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| **Esnoga Bet Emunah****United States of America**[**12210 Luckey Summit**](https://maps.google.com/?q=6970+Axis+St.+SE+Lacey,+WA+98513&entry=gmail&source=g)[**San Antonio, TX 78252**](https://maps.google.com/?q=6970+Axis+St.+SE+Lacey,+WA+98513&entry=gmail&source=g)**© 2020**[**http://www.betemunah.org/**](http://www.betemunah.org/)**E-Mail:** **gkilli@aol.com** | **Menorah 5** | **Esnoga Bet El****102 Broken Arrow Dr.****Paris TN 38242****United States of America****© 2020**[**http://torahfocus.com/**](http://torahfocus.com/)**E-Mail:** **waltoakley@charter.net** |

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

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| **Three and 1/2 year Lectionary Readings** | **Second Year of the Triennial Reading Cycle** |
| **Tishri 15-23, 5781 / Oct 2-11, 2020** | **Sixth Year of the Shmita Cycle** |



**Chag HaSukkoth - Feast of Tabernacles**

**5781 Ano Mundi**

**We wish all of our readers a most happy, blessed and joyous time over the holidays of Sukkoth (Tabernacles) together with your loved ones as you welcome daily your most Distinguished guests at your Sukkah, and together with all of our most noble and beloved Jewish brothers and sisters, and their Torah Scholars, amen ve amen!**

**Candle Lighting and Habdalah Times:**

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

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

**Roll of Honor:**

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

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

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

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His Excellency Adon Brad Gaskill and beloved wife Cynthia Gaskill

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

**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** **chozenppl@gmail.com** **with your E-Mail or the E-Mail addresses of your friends. Toda Rabba!**

**Please pray for this work that it may be successful touching many lives, well financed; and that it may be for much blessing to all concerned. Amen ve Amen!**

**Hag HaSukkoth**

**Feast of Tabernacles**

**5781 Ano Mundi**

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**For further study see:**

[**http://www.betemunah.org/succoth.html**](http://www.betemunah.org/succoth.html)

[**http://www.betemunah.org/birth.html**](http://www.betemunah.org/birth.html)

**Tishri 15, 5781**

**Evening Friday October 2 – Evening Saturday October 3, ‏2020**

**Your Distinguished guest at your Sukkah: Abraham Abinu representing love and kindness**

**Morning Service for the Sabbath of Sukkoth**

**Shabbat de Tabernáculos**

**Morning Service Tabernacles (day One) – Tabernáculos (Primer Día)**

Torah: Vayikra (Leviticus) 22:26 – 23:44; B’midbar (Numbers) 29:12-16

Ashlamatah: Zekharyah (Zechariah) 14:1-21

Psalm: Psalm 113:1-9; Psalm 42

N.C.: I Thessalonians 1:1-10 + 2:1-12 & Revelation 3:7-14

**Torah Reading:**

Reader 1 – Lev. 22:26-23:1

Reader 2 - Lev. 23:1-3

Reader 3 - Lev. 23:4-8

Reader 4 - Lev. 23:9-14

Reader 5 - Lev. 23:15-23

Reader 6 - Lev. 23:24-32

Reader 7 - Lev. 23:33-44

Maftir - Numbers 29:12-16

**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 delight. 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 performing acts of kindness; and there is no maximum amount of Torah that a person must study.**

