnote-54) with respect to [having intercourse with] one's sister, which Scripture prohibited if she is ***the daughter of your father, or the daughter of your mother****,[[55]](#footnote-55)* that it was necessary to find a Scriptural reference prohibiting one's sister if she be the daughter of both one's father and mother,[[56]](#footnote-56) even though that prohibition might have been derived from a ***kal vachomer****]* for if the Torah prohibited a sister who is the daughter of either one's father or one's mother, surely she is prohibited] if she be the daughter of both one's father and mother! [But the special Scriptural reference was necessary **to teach us the principle] that a law derived from logical argument is not one for which punishment can be administered**, as is stated in Tractate Yebamoth, Chapter *Keitzad.[[57]](#footnote-57)* But this Baraitha [quoted by Rashi] may either be in accordance with the opinion of the Sages who say that a law derived from a logical argument *is* one for which punishment can be administered, as stated in Tractate Sanhedrin,[[58]](#footnote-58) or it cannot be satisfactorily explained.

Now the reason why whipping is [in fact] incurred for eating unclean beasts [which have none of the characteristics of purity, since they are only derived through a ***kal vachomer****],* is because Scripture states in connection with the rock-badger that it is prohibited because it ***parts not the hoof****,[[59]](#footnote-59)* and in connection with the swine, because it *chews not the cud. [[60]](#footnote-60)* This being the case, any animal that does not chew the cud or have a parted hoof is included in the terms of this prohibition, and there is no need at all to derive them from a ***kal vachomer****.[[61]](#footnote-61)*

**THESE MAY YOU EAT.** "But not an unclean animal. Has it not already been forbidden by means of a negative commandment? But [this verse is stated] so that [if he eats of it] he transgresses both a positive and a negative commandment." This is Rashi's language, and so it is found in the Torath Kohanim.[[62]](#footnote-62)

Now Rabbi Moshe [ben Maimon] said[[63]](#footnote-63) that this verse is in order to forbid human flesh - ***"these may you eat****,* but not human flesh. Thus the flesh and the milk are forbidden by means of a positive commandment." But we have not found such an interpretation by our Rabbis. Perhaps he [Rabbi Moshe ben Maimon] thought this to be the case because of that which we have learned there in the Torath Kohanim:[[64]](#footnote-64) "I might think that the flesh of those that walk on two legs and the milk of those that walk on two legs should also be forbidden to be eaten by means of a negative commandment? Therefore Scripture says: ***These you will not eat***- these are forbidden to be eaten by means of a negative commandment, but the flesh of those that walk on two legs and the milk of those that walk on two legs are not forbidden to be eaten by means of a negative commandment." From this text the Rabbi [Moshe ben Maimon] may have deduced that they are not forbidden by means of a negative commandment, but are forbidden by means of a positive commandment, and he derived it from the verse: ***these may you eat.***

But the matter is not so. For our Rabbis have clearly said in connection with the blood of those that walk on two legs[[65]](#footnote-65) and the milk of those that walk on two legs[[66]](#footnote-66) that there is not even a commandment to abstain from eating them by Rabbinical enactment. If the flesh thereof would be prohibited [by Scriptural law], then [the blood and milk thereof would also be prohibited in accordance with the general rule]: "anything that comes out of that which is impure, is also impure." [[67]](#footnote-67) The blood of crawling reptiles and that of human beings the Sages have excluded from the prohibition against blood, and they have said:[[68]](#footnote-68) "The blood of the crawling reptile is like its flesh, and one incurs whipping for eating a crawling reptile," meaning that it is ***not***forbidden as blood [for the wanton violation of which one incurs excision]; thus they made it like flesh [but we find no such statement in connection with human blood]. Rather, when they said that there is no negative commandment against eating them, they meant to say that you cannot exclude them on the basis of it [i.e., on the basis of a *specific* Scriptural verse], and they are thus permitted. According to my opinion, however, this only applies to flesh [or blood] of a live person [which cannot be prohibited on the basis of a definitive verse and hence if a person's teeth are bleeding he may suck the blood thereof and not be afraid of having committed a sin].[[69]](#footnote-69) However, the Rabbis have learned in connection with a corpse by means of an analogous use of words found when speaking of it and of the heifer whose neck is broken[[70]](#footnote-70) that it is forbidden to have any benefit from it.[[71]](#footnote-71)

**6. 'V'ETH HA'ARNEVETH' (AND THE HARE).** This is a species of which both the male and female are so called in the Sacred Language, [although the word itself is feminine]. A similar case is ***haya'anah***(the ostrich)[[72]](#footnote-72) [although the actual word is feminine in form, both male and female are indicated]. In fowls [a word of the same structure is] ***yonah***(a pigeon), the name for the male not being different from that of the female. [On the other hand], there are many [animal species] the names of which are masculine in form, while their females have no specific name, such as ***gamal***(camel), ***shafan***(rock­badger), ***chazir***(swine), ***'dov oreiv' (a bear lying in wait)***,[[73]](#footnote-73) ***'parah v'dov tir'enah' (the cow and the bear will feed)****.[[74]](#footnote-74)* A similar case amongst fowls is the word ***tor***(turtle-dove) [which, though masculine in form, denotes also the female]. It is for this reason that Scripture states, ***'shtei' (two) turtle-doves, or 'shnei' (two) young pigeons****,[[75]](#footnote-75)* thus mentioning [the feminine form] ***shtei***with reference to ***tarim***(turtle­doves) which is masculine in form, and [the masculine ***shnez]***with reference to ***yonah***(the young pigeon) [which is feminine in form], in order to inform us that there it does not matter which of them [one brings as an offering, whether male or female]. Do not refute me from the expressions of our Rabbis who say: "cow and ***chazirali***(sow);" [[76]](#footnote-76) "a camel born of a ***gamlah*** (a she-camel)," [[77]](#footnote-77) for these are terms they improvised from similar forms in the language in order to make their intent clear. Now the reason why these four animals [the camel, rock­badger, hare, and swine] are forbidden [to be eaten] is that they do not have the two characteristics of purity.

**8. AND THEIR CARCASSES YOU WILL NOT TOUCH.** This is not a prohibition [saying that] we are not to touch these carcasses [of the animals that we are forbidden to eat]. Rather, Scripture states, ***and their carcasses you will not touch,* for *they are unclean to you****,* meaning to say, "you cannot touch them without becoming unclean." The meaning thereof is to state that all those who touch them should be aware that they have become unclean and should therefore be careful not to enter the Sanctuary nor [to eat] of the hallowed offerings. Perhaps the meaning of the interpretation which our Rabbis have said:[[78]](#footnote-78) *"****And their carcasses you will not touch***- on a festival" is to say that "you should not touch them at a time when you want to be clean, for they are unclean [and by touching them you will also become unclean] and you will not be able to go up to the Sanctuary on the festival." But the [mere] act of touching them is not forbidden by means of a negative commandment, for he who touches carrion [even] on a festival does not incur whipping [by law of the Torah]. Thus that which the Rabbis have said: "One is duty bound to purify oneself on a festival," is a commandment of Rabbinic authority, there being according to Scriptural law neither a positive nor a negative commandment, concerning the touching of carrion, except that of going up to the Sanctuary.[[79]](#footnote-79) Or it may be that the interpretation, ***"And their carcasses you******will not touch***- on a festival," is a Scriptural text used as a support for the Rabbinical enactment, like many other laws of the Sages taught there in the Torath Kohanim, which use Biblical texts as a "support." It is also taught there:[[80]](#footnote-80) "Other Rabbis[[81]](#footnote-81) say: One might think that if a person touches a carcass [he violates a negative commandment and] is liable to whipping? Scripture therefore says, ***By these you will become unclean****.[[82]](#footnote-82)* From this one might think that if a person sees a carcass he must go and render himself unclean by [touching] it? Scripture therefore says, ***and their carcasses you will not touch****.* How are we to reconcile these two verses? We must conclude that [touching a carcass] is optional" [i.e., neither obligatory, nor forbidden]. This is the main principle of the Scriptural law.

**9. 'SNAPIR V'KASKESES' (FINS AND SCALES).** ***"Snapirim*** *-* these are what [the fish] swim with. ***Kaskeses***- these are the scales attached to [the body of the fish]." This is Rashi's language, and so also it is found in the Gemara of Tractate Chullin.[[83]](#footnote-83) But you should not [be led to] understand from their language that these scales are really [inflexibly] fixed to their bodies and attached to the skin of the fish [so that they do not come off at all]. Rather, they are called "fixed" because they do not move to and fro from the fish, nor do they quiver as do the fins. They are the round coverings, the plates of which are like finger-nails, and they can be removed from the skin of the fish by hand or knife. But those [scales] which are fixed and attached to (he skin of the fish and cannot be removed from the skin at all, are not ***kaskeses***(scales), and the fish [which has them] is prohibited food. It is for this reason that the Sages in the Gemara[[84]](#footnote-84) said that ***"Kaskeses***is the cover of the fish." In the words of the Tosephta:[[85]](#footnote-85) "The ***kaskasim***are those [objects] which cover the fish, and the ***snapirim***are those with which the fish moves." This is also the translation of Onkelos, who rendered the word ***kaskeses* as *klippin****,* [which means literally "shells"], for they are the "shells" of the fish which can be taken off and peeled away like the bark of trees and the peel of fruits. Such is also the meaning of the verse stating, ***and he***[Goliath] ***was clad with. a coat of 'kaskasim'****,[[86]](#footnote-86)* for all their [war-] coats were made of rings, and some people made "scales" in them in order to close up the openings of the rings, so that thin arrows should not be able to penetrate them, and it was those "scales" that were called ***kaskasim.***The Sages also mentioned them in the Gemara [Tractate Sanhedrin] in the Chapter *Cheilek:[[87]](#footnote-87)* "Dressed in coats of mail made with scales." Now Jonathan the son of Uziel[[88]](#footnote-88) translated [in the above-mentioned verse concerning Goliath that he was clad with] "a coat of ***galbin****,"* this being of the expression, ***the razor of 'hagalabim****;' [[89]](#footnote-89)* which are "leather workers." [By so translating, Jonathan thus] intended to say that the covering at the openings of the rings in this coat of mail was like that of the scales on a skin of a fish, as they used to boil hard skin and cover the coats of armor with them, a practice they do to this day. Understand this, the reason why fins and scales [are signs of permissibility as food] is that those fish which have them always dwell in the upper clear waters, and they are sustained through the air that enters there. Therefore their bodies contain a certain amount of heat which counteracts the abundance of moistness [of the waters], just as wool, hair and nails function in man and beast. Those fish which have no fins and scales always dwell in the lower turbid waters, and due to the great abundance of moistness and gatherings of water there, they cannot repel anything. Hence they are creatures of cold fluid,[[90]](#footnote-90) which cleaves to them and is therefore more easily able to cause death, and it [the cold fluid] does in fact cause death in some waters, such as stagnant lakes.

**10. OF ALL THAT SWARM ('SHERETZ') IN THE WATERS, AND OF ALL THE LIVING CREATURES THAT ARE IN THE WATERS.** Rabbi Abraham ibn Ezra wrote that ***sheretz***("swarming" things) are the small species that are born [and bred] in the waters, while "the living creatures" are the species of male and female. But in my opinion the term ***'sheretz' that swarm in the waters***denotes the fish which swim in the waters, for every expression of ***sheretz***means movement, and the term ***all the living creatures that are in the waters****,* refers to the sea-animals, some of which have legs which they walk upon like creatures of the field. Thus there is one law alike for all of them [namely that those which do not have fins and scales are forbidden to be eaten]. The interpretation of the Torath Kohanim is:[[91]](#footnote-91) ***"Living****,* this denotes the sea-animal. ***Creature****,* this includes the siren. I might think that its carcass conveys impurity in a tent [like that of a human body], as Ben Chachinai indeed says? Scripture therefore says [in the verse before us], ***they are detestable****"* [as food, but they do not convey impurity to a person who comes into the tent where their carcass lies].[[92]](#footnote-92)

**11. AND THEIR CARCASSES YOU WILL HAVE IN DETESTATION**. "This includes [in the category of forbidden food] ***yavchushin***which have been filtered [through water]. ***Yavchushin***are insects called ***mousclions[[93]](#footnote-93)*** in [old] French." This is Rashi's language.

But I wonder about it! For this species [of ***mousclions****]* always comes out of wine, and flies about in the air and rests on the earth, and even while still in the air [before creeping upon the earth] it is already forbidden [as food], as we say [in Tractate Chullin] in the Chapter ***Eilu Trefoth****:[[94]](#footnote-94)* "Rav Yosef raised the question: [if an insect which grew in a fruit] flew off into the air [and before it rested on the earth, was swallowed knowingly by a person] what is the law regarding it?"[[95]](#footnote-95)

How much more so that it is forbidden when it rests continually all day upon vessels and upon the earth far away from the wine cellar, for it is already called ***a swarming thing that swarms upon the earth****.[[96]](#footnote-96)* Rather, that species [mentioned by Rashi as ***mousclions****]* is called ***Yi'tush***(mosquito) - and breeds in wine, as the Rabbis have said in the tradition concerning the wicked Titus,[[97]](#footnote-97) [and is not the ***yavchushim***of our verse]. But the ***yavchushim***which are mentioned here [by Rashi, on the basis of the Torath Kohanim] is a species which is concealed in water, and one searches for it with a ladle and removes it, [the term ***yavchushim***being] of the expression:[[98]](#footnote-98) ***"Ein bochashin***(one may not stir) a drink prepared of flour mixed with honey on the Sabbath." And in the Gemara of Tractate Zebachim, in the second chapter, [Resh Lakesh] said:[[99]](#footnote-99) "All things which serve to fill up the required measure of an immersion-pool, may also serve to fill up the water in the laver [from which the priests washed their hands and feet before ministering in the Sanctuary];[[100]](#footnote-100) but they do not serve to fill up the required measure of one fourth of a log of water [for the washing of hands]." On this [saying of Resh Lakesh] the Rabbis asked: "[What did Resh Lakesh mean to exclude by saying that 'they' do not fill up the required measure of water for the washing of hands]? Shall we say that he meant to exclude red ***yavchushim****?* Inthat case even if the immersion-pool is full of them, it is also valid![[101]](#footnote-101) For we are taught [in a Baraitha]: Rabban Shimon[[102]](#footnote-102) the son of Gamaliel says: Whatever originates from water, one may immerse oneself therein [to be rendered ritually pure]," and red ***yavchushim***is a species which originates from water [therefore Resh Lakesh could not have intended them, when he gave his rule excluding certain objects from being valid for ***completing***the required measure of one fourth of a log for the washing of hands].[[103]](#footnote-103) Similarly there are always found in the sediment of wine very white worms which are formed from the thickness of the wine, and which people filter, [and these are akin to the ***mousclions***mentioned by Rashi].

Now I have seen in Rashi’s commentaries there [in Tractate Zebachim][[104]](#footnote-104) that he wrote: "Red ***yavchushim****,* these are a sort of wingless ***yitushim***(mosquitoes) just like the small ***yavchushim***which germinate at the bottom of our barrels of wine on the outside; and they are also formed in water." Perhaps it is this wingless species [of insects] which can only be removed from water through a filtering process, that Rashi refers to here [in his commentary to the Torah, when referring to ***yavchushim***as ***mousclions****],* since in his vernacular these water-insects were also called by that name [not only the ones produced in wine]. However, in his commentary to Tractate Chullin[[105]](#footnote-105) Rashi wrote: ***'Yavchushim****,* these are like small ***yitushim***(mosquitoes) found in wine-cellars," [and he mentioned nothing concerning the ***yavchushim***which are created in water; hence in his commentary here on the Torah, Rashi, in speaking of ***yavchushim,***must be referring to that kind of insect which germinates in wine; if so, his explanation is refuted by the Rabbinic sources quoted above which show that ***yavchushim***germinate in water]! The principle of the matter is that these ***yavchushim***are a species that does not swarm upon the earth at all [and therefore is not included in the negative commandment mentioned further on in Verse 41, but is forbidden separately under the terms of the verse here dealt with].

**13. AND THESE YOU WILL HAVE IN DETESTATION AMONG THE FOWLS**. Of all fowls [existent], only those mentioned expressly in this section and their species - such as those concerning which it says, ***after his kind****,[[106]](#footnote-106)* or ***after her kind[[107]](#footnote-107)*** - are prohibited, since Scripture did not mention any signs of unclean birds [by which we may know that they are] forbidden, or of clean birds [by which we may know that they are] permitted. Instead, it said, ***And these you will have in detestation among the fowls***- [so that only those specifically mentioned are prohibited], and no others apart from these. Similarly, in connection with the swarming things which convey impurity, which Scripture mentioned in detail,[[108]](#footnote-108) only those mentioned by name in the section are included in that law. Our Rabbis, however, have specified certain signs [of impurity as food] in birds, so that one may recognize through them that the fowls which lack those signs are not amongst those which are prohibited [here].

Now the most important sign [of unfitness as food] in fowls is preying, for every bird of prey[[109]](#footnote-109) is invariably unfit [as food]. The Torah removed it [from us] as food, because its blood becomes heated up due to its cruelty, and is dark and thick, which gives rise to that bitter [fluid in the body] which is mostly black[[110]](#footnote-110) and tends to make the heart cruel. There is not another fowl in the whole world that is a bird of prey apart from those mentioned in this section,[[111]](#footnote-111) and therefore one may know that any fowl which is a bird of prey, is one of those mentioned here. Thus if it is known for sure that it does not prey, it may definitely be eaten, for amongst all the forbidden fowls, there is only one which does not prey, namely the bearded vulture or the osprey, and the Sages were not concerned about it [being eaten because of reliance on the fact that it does not prey], since it is not found in habitated places, but dwells always in wilderness. Perhaps it is because it dwells in wastelands and its blood is affected for the worse by the burning heat, like that of the birds of prey, that the Torah prohibited it as food together with them.

The Sages furthermore counted[[112]](#footnote-112) amongst the signs [of fitness as food] that if a fowl be found which has an "extra" toe, and its crop and gizzard can be peeled, it is definitely fit [to be eaten], for the Sages knew that such a bird does not prey. But if it has only two of the three signs mentioned, we may not eat it; for the raven [which is a bird unfit as food, as stated in Verse 15], has an extra toe and a gizzard that can be peeled, and [therefore any bird that has only two signs of fitness] we suspect of being a raven or of its species, since they all have two tokens. It does not need to be said that if it has only one of the three signs mentioned we treat it as forbidden, for all the other forbidden fowls have one sign, except for the great vulture which has none of these three signs. Now the meaning of the term "preying" is that in hunting for food it chases after birds, catches them alive, presses on them with its claws and eats them, just as is done by the great hawk called ***astur****,* and the little hawk called ***ashproir****,[[113]](#footnote-113)* and in Arabic, ***butz****.* The above is the correct law of birds, as to which are forbidden food and which are permitted, and that which is the final result of the [discussions in the] Gemara, and is in accordance with that which we have searched and found to be so through the examination of birds.[[114]](#footnote-114)

**Thus the reason for certain birds being forbidden as food is on account of their cruel nature. It is also possible that the reason for certain animals [being forbidden] is similar, since no animal that chews the cud and has a parted hoof is a beast of prey, while the rest all devour others.** There has also been found a difference in nature [between animals fit for food and those which are unfit], as the Sages have mentioned,[[115]](#footnote-115) namely **that all milks of animals fit for food, curdle, whereas all milks of those unfit for food, do not coagulate and cannot ever be made into cheese.** Thus they are [physically] different. **It is possible to say on the basis of this [difference in their natures, that those animals unfit for food] harm the procreative organs, so that the seed which gathers from their moisture is cold and extra-moist and will not beget at all, or not in the best and proper way, apart from the fact that there is a certain known benefit according to medical sciences [in eating those] animals that are permitted [by the Torah] as food.** Now I have seen in some books of experiments[[116]](#footnote-116) that if an infant drinks of the milk of a swine, that child will become a leper. This is a sign that there are very bad features to all unclean animals.

**Ketubim: Tehillim (Psalms) 78:1-16**

| **Rashi** | **Targum** |
| --- | --- |
| 1. A maskil of Asaph. Hearken, my people, to my instruction, extend your ear to the words of my mouth. | 1. A teaching of the Holy Spirit, composed by Asaph. Hear, O My people, My Torah; incline your ears to the utterances of my mouth. |
| 2. I shall open my mouth with a parable; I shall express riddles from time immemorial. | 2. I will open my mouth in a proverb; I will declare riddles from ancient times. |
| 3. That we heard and we knew them, and our forefathers told us. | 3. Which we have heard and known, and which our fathers told to us. |
| 4. **We shall not hide from their sons; to the last generation they will recite the praises of the Lord, and His might and His wonders, which He performed.** | 4. **We will not hide it from their sons, recounting the psalms of the LORD to a later generation, and His might, and the wonders that He performed.** |
| 5. **And He established testimony in Jacob, and He set down a Torah in Israel, which He commanded our forefathers to make them known to their sons.** | 5. **And He established a witness among those of the house of Jacob, and He decreed a Torah among those of the house of Israel, which He commanded our fathers to teach to their sons.** |
| 6. **In order that the last generation might know, sons who will be born should tell their sons.** | 6. **So that another generation, sons still to be born, should know; they will arise and tell it to their children.** |
| 7. **And they should put their hope in God, and not forget the deeds of God, and keep His commandments.** | 7. **And they will place their hope in God, and not forget the works of God, and they will keep His commandments.** |
| 8. **And they should not be as their forefathers, a stubborn and rebellious generation, who did not prepare its heart and whose spirit was not faithful to God.** | 8. **And they will not be like their fathers, a stubborn and vexing generation, a generation whose heart was not firm with its lord, and its spirit was not faithful to God.** |
| 9. The sons of Ephraim, armed archers, retreated on the day of battle. | 9. While they were living in Egypt, **the sons of Ephraim became arrogant; they calculated the appointed time, and erred; they went out thirty years before the appointed time**, with weapons of war, and warriors bearing bows. They turned around and were killed on the day of battle. |
| 10. **They did not keep the covenant of God, and they refused to follow His Torah.** | 10. **Because they did not keep the covenant of God and refused to walk in His Torah.** |
| 11. **They forgot His deeds and His wonders, which He showed them.** | 11. **And the people, the house of Israel, forgot His deeds and His wonders that He showed them.** |
| 12. Before their forefathers He wrought wonders, in the land of Egypt, the field of Zoan. | 12. In front of Abraham, Isaac, and Jacob, and the tribes of their ancestors, He performed wonders in the land of Egypt, the field of Tanis. |
| 13. He split the sea and took them across, He made the water stand as a heap. | 13. He split the sea with the staff of Moses their leader, and made them to pass through, and He made the water stand up, fastened like a skin bottle. |
| 14. He led them with a cloud by day, and all night with the light of fire. | 14. And He guided them with the cloud by day, and all of the night with the light of fire. |
| 15. He split rocks in the desert and gave them to drink as [from] great deeps. | 15. He split mountains with the staff of Moses their leader in the wilderness; and He gave drink as if from the great deeps. |
| 16. He drew flowing water from a rock and brought down water like rivers. | 16. And He brought forth streams of water from the rock, and He made water come down like flowing rivers. |
|  |  |

**Rashi’s Commentary for: Psalms 78:1-16**

**2** **...my mouth with a parable** They are the words of Torah.

**4 We shall not hide from their sons** We, too, shall not hide [these words] from our fathers’ sons by not letting them know what they told us.

**7** **their hope** Heb. כסלם, their hope, and so (Job 31:24): “If I made gold my hope (כסלי).”

**8** **as their forefathers** who were in Egypt and in the desert.

**9 The sons of Ephraim** who left Egypt forcefully before the end [of the exile] and trusted in their might and in their arrows. Ultimately, they retreated and fled on the day of battle, as is delineated (I Chron. 7:21): “and the men of Gath, who were born in the land, slew them.”

**archers** Heb. רומי, who cast and shoot, as (Exod. 15:1): “cast (רמה) into the sea.”

**12 Before their forefathers He wrought wonders** (NeverthelessShem Ephraim) Afterwards, when the end arrived, they too “continued to sin against Him,” as he further concludes. (Another explanationShem Ephraim)

**Before their forefathers** Abraham, Isaac, and Jacob came beside the sea, and the Holy One, blessed be He, showed them how He was redeeming their children.

**13 as a heap** Heb. נד, a tall heap, as Onkelos renders (Exod. 15:8): “the flowing water stood up like a נֵד,” stood up like a wall.

**15 He split rocks** (Exod. 17:6): “and you shall strike the rock.”

**and He gave them to drink as [from] great deeps** in the great deeps. Even as they went through the midst of the sea, whose waters are salty, He sweetened fountains for them in the midst of the sea.

**16** **and brought down water like rivers** [Water] that was flowing from the well. The princes would make a line with their staffs and the water would be drawn after them to the encampment of each tribe, as the matter that is stated (Num. 21: 18): “by the order of the lawgiver, with their staffs,” as is explained in tractate Makkoth.

**Meditation from the Psalms**

**Psalms ‎‎78:1-16**

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

The superscription of this psalm ascribes authorship to Assaf. The Talmud says that any psalm that begins with the word “Maskil”, which comes from the word that means *enlightenment*, was made public and explained to the entire people by a skilled interpreter and orator.[[117]](#footnote-117) This, of course, meant **the message was seminal to the survival of the Jewish people and Torah tradition.**

In this composition, the psalmist surveys the history of Israel from the bondage in Egypt until the reign of King David. The events of this period, spanning more than 400 years, do not seem to follow any apparent order. However, the discerning student of Jewish history quickly discovers that the varied events of these four centuries all stem from a single source: HaShem’s desire that His holy Torah should be the supreme authority over Israel. HaShem humbled the Jews as slaves in Egypt so that they would be prepared to accept the exclusive sovereignty of the Torah at Sinai. HaShem then settled them as an independent nation in the Holy Land, so that He might appoint a monarch who would rule the Jewish people in the name of the Torah. The monarch whom God chose was David. David’s son Solomon built the Bet HaMikdash, the sacred Temple in which HaShem’s Torah was enshrined and venerated as the supreme law.

But the authority of David did not go unchallenged. From the earliest times, the powerful tribe of Ephraim, the heir of royal line of Joseph, demanded dominion. They were proud that Yehoshua ben Nun, the conqueror of the land, was from the tribe of Ephraim and that the Tabernacle had been situated in Shiloh, in the territory of Ephraim, for 369 years.[[118]](#footnote-118)

Even when the spiritual and political capital of Israel transferred to Jerusalem, Ephraim did not forget its former glory. Yeravam ben Nevat of Ephraim arose to challenge Solomon. He eventually caused the ten tribes to secede from Judean rule; these tribes were known collectively as Ephraim.

Malbim and Hirsch explain that this psalm is a firm proclamation that HaShem recognizes none but David and his seed as the true Torah rulers of all Israel: *He despised the tent of Joseph the tribe of Ephraim He did not choose; but chose the tribe of Judah, Mount Zion which He loves*.[[119]](#footnote-119)

The main theme of psalm 78 begins with the following pasuk: [[120]](#footnote-120)

***Tehillim (Psalms) 78:9****The children[[121]](#footnote-121) of Ephraim were as archers handling the bow, that turned back in the day of battle.* *10 They kept not the covenant of God, and refused to walk in His law;* *11 And they forgot His doings, and His wondrous works that He had shown them.*

What did some of the tribe of Ephraim do to merit these words of condemnation from our psalmist? Consider what we read in 1 Chronicles 7:

***Divrei HaYamim alef (1 Chronicles) 7:20****And the sons of Ephraim: Shuthelah--and Bered was his son, and Tahath his son, and Eleadah his son, and Tahath his son, 21 and Zabad his son, and Shuthelah his son--and Ezer, and Elead, whom the men of Gath that were born in the land slew, because they came down to take away their cattle[[122]](#footnote-122). 22 And Ephraim their father mourned many days, and his brethren came to comfort him.*

From the above pasuk we can begin to understand that Ephraim did something (stealing cattle) which resulted in their death. Why else would their father, Ephraim, mourn for many days? What we don’t understand is the time frame when these events took place. We begin to get a feeling for the time frame from the following pasuk:

***Shemot (Exodus) 13:17*** *And it came to pass, when Pharaoh let the people go, that G-d did not lead them through the land of the Philistines, because it was near, for G-d said: Lest the people change their minds when they see war, and go back to Egypt.*

Clearly this happened *before the exodus* of the Bne Israel from Mitzrayim,[[123]](#footnote-123) yet there were only a few men of Ephraim before the Egyptian exile. Hence we must understand that the Bne Ephraim left Mitzrayim before HaShem sent Moshe to free them. The Targum explains that Tehillim (Psalms) 78:9 refers to the Bne Ephraim who came out of Egypt **prior** to the appointed time of redemption.