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

**Rashi & Targum Pseudo Jonathan for:**

**Vayikra (Leviticus) ‎‎‎22:26 – 23:44‎**

| **RASHI** | **TARGUM PSEUDO JONATHAN** |
| --- | --- |
| 26. Adonai spoke to Moshe, saying;  | 26. And the Lord spoke with Mosheh, saying (to the effect that):  |
| 27. An ox, lamb or goat, when it is born, will be with its mother for seven days. From the eighth day and thereafter it may be favorably accepted as a sacrifice as a fire-offering to Adonai. | 27. What time you call to our mind the order of our oblations, as they will be offered year by year, being our expiatory offering for our sins, when on account of our sins (such sacrifices are required), and we have none to bring from our flocks of sheep, then will a bullock be chosen before Him, in memorial of the righteousness/ generosity of the elder who came from the east, the sincere one who brought the calf, fat and tender, to Your Name. A sheep is to be chosen, secondly, in memory of the righteousness/ generosity of him who was bound as a lamb on the altar, and who stretched forth his neck for Your Name's sake, while the heavens stooped down and condescended, and Izhak beheld their foundations, and his eyes were blinded by the high things; on which account he was reckoned to be worthy that a lamb should be provided for him as a burnt offering. A kid of the goats is to be chosen likewise, in memorial of the righteousness/generosity of that perfect one who made the savory meat of the kid, and brought it to his father, and was made worthy to receive the order of the blessing: wherefore Mosheh the prophet explains, saying: Sons of Israel, my people, When a bullock, or a lamb, or a kid is brought forth according, to the manner of the world, it will be seven days after its dam, that there may be evidence that it is not imperfect; and on the eighth day and thenceforth, it is acceptable to be offered an oblation to the Name of the Lord.[JERUSALEM. In the time that you reminded us of the order of the oblations as they are to be offered year by year; our offerings are to make atonement for our sins. But when our sins have given occasion, and we have not wherewith to bring from our flocks of sheep, a bullock is to be chosen before Me. to recall to remembrance­ the elder of the east, sincere altogether, Who brought to Your Name a calf tender and good, Which he gave to the young man, who hasted to dress it, and to bake unleavened cakes; and the angels did eat, and be was accounted worthy to receive the announcement that, behold, Sarah should give birth to Izhak. A lamb is to be chosen, secondly, to call to remembrance the righteousness/ generosity of the prince who suffered himself to be bound upon the altar, and stretched forth his neck for Your Name's sake; when the heavens stooped down and condescended, and Izhak beheld their foundations, and his eyes were blinded by the high things (or, from the heights), on which account be was held worthy that a lamb should be provided in his stead for a burnt offering. A kid of the goats also is to be chosen, to call to remembrance the righteousness/ generosity of that perfect one who put on the skins of the kids, and made savory meat, and brought of his viands unto his father, and gave wine to him to drink; on account of which he was held worthy to receive the orders of blessings from Izhak his father, that the twelve sacred tribes should arise to Your Name. Behold, then, how Mosheh, the prophet of the Lord, expounds, and says, Sons of Israel, my people, When a bullock, or a lamb, or a goat is brought forth, it will be seven days after its dam; on the eighth day and thenceforth it will be fit to be offered as an oblation to the Name of the Lord.] |
| 28. An ox or a lamb, it and its offspring, you will not slaughter in one day. | 28. Sons of Israel, my people, as our Father in heaven is merciful, so will you be merciful on earth: neither cow, nor ewe, will you sacrifice along with her young on the same day.  |
| 29. When you sacrifice a thanks-giving-offering to Adonai, that it be favorably accepted for you, you will sacrifice it. | 29. And when you offer a sacrifice of thanksgiving to the Name of the Lord, you will offer so as to be accepted.  |
| 30. On that day [that it is sacrificed] you should eat it; you will leave none of it until the next morning, I am Adonai. | 30. It will be eaten on that day, none will remain till the morning: I am the Lord.  |
| 31. You will preserve My commandments and fulfill them, I am Adonai. | 31. And you will observe My commandments to do them I am the Lord who gives a good reward, to them who keep My commandments and My laws.  |
| 32. You will not profane My holy Name; but I will be sanctified among Bne Yisrael. I am Adonai Who makes you holy. | 32. Nor will you profane My Holy Name, that I may be hallowed among the children of Israel. I am the Lord who sanctifies you,  |
| 33. Who brought you out of the land of Egypt to be your G-d, I am Adonai. | 33. having brought you forth redeemed from the land of Mizraim, that I may be to you Elohim: I am the Lord. |
|  |  |
| 1. Adonai spoke to Moshe, saying;  | 1. And the Lord spoke with Mosheh, saying: Speak with the sons of Israel, and say to them,  |
| 2. Speak to Bne Yisrael and say to them; the appointed times of Adonai, which you will proclaim them as holy assemblies; these are My appointed times. | 2. The orders of the time of the Festivals of the Lord, which you will proclaim as holy convocations, these are the orders of the time of My festivals.  |
| 3. Six days will work be performed; and on the seventh day is a Shabbat of resting, a holy assembly. You will not do any work, it is a Shabbat for Adonai in all your dwelling places. | 3. Six days will you do work, and the seventh day (will be) a Sabbath and a rest, a holy convocation. No manner of work may you do; it is a Sabbath to the Lord in every place of your habitations. |
| 4. These are the appointed times of Adonai, the holy assemblies that you will proclaim them in their appointed times. | 4. These are the times of the Festivals of the Lord, holy convocations which you will proclaim in their times:  |
| 5. In the first month (Nisan), on the fourteenth day of the month in the afternoon, is a Pesach (offering) for Adonai. | 5. In the month of Nisan, on the fourteenth day of the month, between the suns (will be) the time for the sacrifice of the Pascha to the Name of the Lord.  |
| 6. On the fifteenth day of this month is the festival of matzot, for Adonai; for seven days you will eat matzot. | 6. And on the fifteenth day of this month the feast of unleavened cakes to the Name of the Lord. Seven days you will eat unleavened bread.  |
| 7. On the first day [there] will be a day of holy assembly for you; you will not do any work of labor. | 7. On the first day of the feast a holy convocation will be to you; you will do no work of labor,  |
| 8. You will bring a fire-offering to Adonai [on each of] seven days. On the seventh day it is [a day] of holy assembly; you will not do any work of labor. | 8. but offer the oblation to the Name of the Lord seven days; in the seventh day of the feast will be a holy convocation; you will do no work of labor. |
| 9. Adonai spoke to Moshe, saying, | 9. And the Lord spoke with Mosheh, saying:  |
| 10. Speak to B’ne Yisrael and say to them; when you come into the land that I give to you and you reap its harvest, you will bring an omer of the first fruits of your harvest to the Kohen. | 10. Speak with the sons of Israel, and say to them: When you have entered into the land which I give you, and you reap the harvest, you will bring the sheaf of the first fruits of your harvest unto the priest;  |
| 11. He will wave the omer before Adonai that it be favorably accepted for you. On the day after the day of rest (Pesach), the Kohen will wave it. | 11. and he will uplift the sheaf before the Lord to be accepted for you. After the first festal day of Pascha (or, the day after the feast-day of Pascha) on the day on which you elevate the sheaf,  |
| 12. You will prepare, on the day when you wave the omer, an unblemished, male, yearling lamb as a burnt-offering, to Adonai.  | 12. you will make (the sacrifice of a lamb of the year, unblemished a burnt offering unto the Name of the Lord:  |
| 13. Its meal-offering is two tenths of flour mixed with [olive] oil as a fire-offering to Adonai of pleasing fragrance. Its wine-offering is one fourth of a hin. | 13. and its mincha, two tenths of flour, mingled with olive oil, for an oblation to the Name of the Lord, to be received with acceptance; and its libation, wine of grapes, the fourth of a hin.  |
| 14. Bread, parched grain or tender grain you will not eat until this very day, until you bring the offering of your G-d; it is an everlasting statute for all your generations in all your dwelling places. | 14. But neither bread nor parched corn (of the ripe harvest) nor new ears may you eat until this day, until the time of your bringing the oblation of your God: an everlasting statute unto your generations in all your dwellings |
| 15. You will count for yourselves, from the day after the day of rest (Pesach) from the day on which you will bring the omer wave-offering, seven complete weeks they will be, | 15. And number to you after the first feast day of Pascha, from the day when you brought the sheaf for the elevation, seven weeks; complete they will be.  |
| 16. Until the day after the seventh week, you will count fifty days, and you will bring a new meal-offering to Adonai. | 16. Until the day after the seventh week you will number fifty days and will offer a mincha of the new bread unto the Name of the Lord.  |
| 17. From [the land of] your dwelling places you will bring two bread wave-offerings; of two tenths of flour they will be. You will bake them leavened, as first-fruit-offering to Adonai. | 17. From the place of your dwellings you are to bring the bread for the elevation; two cakes of two tenths of flour, which must be baked with leaven, as first fruits unto the Name of the Lord.  |
| 18. You will bring, along with the bread, seven unblemished, yearling lambs, one young bullock and two rams; they will be a burnt-offering to Adonai with their meal-offerings and wine-offerings, a fire-offering of pleasing fragrance to Adonai. | 18. And with that bread you are to offer seven lambs of the year, unblemished, and a young bullock without mixture (of color), the one for a sin offering, and two lambs of the year for a sanctified oblation.  |
| 19. You will prepare one he-goat as a sin-offering and two yearling lambs as peace-offerings. | 19. And you will make (a sacrifice) of a young goat without mixture, the one for a sin offering and two lambs of the year for a sanctified oblation.  |
| 20. The Kohen will wave them along with the bread of the first fruit-offering as a wave-offering before Adonai with the two lambs; they will be holy for Adonai, for the Kohen. | 20. And the priest will uplift them with the bread of the first fruits, an elevation before the Lord, with the two lambs; they will be holy to the Name of the Lord, and will be for the priest.  |
| 21. You will proclaim on this very day; it will be a [day of] holy assembly for you, you will not do any work of labor. It is an everlasting statute in all your dwelling places throughout your generations. | 21. And you will proclaim with life and strength that self-same day, that at the time of that day there will be to you a holy convocation: you will do no work of labor: it is an everlasting statute in all your dwelling for your generations. |
| 22. When you reap the harvest of your land, you will not cut completely the corner of your field when you reap. You will not gather the gleaning of your harvest. You will leave them for the poor and the proselyte, I am Adonai, your G-d. | 22. And when you reap the harvest of the ground, you will not finish one corner that is in your field ‎at your reaping nor will you gather the gleanings of your harvest, but leave them for the poor and ‎the strangers: I am the Lord your God.‎ |
| 23. Adonai spoke to Moshe, saying;  | 23. And the Lord spoke with Mosheh, saying:  |
| 24. Speak to B’ne Yisrael, saying; in the seventh month, on the first of the month, will be for you a [day of] rest. A remembrance of the sounding [of the shofar], a holy assembly. | 24. Speak with the children of Israel, saying: In Tishri, ‎which is the seven month, will be to you a festival, a memorial of trumpets, a holy ‎convocation.  |
| 25. You will not do any work of labor and you will bring a fire-offering to Adonai. | 25. No work of labor may you do, but offer an oblation before the Lord unto the Name ‎of the Lord.  |
| 26. Adonai spoke to Moshe, saying; | 26. And the Lord spoke with Mosheh saying:  |
| 27. Indeed, on the tenth day of this seventh month is a day of atonement. It will be for you a [day of] holy assembly and you will afflict yourselves and you will bring a fire-offering to Adonai. | 27. But on the tenth day of this seventh ‎month is the Day of Atonement; a holy convocation will it be to you, and you will humble your ‎souls, (abstaining) from food, and from drink, and from the use of the bath, and from anointing, ‎and the use of the bed, and from sandals; and you will offer an oblation before the Lord,  |
| 28. You will not do any work on this very day, for it is a day of atonements, to atone for you before Adonai, your G-d. | 28. and do ‎no work on this same day; for it is the Day of Atonement, to make atonement for you before the ‎Lord your God.  |
| 29. For any person who will not be afflicted on this very day will be cut off from his people. | 29. For every man who eats in the fast, and will not fast that same day, will be cut ‎off by death from among his people. [JERUSALEM. For every soul who hides himself from ‎fasting and fasts not on the day of the fast of his atonement.]  |
| 30. Any person who does any work on this very day, I will cause that person to perish from among his people. | 30. And every man who does any ‎work on that same day, that man will I destroy with death from among his people.  |
| 31. You will not do any work; it is an everlasting statute for all your generations in all your dwelling places. | 31. No work of ‎labor may you do an everlasting statute for your generations, in all your dwellings.  |
| 32. It is a Shabbat of complete rest for you and you will afflict yourselves on the ninth day of the month at evening; from evening to evening you will rest, on your day of rest. | 32. It is a Sabbath ‎and time of leisure for you to humble your souls. And you will begin to fast at the ninth day of ‎the month at even time; from that evening, until the next evening, will you fast your fast, and ‎repose in your quietude, that you may employ the time of your festivals with joy. ‎‎[JERUSALEM. From evening to evening you will fast your fast, and repose in your quietude, ‎that you may employ the time of your festivals with joy.]‎ |
| 33. Adonai spoke to Moshe, saying;  | 33. And the Lord spoke with Mosheh, saying:  |
| 34. Speak to B’ne Yisrael saying; on the fifteenth day of this seventh month is the festival of Sukkoth for seven days, for Adonai. | 34. Speak with the sons of Israel: In the fifteenth day of ‎this seventh month will be the Feast of Tabernacles, seven days unto the Name of the Lord.  |
| 35. On the first day [there will be] a holy assembly; you will not do any work of labor. | 35. On ‎the first day of the feast is a holy convocation; no work of labor may you do.  |
| 36. For seven days, you will bring a fire-offering to Adonai; the eighth day will be for you a holy assembly, and you will bring a fire-offering to Adonai. It is [a day] of convocation. you will not do any work of labor. | 36. Seven days you ‎will offer an oblation to the Name of the Lord, you will gather together to pray before the Lord ‎for rain; no work of labor may you do.  |
| 37. These are the appointed times of Adonai which you will proclaim them [as] holy assemblies, on which to bring a fire-offering to Adonai; a burnt-offering and a meal-offering, a sacrifice and wine-offerings, each on its assigned day, | 37. These are the times of the order of the Lord's festivals ‎which you are to convoke for holy convocations, to offer an oblation to the name of the Lord, a ‎burnt sacrifice and a mincha, sanctified offerings and libations, the rite of a day in its day;  |
| 38. Besides the [offerings of the] Shabbatot of Adonai and besides your gifts and besides all your vow-offerings and besides all your free-will-offerings that you will give to Adonai. | 38. beside ‎the days of the Lord's Sabbaths, beside your gifts, and beside your vows, and beside your free-‎will offering which you bring before the Lord.  |
| 39. Indeed, on the fifteenth day of the seventh month, when you gather the produce of the land you will celebrate the festival of Adonai for seven days. The first day is a day of rest and the eighth day is a day of rest. | 39. But on the fifteenth of the seventh month, at the ‎time when you collect the produce of the ground, you will solemnize a festival of the Lord seven ‎days. On the first day, rest; and on the eighth day, rest.  |
| 40. You will take for yourselves, on the first day, the fruit of the beautiful tree (esrog), a branch of palm trees (lulav), boughs of thick-leaved trees (hadasim), and willows of the brook (aravot), and you will rejoice before Adonai, your G-d, for seven days. | 40. And of your own will you take on the ‎first day of the feast, the fruits of praiseworthy trees, citrons, and lulabim, and myrtles, and ‎willows that grow by the brooks; and you will rejoice before the Lord your God seven days. ‎‎[JERUSALEM. Citrons and lulabim.] ‎ |
| 41. You will celebrate it as a festival to Adonai seven days in the year; it is an everlasting statute throughout your generations in the seventh month, you will celebrate it. | 41. And you will solemnize it before the Lord seven days in the year, by an everlasting statute in ‎your generations will you observe it in the seventh month.  |
| 42. You will dwell in the sukkah seven days, every native born Israelite will dwell in the sukkah. | 42. In tabernacles of two sides according ‎to their rule, and the third a handbreadth (higher), that its shaded part may be greater than that ‎into which comes the sunshine; to be made for a bower (or shade) for the feast, from different ‎kinds (of materials) which spring from the earth and are uprooted: in measure seven palms, but ‎the height within ten palms. In it you will sit seven days; the males in Israel, and children who ‎need not their mothers, will sit in the tabernacles, blessing their Creator whenever they enter ‎therein to.  |
| 43. So that your generations will know that in Sukkoth I caused B’ne Yisrael to dwell when I took them out from the land of Egypt, I am Adonai, your G-d. | 43. That your generations may know how, under the shadow of the cloud of glory, I made ‎the sons of Israel to tabernacle at the time that I brought them out redeemed from the land of ‎Mizraim.  |
| 44. And thus Moshe declared the appointed times of Adonai to B’ne Yisrael. | 44. And Mosheh declared the time of the orders of the Lord's festivals and taught them to ‎the sons of Israel.‎ |

**Rashi & Targum Pseudo Jonathan for:**

**Bamidbar (Numbers) 29:12-16‎**

| **RASHI** | **TARGUM PSEUDO JONATHAN** |
| --- | --- |
| 12. The fifteenth day of the seventh month will be a sacred holiday to you, when you will not do any work of consequence. You will celebrate a festival to Adonai for seven days.  | 12. And on the fifth day of the seventh month you will have a holy convocation, no servile work will you do; but will celebrate the Feast of Tabernacles before the Lord seven days,  |
| 13. You will bring a burnt-offering, a fire-offering for a pleasing aroma to Adonai, [consisting of] thirteen young bulls, two rams, and fourteen yearling lambs. They will [all] be without blemish. | 13. and offer a sacrifice, an oblation to be received with favor before the Lord: thirteen young bullocks proceeding daily and diminishing their number, (in all) seventy for the seventy nations, and offering them by thirteen orders; two rams, which you will offer by two orders; lambs of the year fourteen, unblemished, to be offered by eight orders, offering six of them, by two and two, and two of them one by one, they will be perfect.  |
| 14. Their meal-offering [will be] fine flour mixed with [olive] oil, three tenths [of an ephah] for the bull for each of the thirteen bulls, two tenths [of an ephah] for the ram for each of the two rams, | 14. Their mincha also of wheat flour, with olive oil, three tenths for each bullock of the thirteen, two tenths for each ram,  |
| 15. and one tenth [of an ephah] for the lamb for each of the fourteen lambs. | 15. a single tenth for each of the fourteen lambs,  |
| 16. [You will also bring] one he-goat as a sin-offering, in addition to [bringing] the constant (daily) burnt-offering with its meal-offering and libation. | 16. and one kid of the goats for a sin offering, which will be offered by one order, beside the perpetual sacrifice, the wheat flour for the mincha, and the wine of the libation. |

**Pesiqta deRab Kahana**

**Pisqa Twenty-Seven (Part I)**

**[On the fifteenth day of the seventh month, when you have gathered in the produce of the land, you will keep the feast of the Lord seven days ...] And you will take on the first day (the fruit of goodly trees, branches of palm trees and boughs of leafy trees and willows of the brook; and you will rejoice before the Lord your God seven days. You will keep it as a feast to the Lord seven days in the year; it is a statute for ever throughout your generations; you will keep it in the seventh month. You will dwell in booths for seven days; all that are native in Israel will dwell in booths, that your generations may know that I made the people of Israel dwell in booths when I brought them out of the land of Egypt: I am the Lord your God (Leviticus 23:39-43).**

**XXVII:I**

R. Abba bar Kahana commenced [discourse by citing the following verse]: “Take my instruction instead of silver, and knowledge rather than choice gold (Prov. 8:10).” Said R. Abba bar Kahana, ‘Take the instruction of the Torah instead of silver. Take the instruction of the Torah and not silver.’ Why do you weigh out money? [Because there is no bread] (Is. 55:2). Why do you weigh out money to the sons of Esau [Rome]? [It is because] there is no bread, because you did not sate yourselves with the bread of the Torah. And [why] do you labor? Because there is no satisfaction (Is. 55:2). Why do you labor while the nations of the world enjoy plenty? Because there is no satisfaction, that is, because you have not sated yourselves with the bread of the Torah and with the wine of the Torah. For it is written, “Come, eat of my bread, and drink of the wine I have mixed” (Prov. 9:5).