The Midrash confirms this understanding:

***Midrash Rabbah - Exodus XX:11*** *AND GOD LED THEM NOT BY THE WAY OF THE LAND OF THE PHILISTINES, etc. Why did He not lead them through the land of the Philistines?[[124]](#footnote-124) Because the tribe of Ephraim in error departed from Egypt before the destined time, with the result that three hundred thousand of them were slain.[[125]](#footnote-125) And why were they slain? Because they counted [the four hundred years] from the day when God spoke with Abraham between the pieces,[[126]](#footnote-126) but they erred by thirty years, as it says: The children of Ephraim were as archers handling the bow (Ps. LXXVIII, 9)[[127]](#footnote-127) Had they not thus miscalculated they would not have departed; for who wanted to bring forth his children to the slayer?--Ephraim, himself; as it says: But Ephraim shall bring forth his children to the slayer (Hos. IX, 13). It was the Philistines who slew them, as it says: And the sons of Ephraim: Shuthelah... whom the men of Gath that were born in the land slew (I Chron. VII, 20 f.). Their bones lay in heaps on the road, for they had gone out of Egypt thirty years before the rest of their brethren. Therefore the Holy One, blessed be He, reasoned: If Israel behold the bones of the sons of Ephraim strewn in the road, they will return to Egypt. It can be compared to a king who took a wife and wished to return to his country. He set her in her bridal litter, but his wife died before he could enter the country. Whereupon he buried her at the entrance of the country and then married her sister. The king then decided: I will lead her by a circuitous route, lest she behold the grave of her sister and wish to withdraw [from the marriage]. So what did he do? He led her round about the country. Similarly, God said: ‘Let them go round about so that they may not see the bones of their brothers cast on the road and wish to go back to Egypt.’ What did God do? He took the blood of the sons of Ephraim and dipped His garments, as it were, therein, for it says: Wherefore is Thine apparel red? (Isa. LXIII, 2). God said: ‘ I will not be comforted, until I avenge Myself of the crime against the sons of Ephraim,’ for it says: And God was not comforted (naham).[[128]](#footnote-128)*

The Yalkut Shimoni 227 brings the Mechilta, and the Magen Avraham in his commentary *Zayit Raanan* explains what oath the children of Ephraim transgressed: “For the Holy One, blessed is He, adjured them not to leave Egypt before the end, as it is written, ‘I adjure you, daughters of Jerusalem…’.[[129]](#footnote-129) This was said regarding the final redemption, but it applied equally to the first redemption [from Egypt].”

The Midrash says: “I adjure you, O daughters of Jerusalem”.[[130]](#footnote-130) Two oaths are indicated. One is directed at the people of Israel, and one is directed at the nations of the world. Israel is besworn that when in exile they would not rebel to cast off the yoke of the kingdoms ruling them. The kingdoms are besworn that they would not place too heavy a yoke upon Israel. R. Chelbo says that there were four oaths: 1 They would not rebel against the kingdoms; 2 they would not hasten the end of exile; 3 they would not reveal to the nations of the world the concealed things in their possession; 4 they would not march from exile to conquer the land of Israel. But if that is so, why will the Messiah come? It will be to gather up the children of Israel who are scattered in many exiles. R. Oniya says that G-d adjured them by four oaths, corresponding to the four generations who actually attempted to bring closer the end of the exile, and failed. Once was in the days of Amram,[[131]](#footnote-131) another in the days of Dinaye;[[132]](#footnote-132) once in the days of Bar Kosiba (Bar Kochba),[[133]](#footnote-133) and another in the days of Shuthelah son of Ephraim,[[134]](#footnote-134) as it says here, “The children of Ephraim were as archers handling the bow”.[[135]](#footnote-135)

Our sages say further: For many years the Israelites dwelt in Egypt in relative security and contentment. But then Yegonan, one of the grandsons of Ephraim, came along and announced that G-d had revealed Himself to him: “And He told me that I should take you out of Egypt”. Whereupon the descendants of Ephraim, in their pride of royal lineage (as descendants of Joseph) and because they were mighty warriors, gathered their wives and children and departed from Egypt. But the Egyptians pursued them and killed two hundred thousand of their mighty men. Thus it says, “The children of Ephraim were as archers handling the bow, that turned back in the day of battle”. This is a continuation of what the scripture said earlier, “That they might put their confidence in G-d”.[[136]](#footnote-136) These progeny of Ephraim placed their confidence in their weapons rather than in G-d, and the result was that they turned their backs to the Philistines on the day of battle. They did not wait for G-d’s promise that He would shorten the exile to no more than four hundred years.[[137]](#footnote-137)

The Zohar then comes and add some more to our understanding.

***Soncino Zohar, Beresheet, Section 1, Page 233a*** *This Israel receives blessings from above and then blesses all through this lower grade. Hence he said “G-d make thee as Ephraim and Manasseh”, putting Ephraim first because Ephraim were called Israel, as it is written: “Son of man, these bones are the whole house of Israel”,[[138]](#footnote-138) where the reference according to tradition is to the members of the tribe of Ephraim who were killed when they tried to break out of the captivity of Egypt before the time.*

Our Sages teach that the exodus represents the birth of the nation of Israel.[[139]](#footnote-139) Part of the birth process is the false labor, known as Braxton Hicks contractions. These are sporadic uterine contractions that actually start at about 6 weeks. unlike true labor, during this so-called *false labor* the contractions don’t grow consistently longer, stronger, and closer together. Thus we can differentiate between true and false labor.

In Mitzrayim we also have an example of false labor. The Bne Ephraim left Mitzrayim thirty years earlier in an abortive attempt to bring the redemption. The Bne Ephraim were slaughtered by the inhabitants of Gath and their bones left to rot in open fields.

***Sanhedrin 92b*** *Now, who were they whom Ezekiel revived? — Rab said: They were the Ephraimites, who counted [the years] to the end [of the Egyptian bondage], but erred therein[[140]](#footnote-140), as it is written, And the sons of Ephraim; Shuthelah, and Bared his son, and Tahath his son, and Eladah his son, and Tahath his son. And Zabad his son, and Shuthelah his son, and Ezzer, and Elead, whom the men of Gath that were born in that land slew.[[141]](#footnote-141) And it is written, And Ephraim their father mourned many days, and his brethren came to comfort him.[[142]](#footnote-142)*

Rashi in his commentary on the above *Gemara* explains: *And erred*: for they should have calculated the edict, “and they shall be enslaved and oppressed four hundred years”[[143]](#footnote-143) from the birth of Isaac, … but they [the sons of Ephraim] calculated it from the moment [G-d] spoke to Abraham. It is taught in *Seder Olam* [the reckoning of the universe] that our forefather Abraham was seventy years old when [G-d] spoke to him at the Covenant of the Pieces, and another thirty years passed from the Covenant of the Pieces until the birth of Isaac, for it is written: “Now Abraham was a hundred years old when his son Isaac was born to him”.[[144]](#footnote-144) Thus it turns out that from the time He spoke to him at the Covenant of the Pieces until they left Egyptthere were four hundred (and thirty) years, and the sons of Ephraim erred by the thirty years from the time He spoke until the birth of Isaac. Whence do we know the sons of Ephraim left too early and were killed? For it is said: “The sons of Ephraim: Shuthelah, …, and they were killed by the men of Gath.”

Sefer HaYasher adds more detail to help us understand this event.

***Sefer HaYasher Chapter 75*** *1 At that time, in the hundred and eightieth year of the Israelites going down into Egypt, there went forth from Egypt valiant men, thirty thousand on foot, from the children of Israel, who were all of the tribe of Joseph, of the children of Ephraim the son of Joseph. 2 For they said the period was completed which the Lord had appointed to the children of Israel in the times of old, which he had spoken to Abraham. 3 And these men girded themselves, and they put each man his sword at his side, and every man his armor upon him, and they trusted to their strength, and they went out together from Egypt with a mighty hand. 4 But they brought no provision for the road, only silver and gold, not even bread for that day did they bring in their hands, for they thought of getting their provision for pay from the Philistines, and if not they would take it by force. 5 And these men were very mighty and valiant men, one man could pursue a thousand and two could rout ten thousand, so they trusted to their strength and went together as they were. 6 And they directed their course toward the land of Gath, and they went down and found the shepherds of Gath feeding the cattle of the children of Gath. 7 And they said to the shepherds, Give us some of the sheep for pay, that we may eat, for we are hungry, for we have eaten no bread this day. 8 And the shepherds said, Are they our sheep or cattle that we should give them to you even for pay? so the children of Ephraim approached to take them by force. 9 And the shepherds of Gath shouted over them that their cry was heard at a distance, so all the children of Gath went out to them. 10 And when the children of Gath saw the evil doings of the children of Ephraim, they returned and assembled the men of Gath, and they put on each man his armor, and came forth to the children of Ephraim for battle. 11 And they engaged with them in the valley of Gath, and the battle was severe, and they smote from each other a great many on that day. 12 And on the second day the children of Gath sent to all the cities of the Philistines that they should come to their help, saying, 13 Come up unto us and help us, that we may smite the children of Ephraim who have come forth from Egypt to take our cattle, and to fight against us without cause. 14 Now the souls of the children of Ephraim were exhausted with hunger and thirst, for they had eaten no bread for three days. And forty thousand men went forth from the cities of the Philistines to the assistance of the men of Gath. 15 And these men were engaged in battle with the children of Ephraim, and the Lord delivered the children of Ephraim into the hands of the Philistines. 16 And they smote all the children of Ephraim, all who had gone forth from Egypt, none were remaining but ten men who had run away from the engagement. 17 For this evil was from the Lord against the children of Ephraim, for they transgressed the word of the Lord in going forth from Egypt, before the period had arrived which the Lord in the days of old had appointed to Israel. 18 And of the Philistines also there fell a great many, about twenty thousand men, and their brethren carried them and buried them in their cities. 19 And the slain of the children of Ephraim remained forsaken in the valley of Gath for many days and years, and were not brought to burial, and the valley was filled with men’s bones. 20 And the men who had escaped from the battle came to Egypt, and told all the children of Israel all that had befallen them. 21 And their father Ephraim mourned over them for many days, and his brethren came to console him. 22 And he came unto his wife and she bare a son, and he called his name Beriah, for she was unfortunate in his house.*

It is also interesting and instructive to understand that Chazal[[145]](#footnote-145) connect this incident with Ezekiel’s dry bones in Ezekiel 37. Chazal teach that the bones that are resurrected are the Bne Ephraim that died in Gath.

***Sanhedrin 92b*** *Now, who were they whom Ezekiel revived? — Rab said: They were the Ephraimites, who counted [the years] to the end [of the Egyptian bondage], but erred therein[[146]](#footnote-146), as it is written, And the sons of Ephraim; Shuthelah, and Bared his son, and Tahath his son, and Eladah his son, and Tahath his son. And Zabad his son, and Shuthelah his son, and Ezzer, and Elead, whom the men of Gath that were born in that land slew[[147]](#footnote-147). And it is written, And Ephraim their father mourned many days, and his brethren came to comfort him[[148]](#footnote-148).*

No wonder Assaf condemned the Bne Ephraim. Never the less, the remnant of this tribe survived and became very numerous.[[149]](#footnote-149)

I pray that Your Excellencies will now have a greater understanding of the history of the Jewish people as seen through the psalmist’s eyes.

On Shevat one, Moshe got to view the Promised Land that he was forbidden from entering. So, too, the Bne Ephraim got to see a bit of the Promised land without being able to settle in it. Shevat one also relates to Elul one with the bimodality of the Torah. Elul is a time of repentance. Surely we should examine our lives and insure that we are not getting ahead of HaShem’s timing as the Bne Ephraim did.