R. Berekhiah and R. Hiyya, his father, in the name of R. Yose b. Nchorai: It is written, “I will punish all who oppress him” (Jer. 30:20), even those who collect funds for charity [and in doing so, treat people badly], except [for those who collect] the wages to be paid to teachers of Scripture and repeaters of Mishnah traditions. For they receive [as a salary] only compensation for the loss of their time, [which they devote to teaching and learning rather than to earning a living]. But as to the wages [for carrying out] a single matter in the Torah, no creature can pay the [appropriate] fee in reward.

It has been taught on Tannaite authority: On the New Year, a person's sustenance is decreed [for the coming year], except for what a person pays out [for food in celebration] of the Sabbath, festivals, the celebration of the New Month, and for what children bring to the house of their master [as his tuition]. If he deducts [from what he should give], [in Heaven] they deduct [from his wealth], but if he adds [to what is originally decreed], [in Heaven] they add to his [resources]. [Margulies, Vayyiqra Rabbah, p. 688, n. to 1. 5, links this statement to Prov. 8:10.]

R. Yohanan was going up from Tiberias to Sepphoris. R. Hiyya bar Abba was supporting him. They came to a field. He said, "This field once belonged to me, but I sold it in order to acquire merit in labor in the Torah."

They came to a vineyard, and he said, "This vineyard once belonged to me, but I sold it in order to acquire merit in labor in the Torah." They came to an olive grove, and he said, "This olive grove once belonged to me, but I sold it in order to acquire merit in labor in the Torah." R. Hiyya began to cry. Said R. Yohanan, "Why are you crying?" He said to him, "It is because you left nothing over to support you in your old age." He said to him, "Hiyya, my disciple, is what I did such a light thing in your view? I sold something which was given in a spell of six days [of creation] and in exchange I acquired something which was given in a spell of forty days [of revelation). The entire world and everything in it was created in only six days, as it is written, “For in six days the Lord made heaven and earth” (Ex. 20:11). But the Torah was given over a period of forty days and forty nights, as it was said, “And he was there with the Lord for forty days and forty nights” (Ex. 34:28). [Leviticus Rabbah adds: And it is written, “And I remained on the mountain for forty days and forty nights” (Deut. 9:9).]"

When R. Yohanan died, his generation recited concerning him [the following verse of Scripture]: “If a man should give all the wealth of his house for the love (Song 8:7), with which R. Yohanan loved the Torah, he would be utterly destitute” (Song 8:7). When R. Abba bar Hoshaiah of Tiria died, they saw his bier flying in the air. His generation recited concerning him [the following verse of Scripture]: “If a man should give all the wealth of his house for the love , with which the Holy One, blessed be He, loved Abba bar Hoshaiah of Tiria, he would be utterly destitute” (Song 8:7). When R. Eleazar b.Simeon died, his generation recited concerning him [the following verse of Scripture]: “Who is this who comes up out of the wilderness like pillars of smoke, (perfumed with myrrh and frankincense, with all the powders of the merchant?)” (Song 3:6). What is the meaning of the clause, “With all the powders of the merchant?” [Like a merchant who carries all sorts of desired powders,] he was a master of Scripture, a repeater of Mishnah traditions, a writer of liturgical supplications, and a poet.

Another interpretation of the verse, “Take my instruction instead of silver, (and knowledge rather than choice gold)” (Prov. 8:10): Said R. Abba bar Kahana, On the basis of the reward paid for one act of taking, you may assess the reward for [taking] the palm branch [on the festival of Tabernacles]. There was an act of taking in Egypt: “You will take a bunch of hyssop” (Ex. 12:22). And how much was it worth? Four manehs, maybe five. Yet that act of taking is what stood up for Israel [and so made Israel inherit] the spoil of Egypt, the spoil at the sea, the spoil of Sihon and Og, and the spoil of the thirty-one kings. Now the palm-branch, which costs a person such a high price, and which involves so many religious duties - how much the more so [will a great reward be forthcoming on its account]! Therefore Moses admonished Israel, saying to them, **“(On the fifteenth day of the seventh month, when you have gathered in the produce of the land, you will keep the feast of the Lord seven days...) And you will take on the first day (the fruit of goodly trees, branches of palm trees and boughs of leafy trees and willows of the brook; and you will rejoice before the Lord your God seven days. You will keep it as a feast to the Lord seven days in the year; it is a statute forever throughout your generations; you will keep it in the seventh month. You will dwell in booths for seven days; all that are native in Israel will dwell in booths, that your generations may know that l made the people of Israel dwell in booths when I brought them out of the land of Egypt: I am the Lord your God”** (Leviticus 23:39-43).

**XXVII:II**

“You show me the path of life, [in your presence there is fullness of joy] (Ps. 16:11). Said David before the Holy One, blessed be He, "Lord of the ages, show me the open gateway to the life of the world to come." R. Yudan and R. Azariah: R. Yudan said, "David said before the Holy One, blessed be He, 'Lord of the ages, show me the path of life.' Said the Holy One, blessed be He, to David, 'If you seek life, look for fear, as it is said, “The fear of the Lord prolongs life” (Prov. 10:27)." R. Azariah said, "[The Holy One, blessed be He], said to David, 'If you seek life, look for suffering (YYSWRYN), as it is said, “The reproofs of discipline (MWSR) are the way of life” (Prov. 6:23)." [Leviticus Rabbah adds: Rabbis say, "The Holy One, blessed be He, said to David, 'David, if you seek life, look for Torah,' as it is said, “It is a tree of life to those that hold fast to it” (Prov. 3:18)." R. Abba said, "David said before the Holy One, blessed be He, 'Lord of the ages, Show me the path of life.' Said to him the Holy One, blessed be He, 'Start fighting and exert yourself! Why are you puzzled? [Lieberman, in Margulies, Vayyiqra Rabbah, p. 880, to p. 692]. Work and eat: Keep my good deeds and live (Prov. 4:4)."']

“The fulness (SWB`) of joy in your presence (Ps. 16:11): Satisfy (SB'NW) us with five joys in your presence: Scripture, Mishnah, Talmud, Supplements, and Lore.

Another matter: **“In your presence is the fullness of joy” (Ps. 16:11): Read not fullness (SWB`) but seven (SB'). These are the seven groups of righteous/generous men who are going to receive the face of the Presence of God.** And their face is like the sun, moon, firmament, lightning, stars, lilies, and the candelabrum that was in the house of the sanctuary. How do we know that it is like the sun? As it is said, “Clear as the sun” (Song 6:10). How do we know that it is like the moon? As it is said, “As lovely as the moon” (Song 6:10). How do we know that it is like the firmament? As it is said, “And they that are wise will shine as the brightness of the firmament” (Dan. 12:3). How do we know that it is like the lightning? As it is said, “Their appearance is like torches, they run to and fro like lightning” (Nah. 2:5). And how do we know that it is like the stars? As it is said, “And they that turn the many to righteousness/generosity as the stars forever and ever” (Dan. 12:3). How do we know that it is like lilies? As it is said, “For the leader: upon the lilies (Ps. 69:1). **How do we know that it will be like the candelabrum of the house of the sanctuary? As it is said, “And he said to me, What do you see? And I said, I looked and behold [there was] a candelabrum all of gold” (Zech. 4:2).**

“At your right hand is bliss for evermore” (Ps. 16:11). Said David before the Holy One, blessed be He, "Lord of the ages, now who will tell me which group [among those listed above] is the most beloved and blissful of them all?" There were two Amoras [who differed on this matter]. One of them said, "It is the group that comes as representative of the Torah and commandments, as it is said, ‘With a flaming fire at his right hand’ (Deut. 33:2)." And the other said, "This refers to the scribes, the Mishnah repeaters, and those who teach children in their fear, who are going to sit at the right hand of the Holy One, blessed be He. That is in line with the following verse of Scripture: ‘I keep the Lord always before me, because he is at my right hand, I will not be moved’ (Ps. 16:8)."

Another matter concerning the verse “You show me the path of life, in Your presence there is fullness of joy, in Your right hand are pleasures for evermore” (Ps. 16:11): “In Your presence there is fullness (SWB`) of joy” (Ps. 16:11): [Leviticus Rabbah adds: Read only "seven (SB`) joys."] These are the seven religious duties associated with the Festival [Tabernacles]. These are they: the four species that are joined in the palm branch, [the building of] the Tabernacle, [the offering of] the festal sacrifice, [the offering of] the sacrifice of rejoicing.

If there is the offering of the sacrifice of rejoicing, then why is there also the offering of the festal sacrifice? And if there is [the offering of] the festal sacrifice, then why also is there [the offering of] the sacrifice of rejoicing? Said R. Abin, "The matter may be compared to two who came before a judge. Now we do not know which one of them is the victor. But it is the one who takes the palm branch in his hand who we know to be the victor. So is the case of Israel and the Gentiles of the world. The [latter] come and draw an indictment before the Holy One, blessed be He, on the New Year, and we do not know which party is victor. But when Israel goes forth from before the Holy One, blessed be He, with their palm branches and their citrons in their hands, we know that it is Israel that are the victors.” Therefore Moses admonishes Israel, saying to them, **“[On the fifteenth day of the seventh month, when you have gathered in the produce of the land, you will keep the feast of the Lord seven days ...] And you will take on the first day (the fruit of goodly trees, branches of palm trees and boughs of leafy trees and willows of the brook; and you will rejoice before the Lord your God seven days. You will keep it as a feast to the Lord seven days in the year; it is a statute for ever throughout your generations; you will keep it in the seventh month. You will dwell in booths for seven days; all that are native in Israel will dwell in booths, that your generations may know that I made the people of Israel dwell in booths when I brought them out of the land of Egypt: I am the Lord your God”** (Leviticus 23:39-43).

**XXVII:III**

“He will regard the prayer of the destitute (and will not despise their supplication)” (Ps. 102:17): Said R. Reuben, "We are unable to make sense of David's character. Sometimes he calls himself king, and sometimes he calls himself destitute. How so? When he foresaw that righteous/generous men were going to come from him, such as Asa, Jehoshaphat, Hezekiah, and Josiah, he would call himself king as it is said, “Give the king your judgments, O God” (Ps. 72:1). When he foresaw that wicked/lawless men would come forth from him, for example, Ahaz, Manasseh, and Amon, he would call himself destitute, as it is said, “A prayer of one afflicted, when he is faint [and pours out his complaint before the Lord]” (Ps. 102:1).”

R. Alexandri interpreted the cited verse “He will regard the prayer of the destitute [and will not despise their supplication]” (Ps. 102:17) to speak of a worker: "[Margulies, ad loc., explains: The one afflicted is the worker. The word for faint, `TP, bears the meaning, cloak oneself, hence in prayer. The worker then has delayed his prayer, waiting for the overseer to leave, at which point he can stop and say his prayer. So he postpones his prayer.] [So Alexandri says], "Just as a worker sits and watches all day long for when the overseer will leave for a bit, so he is late when he says [his prayer], [so David speaks at Ps. 102:1: Hear my prayer, O Lord; let my cry come to you]." That [interpretation of the word 'TP] is in line with the use in the following verse: “And those that were born late belonged to Laban” (Gen. 30:42). What is the meaning of those that were born late? R. Isaac bar Haqolah said, "The ones that tarried."

[Another interpretation: “He will regard the prayer of the destitute [and will not despise their supplication]” (Ps. 102:17) - Said R. Simeon b. Laqish, "As to this verse, the first half of it is not consistent with the second half, and vice versa. If it is to be, “He will regard the prayer of the destitute [individual],' he should then have said, “And will not despise his supplication.” But if it is to be, “He will not despise their supplication,” then he should have said, “He will regard the prayer of those who are destitute.” But [when David wrote,] “He will regard the prayer of the individual destitute,” this [referred to] the prayer of Manasseh, king of Judah. And [when David wrote,] “He will not despise their supplication,” this [referred to] his prayer and the prayer of his fathers. That is in line with the following verse of Scripture: “And he prayed to him, and he was entreated of him” (2 Chron. 33:13). What is the meaning of the phrase, He was entreated (Y'TR) of him? Said R. Eleazar b. R. Simeon, "In Arabia they call a breach an athirta [so an opening was made for his prayer to penetrate to the Throne of God]" (Slotki, p. 385, n. 3). “And he brought him back to Jerusalem. (his kingdom)” (2 Chron. 33:13). How did he bring him back? R. Samuel b. R. Jonah said in the name of R. Aha, "He brought him back with a wind.” That is in line with the phrase [in The Prayer], “He causes the wind to blow." [At that moment:] “And Manasseh knew that the Lord is God” (2 Chron. 33:13). Then Manasseh said, "There is justice and there is a judge."

R. Isaac interpreted the verse “He will regard the prayer of the destitute (and will not despise their supplication)” (Ps. 102:17) to speak of these generations which have neither king nor prophet, neither priest nor Urim and Thummim, but who have only this prayer alone. Said David before the Holy One, blessed be He, 'Lord of the ages, "Do not despise their prayer. Let this be recorded for a generation to come' (Ps. 102:19). On the basis of that statement, [we know that] the Holy One, blessed be He, accepts penitents. “So that a people yet unborn may praise the Lord” (Ps. 102:19). For the Holy One, blessed be He, will create them as a new act of creation."

Another interpretation: “Let this be recorded for a generation to come” (Ps. 102:18): This refers to the generation of Hezekiah, [Leviticus Rabbah adds: which was tottering toward death]. “So that a people yet unborn may praise the Lord” (Ps. 102:18): for the Holy One, blessed be He, created them in a new act of creation.

Another interpretation: “Let this be recorded for a generation to come” (Ps. 102:18): This refers to the generation of Mordecai and Esther, which was tottering toward death. “So that a people yet unborn may praise the Lord” (Ps. 102:18): for the Holy One, blessed be He, created them in a new act of creation.

Another interpretation: “Let this be recorded for a generation to come” (Ps. 102:18): This refers to these very generations [in our own day], which are tottering to death. “So that a people yet unborn may praise the Lord” (Ps. 102:18): For the Holy One, blessed be He, is going to create them anew, in a new act of creation.

What do we have to take [in order to reach that end]? Take up the palm branch and citron and praise the Holy One, blessed be He. Therefore Moses admonishes Israel, saying, **“[On the fifteenth day of the seventh month, when you have gathered in the produce of the land, you will keep the feast of the Lord seven days...] And you will take on the first day (the fruit of goodly trees, branches of palm trees and boughs of leafy trees and willows of the brook; and you will rejoice before the Lord your God seven days. You will keep it as a feast to the Lord seven days in the year; it is a statute forever throughout your generations; you will keep it in the seventh month. You will dwell in booths for seven days; all that are native in Israel will dwell in booths, that your generations may know that I made the people of Israel dwell in booths when I brought them out of the land of Egypt: l am the Lord your God”** (Leviticus 23:39-43).

**XXVII:IV**

“Let the field exult and everything in it. (Then will all the trees of the wood sing for joy before the Lord, for He comes, for He comes to judge the earth)” (Ps. 96:12-13): “(Let the field exult)” refers to the world, as it is said, “And it came to pass, when they were in the field” (Gen. 4:8) [and determined to divide up the world between them]. “And everything in it” refers to creatures.

That is in line with the following verse of Scripture: “The earth is the Lord's, and all that is in it” (Ps. 24:1). “Then will all the trees of the wood sing for joy” (Ps. 96:12). And there is the verse: “Then will all the trees of the forest shout for joy” (1 Chron. 16:33). Said R. Aha, “The forest and all the trees of the forest.” "The forest” refers to fruit-bearing trees. "And all the trees of the forest” encompasses those trees that do not bear fruit. Before whom? “Before the Lord” (Ps. 96:14). Why? For he comes on New Year and on the Day of Atonement. To do what? To judge the earth. “He will judge the world with righteousness/generosity, and the peoples with his truth” (Ps. 96:13).

**XXVII:V**

“I wash my hands in innocence and go about Your altar, O Lord, (singing aloud a song of thanksgiving, and telling all Your wondrous deeds)” (Ps. 26:6-7): [What I require I acquire] through purchase, not theft. [Leviticus Rabbah adds:] For we have learned there: A stolen or dried up palm branch is invalid. And one deriving from an asherah or an apostate town is invalid (M. Suk. 3:1A-B). “And go about your altar, O Lord” (Ps. 26:7). That is in line with what we have learned there: Every day they circumambulate the altar one time and say, “We beseech You, O Lord, save now. We beseech You, O Lord, make us prosper now” [Ps. 118:25]. R. Judah says, “I and him, save now.” On that day they circumambulate the altar seven times (M. Suk. 4:5).

“Singing aloud a song of thanksgiving” (Ps. 26:7) - this refers to the offerings. “And telling all your wondrous deeds” (Ps. 26:7): Said R. Abun, This refers to the Hallel Psalms [Ps. 113-118], which contain [praise for what God has done] in the past, also [what He has done] during these generations, as well as what will apply to the days of the Messiah, to the time of Gog and Magog, and to the age to come. "When Israel went forth from Egypt” (Ps. 114:1) refers to the past. "Not for us, O Lord, not for us” (Ps. 115:1) refers to the present generations. "I love for the Lord to hear” (Ps. 116:1) refers to the days of the Messiah. "All the nations have encompassed me” (Ps. 118:10) speaks of the time of Gog and Magog. "You are my God and 1 will exalt You” (Ps. 118:28) speaks of the age to come."

**Ketubim: Targum Tehillim (Psalms) 113:1-9**

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| **Rashi** | **Targum on the Psalms** |
| 1. Hallelujah. Praise, O you servants of the LORD, praise the name of the LORD.  | 1. Hallelujah! Give praise, O servants of the LORD, praise the name of the LORD.  |
| 2. Blessed be the name of the LORD from this time forth and forever. | 2. May the name of the LORD be blessed, from now and forever. |
| 3. From the rising of the sun unto the going down thereof the LORD'S name is to be praised. | 3. From the rising of the sun to its setting, the name of the LORD is praised. |
| 4. The LORD is high above all nations, His glory is above the heavens. | 4. The LORD is high above all Gentiles, His glory is over the heavens. |
| 5. Who is like unto the LORD our God, that is enthroned on high, | 5. Who is like the LORD, our God, whose dwelling is lofty in situation? |
| 6. That looks down low upon heaven and upon the earth? | 6. Who lowers His eyes to look on the heavens and the earth. |
| 7. Who raises up the poor out of the dust, and lifts up the needy out of the dunghill; | 7. Who raises up the poor man from the dust; He will lift up the needy from the ash-heap. |
| 8. That He may set him with princes, even with the princes of His people. | 8. To make him dwell with the leaders, with the leaders of His people. |
| 9. Who makes the barren woman to dwell in her house as a joyful mother of children. Hallelujah. | 9. Who makes dwell the congregation of Israel, who is likened to a barren woman who sits beholding the men of her house, full of people, like a mother who rejoices over her sons. |
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October 3/4, 2020 - Tishri 15/16, 5781

October 3/4, 2020 - Tishri 15/16, 57781

**Tehillim (Psalms) 42**

The Psalms readings for the festival of Succoth, in our seder, are for the Hallel which we recite during Succoth. However, on the first two days of Succoth, the Yom Tovim - ימים טובים‎, we recite two psalms during Shacharit, Psalms 42 and 43. This commentary will speak to Psalms 42 as it especially apropos to Succoth and the succah.

Ten men contributed songs to the Book of Psalms: Adam, Malchizedek, Abraham, Moses, Heiman, Yedusun, Assaf and the three sons of Korach.[[1]](#footnote-1) The entire First Book of Tehillim[[2]](#footnote-2) is attributed to David. The Second Book of Tehillim begins with a series of eight psalms[[3]](#footnote-3) ascribed to the sons of Korach. In the Third Book of Tehillim, another four psalms[[4]](#footnote-4) appear in their name. The sons of Korach were Assir, Elkanah and Abiasaf.[[5]](#footnote-5)

Rashi[[6]](#footnote-6) states that Qorach’s sons initially joined their father's infamous mutiny against Moses and Aaron. In the midst of the rebellion, however, they realized their folly and repented. When the earth opened its mouth to swallow the entire assembly of Korach and to transport them to Gehinnom, G-d miraculously provided a place of refuge for Qorach’s three sons. They landed on an elevated niche within the earth, high above the flames of purgatory. It was on that precarious ledge that they composed these psalms.

***Megillah 14a*** *R. Samuel b. Nahmani said: This [Ramathaim-Zophim] means, a man who came from two heights which faced one another.[[7]](#footnote-7) R. Hanin said: It means, a man who came from ancestors of the most exalted position.[[8]](#footnote-8) And who were they? The sons of Korah, as it says, And the sons of Korah did not die.[[9]](#footnote-9) A Tanna taught in the name of our Teacher:[[10]](#footnote-10) A special place was assigned[[11]](#footnote-11) to them in Gehinnom and they stood on it.*

***Sanhedrin 110a*** *Notwithstanding the children of Korah died not.[[12]](#footnote-12) A Tanna taught: It has been said on the authority of Moses our Master: A place was set apart for them in the Gehenna, where they sat and sang praises [to G-d].*

When they ascended to the earth's surface, a holy spirit descended upon them and they prophesied concerning the exiles of Israel, the destruction of the Temple, and the advent of the Davidic monarchy.