**Ashlamatah: Yechezeqel (Ezekiel) 44:21-29 + 45:15**

| **Rashi** | **Targum** |
| --- | --- |
| 15. ¶ But the priests, the Levites, the sons of Zadok, who kept the charge of My sanctuary when the Children of Israel went astray from Me, they shall come near Me to minister to Me, and they shall stand before Me to offer Me fat and blood, says the Lord God. | 15. ¶ But the priests, the Levites, the sons of Zadok, who kept the watch of My Sanctuary when the children of Israel strayed from My worship, they will approach for My worship, to serve before Me, and they will serve at My 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 their loins; they will gird their hearts. |
| 19. But when they go out into the Outer Court, into the Outer Court to the people, they shall put off their garments wherein they minister and place them in chambers belonging to the Sanctuary and clothe themselves with other garments, and they shall not sanctify the people with their garments. | 19. And when they go out of the court of the Sanctuary to the outer court, to mingle with the people, they will put off their garments in which they serve and lay them in the sacred chambers; and they will put on other garments, so that they should not mingle with the people in their vestments. |
| 20. And [the hair of] their heads they are not to shave but also not to let it grow wild; they must be careful to trim the hair of their heads. | 20. They will not shave their heads nor let their hair grow wild; they will only trim the hair of their heads. |
| 21. And wine may no priest drink when they come into the Inner Court. | 21. No priest will drink wine when they enter the inner court. |
| 22. And neither a widow nor a divorced woman may they take for wives, but they shall take virgins from the descendants of the House of Israel; also the widow who is only a widow, some of the priests may marry. | 22. A widow and a divorced woman, they will not marry, but they may marry a virgin descended from the House of Israel; and a widow, who is a widow of other priests, they may marry. |
| 23. **And My people shall they teach the difference between holy and profane, and cause them to discern between the impure and the pure.** | 23. **They will teach My people the difference between the sacred and the unconsecrated, and they will make known to them the distinction between the unclean and the clean.** |
| 24. **And in dispute they shall stand in judgment, according to My ordinances shall they decide it; and My teachings and My statutes shall they keep in all My appointed times, and My Sabbaths they shall sanctify.** | 24. **In matters of judicial litigation, they will rise to judge; they will judge according to the judgments of My will; they will keep My Torah and My statutes concerning all My festivals; and My Sabbaths they will keep holy.** |
| 25. To no human corpse shall they come to defile themselves, except to father and to mother and to son and to daughter, to brother and to a sister who has had no husband, shall they defile themselves. | 25. He will not enter where there is a dead person, thereby defiling himself; except that they may defile themselves for a father or mother, for a son or daughter, for a brother or an unmarried sister." |
| 26. And after his purification they shall count seven days for him. | 26. After his purification, they will count seven days for him. |
| 27. And on the day that he enters the Sanctuary, into the Inner Court, to minister in the Sanctuary, he shall offer his sin offering, says the Lord God. | 27. And on the day of his entry into the Sanctuary, into the inner court, to serve in the Sanctuary, he will offer his sin offering, says the LORD God. |
| 28. It shall be to them for an inheritance, I am their inheritance; You shall give them no possession in Israel, I am their possession. | 28. Their share of inheritance will be the residue of My sacrifice, but you will give them no possession in Israel; the gifts that I give them, these are their possession. |
| 29. The meal-offering and the sin-offering and the guilt- offering are they to eat, and everything that is vowed to be banned in Israel shall belong to them. | 29. The meal offering and the sin offering and the guilt offering they will eat; and everything in Israel which is set apart as sacred, will be for them. |
| 30. **And the first of all the first-fruits, and every heave- offering; everything from every sort of your heave- offerings shall belong to the priests; also the first out of your kneading-troughs shall you give to the priest, to bring enduring blessing into your home.** | 30. **And the first of 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}** |
|  |  |
| 9. ¶ So said the Lord God: Enough, princes of Israel; remove violence and plunder, and perform justice and righteousness/generosity; take away your evictions from My people, says the Lord God. | 9. ¶ Thus says the LORD God: Enough for you, princes of Israel! Put away violence and robbery, and practice true justice and righteousness/generosity; cease your taxation of My people, says the LORD God. |
| 10. You shall have honest scales, an honest ephah, and an honest bath. | 10. You will have accurate scales, and accurate measures, and accurate baths. |
| 11. The ephah and the bath shall have one volume, the bath shall contain a tenth part of the homer, and a tenth part of the homer is the ephah; according to the homer shall be its volume. | 11. The measure and the bath will have the same volume, for you; an amount of three seahs, being the equivalent of one-tenth of a kor in the liquid measure of the bath; and one-tenth of a kor dry measure of the kor; this will be its measurement. |
| 12. And the shekel is twenty gerah; twenty shekels, twenty-five shekels, and fifteen shekels shall the maneh be to you. | 12. The sela will be twenty meah. A third of a mina will be twenty sela. A silver mina will be twenty-five sela. One fourth of a mina will be fifteen sela. All of them together equals sixty. And you will have a large mina for Temple purposes. |
| 13. This is the offering that you shall set apart; a sixth of an ephah from a homer of wheat, and you shall separate a sixth of an ephah from a homer of barley. | 13. This is the contribution which you will make: one-sixth of a measure from a kor of wheat, and one-sixth of a measure from a kor of barley. |
| 14. And the rule of the oil [is as follows]; the bath, [which is a measure of] oil, the tithe of a bath is from a kor, ten baths are a homer, for ten baths are a homer. | 14. And that which is proper to take from the oil by liquid measure, one-tenth of a bath from a kor; one-tenth of a kor is a bath, for there are ten baths to the kor. |
| 15. And one lamb from the flocks out of two hundred, from Israel's banquet for a meal offering, for a burnt offering, and for a peace offering to atone for them, says the Lord God. **{P}** | 15. And one sheep from every flock of two hundred, which is proper to take from the fatlings of Israel; for meal offerings, and for burnt offerings, and for the holy sacrifices, to make atonement for them, says the LORD God. **{P}** |
|  |  |

**Rashi’s Commentary to: Yechezeqel (Ezekiel) 44:21-29 + 45:15**

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**Chapter 45**

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

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

**bath** of the liquid measure.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**Verbal Tallies**

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

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

**Vayikra (Leviticus) 10:8 – 11:47**

**Yehezechel (Ezekiel) 44:21-29 + 45:15**

**Tehillim (Psalms) 78:1-16**

**1 Pet 3:8-17, Lk 12:22-34, Acts 22:22-30**

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

Drink - שתה, Strong’s number 08354.

Wine - יין, Strong’s number 03196.

Son / Children - בן, Strong’s number 01121.

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

Congregation / Assemblies - מו, Strong’s number 04150.

Die / Dead - מות, Strong’s number 04191.

Statute - חקה, Strong’s number 02708.

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

LORD - יהוה, Strong’s number 03068.

Son / Children - בן, Strong’s number 01121.

Generation - דור, Strong’s number 01755.

**Vayikra (Leviticus) 10:8** And the LORD <03068> spoke unto Aaron, saying, 9 Do not drink <08354> (8799) wine <03196> nor strong drink, you, nor your sons <01121> with you, when you go <0935> (8800) into the tabernacle of the congregation <04150>, lest you die <04191> (8799): it will be a statute <02708> forever throughout your generations <01755>:

**Yehezechel (Ezekiel) 44:21** Neither will any priest drink <08354> (8799) wine <03196>, when they enter <0935> (8800) into the inner court.

**Yehezechel (Ezekiel) 44:24** And in controversy they will stand in judgment; and they will judge it according to My judgments: and they will keep My laws and My statutes <02708> in all My assemblies <04150>; and they will hallow My sabbaths.

**Yehezechel (Ezekiel) 44:25** And they will come at no dead <04191> (8801) person to defile themselves: but for father, or for mother, or for son <01121>, or for daughter, for brother, or for sister that has had no husband, they may defile themselves.

**Tehillim (Psalms) 78:4** We will not hide them from their children <01121>, showing to the generation <01755> to come the praises of the LORD <03068>, and His strength, and His wonderful works that He has done.

**Hebrew:**

| **Hebrew** | **English** | **Torah Seder**  **Lev. 10:8 – 11:47** | **Psalms**  **Psa 78:1-16** | **Ashlamatah**  **Ezek 44:21-29 + 45:15** |
| --- | --- | --- | --- | --- |
| **ba'** | father |  | Ps 78:3 Ps 78:5 Ps 78:8 Ps 78:12 | Ezek 44:25 |
| **lk;a'** | eat | Lev 10:12 Lev 10:13 Lev 10:14 Lev 10:17 Lev 10:18 Lev 10:19 Lev 11:2 Lev 11:3 Lev 11:4 Lev 11:8 Lev 11:9 Lev 11:11 Lev 11:13 Lev 11:21 Lev 11:22 Lev 11:34 Lev 11:40 Lev 11:41 Lev 11:42 Lev 11:47 |  | Ezek 44:29 |
| **~yhil{a** | GOD | Lev 11:44 Lev 11:45 | Ps 78:7 Ps 78:10 |  |
| **#r,a,** | earth,  land,  ground | Lev 11:2 Lev 11:21 Lev 11:29 Lev 11:41 Lev 11:42 Lev 11:44 Lev 11:45 Lev 11:46 | Ps 78:12 |  |
| **rv,a]** | which,  whom | Lev 10:11 Lev 11:2 Lev 11:9 Lev 11:10 Lev 11:12 Lev 11:21 Lev 11:23 Lev 11:26 Lev 11:32 Lev 11:33 Lev 11:34 Lev 11:35 Lev 11:37 Lev 11:39 Lev 11:47 | Ps 78:3 Ps 78:5 | Ezek 44:22 Ezek 44:25 |
| **aAB** | come,  enter,  goes | Lev 10:9 Lev 10:15 Lev 10:18 Lev 11:32 Lev 11:34 |  | Ezek 44:21 Ezek 44:25 Ezek 44:27 |
| **!yIB;** | between | Lev 10:10 Lev 11:47 |  | Ezek 44:23 |
| **!Be** | son | Lev 10:9 Lev 10:11 Lev 10:12 Lev 10:13 Lev 10:14 Lev 10:15 Lev 10:16 Lev 11:2 | Ps 78:4 Ps 78:5 Ps 78:6 Ps 78:9 | Ezek 44:25 |
| **tB;** | daughters | Lev 10:14 |  | Ezek 44:25 |
| **rAD** | generations | Lev 10:9 | Ps 78:4 Ps 78:6 Ps 78:8 |  |
| **hy"h'** | continue,  not had | Lev 11:35 |  | Ezek 44:25 |
| **%l;h'** | walk | Lev 11:20 Lev 11:21 Lev 11:27 Lev 11:42 | Ps 78:10 |  |
| **[r'z<** | seed | Lev 11:37 Lev 11:38 |  | Ezek 44:22 |
| **lxo** | profane | Lev 10:10 |  | Ezek 44:23 |
| **hQ'xu** | statue | Lev 10:9 |  | Ezek 44:24 |
| **rAhj'** | clean | Lev 10:10 Lev 10:14 Lev 11:36 Lev 11:37 Lev 11:47 |  | Ezek 44:23 |
| **amej'** | unclean | Lev 11:24 Lev 11:25 Lev 11:26 Lev 11:27 Lev 11:28 Lev 11:31 Lev 11:32 Lev 11:33 Lev 11:34 Lev 11:35 Lev 11:36 Lev 11:39 Lev 11:40 Lev 11:43 Lev 11:44 |  | Ezek 44:25 |
| **amej'** | unclean | Lev 10:10 Lev 11:4 Lev 11:5 Lev 11:6 Lev 11:7 Lev 11:8 Lev 11:26 Lev 11:27 Lev 11:28 Lev 11:29 Lev 11:31 Lev 11:35 Lev 11:38 Lev 11:47 |  | Ezek 44:23 |
| **[d'y"** | know, known |  | Ps 78:3 Ps 78:5 Ps 78:6 | Ezek 44:23 |
| **hwhy** | LORD | Lev 10:8 Lev 10:11 Lev 10:12 Lev 10:13 Lev 10:15 Lev 10:17 Lev 10:19 Lev 11:1 Lev 11:44 Lev 11:45 | Ps 78:4 | Ezek 44:27 Ezek 45:15 |
| **~Ay** | day | Lev 10:19 | Ps 78:9 | Ezek 44:26 Ezek 44:27 |
| **!yIy"** | wine | Lev 10:9 |  | Ezek 44:21 |
| **~y"** | seas | Lev 11:9 Lev 11:10 | Ps 78:13 |  |
| **hr'y"** | teach | Lev 10:11 |  | Ezek 44:23 |
| **laer'f.yI** | Israel | Lev 10:11 Lev 10:14 Lev 11:2 | Ps 78:5 | Ezek 44:22 Ezek 44:28 Ezek 44:29 Ezek 45:15 |
| **yKi** | because | Lev 10:13 Lev 11:37 Lev 11:38 Lev 11:39 |  | Ezek 44:25 |
| **lKo** | all, entire,  whole,  every | Lev 10:11 Lev 11:2 Lev 11:3 Lev 11:9 Lev 11:10 Lev 11:12 Lev 11:15 Lev 11:20 Lev 11:21 Lev 11:23 Lev 11:24 Lev 11:25 Lev 11:26 Lev 11:27 Lev 11:31 Lev 11:32 Lev 11:33 Lev 11:34 Lev 11:35 Lev 11:37 Lev 11:41 Lev 11:42 Lev 11:43 Lev 11:44 Lev 11:46 | Ps 78:14 | Ezek 44:21 Ezek 44:24 Ezek 44:29 |
| **aol** | no, nor | Lev 11:8 |  | Ezek 44:21 Ezek 44:28 |
| **xq;l'** | take | Lev 10:12 |  | Ezek 44:22 |
| **d[eAm** | meeting,  appointed | Lev 10:9 |  | Ezek 44:24 |
| **rk've** | drink | Lev 10:9 Lev 11:39 |  | Ezek 44:25 |
| **~yIm;** | water | Lev 11:9 Lev 11:10 Lev 11:12 Lev 11:32 Lev 11:34 Lev 11:36 Lev 11:38 Lev 11:46 | Ps 78:13 Ps 78:16 |  |
| **!mi** | among,  any, theirs | Lev 11:10 Lev 11:13 Lev 11:21 Lev 11:25 Lev 11:32 Lev 11:34 Lev 11:40 |  | Ezek 44:29 |
| **hx'n>mi** | grain offering | Lev 10:12 |  | Ezek 44:29 Ezek 45:15 |
| **~yIr'c.mi** | Egypt | Lev 11:45 | Ps 78:12 |  |
| **!t;n"** | given, give | Lev 10:14 Lev 10:17 Lev 11:38 |  | Ezek 44:28 |
| **rp;s'** | told, tell |  | Ps 78:3 Ps 78:4 Ps 78:6 | Ezek 44:26 |
| **hw"c'** | command | Lev 10:13 Lev 10:15 Lev 10:18 | Ps 78:5 |  |
| **vd'q'** | consecrate,  sanctify | Lev 11:44 |  | Ezek 44:24 |
| **vd,qo** | holy | Lev 10:10 Lev 10:12 Lev 10:17 Lev 10:18 |  | Ezek 44:23 Ezek 44:27 |
| **br'q'** | presented, offer | Lev 10:19 |  | Ezek 44:27 |
| **~l,v,** | peacce offerings | Lev 10:14 |  | Ezek 45:15 |
| **[m;v'** | heard | Lev 10:20 | Ps 78:3 |  |
| **rm;v'** | keep |  | Ps 78:10 | Ezek 44:24 |
| **ht'v'** | drink | Lev 10:9 Lev 11:34 |  | Ezek 44:21 |
| **hr'AT** | law, instruction | Lev 11:46 | Ps 78:1 Ps 78:5 Ps 78:10 | Ezek 44:24 |
| **~he** | which, whom | Lev 11:21 |  | Ezek 44:29 |
| **taJ'x;** | sin offering | Lev 10:16 Lev 10:17 Lev 10:19 |  | Ezek 44:27 Ezek 44:29 |
| **rp;K'** | make atonement | Lev 10:17 |  | Ezek 45:15 |
| **hq,v.m;** | liquid,  watering places | Lev 11:34 |  | Ezek 45:15 |
| **hl'[o** | burnt offering | Lev 10:19 |  | Ezek 45:15 |
| **~[;** | people |  | Ps 78:1 | Ezek 44:23 |
| **hf'['** | make, made | Lev 11:32 | Ps 78:4 Ps 78:12 |  |