Centuries later the descendants of Qorach’s sons still retained the divine inspiration created by this miraculous deliverance. Qorach’s descendants’ staunchest advocates of that very work of Moshe which Qorach had planned to destroy by his mutiny.[[13]](#footnote-13)

According to the Vilna Gaon this psalm is the Song of the Day for the second day of the Succoth festival.[[14]](#footnote-14) [The שמחת בית השו־אבה, The Festival of the Water Drawing, began on this day in the Temple. The eighth verse refers specifically to this celebration; many other references to water-springs and Temple celebrations are found throughout the psalm.]

***Tehillim (Psalms) 42:8*** *Deep calleth unto deep at the voice of Thy cataracts; all Thy waves and Thy billows are gone over me.*

The Book of Psalms comprises five books. Traditionally, this was done to correspond to the Torah. The Midrash equates David with Moshe:[[15]](#footnote-15)

*Who is the best of the prophets, and who is the best of the kings? The best of the prophets was Moshe; the best of the kings was David. You find that whatever Moshe did, David did. Moshe took Israel out of Egypt, and David took Israel out of bondage of the kingdoms; Moshe waged war against Sihon and Og, and David waged war against all those around him; Moshe ruled over Israel and Judah, and David ruled over Israel and Judah; Moshe built an altar, and David built an altar; this one sacrificed and that one sacrificed; Moshe gave Israel the five books of the Torah, and David gave Israel the five books of Psalms.**[[16]](#footnote-16)*

All of the psalms of praise were uttered, and begin, with ten synonyms of praise. This psalm, for example, tells us that it is a *maskil*:

***Tehillim (Psalms) 42:1*** *For the Leader; Maskil of the sons of Korah.*

The Gemara then tells us what are these ten synonyms of praise:

***Pesachim 117a*** *For R. Joshua b. Levi said: The Book of Psalms was uttered with ten synonyms of praise, viz.: nizzuah [victory], niggun [melody], maskil,[[17]](#footnote-17) mizmor [psalm], shir [song], ashre [happy], tehillah [praise], tefillah [prayer], hodayah [thanksgiving] [and] hallelujah. The greatest of all is ‘hallelujah,’ because it embraces the [Divine] Name and praise simultaneously.*

Psalm forty-two’s superscription ascribes authorship to the sons of Korah.

***Bamidbar (Numbers) 26:9*** *And the sons of Eliab; Nemuel, and Dathan, and Abiram. This is that Dathan and Abiram, which were famous in the congregation, who strove against Moses and against Aaron in the company of Korah, when they strove against HaShem: 10 And the earth opened her mouth, and swallowed them up together with Korah, when that company died, what time the fire devoured two hundred and fifty men: and they became a sign. 11 Notwithstanding the children[[18]](#footnote-18) of Korah died not.[[19]](#footnote-19)*

In the tradition of the Sephardic Jews these Psalms (42 & 43) are recited throughout the holiday of Succoth (Our tradition is to read them on the Yom Tov, the first two days of Succoth.[[20]](#footnote-20)). According to the Vilna Gaon, this psalm is the Song of the Day for the second day of the Succoth[[21]](#footnote-21) festival.

Our siddur has the following psalms specifically for the festival of Succoth:

Psalm 42 & 43 are recited on the 1st and 2nd days of Succoth in Chutz L'Aretz.

Psalms 24 Shir Shel Yom Sunday

Psalms 48 Shir Shel Yom Monday

Psalms 82 Shir Shel Yom Tuesday

Psalms 94 Shir Shel Yom Wednesday

Psalms 81 Shir Shel Yom Thursday

Psalms 93 Shir Shel Yom Friday

Psalms 12 is recited on Shemini Atzeret and Simchat Torah

The Festival of the Water Drawing began on this day in the Temple. The eighth verse refers specifically to this celebration; many other references to water-springs and Temple celebration are found throughout the psalm.

***Tehillim (Psalms) 42:8*** *Deep calleth unto deep at the voice of Thy cataracts;* *all Thy waves and Thy billows are gone over me.*

The Gemara then goes on to spell out the connection to Succoth:

***Ta’anith 25b*** *R. Eliezer said: When on the Feast of Tabernacles the water libations are carried out, Deep says to Deep, ‘Let thy waters spring forth, I hear the voice of two friends’,[[22]](#footnote-22) as it is said, Deep calleth unto Deep at the voice of Thy cataracts etc.[[23]](#footnote-23) Rabbah said: I myself have seen Ridya.[[24]](#footnote-24) who resembles a three years’ old heifer, with its lips parted; he stands between the lower deep and the upper deep; to the upper deep he says. ‘Distil thy waters’, and to the lower deep he says. ‘Let thy waters spring forth’, as it is said, The flowers appear on the earth etc.[[25]](#footnote-25)*

Psalms 42 and 43 should be considered as one, even though the division into two psalms is quite ancient, and found in most of the manuscripts (the Septuagint even begins psalm 43 with the words Mizmor Ledavid). The unity of these two psalms can be seen most clearly from the refrain that is repeated twice in Psalm 42 and at the end of Psalm 43. There are other phrases that occur in both psalms.

Let’s examine one of the ideas of Succoth[[26]](#footnote-26) where the Zohar[[27]](#footnote-27) says that the succah is *the shadow of faith*. There are several questions which arise: What is the ‘shadow of faith’,[[28]](#footnote-28) what does that mean?[[29]](#footnote-29) Why is the Succah connected with Emunah?

The essence of a succah is its shade. A succah that has more sun than shadow is invalid. Our sages call the shade of the *succah* "the shadow of faith".

To understand this enigmatic phrase, we must first examine the words ‘faith’[[30]](#footnote-30) or ‘belief’. The two words both carry the connotation of something that is blind. Faith and belief suggest that you believe something that you can’t ever know. This is silly when you are speaking about something as important as the Creator of the universe and one’s eternal destiny. Consider also that if you have faith in something that you can’t ever ‘know’, then how is your faith in HaShem any different from another man’s faith in little green men?

Emunah[[31]](#footnote-31) derives from the same root[[32]](#footnote-32) as ne’eman, meaning faithful or loyal. Even the most superficial examination of the word in Torah will show that it *cannot* be translated as *faith* in the sense of *belief*: in the verse:

***Shemot (Exodus) 17:12*** *But Moses’ hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were faithful until the going down of the sun.*

 “Va’yehi yadav emunah ad ba hashamesh, And his hands were *faithful* until the sun went down”; Moses’ hands stayed where they were, they remained *loyal* to their task. The verse cannot be translated in any other way. **Hands cannot have faith or believe anything**. In Judaism there is no such concept as contained in the English word ‘faith’. Even the Nazarean Codicil teaches that Emunah requires ‘substance’ and ‘evidence’:

***Bereans (Hebrews) 11:1*** *Now faith is the substance of things hoped for, the* ***evidence*** *of things not seen.*

A unique feature of the human condition is that we can know something with clarity and yet act in discordance with that knowledge. In disloyalty to that knowledge. You may acknowledge that a certain action is wrong and then do it anyway. who can claim that this is an unfamiliar problem? Free will means that you can act in disharmony with your intellect. Understanding a thing and all its consequences clearly does not guarantee that you will live in accord with your understanding, that you will be loyal to it. Not at all. It takes work to live up to the truth. That work is Emunah.

Emunah relates very little to the idea of blind belief; it relates far more to the work of disciplining the heart and harnessing the hands in loyalty to the head. With this understanding, let’s begin to look at the Succah.

What is a Succah? The mitzva of Succah has some unique characteristics which are not found in any other mitzva.

A Succah has to be flimsy, a trait not found in any other mitzva. The roof must be so thin that you can see the stars, and the rain can come through freely. Yet, the whole concept of a Succah is that it provides protection. We leave a solid structure, with the illusion of security, and enter a structure of Emunah. Thus, we leave our house, which does not provide protection, and enter this flimsy structure that does provide protection. This is the essence of bitachon.[[33]](#footnote-33)

The obvious conclusion derived from the mitzva of Succah is that our protection does not derive from the wooden or concrete walls of a building, but rather from HaShem. This is not an easy message to assimilate. When we live with the comforts of life, a high-tech security system, and a fine home, it is hard to internalize that none of these things provide the slightest protection without HaShem’s desire.

Succoth does *not* come when we are planting because this is a time when we feel vulnerable. After all, there is uncertainty about the quality of the seed, the efficacy of the soil, and the availability of rain. No, Succoth occurs at the time of the harvest. Thus, a time when we feel the most secure. It is precisely for this reason that we leave this illusion and live in a way that bends our minds to the reality that all of those items of security are meaningless and that the Succah is all we need because our protection comes from HaShem and from no other place. The Succah comes to inoculate our mind at a time when we feel that there is plenty and that we are self-sufficient. It has been said, in this regard, that the distance between us and HaShem is the thickness of our wallet.

We move into a Succah to teach ourselves that wealth, security, and plenty are not what brings us protection. That is why we read Kohelet (Ecclesiastes) at Succoth. The theme of this book is that all of our material wealth is illusory.

A major theme of Kohelet is the futility of mundane pursuits and pleasures, and the search for deeper meaning to life. Succoth is also known as Chag HaAsif, the Festival of Ingathering. It’s the time of year when the harvest has ended, and the crops are gathered and stored for the coming year. It’s a moment of great satisfaction, as one can see the fruits of his labor before him.

Kohelet shakes our contentment with the reminder that mundane accomplishments are fleeting and empty. Even at the close of the harvest, we must seek real achievement and fulfillment.

Succoth itself demonstrates this theme by the commandment to live in temporary dwellings. We move outside our home, which provides a sense of permanence and comfort, and instead dwell in a flimsy hut. This recalls the transience of physicality, as does the book of Kohelet.

A major mitzva of Succoth is to be joyful. The Torah comes to teach us that the way to have joy, when you have material security, is leave that security and move into this flimsy structure with no obvious protection. This is where we experience joy that is not based on our material things, which can let us down,[[34]](#footnote-34) but rather our joy is in HaShem. The only real joy is the realization that joy cannot be found in the things of this world, it can only be found in HaShem.

The Gemara[[35]](#footnote-35) says that if you have no trouble[[36]](#footnote-36) for forty days, then you are in disastrous trouble. The reason why it signifies trouble, is because it means that you are not worth being sensitized. It is like a father who has tried punishments, scolding, and every other discipline he could imagine, yet his son continues in his bad ways. When this father, finally, leaves his son and ignores his bad behavior, then the son knows that he is really in trouble because he is no longer worth fixing. In the same way, if you have learned to trust in material things for your protection, and you are not awakened by the succah, then there is no hope.

The deep joy that we experience comes from knowing that the pleasures and things of this world are to be enjoyed, but our eyes see that these are all from HaShem. The festive meals, the beautiful succah, the company of family and friends are all to be enjoyed at exactly the same time as we realize that all is from HaShem. This is true joy.

The word schach,[[37]](#footnote-37) סכך, and ‘succah’ both come from the same Talmudic root *sacar*, which means to ‘see through’. One of Sarah’s names was Iscah.[[38]](#footnote-38) This word has the same root as schach and succah and means “to see through”. Just as Sarah had incredible, almost irresistible, physical beauty, so much so that when she was advanced in age Paro[[39]](#footnote-39) desired her for a wife. But, in a deeper sense, this beauty meant that one could see that her spirit on the inside, and at the same time one saw her external beauty, and they were the same. What was on the inside is the same as what was outside, i.e. her deeds. When one looked at Sarah, they saw HaShem. The idea of Tzniut, often translated as modesty or privacy, carries the same idea, and is the ability of a woman to properly wear clothes[[40]](#footnote-40) so that her flesh is covered and her beauty is projected to the world.

In the same way, one could look through the succah’s temporary roof[[41]](#footnote-41) and see the stars. But **the deep meaning is that Succoth is a time to see through physicality to what is beyond**. That is why the Succah has such a high place in the Torah. This ability suggests that we should be very careful about how we conduct ourselves in our succah. We should be mindful of what we are supposed to achieve. To our physical eyes it is just a hut, but to our spiritual eyes we see a place of intense spirituality. So, Succoth is a time to build Emunah.

The succah is really beyond words, but we have only words to convey the meaning of this deep spiritual item. We want to reach beyond the words. The words can bring us to the brink, but our own inner Daat[[42]](#footnote-42) must take over from the words and carry us to the real understanding. Emunah is the zone beyond the brink, it is true knowledge that cannot be put into words.

Emunah is the underlying assumption for all of the mitzvot[[43]](#footnote-43) in the Torah, in a sense it is the first commandment upon which all others depend. Maimonides[[44]](#footnote-44) holds this to be the first commandment; others hold that it is even more fundamental than a commandment, it is the substrate on which all the commandments depend. Emunah reaches into every other facet of Torah and of life!

The area of Emunah, let’s call it the knowledge of something higher, is knowing that HaShem exists and understanding the nature of our relationship. Many folks say that if they could just see a miracle, then they would believe in HaShem. But this is not the way of the world. Consider the following hint:

***Luqas (Luke) 16:19*** *There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: 20 And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, 21 And desiring to be fed with the crumbs which fell from the rich man’s table: moreover the dogs came and licked his sores. 22 And it came to pass, that the beggar died, and was carried by the angels into Abraham’s bosom: the rich man also died, and was buried; 23 And in hell he lifts up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. 24 And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. 25 But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. 26 And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence. 27 Then he said, I pray thee therefore, father, that thou wouldest send him to my father’s house: 28 For I have five brethren; that he may testify unto them, lest they also come into this place of torment. 29 Abraham saith unto him, They have Moses and the prophets; let them hear them. 30 And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. 31 And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.*

If we saw a miracle today, tomorrow we would wake up and suspect that we ha been dreaming. Doubt would immediately spring up in our imagination. The person who ‘needs’ a miracle to believe in HaShem will probably not use the miracle correctly and the miracle would be wasted. Emunah is not like this. The kind of person who has Emunah does not need a miracle because he has already seen through the mask of nature and ‘knows’ HaShem. The reason that our generation does not experience miracles is because we would not use them correctly, and we would then become more culpable. Our tendency would be to take the miracle and explain it in a natural way, as though we could explain it through the laws of nature. Just as we do today when incredible coincidences occur.

The question that most people want to know is: Can we ‘KNOW’ that HaShem exists and that He is a rewarder of those who diligently seek Him?[[45]](#footnote-45) In summary, how can Emunah ever be meaningful? The existence of HaShem is either definitely knowable, or it is not. If it is knowable with a definite clarity, then Emunah would seem to be the wrong idea. But if HaShem’s existence is not knowable objectively, then Emunah would seem arbitrary, no more than a personal emotion, really. And quite possibly a smokescreen, a confusing, deluding and enslaving thing. Can you know it as solidly as you know something in the physical world, or is it intrinsically unknowable? So, what is Emunah?

What we mean by Emunah is not belief. We do not commit ourselves to something that is the product of imagination. We have not committed ourselves to HaShem throughout history because we decided subjectively and personally that such commitment was a good idea. Our commitment is based on knowledge. We assert that the object of our “faith” can be established and known. That *knowledge* is enlightenment itself, and that is the real value, not belief.

In fact, clarity of knowledge is exactly what we are seeking. Torah study is a demanding and rigorous training in objectivity. Torah students are not encouraged to accept anything uncritically and thoughtlessly; they are encouraged to think powerfully and logically. Torah learning is not an appeal to the emotions; it is a very demanding appeal to the intellect. To study Torah effectively you must be able to ask the most penetrating questions and learn to accept only completely satisfactory answers; only the highest standards of thought and logic are valid. We are not afraid of questions. On the contrary, asking difficult questions that cut to the root of an issue is the basis of learning.

Let’s assume that knowledge of HaShem is knowable, and let’s explore that pathway.

When we begin to learn any profession, we start at a point where we are told what to look for and what to expect, but when we try to do it for the first time, then we find that it seems impossible. It is like riding a bike. The first time we actually try it we find that it seems impossible to actually ride it. We watch someone else riding and it seems possible and even easy, yet when we try, we find it impossible. After we go through the process, the training, we, eventually, begin to be able to ride. Eventually, we find it to be so easy that it was hard to imagine that we first thought that it was impossible. With a bit a practice we can do unbelievable tricks that boggle the imagination.

Something which is unknown can be taught so that it becomes known. This process is normally called training. Thus, the act of riding a bicycle is not faith, it is not blind; it is knowledge. If it is possible to know HaShem, then it is not faith, in the traditional meaning of the word; it is called knowledge. Like learning to ride, it is hard to acquire this knowledge and there may be many mishaps along the way, but it is possible if we persevere and patiently learn.

On the other hand, if knowledge of HaShem is not knowable, then you are in even bigger trouble. If I accept, with blind faith, that which is unknowable, then I am no better off than the one who believes in Santa Claus or the Easter bunny. Without knowledge, belief is just silly. The Christian idea of ‘faith’ as a blind belief in that which is unknowable that faith is directly contrary to the concept of Emunah.

At a superficial level, it is possible to know HaShem. At some point, however, there is gap where we do not know. Consider that there is nothing in life which is ultimately knowable. The knowledge of HaShem is an expanded level of the knowledge of ourselves; knowledge of our own existence. Along with this knowledge, of self, is an awareness of something beyond that self. The most important tool in the knowing of something higher is the knowledge of your own existence; and knowing that you exist is not logical as it cannot be proven.

All of the *most* important things in life cannot be proven. For example, it is impossible to prove that you exist. “I think therefore I am”,[[46]](#footnote-46) means that I know that I am. This is *not* a formal demonstration of the fact.

Knowing that you have free will is not something that can be proven, you cannot demonstrate it. Knowing that you are human and not an animal cannot be demonstrated, it is unknowable. If you say that there is a demonstrable difference between me and an animal, you are saying something that is not demonstrable.

This line of thought can be continued by asking how you know that your parents are really your parents? The most basic things in our awareness live is an area which is not amenable to proofs. Consider that it is impossible to prove that you are awake right now. After all, in a dream we ‘know’ that it is real and our body reacts accordingly. Yet, when you wake up, you instantly know that a dream was just that. The dream was not real, despite the fact that we thought it was. This demonstrates how difficult it is to know that you are awake right now, you could be dreaming. Thus, the basic, important things in life are unknowable.

There nothing that you can know and no amount of miracles will change this situation. If Aristotle[[47]](#footnote-47) would have been at Mt. Sinai, he would have been able to bring Moshe Rabbenu[[48]](#footnote-48) a thousand proofs that it had never happened; after they had been there, it still would have been impossible to prove it! How do you prove that the Infinite G-d came down and met with finite people? It is not possible to prove this! Logically, Descartes would have been right, while being wrong in fact.

So, is there a leap of faith in accepting HaShem’s existence? Surely there must be when we can’t even prove our own existence! In Judaism we are going to look for ‘good enough’ evidence that I can act on the consequences. This will begin with common sense understanding that *I am here*, that *I am real*, and that I am not dreaming when I am not. This is good enough and I posit my life on those principles.

Consider that all other religions, save Judaism, are based on the testimony, or vision, of a single person. Judaism is based on the testimony of more than six million people who stood at the foot of Mt. Sinai and personally heard the voice of HaShem. Then, every year, they faithfully transmitted that testimony to their children at the Passover seder. *Jews all over the world* tell the same story to their children at the seder table. So, all over the world, Jews share the testimony of the events at Sinai! Remarkably, no other religion has ever claimed that this testimony was falsified. It is difficult to falsify because more than six million men, women, and children heard the voice of HaShem. They then testified this experience to their children for the last eighty generations.

Understanding that HaShem created the world can be found in the complexities of our created world. In the same way that a watch found in the wilderness is presumed to have been created by a man.[[49]](#footnote-49) Even a single living cell[[50]](#footnote-50) in man, animals, or plants give evidence that they, too, have a Creator.[[51]](#footnote-51)

Those who deny the creation are unable to explain how simple molecules came to be. A grain of dust on the moon is so complex that it boggles the mind. Even today we do not understand the atomic forces that go into such a simple thing. The way deniers explain this dust is to simply say that it has always existed. This lets them off the hook so that they do not need to explain its complexities.

Thigs in this world do not become more complex by themselves. It is axiomatic that everything will naturally decay. This is summed up in the second law of thermodynamics, which states that the entropy[[52]](#footnote-52) of any isolated system always increases. If a watch sits in the wilderness it begins to rust and decay. Eventually it will no longer be recognized as a watch. This is the nature of our world.

All proofs of HaShem’s existence are proofs by exclusions. We do not follow a process whereby we derive HaShem’s existence, but rather we try see if the world could be explained in its own terms, and we find that difficult to do. So, we take the world, or even a single molecule, and ask whether this could have happened by accident. Does this look like creation by random processes?

Consider that sodium is a metal that explodes when exposed to the air, and chlorine is a deadly gas. Yet when combined they form table salt.[[53]](#footnote-53) Could this have happened by accident? Is it reasonable to assume that this could have happened through random processes? It boggles the mind to even contemplate this. This implies that something else must have created these wondrous materials. This is an argument by exclusion. Consider what Sherlock Holmes said, “When you have eliminated the impossible, whatever remains, however improbable, must be the truth?”[[54]](#footnote-54) We cannot prove HaShem’s existence by derivation, therefore we must prove it by exclusion because there is no other way.

A proof by exclusion can show what *did not* create this wondrous molecule, but, it cannot prove what *did* create it. Scientific analysis can bring us to the brink of understanding, but it cannot send us over the brink to the point of knowledge. To accomplish this, we need Torah. The point of the scientific processes is to shake us up and help us understand that creation must be something beyond the realm of science. In order to achieve true knowledge, we need the experience of Torah. This where the ‘leap of faith’ comes in. Emunah has this aspect of blind faith, but it comes after we know that all other possibilities have been excluded.