**Greek:**

| Greek | English | Torah Seder  Lev. 10:8 – 11:47 | Psalms  Ps 78:1-16 | Ashlamatah  Ezek 44:21-29 + 45:15 | Peshat  Mk/Jude/Pet  1 Pet 3:8-17 | Remes 1  Luke  Lk 12:22-34 | Remes 2  Acts/Romans  Acts 22:22-30 |
| --- | --- | --- | --- | --- | --- | --- | --- |
| ἁγιάζω | sanctified, consecrate | Lev 11:44 |  | Ezek 44:24 | 1 Pet 3:15 |  |  |
| αἴρω | lifting | Lev 11:25  Lev 11:28  Lev 11:40 |  |  |  |  | Acts 22:22 |
| ἀκούω | hear | Lev 10:20 | Ps 78:3 |  |  |  | Acts 22:22 Acts 22:26 |
| ἄνθρωπος | man |  |  | Eze 44:25 |  |  | Acts 22:25 Acts 22:26 |
| ἀπαγγέλλω | reporting, told |  | Psa 78:4  Psa 78:6 |  |  |  | Acts 22:26 |
| βάλλω | shooting, cast |  | Psa 78:9 |  |  | Luke 12:28 | Acts 22:23 |
| γῆ | earth, land, gound | Lev 11:2 Lev 11:21 Lev 11:29 Lev 11:41 Lev 11:42 Lev 11:44 Lev 11:45 Lev 11:46 | Ps 78:12 |  |  |  | Acts 22:22 |
| γίνομαι | become, prove |  | Psa 78:8 | Eze 44:22  Eze 44:25 | 1 Pet 3:13 |  |  |
| γινώσκω | know, known |  | Psa 78:3  Psa 78:6 |  |  |  | Acts 22:30 |
| δίδωμι | give, given | Lev 10:14 Lev 10:17 Lev 11:38 |  | Ezek 44:28 |  | Luke 12:32 Luke 12:33 |  |
| εἰσάγω | brought | Lev 10:18 |  |  |  |  | Acts 22:24 |
| ἐλπίς | hope |  | Psa 78:7 |  | 1 Pet 3:15 |  |  |
| ἐσθίω | eat | Lev 10:12 Lev 10:13 Lev 10:14 Lev 10:17 Lev 10:18 Lev 10:19 Lev 11:2 Lev 11:3 Lev 11:4 Lev 11:8 Lev 11:9 Lev 11:11 Lev 11:13 Lev 11:21 Lev 11:22 Lev 11:34 Lev 11:40 Lev 11:41 Lev 11:42 Lev 11:47 |  | Ezek 44:29 |  | Luke 12:22 Luke 12:29 |  |
| ζάω | living, lives | Lev 11:10 |  |  |  |  | Acts 22:22 |
| ζητέω | seeking | Lev 10:16 |  |  | 1 Pet 3:11 | Luke 12:29 Luke 12:31 |  |
| ἡμέρα | day |  | Ps 78:9 | Ezek 44:26 Ezek 44:27 | 1 Pet 3:10 |  |  |
| θάλασσα | seas | Lev 11:9 Lev 11:10 | Ps 78:13 |  |  |  |  |
| θεός | GOD | Lev 11:44 Lev 11:45 | Ps 78:7 Ps 78:10 | Eze 44:27 Eze 45:15 | 1 Pet 3:17 | Luke 12:24 Luke 12:28 |  |
| καρδία | heart |  | Psa 78:8 |  | 1 Pet 3:15 | Luke 12:34 |  |
| κατάγω | led down |  | Psa 78:16 |  |  |  | Acts 22:30 |
| κλίβανος | oven | Lev 11:35 |  |  |  | Luke 12:28 |  |
| κόραξ | crows | Lev 11:14 |  |  |  | Luke 12:24 |  |
| κρύπτω | hid, hidden |  | Psa 78:4 |  |  |  |  |
| κύριος | LORD | Lev 10:8 Lev 10:11 Lev 10:12 Lev 10:13 Lev 10:15 Lev 10:17 Lev 10:19 Lev 11:1 Lev 11:44 Lev 11:45 | Ps 78:4 | Ezek 44:27 Ezek 45:15 | 1 Pet 3:12 1 Pet 3:15 |  |  |
| λαλέω | speak | Lev 10:8  Lev 10:11  Lev 10:19  Lev 11:1  Lev 11:2 |  |  | 1 Pet 3:10 |  |  |
| λέγω | saying | Lev 10:8  Lev 10:16  Lev 10:19  Lev 11:1  Lev 11:2 |  | Eze 44:27 Eze 45:15 |  | Luke 12:22 Luke 12:27 | Acts 22:22 Acts 22:24 Acts 22:25 Acts 22:26 Acts 22:27 |
| λόγος | word |  |  |  | 1 Pet 3:15 |  | Acts 22:22 |
| ὅς / ἥ / ὅ | which, whom, what | Lev 10:11 Lev 11:2 Lev 11:9 Lev 11:10 Lev 11:12 Lev 11:21 Lev 11:23 Lev 11:26 Lev 11:32 Lev 11:33 Lev 11:34 Lev 11:35 Lev 11:37 Lev 11:39 Lev 11:47 | Ps 78:3 Ps 78:5 | Ezek 44:22 Ezek 44:25 | 1 Pet 3:16 |  | Acts 22:24 |
| οὖς | ears |  | Psa 78:1 |  | 1 Pet 3:12 |  |  |
| πᾶς | all, entire, whole | Lev 10:11 Lev 11:2 Lev 11:3 Lev 11:9 Lev 11:10 Lev 11:12 Lev 11:15 Lev 11:20 Lev 11:21 Lev 11:23 Lev 11:24 Lev 11:25 Lev 11:26 Lev 11:27 Lev 11:31 Lev 11:32 Lev 11:33 Lev 11:34 Lev 11:35 Lev 11:37 Lev 11:41 Lev 11:42 Lev 11:43 Lev 11:44 Lev 11:46 | Ps 78:14 | Ezek 44:21 Ezek 44:24 Ezek 44:29 | 1 Pet 3:8 1 Pet 3:15 | Luke 12:27 Luke 12:30 | Acts 22:30 |
| πατήρ | father |  | Ps 78:3 Ps 78:5 Ps 78:8 Ps 78:12 | Ezek 44:25 |  | Luke 12:30 Luke 12:32 |  |
| πετεινόν | creatures | Lev 11:13 Lev 11:20  Lev 11:21  Lev 11:23  Lev 11:46 |  |  |  | Luke 12:24 |  |
| πίνω / πίω | drink | Lev 10:9 Lev 11:34 |  | Ezek 44:21 |  | Luke 12:29 |  |
| ποιέω | make, made | Lev 11:32 | Ps 78:4 Ps 78:12 |  | 1 Pet 3:11 1 Pet 3:12 | Luke 12:33 | Acts 22:26 |
| πολύς / πολλός | many, much, vast |  | Psa 78:15 |  |  | Luke 12:23 | Acts 22:28 |
| πρόσωπον | face, in person | Lev 10:18 |  |  | 1 Pet 3:12 |  |  |
| σήμερον | today | Lev 10:19 |  |  |  | Luke 12:28 |  |
| σπείρω | sow, sown | Lev 11:37 |  |  |  | Luke 12:24 |  |
| φοβέω | fear not |  |  |  | 1 Pet 3:14 | Luke 12:32 | Acts 22:29 |
| ψυχή | soul | Lev 11:10  Lev 11:43  Lev 11:44  Lev 11:46 |  | Eze 44:25 |  | Luke 12:22 Luke 12:23 |  |

**Nazarean Talmud**

**Sidra of Vayikra (Lev.) 10:8 – 11:47**

**“Yayin V’Shekhar” “Wine and strong drink”**

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

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

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| **School of Hakham Shaul**  **Tosefta**  **Luqas (Lk)**  Mishnah **א:א** | **School of Hakham Tsefet**  **Peshat**  **1 Tsefet (1 Pet.)**  Mishnah **א:א** |
| **And he said to his talmidim, “For this** reason **I tell you, do not be anxious for** your **life, what you will eat, or for** your **body, what you will wear. For life is more than food, and the body** more than **clothing. Consider the ravens, that they neither sow nor reap; to them there is neither storeroom nor barn, and God feeds them. How much more are you worth than the birds? And which of you with worry can add to his stature one cubit? If then you are not even able** to do **a very little thing, why are you anxious about the rest? Consider the lilies, how they grow: they do not toil or spin, but I say to you, not even Sh’lomo** (Solomon) **in all his glory was dressed like one of these. But if God clothes the grass in the field in this way,** although it **is** here **today and tomorrow is thrown into the oven, how much more** will he do so for **you, you** who are **of minimal faithful obedience? And you, do not worry about what you will eat and what you will drink, and do not be anxious** (do not live in worry)**. For all the Gentiles of the world seek after these** things**, and your Father knows that you need these** things**. But seek his kingdom/governance** (sovereignty) of G-d through the Hakhamim and Bate Din as opposed to human kings and presidents **and these** things **will be added to you.**  **“Do not be afraid, little flock, because your Father is well pleased to give you the kingdom**/governance (sovereignty) of G-d through the Hakhamim and Bate Din as opposed to human kings and presidents**. Sell your** surplus **possessions and give charitable gifts. Make for yourselves money bags that do not wear out, an inexhaustible treasure in heaven where thieves do not approach or moth destroy. For where your treasure is, there your heart will be also.** | **But the goal of all this is to be of one mind, being sympathetic, having brotherly love**, being **kindhearted and humble minded. Not returning evil for evil or insult for insult, but to the contrary,** giving **blessing because this is the thing we are called to do, in order that you might inherit praise**. For ***who is the man that desires life, and loves days, that he may see good therein? Keep your tongue from evil, and your lips from speaking guile. Depart from evil, and do good; seek peace, and pursue it. The eyes of the Lord are toward the righteous/generous, and His ears are open unto their cry. The face of the Lord is against them that do evil*** (T’hillim – Psa. 34:12-16)[[150]](#footnote-150) **And who is the** man **who oppresses you with evil if you are zealous to do good. But even if you suffer because of righteousness, you are blessed. *Do not*** *go about* ***proclaiming conspiracies for everything these people speak of is conspiracies; do not fear what they fear and do not be overwhelmed by it*** (Yesha’yahu – Isa. 8:12)***.***[[151]](#footnote-151) **But sanctify the Lord God in your heart** being **perpetually ready for verbal defense to all those who ask** of the **hope**, **but let your speech be with gentleness and fear, having a good conscience so when they speak evil** (seeking to defame and condemn or incriminate you) **and disgrace you those who insult your righteous/generous conduct in Messiah will be ashamed. For you are superior when you suffer** unjustly **for doing right, if that should be God’s will, than to suffer** justly **for doing wrong.** |

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| **School of Hakham Shaul**  **Remes**  **2 Luqas (Acts)v**  **Mishnah א:א** |
| **Now they were listening to him until he said this** Go: for I will send you far away to the Gentiles**, and** then **they raised their voices, saying, “Away with such a man from the land** of Israel (Eretz Yisrael)**! For it is not fitting** for **him to live** here**!” And** while **they were screaming and throwing off** their **clothes and throwing dust into the air, the military Captain ordered him to be brought into the barracks, saying he was to be examined with a whip so that he could find out for what reason they were crying out against him in this way. But when they had stretched him out for the lash, Hakham Shaul said to the centurion standing there, “Is it permitted for you to flog a man** who is **an uncondemned Roman citizen?” And** when **the centurion heard** this**, he went to the military Captain** and **reported** it**, saying, “What are you about to do? For this man is a Roman citizen!” So the military Captain came** and **said to him, “Tell me, are you a Roman citizen?” And he said, “Yes.” And the military Captain replied, “I acquired this citizenship for a large sum of money.” And Hakham Shaul said, “But I indeed was free born** a citizen**. Then immediately those who were about to examine him kept away from him, and the military Captain also was afraid** when he **realized that he was a Roman citizen and that he had tied him up.**  **But on the next day,** because he **wanted to know the truth concerning** **why he was being accused by the Shammaite and Tz’dukim** (Sadducean) **Jews, he released him and ordered the chief priests (of the Tz’dukim -** Sadducean) **and their whole Council to assemble, and he brought down Hakham Shaul** and **had** him **stand before them.** |

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

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| Lev. 10:8 – 11:47 | Ps 78:1-16 | Ezek 44:21-29 + 45:15 | 1 Tsefet (Pet) 3:8-17 | Lk 12:22-34 | 2 Luqas (Acts) 22:22-30 |

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

**the End of the Torah?**

A pasuk (verse) from Hakham Shaul’s Igeret to the Romans will help us understand what Hakham Tsefet is saying in the present pericope.

**Rom. 10:4 For Messiah is the** end **goal of the Torah for righteousness/generosity to everyone who is faithfully obedient.**

Hakham Tsefet begins his pericope with a word that is abused by the scholarly community. In their desire to deprive the reader of truth, they have a way with words. Here the idea is that they know what the words really mean, but will they tell the truth? The answer to the question is, if it means abandonment of their pseudo-doctrines then NO!. This bias is based on their ignorance. Here we mean no insult. The point is that they do not really know what the Torah is or how it functions. Furthermore, they have no idea that they are actually bound by it. Therefore, let us begin with a bit of lexical information so that we may determine what Hakham Tsefet is saying.

**But the goal of all this… (δὲ τέλος πάντες), For Messiah is the goal of the Torah (τέλος γὰρ νόμου Χριστὸ).**

These two phrases use the Greek word τέλος – *telos*, which scholars love to translate as “end,” having no honest regard to what τέλος – *telos* really means. Or, perhaps we should say that they really do know what it means and they love to misconstrue its true meaning so they can sow their doctrines of deceit.

Citing directly from the Strong’s concordance we see that τέλος – *telos* is defined as follows, “From a primary *tello* (to set out for a definite point or goal).”[[152]](#footnote-152) While the Strong’s concordance is NOT a lexicon, the latest revisions have begun to place it in competition with other lexical works. Unfortunately, works like the Theological Dictionary of the New Testament (TDNT) lend to the confusion by being a commentary rather than a lexicon with regard to this word. Furthermore, the TDNT butchers the above cited passage from Romans. To add insult to injury Delitzsch butchers the translation of both of our passages.

In both cases, Delitzsch translates τέλος – *telos* as **סוֹף** meaning “end.” This causes one to wonder why he did not use **יעד** with the meaning, objective, goal, aim, target, and destination. Another positive choice would have been **שׁער** – meaning gate, gateway, portal, goal, and wicket. This word would have shown us that the Mesorah is the gate or door to understanding the Torah.

Hakham Tsefet has a “goal” in mind. His materials have an objective in relation to his previous thoughts.

Romans 10: 4 as translated by Murdock is as follows…

**Rom 10:4 For Messiah is the aim of the law** (Torah)**, for righteousness/**generosity**, unto every one that believes** (is faithfully obedient) **in** (to) **him.** Bracketed words are our interpretation.

James Murdock’s Translation of the Peshitta above, hits the nail on the head. Messiah is NOT the END of the Torah and the halakhic system that it establishes. The Torah will stand FOREVER! Messiah is the “Model of Torah Observance!” Therefore, we now have a living example of a Halakhic man in the Master. Hakham Tsefet is telling his audience that we must never resort to the means and methods of the enemy. We MUST follow the pattern and example of the Master. Often times we lose sight of the **goal**. Here Hakham Tsefet reminds us the there is a goal. From Psalm 34:12-16, Hakham Tsefet asks the question **Who is the man”?**[[153]](#footnote-153) Τέλος – *telos* is also associated with “power.” Herein is the idea that we have the ability to achieve the goal. Or, we should say that the power resident in τέλος – *telos* is the power of achievement.

**Lashon HaRa**

The present pericope teaches us how to deal with lashon hara (evil tongue or evil speech). However, the “Lashon HaRa” seems to be deeper than just words of malice, hatred and prejudice. In our present pericope, Hakham Tsefet uses the Greek word καταλαλέω – *katalaleō*. This word means more than just “Lashon HaRa.” This word is associated with the idea of bringing incriminating accusations against someone. These accusations must have been something that suggested that the talmidim (Hakham Tsefet’s talmidim and audience) were not following appropriate halakhic procedure. This damaging (evil speech) was the language of incriminations from a halakhic perspective. We have already seen these kinds of accusations in Mordechai (Mark) chapter 7. In that passage Yeshua’s talmidim were accused of not following appropriate halakhic practices. The lesson we learned from that chapter is still relevant here. Bet Shammai did not recognize the halakhic procedure and practices of Bet Hillel.[[154]](#footnote-154) We are told that during the first Century that Bet Shammai may very well have dominated halakhic life in Eretz Yisrael.[[155]](#footnote-155) This evidence is derived from Mishnaic and Talmudic sources. This would have caused a sizable rift between the teachings of Hillel and Shammai. However, this “rift” would have been more readily noticeable between the Talmidim of the Master and Bet Shammai. The initial differences between the two schools (Hillel and Shammai) seemed to be the eighteen edicts of Shammai.[[156]](#footnote-156) It appears from Hakham Tsefet’s response to the servants of Cornelius that the halakhic view of Shammai dominated Jewish life.[[157]](#footnote-157) Falk, further elaborates on the fact that during a discussion at Hananiah’s home, members from Bet Shammai murdered students from Bet Hillel.[[158]](#footnote-158) Falk further suggests that other groups were equally volatile during this period. He actually cites the possibility that the group who murdered the students of Hillel were the Zealot group of Sicarii.[[159]](#footnote-159) Regardless of the group, Hakham Tsefet teaches his Talmidim that these methods are not acceptable. They are not consistent with the conduct and character of the Master.

**The Great Conspiracy**

A Christian adage is that some people find a devil under every rock. These witch hunters see a conspiracy in everything. To focus on eschatological myths has a single result. This result, instils fear in the readers heart, a very non-Jewish practice. Selling fear is big business and therefore many people are constantly buying up materials that advertise apocalyptic eschatology. Hakham Tsefet cites the Prophet Yesha’yahu showing that we have no business buying or selling eschatological fear.

***Do not go about proclaiming conspiracies for everything these people speak of is conspiracies; do not fear what they fear and do not be overwhelmed by it* (**Yesha’yahu – Isa. 8:12)***.***[[160]](#footnote-160)

Another translation reads…

Isa. 8:12 **You are not to say**, '*It is* a conspiracy!' In regard to all that this people call a conspiracy, And you are not to fear what they fear or be in dread of *it*. (NAS)

It is interesting how Hakham Tsefet weaves the Lashon HaRa into the idea of speaking or selling conspiracies (apocalyptic eschatology). He echoes the Prophet’s words do NOT speak of it, do not even talk about it. Your duty is to sanctify Messiah as Master in your heart. The pericope’s vocabulary is interesting. Απολογιαν – *apologian* is a verbal defense given before a judge. The Talmid of the Master must be ready in a moment’s notice to give an answer for the reason of his actions. However, the answer is not a key point. The attitude or response is the real virtue being called for. “**Let your speech be with gentleness and fear**” not with words of bitterness and spite. And, not with words of contention or malice. Let your conversation be similar to that of the Master. Then they will understand that we are his followers and that he made a positive change in our lives.

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

**Cut Off or Cast Out**

**Now they were listening to him until he said this** Go: for I will send you far away to the Gentiles**, and** then **they raised their voices, saying, “Away with such a man from the land** of Israel(Eretz Yisrael)**! For it is not fitting** for **him to live** here**!”**

Hakham Shaul in the present pericope is set at odds with two groups, as we will see. The first group is the Tz’dukim (Sadducees) and the second being that of the Shammaites as we have discussed. This pericope is built on the final words of the previous pericope, **“Go: for I will send you far away to the Gentiles.”** Upon hearing these words, the assembly becomes volatile demanding Hakham Shaul’s death. However, the expression, **“Away with such a man from the land** of Israel**”** is easily interpreted as **this man is not fit to live in the land** of Israel(Eretz Yisrael)**!** The fourth chapter of Luqas (Lk) bears a similar story. Yeshua announces the Yobel (Jubilee) and then shows that he will carry the Mesorah to the Gentiles citing precedential cases from Jewish history where prophets extended G-d’s chesed (loving-kindness) to Gentiles. The account in Hakham Shaul’s Mesorah penned by his Sofer Hillel (Luke) shows that the Jewish population overall had a problem with Gentile occupation of Eretz Yisrael. Interestingly, we see that the present confrontation Hakham Shaul is facing is not the Tz’dukim (Sadducees). The Tz’dukim would never have insisted on Hakham Shaul’s expulsion from the land (Eretz Yisrael) based on the idea that he was going to be sent to the Gentiles. The Tz’dukim having a close relationship with Rome, would not have been opposed to Hakham Shaul’s foreign affairs unless they saw his activity damaging to their means of control over the Jewish people. While one can imagine that some of Hakham Shaul’s activities might be considered detrimental to this control, it is more likely that the opposition is Shammaite.

It would appear from Hakham Shaul’s history that he was formerly one of the extreme zealots of the Shammaite School.

**Moreover, I was advancing in Judaism beyond many of my contemporaries among my compatriots, being more extremely zealous for my ancestral traditions.[[161]](#footnote-161)**

Hakham Shaul’s zealousness for ancestral traditions cannot mean that he was sympathetic with the House of Hillel. It is abundantly evident that he persecuted the House of Hillel who was sympathetic to the followers of Yeshua.

**Shammaite Opposition Good or Bad**

The Shammaite opposition is not without argument. The Shammaites feared assimilation among the Gentiles. However, the previous pericope shows that Hakham Shaul had not compromised his ancestral heritage for the sake of “Talmudizing” the Gentiles. Nevertheless, this is a legitimate concern. Had any of the accusations previously made against Hakham Shaul been true, he would have been a legitimate threat to Judaism. Amazingly, Christianity does not understand the truth of those passages believing that Hakham Shaul postulated antinomian doctrines. In this respect, they foster and worship a Pseudo-Paul and a Pseudo-Messiah. The diligent scholar schooled in Orthodox Judaism will see that Hakham Shaul was not a threat to the School of Hillel. The same education will show that Hakham Shaul was vehemently opposed to the Tz’dukim and the Shammaite ultra-legalism.

**The Destruction of a Temple of Stones**

We have seen that Hakham Tsefet has shown us that we are a Temple of living stones. This revelation comes when we realize that the occupation of Judaism is global rather than local. Many scholars have the classic mindset that Gan Eden (the Garden of Eden) was an end all of an utopian society. This comes from misreading B’resheet and believing that Eden was a literal place. These Sages of blessed memory teach us that the opening Pericope of B’resheet cannot be seen and understood as Peshat – literal. Peshat readers will struggle with two Adams, androgynous man and talking serpents. Reading of man’s initial creation shows us that Adam was not only to tend the Garden.

**B’raysheet (Gen.) 1:26 ¶ Then God said,** to the earth **“Let Us make man in Our image, according to Our likeness;** (spirit and earth) **and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth."**

Man’s authority extended beyond the boundaries of the Garden. The waters that flowed into the Garden of delight were not intended to stay in Eden. The four rivers were to flow through the earth filling the entire earth with delight. Eden was a model of what the earth was to become. Eden was not a sanctuary where one escaped to, for fear of assimilation. It was Adam’s mission to make the earth an Eden. This could only happen when Adam applied the true idea of “guarding and keeping” this Garden. Adam’s “guarding” was to use the Garden as a prototypical pattern for the whole earth. His “guarding” and “subduing” extended to the four corners of the earth, including all its resources.

It is evident that Adam possessed the appropriate key enabling his to fulfill his mission. Placed within his mouth was the Oral Torah. Then G-d brought creatures to Adam to see what he would call them and whatever the man called a living creature that was its name. Then Adam gave names to all the cattle, and to the birds of the sky, and to every beast of the field.” Adam was responsible for the earth in ways that we do not fully comprehend. His “naming” all the creatures was a spiritual exercise. The exercise was that of verbalizing the Oral Torah. Adam looked at the true spiritual essence of the creatures and then verbally expressed its essence with a name or title. His giving a title to all creatures was one of the expressions of his mission. Each creature had the potential of being anything Adam would call it. However, when Adam gave each creature its name its potential and essence was locked into that form. This is a picture of PaRDeS in action.

The Garden was a beautiful place to visit, but Adam was not supposed to live there forever. Adam was a citizen of the earth. His bones, flesh and blood were from the elements of the earth. He was to live in harmony with the Oral Torah “Talmudizing” the earth. The four rivers of PaRDeS were to flow from the Garden into the world. Adam’s job, as the Priest of the earth was to permeate the whole earth with the Mesorah – Oral Torah, uniting it with its intended purpose. Gan Eden was to be the training ground and proto type for this enterprise.

Allegorically speaking, Eretz Yisrael was a Gan Eden. The Jewish people were responsible as Priests of the Earth for “Talmudizing” the earth. Their training ground was Eretz Yisrael. Like the Gan Eden of B’resheet, Eretz Yisrael was to be the source of PaRDeS for the whole world. The new Adam was to send the Edenic water of the Oral Torah to the entire world. Repeated expulsions from the Land of Yisrael are evidence of their Priestly mission. Neither the Tz’dukim nor the Shammaites accepted this mission, preferring to keep the Garden only for themselves. One attitude is epicurean and the other is that of an exclusivist. Hakham Shaul’s message in unity with the Master’s is that we are global Priests of the earth and that Adam’s mission is incomplete.

So why is the Temple destroyed? So long as we believe that, the only way to communicate with G-d is through a Temple of limestone we fail to bring the Gentile to his place with G-d. Yisrael (Eden) cannot be returned to its “glory” until we realize the Diaspora has a purpose. Prophets like Amos and Yesha’yahu prophetically saw the Edenic earth per se. They have given us a heavenly vision of the “world to come.” Our use of this phrase is with great caution because we are not referring to the Olam HaBa in the usual way. We are referring to the expression of the world to come before the Olam HaBa, or the age that will usher in the Y’mot HaMashiach and the Olam HaBa.

With the rebirth of Yisrael as a nation, we began to see an amazing amount of Gentile acceptance of Judaism and Conversion. This new influx of Gentile acceptance seems inexplicable. Our present pericope allegorically illustrates the answer. Hakham Shaul is saying that the Jewish people are needed in a world devoid of G-d. The Jewish people must be dispersed into this final exile. So, why are the Gentiles turning to G-d? Deep within the hearts of many Gentiles is the Nefesh Yehudi (Jewish Soul). This would bring us to an obvious question. Why does the Gentile possess the Nefesh Yehudi? While G-d always allows man’s free will, He is adamant that His will is to be accomplished. Whenever we fail to accomplish His will, He always intervenes. Gentile possession of the Nefesh Yehudi is G-d expediting His will on earth. In other words, because we as a Jewish nation have failed to “Talmudize” the Gentiles, G-d has determined to “talmudize” them by placing the Nefesh Yehudi within them.

Each time the Jewish people have leaned towards assimilation they have suffered great calamity. The Holocaust is one such example. With the extermination of millions of Jews, came a new era where G-d placed the Nefesh Yehudi in Gentile bodies for the sake of expediting His will of “Talmudizing” the Gentiles. Gentiles all over the world have answered an overwhelming call to be Jewish or embrace the Torah running deep within them. This overwhelming acceptance of Torah has forced the Jewish people to do two things. The first is to teach Torah to the Gentiles (i.e. Talmudizing Gentiles). The second is being Shomer Shabbat, guarding ourselves against assimilation and living according to the Torah’s expectations for the Jewish community as taught by the Hakhamim. Hakham Shaul and history have taught us one lesson. Being Jewish is worth dying for and assimilation is to be avoided at all costs.