When Abraham is commanded to leave his home on the journey that begins Jewish history, he is not told the destination:

***Bereshit (Genesis) 12:1*** *Go from your land, from your birthplace and from your father’s house to the land which I shall show you.*

This is the classical structure of a test. The point of departure is clear; there is no doubt that he must go. The test is the journey that leads into the unknown; what he will find and what he must go through on that journey are not clear at all. The destination will become clear only when he gets there; the entire journey must be made only on the strength of the command to travel.

This is where we meet the element of the unknown in ordeals, and this is the element of truth in the world’s translation of Emunah, as blind. If there is a blindness in tests, it is this: the destination is always hidden. You can never know what the end of the road will be until you are there because the end of the road is really the greater form of yourself that the journey is building. Each of life’s ordeals is an opportunity to become what you must be; you will know the meaning of that, only when you have made it real.

So, is it knowable or not? The Jewish answer is that it is knowable within certain limits. What is knowable is only that a certain thing must be, but getting into that thing and where it takes you is completely unknowable.

The correct translation of Emunah is not *faith* but *faithfulness*, *loyalty*. The concept is this: when you have acquired spiritual knowledge, when you know clearly that what meets the eye is not all there is; the question, then, is will you be loyal to that knowledge? Will you live up to it? The problem of Emunah is not how to gain knowledge of the spiritual world, it is the challenge of being faithful to that knowledge. In the gap between impersonal truth and direct personal experiential contact with that truth to the extent that no disloyalty can enter, then Emunah becomes a possibility and an obligation.

**Ashlamatah: ‎ Zekharyah (Zechariah) 14:1-21‎**

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| **Rashi** | **Targum** |
| 1. Behold! A day of the Lord is coming, and your plunder shall be shared within you.  | 1. Behold, the day will come from the LORD when the house of Israel will divide the possessions of the nations in your midst, O Jerusalem. |
| 2. And I will gather all the nations to Jerusalem to wage war; and the city shall be captured, and the houses shall be plundered, and the women shall be ravished, and half the city shall go forth into exile-and the rest of the people shall not be cut off from the city. | 2. And I will gather all the nations to Jerusalem to do battle, and the city will be conquered and the houses plundered and the women ravished,and half of the city will go forth into captivity, but the remainder of the people will not cease from the city. |
| 3. And the Lord shall go forth and wage war with those nations, like the day he waged war on the day of the battle. | 3. And the LORD will reveal himself and will do battle with those nations as in the day when He did battle by the Red Sea.  |
| 4. And on that day His feet shall stand on the Mount of Olives, which is before Jerusalem from the east. And the Mount of Olives shall split in the midst thereof-toward the east and toward the west-a very great valley. And half the mountain shall move to the north, and half of it to the south. | 4. And at that time He will reveal Himself in His might upon the mount of Olives which is before Jerusalem on the east, and the mount of Olives will be split in two to the east and to the west by a very great valley; and half of the mountain will be torn away to the north and half of it to the south. |
| 5. And you shall flee to the valley of the mountains, for the valley of the mountains shall reach Azal. And you shall flee as you fled because of the earthquake, in the days of Uzziah the King of Judah. And the Lord, my God, shall come; all holy ones with you. | 5. And the valley of the mountains will be stopped up, for the valley of the mountains will extend to Azal; and you will flee just as you fled before the earthquake which came in the days of Uzziah king of the tribe of the house of Judah; and the LORD my God will reveal Himself, and all His holy ones with Him. |
| 6. And it shall come to pass on that day that there shall be no light, only disappearing light and thick darkness. | 6. And it will come to pass at that time. there will not be light, but cold and ice.  |
| 7. And it shall be one day that shall be known to the Lord, neither day nor night; and it shall come to pass that at eventide it shall be light. | 7. And it will be one day - it is known before the LORD - not like the light of day, and not like the darkness of night; and it will come to pass, at evening there will be light.  |
| 8. And it shall come to pass on that day that spring water shall come forth from Jerusalem; half of it to the eastern sea, and half of it to the western sea; in summer and in winter it shall be. | 8. And it will come to pass at that time, spring waters will issue from Jerusalem, half of them to the eastern sea and half of them to the western sea; they will issue in summer and in winter.  |
| 9. **And the Lord shall become King over all the earth; on that day shall the Lord be one, and His name one.** | 9. **And the kingdom of the LORD will be revealed upon all the inhabitants of the earth; at that time, they will serve before the LORD with one accord. For His name is established in the world, there is none apart from Him.**  |
| 10. The whole earth shall be changed to be like a plain, from the hill of Rimmon in the south of Jerusalem; but it [Jerusalem] will be elevated high and remain in its old place; from the gate of Benjamin to the place of the first gate, until the corner gate, and from the tower of Hananel until the king's wine-cellars. | 10. He will turn the whole land into a plain from Geba to Rimmon, south of Jerusalem; and (Jerusalem) will increase and will be inhabited in its place from the Gate of the tribe of Benjamin to the site of the former gate, to the Gate of the Corners, and (from) the Hippicus Tower to the king's pits.  |
| 11. And they shall dwell therein, and there shall be no more destruction; but Jerusalem shall dwell in safety. | 11. And they will live in it, and there will be no more killing, and Jerusalem will dwell in security.  |
| 12. And this shall be the plague wherewith the Lord will smite all the nations who besieged Jerusalem; his flesh will waste away while he still stands on his feet; his eyes will waste away in their sockets, and his tongue shall waste away in his mouth.  | 12. And this will be the plague with which the LORD will smite all the nations which assemble and come against Jerusalem: their flesh will be dissolved while they stand upon their feet, and their eyes will dissolve in their sockets, and their tongue will dissolve in their mouth.  |
| 13. And it will come to pass on that day that there will be great consternation, sent by the Lord upon them; each one shall seize the hand of the other, and his hand shall rise up against the hand of the other. | 13. And it will come to pass at that time, there will be a great deadly upheaval from the LORD among them and they will each lay hold upon the hand of his companion, and his hand will be torn away with the hand of his companion.  |
| 14. Yea, even Judah will fight against Jerusalem! And the wealth of all the nations round about-gold and silver and apparel-will be gathered in very great abundance. | 14. And even the people of the house of Judah will the nations bring by force to wage war against Jerusalem, and they will amass the goods of all the nations round about, gold and silver and clothes in great abundance.  |
| 15. And so will be the plague of the horses, the mules, the camels, the donkeys, and all the animals that are in those camps, similar to this plague. | 15. And the plague upon the horse, mule, camel and ass, and every beast which may be in those camps: will be like this plague.  |
| 16. **And it will come to pass that everyone left of the nations who came up against Jerusalem will go up from year to year to prostrate himself to the King, the Lord of Hosts, and to celebrate the festival of Tabernacles.** | 16. **And it will come to pass, everyone who is left of all the Gentiles which assemble and come against Jerusalem will go up year by year to worship before the King of the ages, the LORD of hosts, and to keep the festival of Tabernacles.**  |
| 17. **And it shall be that whoever of all the families of the earth does not go up to Jerusalem to prostrate himself to the King, the Lord of Hosts-upon them there shall be no rain.** | 17. **And it will come to pass, if any of the families of the nations of the earth will not go up to Jerusalem to worship before the King of the ages, the LORD of hosts, there will not be rain upon them.** |
| 18. **And if the family of Egypt does not go up and does not come, it shall not [rain] upon them. The plague [on Egypt] will be [the same as] that with which the Lord will plague the nations who do not go up to celebrate the festival of Tabernacles.** | 18. **And if the kingdom of Egypt will not go up or be present, then the Nile will not rise for them, but upon them will be the plague with which the LORD will smite all the nations which will not go up to keep the festival of Tabernacles.**  |
| 19. **Such will be the punishment of Egypt and the punishment of all the nations who do not go up to celebrate the festival of Tabernacles.** | 19. **This will be the retribution upon the Egyptians and the retribution upon all the nations which will not go up to keep the festival of Tabernacles.**  |
| 20. On that day there will be upon the bells of the horses, "holy to the Lord"; and the pots in the House of the Lord will be like the sprinkling bowls before the altar. | 20. At that time there will be upon the blanket of the horse, "Holiness before the LORD", and the pots in the Sanctuary of the LORD will be numerous as the bowls before the altar.  |
| 21. Yea, every pot in Jerusalem and in Judah will be holy to the Lord of Hosts, and all who sacrifice will come and take of them and cook in them; and there will no longer be a trafficker in the House of the Lord of Hosts on that day. | 21. And every pot in Jerusalem and in Judah will be holiness before the LORD of hosts, and all who offer sacrifice will come and take from them and boil in them; and there will never again be a trader in the Sanctuary of the LORD of hosts at that time. |
|  |  |

**Nazarean Jews Privately read:**

**I Thessalonians 1:1-10 + 2:1-12 &**

**Revelation 3:7-14**

**7. And to the angel of the congregation in Philadelphia, write: These things/words says the Holy One, the True One, the One having the keys of David, who opens and there is none who shuts, and shuts and there is none who opens (Isa. 22:22).**

**8. “I know your works and behold, I have set an opened door before you, and no one is able to shut, for you have little strength and you have observed My Word (Torah), and have not denied my name/authority.**

**9. Behold, I give out those of the synagogue of HaSatan saying that they are Jewish, and they are not, but they lie [being themselves Gentiles]. Behold, I will make them come and bow down before your feet, and to know that I loved you [my Jewish people].**

**10. Because you kept the Word (Torah) of my patience, I also will keep you out of the hour of trial which is going to come on all the inhabited world in order to prove those dwelling on the earth.**

**11. Behold, I am coming quickly. Hold fast to what you have that no one take your crown [of Torah].**

**12. The one overcoming, I will make him a pillar in the Temple of G-d, and he will not go out from it anymore. And I will write the name of my G-d upon him, and the name of the city of my G-d, the new Yerushalayim which comes down out of Heaven from my G-d, and my own new name.**

**13. The one who has ears, hear what the Spirit [of G-d] says to the [Jewish] congregations.**

**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!”**

**Afternoon Service Intermediate Sabbath of Sukkoth**

**Koheleth (Ecclesiastes) 1:1 - 2:15**

1. The words of the Preacher, the son of David, king in Jerusalem:

2. Vanity of vanities, says the Preacher, vanity of vanities! All is vanity!

3. What is the profit to a man in all his labour which he labours under the sun?

4. A generation passes away, and another generation comes; but the earth stands forever.

5. The sun also arises, and the sun goes even panting to its place; it arises there again.

6. The wind goes toward the south, and turning around to the north; the wind is going around and around. And the wind returns on its circuits.

7. All the rivers are going to the sea; yet the sea is not full. To the place where the rivers are going, there they are returning to go again.

8. All words are wearisome; a man is not able to utter it. The eye is not satisfied to see, nor is the ear filled from hearing.

9. That which has been, it is that which shall be. And that which has been done, it is that which will be done. And there is no new thing under the sun.

10. Is there a thing of which one might say, See this, it is new? It has already been for the ages which were before us.

11. There is no memory of former things; yes, nor is there any memory for them of things which will be afterward, with those who will be at the last.

12. I, the Preacher, was king over Israel in Jerusalem.

13. And I gave my heart to seek and to investigate by wisdom concerning all which is done under the heavens. It is an evil task God has given to the sons of men, to be afflicted by it.