**Questions for Reflection**

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

**Blessing After Torah Study**

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

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

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

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

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

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

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

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

**Coming Festival:**

**Chamishah Asar or Tu-BiShebat**

**(New Year of the Trees)**

Shebat 15 – Evening 15th of January – Evening 16th of January, 2014

For further information see: <http://www.betemunah.org/tubshevt.html>

**Next Shabbat:**

**Shabbat “Taz’ria” – “has conceived”**

|  |  |  |
| --- | --- | --- |
| **Shabbat** | **Torah Reading:** | **Weekday Torah Reading:** |
| **תַזְרִיעַ** |  | **Saturday Afternoon** |
| **“Taz’ria”** | Reader 1 – Vayiqra 12:1-8 | Reader 1 – Vayiqra 13:29-31 |
| **“has conceived”** | Reader 2 – Vayiqra 13:1-5 | Reader 2 – Vayiqra 13:32-34 |
| **“cuando concibiere”** | Reader 3 – Vayiqra 13:6-8 | Reader 3 – Vayiqra 12:35-37 |
| Vayiqra (Lev.) 12:1 – 13:28 | Reader 4 – Vayiqra 13:9-11 |  |
| Ashlamatah:  Isaiah 9:5-6 + 11:1-9 | Reader 5 – Vayiqra 13:12-17 | **Monday & Thursday**  **Mornings** |
|  | Reader 6 – Vayiqra 13:18-23 | Reader 1 – Vayiqra 13:29-31 |
| Psalm 78:17-31 | Reader 7 – Vayiqra 13:24-28 | Reader 2 – Vayiqra 13:32-34 |
|  | Maftir – Vayiqra 13:24-28 | Reader 3 – Vayiqra 12:35-37 |
| 1 Pet 3:18-4:6; Lk 12:54-59  Acts 23:1-10 | Isaiah 9:5-6 + 11:1-9 |  |



Hakham Dr. Yosef ben Haggai

Rabbi Dr. Hillel ben David

Rabbi Dr. Eliyahu ben Abraham

1. ***He shall abstain from wine and 'sheichar' (strong drink)*** (Numbers 6:3). [↑](#footnote-ref-1)
2. The word ***sheichar*** must not therefore be understood as strong drink [as it is found in all English translations], but rather as "strong wine." The ***vav***in the Hebrew ***yayin v'sheichar***(literally: "wine *and* strong wine") is thus to be understood as if it said ***yayin k'sheh u sheichar***you must not drink "wine when it is strong wine," or "when it is intoxicating" (Mizrachi). Rarnbam’s opinion, however, as mentioned further on in the text, is that ***sheichar***means "strong drink," and the priests were warned against both wine and strong drink, although the punishment for violation was different for each. [↑](#footnote-ref-2)
3. Mishneh Torah, ***Hilchoth Bi'ath Hamikdash****.* 1:2. [↑](#footnote-ref-3)
4. Vayikra Rabbah 12:1. [↑](#footnote-ref-4)
5. Above, Verse 1. [↑](#footnote-ref-5)
6. ***When they go into the Tent of Meeting, they will wash with water, that they die not; or when they come near to the altar to minister, to burn a pre-offering unto the Eternal***(Exodus 30:20). [↑](#footnote-ref-6)
7. Torath Kohanim, *Shemini* 1:4. [↑](#footnote-ref-7)
8. ***When they go into the Tent of Meeting, they will wash with water, that they die not; or when they come near to the altar to minister, to burn a pre-offering unto the Eternal***(Exodus 30:20). [↑](#footnote-ref-8)
9. *Ibid,* "Sifra" is another name for the Torath Kohanim. See in *Seder Vayikra,* Note 121. [↑](#footnote-ref-9)
10. The redactor of the Mishnah, or as he is often known, ***Rabbemu Hakadosh****,* "our holy teacher," or simply "Rabbi." [↑](#footnote-ref-10)
11. See note 8. [↑](#footnote-ref-11)
12. If the priest who was in the Sanctuary touched something which necessitates washing of his hands and feet, or if he had given up his intent of doing any more ministration and then decides to do it, he must wash his hands and feet a second time, even though he is no longer, strictly speaking, "entering the Sanctuary," since he is there already (Derech Hakodesh, commentary on the Sifra by Vidal Hatzarfati). See also my Hebrew commentary, p. 51, for a different commentary on this text by Rabad. [↑](#footnote-ref-12)
13. Thus if he drank the wine whilst inside the Sanctuary and performed the Service, he is liable just like when he drank the wine outside the Sanctuary and entered it in a state of intoxication *(ibid.).* [↑](#footnote-ref-13)
14. Torath Kohanim, *Shemini* 1:5. [↑](#footnote-ref-14)
15. In Verse 9 before us. [↑](#footnote-ref-15)
16. Literally: "a high place." This was an altar built prior to the establishment of a central Sanctuary, on which offerings to G-d could be brought; on such an altar even a non-priest could perform the rites of offering. ***Bamoth***were permitted until the eighth day of consecration when the Tabernacle was erected, but from that day onwards they were prohibited until the people came into the Land of Israel, when for a period of fourteen years comprising the conquest and division of the Land, the Tabernacle was at Gilgal, and ***bamoth***were temporarily permitted. Then a central Sanctuary was built at Shiloh, which lasted for 369 years, and during that time the ***bamoth*** were again prohibited. After the Philistines destroyed the Sanctuary at Shiloh, the ***bamoth***were once again permitted. This period [covering also the reigns of Saul and David] lasted 57 years, and is known as that of Nob and Gibeon. Then finally the Sanctuary at Jerusalem was built, and from then on the ***bamoth***were prohibited forever, since that is "the Eternal House," so that even when it was destroyed, the place is still holy. - From this account it is thus clear why as stated in the Torath Kohanim [mentioned further on in the text] the central Sanctuary at Shiloh and "the Eternal House" at Jerusalem were alike as far as the prohibition to perform the Service while drunk is concerned. In both only a priest could perform the Service, while at a ***bamah***even an Israelite was permitted to do it. [↑](#footnote-ref-16)
17. Torath Kohanim, *Shemini* 1:5. [↑](#footnote-ref-17)
18. Kelim 1:9. [↑](#footnote-ref-18)
19. In our Mishnah: "or who have disheveled hair, or who have drunk wine." [↑](#footnote-ref-19)
20. Mishneh Torah, ***Hilchoth Bi'ath Hamikdash***1: 15-16. See "The Commandments," Vol. II pp. 68, 72-73. [↑](#footnote-ref-20)
21. Exodus 29:27. [↑](#footnote-ref-21)
22. This whole text of Rashi quoted by Ramban is missing in all standard versions of Rashi. It is found, however, in the Reggio edition of 1475, "Rashi's Commentary to the Pentateuch." This book incidentally was the first Hebrew book to appear in print. A facsimile thereof has lately appeared in Jerusalem. [↑](#footnote-ref-22)
23. Exodus 29:22-25 [↑](#footnote-ref-23)
24. Above, 7:14. [↑](#footnote-ref-24)
25. It is so clearly stated in Exodus 29:26: ***And you* [Moses] *will take the breast of Aaron's ram of consecration, and wave it for a wave­-offering before the Eternal, and it will be your portion.*** [↑](#footnote-ref-25)
26. Since the fats are burnt with fire they are called "the fats of the fire," not "the fire of the fats." This comment is found in Rashi's text as quoted by Mizrachi and other commentators. It is not in our printed texts of Rashi. [↑](#footnote-ref-26)
27. Deuteronomy 18: I. - Rarnban's intent is as follows: Rashi had inverted the expression in the verse before us because since the fats are burned with fire, they are called "the fats of the fire," and not "the fire-offerings of the fats" as the verse literally has it. But Ramban quotes the above-mentioned verse from Deuteronomy to show that the word ***ishei*** does not have its precise meaning of "the fires of," since the priests do not eat that which has actually been on the fire upon the altar. The word ***ishei***must therefore be taken as an adjectival-noun for all offerings, since most of them are put upon the fire. Consequently the fats are not called ***ishei*** because of the fire, and the expression in the verse need not be inverted. - Ramban now proceeds to comment on the second point that Rashi made, namely that from the verse here we learn that the fat-portions were at the bottom at the time of waving. [↑](#footnote-ref-27)
28. Verse 14. [↑](#footnote-ref-28)
29. It is above, 7:30. See Ramban *ibid.* [↑](#footnote-ref-29)
30. Rashi therefore should not have written, "From here we learn etc.," as it is not from here that we learn it, since the law of waving is mentioned elsewhere; here it is mentioned only incidentally. [↑](#footnote-ref-30)
31. Numbers 28: 15. - The eighth day on which all the events described here, took place was the first of Nisan, the New Moon. [↑](#footnote-ref-31)
32. Above, 9:3. [↑](#footnote-ref-32)
33. Numbers 7:16. [↑](#footnote-ref-33)
34. Rabbi Yehudah and Rabbi Shimon (Zebachim 101a). [↑](#footnote-ref-34)
35. Verse 19. These are Aaron's words to Moses in defense of his sons having burnt the sin-offering, saying, ***and if I had eaten the sin-offering today, would it have been pleasing In the sight of the Eternal?*** Now it is on the word ***"today"*** that Rashi comments: "by day etc." [↑](#footnote-ref-35)
36. The reason, Aaron continued, why the sin-offering was burnt, is because there is a difference between ***occasional*** [such as the people's sin-offering brought on that particular day, and the sin-offering of Nachshon, prince of the tribe of Judah - see Numbers 7: 16] and offerings that are obligatory for all generations [such as the sin-offering of the New Moon]. "If you [Moses] have been commanded that the occasional offerings be eaten by the priests even while they are ***onenim****,* you cannot apply this leniency in the case of offerings that are obligatory for all generations." As Verse 20 states, Moses was well-pleased with this answer, and as explained by Rashi, he was not ashamed to admit his error. [↑](#footnote-ref-36)
37. Literally: "One who [having incurred some impurity] immersed himself [In an immersion-pool] on that day" but must wait for sunset to be perfectly pure. In passing it may be noted that in the time of Ramban all texts of the Talmud were in manuscript form, and page numbers were unknown. A reference to any particular place in the Talmud had to be made on the basis of the name of the chapter. Hence Rarnban’s expression here: "and so it is in the Gemara. in the Chapter ***Tebul Yom."*** [↑](#footnote-ref-37)
38. Above, 9.22. [↑](#footnote-ref-38)
39. *Ibid.,* Verse 23, [↑](#footnote-ref-39)
40. *Ibid.,* Verse 24. [↑](#footnote-ref-40)
41. Verse 1 in this chapter. [↑](#footnote-ref-41)
42. The Tur answers Ramban's question by pointing out that the verse in 9: 23 speaks only of the particular offerings that were brought especially on that day, but mentions nothing of the sin-offering of the New Moon, obligatory for all generations, That offering had not yet been brought, and Moses therefore properly questioned them on it. [↑](#footnote-ref-42)
43. See Ramban above. 5.2. [↑](#footnote-ref-43)
44. Above. 10:10. It should be noted at this point that the terms "clean" or "cleanness," and "unclean" or "uncleanness," are here in the translation used interchangeably with those of "pure" or "purity" and "impure" or "impurity" This was felt necessary in order to convey the thought that uncleanness in the Biblical sense is not something that can be rubbed off with some material object. On the other hand the terms "pure" and "impure" suggest a far greater measure of spirituality. The same comment applies equally to the following portions of the Torah: *Tazria , Metzora,* etc. [↑](#footnote-ref-44)
45. Torath Kohanim, Shemini 2:6. [↑](#footnote-ref-45)
46. Verses 4-6. [↑](#footnote-ref-46)
47. Verse 7. [↑](#footnote-ref-47)
48. Verse 8. This is Rarnban's concluding opinion. that the verse applies to both - those animals having no sign at all, and the four mentioned as having only one sign. Ramban proceeds to show that from Rashi's text it would appear that this verse applies only to the four mentioned animals, while the prohibition against those having no sign at all is derived from another source. This explanation Ramban differs from in the text which follows. [↑](#footnote-ref-48)
49. I.e., a conclusion drawn from minor to major. See in Exodus, *Seder Bo,* p. 133. Note 208, for further explanation. [↑](#footnote-ref-49)
50. Torath Kohanim, ***Shemini*** 3:2. [↑](#footnote-ref-50)
51. ***These you may eat***(Verse 2). From this we deduce the converse, negative commandment, that any animal which does *not* have these two characteristics of a permissible animal, **is not allowed as food**; and a negative commandment derived from a positive commandment has the force of a positive commandment. Hence one who eats an impure animal violates both a positive commandment ***[these you may eat****,* as explained above], and a negative commandment ***[of their flesh you will not eat]****,* See "The Commandments," Vol. II, pp. 167-168). [↑](#footnote-ref-51)
52. Torath Kohanim, ***Shemini*** 3:2. [↑](#footnote-ref-52)
53. Makkoth 5b. [↑](#footnote-ref-53)
54. Torath Kohanim, ***Kedoshim*** 10:10-11. [↑](#footnote-ref-54)
55. Further, 18:9. [↑](#footnote-ref-55)
56. This was found in the redundant expression, ***he has uncovered his sister's nakedness*** *(ibid.,* 20: 17). [↑](#footnote-ref-56)
57. Literally: "How come. Yebamoth 22b. [↑](#footnote-ref-57)
58. The name of the Sage is Rabbi Shimon (Sanhedrin 86 a). See my Hebrew commentary, p. 54. [↑](#footnote-ref-58)
59. Verse 5. Thus, Scripture having stated the reason why the rock-badger is forbidden as food, it follows that **any animal to which the same reason applies, is likewise forbidden on the strength of that verse**, and not because of some other logical reasoning. [↑](#footnote-ref-59)
60. Verse 7. [↑](#footnote-ref-60)
61. I.e., a conclusion drawn from minor to major. See in Exodus, ***Seder Bo****,* p. 133. Note 208, for further explanation. [↑](#footnote-ref-61)
62. Torath Kohanim, ***Shemini*** 3:1. [↑](#footnote-ref-62)
63. Mishneh Torah, ***Hilchoth Ma'acholoth Asuroth***2:3. [↑](#footnote-ref-63)
64. Torath Kohanim, ***Shemini*** 4:4. [↑](#footnote-ref-64)
65. Kerithoth 21b. Hence if one's teeth are bleeding he may suck the blood and not be afraid of having committed a sin. [↑](#footnote-ref-65)
66. Such as milk of the human breast *(ibid.,* 22a). [↑](#footnote-ref-66)
67. Bechoroth 5b. [↑](#footnote-ref-67)
68. Kethuboth 60a. [↑](#footnote-ref-68)
69. However, if blood appears on the bread which he is eating he must first remove the blood stains from the bread before continuing to eat it in order to avoid the semblance of wrong-doing, since people might think that it is from the blood of an animal *ibid.).* [↑](#footnote-ref-69)
70. Deuteronomy 21:4. [↑](#footnote-ref-70)
71. Abodah Zarah 29b. Thus Ramban agrees with Rabbi Moshe ben Maimon (Rambam) that the matters under discussion are forbidden, the difference of opinion among them being only as to which law is violated. It is a rule in the administration of punishment that the violator of the law must have been pre-warned by witnesses of the *specific* prohibition entailed and the punishment to which the violator would be subject to by the hand of the court. Ramban and Rambam thus differ as to the nature of the prohibition the violator must be reminded of. in order that he be punishable by the court. [↑](#footnote-ref-71)
72. Verse 16. [↑](#footnote-ref-72)
73. Lamentations 3: 10, The verb-form clearly shows that the word ***dov*** is masculine in form. [↑](#footnote-ref-73)
74. Isaiah 11:7. The verse clearly indicates that while ***parah.***is feminine in form. and ***dov***is masculine in form, it nonetheless refers also to the female, as is shown by the feminine form of the verb ***tir'enah.*** [↑](#footnote-ref-74)
75. Above 5:7. [↑](#footnote-ref-75)
76. Bechoroth 28b. Thus it seems that there is a special term for the female of the swine ***chazirah****,* as opposed to the masculine ***chazir*** in Verse 7. [↑](#footnote-ref-76)
77. *Ibid.,* 6b. Here too, the Rabbis use a special term for the female of the camel. [↑](#footnote-ref-77)
78. Rosh Hashanah 16b. [↑](#footnote-ref-78)
79. See "The Commandments," Vol. I, pp. 60-61. [↑](#footnote-ref-79)
80. Torath Kohanim , ***Shemini***2:6. [↑](#footnote-ref-80)
81. According to tradition. Rabbi Meir is quoted under this anonymous term *Acheirim* (others). See Horayoth 13b, for the reason of this name. [↑](#footnote-ref-81)
82. Further. Verse 24. [↑](#footnote-ref-82)
83. Chullin 59a. [↑](#footnote-ref-83)
84. *Ibid.,* 66b. [↑](#footnote-ref-84)
85. Tosephta Chullin 3:27. [↑](#footnote-ref-85)
86. I SamueI 17:5. [↑](#footnote-ref-86)
87. Literally: "A share." "***All Israel have a share in the World to Come***" Sanhedrin 95b. The reference there is to Sennacherib, king of Assyria, who brought to his siege of Jerusalem countless thousands of trained soldiers "all dressed in coats of mail etc." [↑](#footnote-ref-87)
88. See Genesis, Vol. I, p. 127, Note 152. [↑](#footnote-ref-88)
89. Ezekiel 5:1. [↑](#footnote-ref-89)
90. See in *Seder Vayikra,* Note 264. [↑](#footnote-ref-90)
91. Torath Kohanim, *Shemini* 4:7. [↑](#footnote-ref-91)
92. See my Hebrew commentary p. 57. Note 56, for another reading in the Torath Kohanim at this concluding point. [↑](#footnote-ref-92)
93. In our Rashi: *moucherons.* A native of France, Rashi explained many Scriptural and Talmudic terms in the French language of his times. These words of the old French language have indeed been an invaluable source of knowledge to students of the development of the French language. [↑](#footnote-ref-93)
94. "These are accounted as ***trefah*** animals" [so that they may not be eaten]. Chullin 67b. See in the Book of Exodus. ***Seder Mishpatim****,* p. 373. Note 189. [↑](#footnote-ref-94)
95. Shall we say that since it was ***capable***of creeping upon the earth it is termed **"a swarming thing that swarms upon the earth"** and thus forbidden by Scripture as food or maybe it is only forbidden if it has ***actually*** swarmed upon the earth). [↑](#footnote-ref-95)
96. Further. Verse 41. [↑](#footnote-ref-96)
97. "The wicked Titus" was the Roman general who burnt the Second Temple, whose punishment in this world was, as the Midrash tells: "They poured him a cup of wine, and the Holy One, blessed be He, prepared for him one ***yitusli***(mosquito) which entered into his nostrils" and plagued him all his life (Vayikra Rabbah 22: 2). Thus it is clear that the ***yitush***breeds in wine: See Gittin 56b for a full account of this mosquito in Titus' brain. [↑](#footnote-ref-97)
98. Shabbath 156a. See my Hebrew commentary p. 57, that the reading in our text of the Gemara there, is different [namely. "All authorities agree that one is permitted to stir etc. "], and the exact source of Rarnbans quotation is unknown to me. [↑](#footnote-ref-98)
99. Zebachim 22a. [↑](#footnote-ref-99)
100. The required measure of water for an immersion pool is four seahs. The laver had to have enough water in it for four priests to be able to wash their hands and feet at the same time. [↑](#footnote-ref-100)
101. Resh Lakesh who used the expression ***mashlim***(fill up). which implies merely a completion of measure by some addition, could therefore not have referred to these ***yavchushim****,* since even if the pool is composed entirely of them. it is also valid for immersion! For Ramban’s intent in quoting this text, see further. [↑](#footnote-ref-101)
102. The title "Rabban" ("our Rabbi" instead of "Rabbi") indicates that the person was the ***Nasi***(head) of the Sanhedrin. [↑](#footnote-ref-102)
103. Thus it is clearly shown that ***yavchushlm***are found in water, and Rashi's comment that ***yavchushlm***are those insects called [In old French] ***mousclions***is therefore incorrect, since these germinate in wine, and in Hebrew they are called ***yitushlm****,* while ***yavchushim***germinate in water. [↑](#footnote-ref-103)
104. Zebachim 22a. [↑](#footnote-ref-104)
105. Chullin 67a. [↑](#footnote-ref-105)
106. Verse 15, [↑](#footnote-ref-106)
107. Verse 14. [↑](#footnote-ref-107)
108. Verses 29-30. [↑](#footnote-ref-108)
109. According to Rashi (Chullin 59a) this means that the bird seizes its food from the ground in its claws, and eats it. Rabbenu Tam explains it as meaning that it eats animals before they are dead. Ramban in his commentary *(ibid.)* interprets it as a bird of prey that kills by attacking with its claws. Further on in the text here Ramban will also elaborate on this characteristic. [↑](#footnote-ref-109)
110. See in ***Seder Vayikra***Note 264. [↑](#footnote-ref-110)
111. Verses 13-19. [↑](#footnote-ref-111)
112. Further, Verse 24. [↑](#footnote-ref-112)
113. This term is mentioned by Rashi on the word ***haneitz***(the hawk): ***Espervier*** in old French: in English. ***sparrow-hawk*** (see Rosenbaum-Silberman's translation). [↑](#footnote-ref-113)
114. In his commentary to Tractate Chullin 62b. Ramban relates that in order to ascertain the meaning of the Talmudic texts on the difficult subject of the signs of birds, he conducted a lengthy investigation into the characteristics of all kinds of birds, realizing that "we cannot deny things visible to the eyes." This is the background of his concise statement here: "It is something we have searched etc.” Discussions he held with hunters were also a part of that investigation. [↑](#footnote-ref-114)
115. Abodah Zarah 38b. [↑](#footnote-ref-115)
116. “Experiments.” Rabbenu Bachya in quoting this passage of Ramban, writes “Medicine” (in my edition, Vol. II, p.461). [↑](#footnote-ref-116)
117. Pesachim 117a maskil [indicates that it was spoken] through a meturgeman [interpreter]. The weekly lesson from the Pentateuch and the Prophets was read by a member of the congregation, and the meturgeman had to translate into the vernacular the Pentateuchal lesson verse by verse; from the Prophets he translated three verses at a time. While the reader of the Hebrew text was forbidden to recite by heart, the meturgeman was not permitted to read his translation from a book, or to look at the Hebrew text when translating, in order that the people should not think that the translation was contained in the text. The meturgeman was also forbidden to raise his voice higher than that of the reader of the text. He did not limit himself to a mere literal translation, but dilated upon the Biblical contents, bringing in haggadic elements, illustrations from history, and references to topics of the day. This naturally required much time, to gain which the weekly lesson had to be short, so that the Pentateuch was finished only in a cycle of three or three and one-half years; while the portion from the Prophets was frequently abbreviated. While the meturgeman as Bible interpreter was a purely Palestinian institution, as interpreter of the Mishnah he was known also in Babylonia, where he was called [Amora](http://www.jewishencyclopedia.com/articles/1421-amora). The head of the academy, while seated, would tell him in Hebrew and in a low voice the outline of his lecture; and the meturgeman would in a lengthy popular discourse explain it in the vernacular to the audience. (Jewish Encyclopedia) [↑](#footnote-ref-117)
118. See Ibn Ezra v. 9 [↑](#footnote-ref-118)
119. Tehillim (Psalms) 78:67-68. [↑](#footnote-ref-119)
120. Tehillim (Psalms) 75:11, These opening remarks are excerpted, and edited, from: *The ArtScroll Tanach Series, Tehillim*, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman. [↑](#footnote-ref-120)
121. One of the words of our verbal tally: Son / Children - בן, Strong’s number 01121. [↑](#footnote-ref-121)
122. It is worth noting that we are reading about this event very close to Shevat 1 which corresponds to Elul 1 in our bimodal readings. Elul 1 is the new year for the tithe of cattle. We also not that the new year for cattle tithing lines up with the new year for trees, according to Bet Shammai. [↑](#footnote-ref-122)
123. Egypt [↑](#footnote-ref-123)
124. The difficulty is the explanation given in the verse: Lest peradventure the people repent when they see war. Surely Israel, who had beheld the wars with the Amalekites soon after their departure, without wanting to go back to Egypt, would not be unduly alarmed at a war with the Philistines? Hence the explanation which follows. [↑](#footnote-ref-124)
125. Sanhedrin 92b. [↑](#footnote-ref-125)
126. Genesis 15:13-16. 5) For they should have commenced to count from the birth of Isaac, thirty years afterwards. [↑](#footnote-ref-126)
127. Possibly (as ‘E.J.) the proof lies in the continuation of this quotation: They kept not the covenant of G-d (Psalms 78:10)--i.e. they did not wait the full period. [↑](#footnote-ref-127)
128. By a play on words, naham (E.V. ‘led ‘) is connected with naham (to comfort), and the verse translated: And G-d was not comforted, because of the manner in which the Philistines had acted. [↑](#footnote-ref-128)
129. Shir HaShirim (Song of Songs) 2:7 [↑](#footnote-ref-129)
130. Shir HaShirim (Song of Songs) 3:5 [↑](#footnote-ref-130)
131. Moshe’s father [↑](#footnote-ref-131)
132. The Judges [↑](#footnote-ref-132)
133. Died CE 135. [↑](#footnote-ref-133)
134. The Septuagint translation of Genesis 46:20 adds the two sons of Manasseh and the three sons of Ephraim. Their names are: Machir and Gilead his son; and the sons of Ephraim are Shuthelah, Talath; and Edem was the son of Shuthelah. Hence there are five more mentioned in this Greek translation. Doubtless this is the basis of the statement of Stephen concerning the 75  souls mentioned in Acts 7:14. [↑](#footnote-ref-134)
135. *The Book of Tehillim*, Me’am Lo’ez, Psalms III - Chapters 62—89, by Rabbi Shmuel Yerushalmi, Translated and adapted by Dr. Zvi Faier. [↑](#footnote-ref-135)
136. Tehillim (Psalms) 78:7 [↑](#footnote-ref-136)
137. Ibid. 135 [↑](#footnote-ref-137)
138. Yehezechel (Ezekiel) 37:11 [↑](#footnote-ref-138)
139. Mechilta to Shemot (Exodus) 14:31 [↑](#footnote-ref-139)
140. They counted the four hundred years foretold by G-d to Abraham (Gen. XV, 13) as commencing there and then, whereas in reality they dated from Isaac’s birth, which according to tradition took place thirty years later. As a result, they left Egypt thirty years before the rest of Yisrael. [↑](#footnote-ref-140)
141. I Chronicles 7:20f. [↑](#footnote-ref-141)
142. I Chronicles 7:22f. [↑](#footnote-ref-142)
143. Bereshit (Genesis) 15:13 [↑](#footnote-ref-143)
144. Bereshit (Genesis) 21:5 [↑](#footnote-ref-144)
145. Sanhedrin 92b [↑](#footnote-ref-145)
146. They counted the four hundred years foretold by G-d to Abraham (Gen. XV, 13) as commencing there and then, whereas in reality they dated from [Isaac’s](isaac.html) birth, which according to tradition took place thirty years later. As a result, they left Egypt thirty years before the rest of Yisrael. [↑](#footnote-ref-146)
147. I Chronicles 7:20f. [↑](#footnote-ref-147)
148. I Chronicles 7:22f. [↑](#footnote-ref-148)
149. Bamidbar (Numbers) 1:33 indicates that the tribe had grown to 40,500 at the time of the exodus. [↑](#footnote-ref-149)
150. Psalms 34:12-16 [↑](#footnote-ref-150)
151. Isaiah 8:12 [↑](#footnote-ref-151)
152. Strong, J. (1996). *The exhaustive concordance of the Bible : Showing every word of the text of the common English version of the canonical books, and every occurrence of each word in regular order.* (electronic ed.) (G5056). Ontario: Woodside Bible Fellowship. [↑](#footnote-ref-152)
153. Psalms 34:12-16 [↑](#footnote-ref-153)
154. For a good example see Mishnah Berachot chapter 8 and related materials

     See also my paper on the “Mishnah and Yeshua” and Hillel’s Mishnah.

     <http://torahfocus.com/2010/02/15/mishnah-and-yeshua/>

     <http://torahfocus.com/2010/02/12/hillels-mishnah/> [↑](#footnote-ref-154)
155. Harvey Falk, Jesus the Pharisee, A New Look at the Jewishness of Jesus, Wipf and Stock Publishers, pg 93ff [↑](#footnote-ref-155)
156. See Shabbat 13b-17a [↑](#footnote-ref-156)
157. See Acts 10:28 and related reading [↑](#footnote-ref-157)
158. Harvey Falk, Jesus the Pharisee, A New Look at the Jewishness of Jesus, Wipf and Stock Publishers, pg 57ff [↑](#footnote-ref-158)
159. Ibid pg. 57 [↑](#footnote-ref-159)
160. Isaiah 8:12 [↑](#footnote-ref-160)
161. Gal 1.14 [↑](#footnote-ref-161)