14. I have seen all the works which are done under the sun; and, behold, all is vanity and striving after wind!

15. What is crooked cannot be made straight, and that lacking cannot be numbered.

16. I spoke with my heart, saying, Lo, I have become great and have increased wisdom over all that have been over Jerusalem before me. Yea, my heart has seen much wisdom and knowledge.

17. And I gave my heart to know wisdom, and to know madness, and folly. I know that this also, it is striving after wind.

18. For in much wisdom is much grief; and he who increases knowledge increases pain.

1. I said in my heart, Come now, I will test you with mirth. Therefore, consider with goodness. And behold, this also is vanity.

2. I said of laughter, It is madness, and of mirth, What does it do?

3. I sought in my heart how to drag my flesh with wine, and leading my heart in wisdom; and to lay hold on folly, until I might see where the good for the sons of men is, that which they should do under the heavens the number of days of their life.

4. I made my works great; I built houses for myself; I planted vineyards for myself;

5. I made gardens and parks for myself; and I planted trees in them of every fruit;

6. I made pools of water for myself; to water from them the forest shooting forth trees;

7. I bought slaves and slave girls, and the sons of the house were mine. Also livestock, a herd and a great flock were mine, above all that were before me in Jerusalem.

8. I also gathered to me silver and gold, and the treasure of kings and of provinces. I made ready male singers and female singers for myself; and the delights of the sons of men, a concubine, and concubines.

9. And I became great and increased more than all who were before me in Jerusalem; also my wisdom stayed with me.

10. And all that my eyes desired, I did not set aside from them. I withheld not my heart from all joy; for my heart rejoiced from all my labour; and this was my part from all my labour.

11. Then I faced on all my works that my hands had done, and on the labour that I had laboured to do. And, lo, all is vanity and striving after wind, and there is no profit under the sun.

12. And I turned to behold wisdom, and madness, and folly. For what can a man do who comes after the king, when they have already done it?

13. Then I saw that there is advantage to wisdom above folly, even as light has advantage over darkness.

14. The wise man's eyes are in his head, but the fool walks in darkness; and I also know that one event happens with all of them.

15. And I said in my heart, As the event of the stupid one, even so it will happen to me; and why then was I more wise? Then I said in my heart that this also is vanity.

**Amen ve Amen!**

**Chag Sukkoth Sameach!**

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**For further study see:**

[**http://www.betemunah.org/succoth.html**](http://www.betemunah.org/succoth.html)

[**http://www.betemunah.org/birth.html**](http://www.betemunah.org/birth.html)

*Tishri 16, 5780*

**Evening Saturday October 3 – Evening Sunday October 4, 2020**

**Your Distinguished guest at your Sukkah: The Patriarch Yitschaq representing restraint and personal strength**

**Morning Service Sukkoth 2nd Day**

**Morning Service Tabernacles (day Two) – Tabernáculos (Seguno Día)**

Torah: Vayikra (Leviticus) 22:26 – 23:44; Bamidbar (Numbers) 29:12-16

Ashlamatah: I Kings 8:2-21 ‎

Psalm: Psalm 114:1-8; Psalm 42

N.C.: I Thessalonians 2:13-16 + 2:17-20 &‎ Revelation 3:7-14

**Torah Reading:**

Reader 1 – Vayikra 22:26 – 23:3

Reader 2 – Vayikra 23:4-14

Reader 3 – Vayikra 23:15-22

Reader 4 – Vayikra 23:23-31

Reader 5 – Vayikra 23:32-44

Maftir – Bamidbar 29:12-16

- I Kings 8:2-21 ‎

**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 delight. 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 performing acts of kindness; and there is no maximum amount of Torah that a person must study.**

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

**\*For the Torah Reading translation by Rashi and Targum Pseudo Jonathan see above for the first day of Sukkoth.**

**Pesiqta deRab Kahana**

**Pisqa Twenty-Seven (Part II)**

**[On the fifteenth day of the seventh month, when you have gathered in the produce of the land, you will keep the feast of the Lord seven days ... ] And you will take on the first day (the fruit of goodly trees, branches of palm trees and boughs of leafy trees and willows of the brook; and you will rejoice before the Lord your God seven days. You will keep it as a feast to the Lord seven days in the year; it is a statute for ever throughout your generations; you will keep it in the seventh month. You will dwell in booths for seven days; all that are native in Israel will dwell in booths, that your generations may know that I made the people of Israel dwell in booths when I brought them out of the land of Egypt: I am the Lord your God (Leviticus 23:39-43).**

**XXVII:VI**

And you will take [for yourselves] (Lev. 23:40): R. Hiyya taught, "The act of taking must be accomplished by each and every one of you." "For yourselves" - for every one of you. They must be yours and not stolen.

Said R. Levi, "One who takes a stolen palm branch - to what is he comparable? To a thief who sat at the cross roads and mugged passersby. One time a legate came by, to collect the taxes for that town. [The thug] rose before him and mugged him and took everything he had. After some time the thug was caught and put in prison. The legate heard and came to him. He said to him, 'Give back what you grabbed from me, and I'll argue in your behalf before the king.' He said to him, 'Of everything that I robbed and of everything that I took, I have nothing except for this rug that is under me, and it belongs to you.' He said to him, 'Give it to me, and I'll argue in your behalf before the king.' He said to him, 'Take it.' "He said to him, 'You should know that tomorrow you are going before the king for judgment, and he will ask you and say to you, "Is there anyone who can argue in your behalf," and you may say to him, "I have the legate, Mr. So-and-so, to speak in my behalf," and he will send and call me, and I will come and argue in your behalf before him.' The next day they set him up for judgment before the king. The king asked him, saying to him, 'Do you have anyone to argue in your behalf?' He said to him, 'I have a legate, Mr. So-and-so, to speak in my behalf.' The king sent for him. He said to him, 'Do you know anything to say in behalf of this man?' He said to him, 'I do indeed have knowledge. When you sent me to collect the taxes of that town, he rose up before me and mugged me and took everything that I had. That rug that belongs to me gives testimony against him.' Everyone began to cry out, saying, 'Woe for this one, whose defense attorney has turned into his prosecutor.' So a person acquires a palm branch to attain merit through it. But if it was a stolen one, [the branch] cries out before the Holy One, blessed be He, 'I am stolen! I am taken by violence.' And the ministering angels say, 'Woe for this one, whose defense attorney has turned into his prosecutor!'"

**XXVII:VII**

[On the fifteenth day of the seventh month, when you have gathered the produce of the land, you will keep the feast of the Lord seven days;] on the first day [will be a solemn rest] (Lev. 23:40). This in fact is the fifteenth day, yet you speak of the first day! R. Mana of Sheab and R. Joshua of Sikhnin in the name of R. Levi said, "The matter may be compared to the case of a town which owed arrears to the king, so the king went to collect [what was owing]. [When he had reached] ten mils [from the town], the great men of the town came forth and praised him. He remitted a third of their [unpaid] tax. When he came within five mils of the town, the middle-rank people came out and acclaimed him, so he remitted yet another third [of what was owing to him]. When he entered the town, men, women, and children, came forth and praised him. He remitted the whole [of the tax]. Said the king, 'What happened, happened. From now on we will begin keeping books [afresh].' "So on the eve of the New Year, the Israelites repent, and the Holy One, blessed be He, remits a third of their [that is, Israel's] sins. On the ten days of repentance from the New Year to the Day of Atonement outstanding individuals fast, and the Holy One, blessed be He, remits most of their [that is, Israel's] sins. On the Day of Atonement all Israel fasts, so the Holy One, blessed be He, forgives them for all their sins [Leviticus Rabbah: says to Israel, 'What happened, happened. From now on we will begin keeping books afresh].'"

Said R. Aha, "For with you there is forgiveness (Ps. 80:4). From the New Year forgiveness awaits you. Why so long? So that You may be feared (Ps. 80:4). To put Your fear into creatures. From the Day of Atonement to the Festival, all the Israelites are kept busy with doing religious duties. This one takes up the task of building his tabernacle, that one preparing his palm branches. On the first day of the Festival, all Israel they take their palm branches and citrons in their hand and praise the Holy One, blessed be He. The Holy One, blessed be He, says to them, 'What happened, happened. From now on we will begin keeping books [afresh].'" Therefore Scripture says, On the first day. What is the sense of the first day? It is first in the task of reckoning sins [done in the future], that is, from the first day of the festival.

**XXVII:VIII**

On the first day (Lev. 23:40): By day and not by night. On the...day - even on the Sabbath. On the first day - only the first day [of the Festival] overrides the restrictions [of Sabbath rest. When the Sabbath coincides with other than the first day of the Festival, one does not carry the palm branch.]

[And you will take...) the fruit of a goodly tree [branches of palm trees and boughs of leafy trees and willows of the brook) (Lev. 23:40). R. Hiyya taught, "A tree: the taste of the wood and fruit of which is the same. This is the citron." Goodly (HDR): Ben Azzai said, "[Fruit] that remains [HDR] on its tree from year to year." Aqilas the proselyte translated [HDR] as, "That which dwells by water (Greek: hudor)." Branches of a palm tree (Lev. 23:40): R. Tarfon says, "[As to branch of palm tree (KPWT)], it must be bound. If it was separated, one has to bind (YKPWT) it up." Boughs of leafy trees: The branches of which cover over the wood. One has to say, "This is the myrtle." Willows of the brook: I know only that they must come from a brook. How do I know that those that come from a valley or a hill [also are valid]? Scripture says, "And willows of a brook." Abba Saul says, "'And willows of the brook' refers to the requirement that there be two, one willow for the palm branch, and a willow for the sanctuary." R. Ishmael says, "The fruit of goodly trees' indicates one; 'branches of palm tree' also one; 'boughs of leafy trees,' three; 'willows of the brook,' two. Two [of the myrtles] may have the twigs trimmed at the top, and one may not." R. Tarfon says, "Even all three of them may be trimmed."

**XXVII:IX**

R. Aqiba says, "The fruit of goodly (HDR) trees refers to the Holy One, blessed be He, concerning whom it is written, You are clothed with glory and majesty (HDR) (Ps. 104:1). "Branches of palm trees refers to the Holy One, blessed be He, concerning whom it is written, The Righteous/Generous One will flourish like a palm tree (Ps. 92: 13). "Boughs of leafy trees refers to the Holy One, blessed be He, concerning whom it is written, And he stands among the leafy trees (Zech. 1:8). "And willows of the brook refers to the Holy One, blessed be He, concerning whom it is written, Extol him who rides upon the willows, whose name is the Lord (Ps. 68:5)."

Another interpretation: The fruit of goodly (HDR) trees (Lev. 23:40): This refers to Abraham, whom the Holy One, blessed be He, honored (HDR) with a goodly old age, as it is said, And Abraham was an old man, [coming along in years](Gen. 24:1). [Leviticus Rabbah adds:] And it is written, And you will honor (HDR) the face of an old man (Lev. 19:32). Branches (KPWT) of palm trees (Lev. 23:40): This refers to Isaac, who was tied (KPWT) and bound upon the altar. And boughs of leafy trees (Lev. 23:40): This refers to Jacob. Just as a myrtle is rich in leaves, so Jacob was rich in children. Willows of the brook (Lev. 23:40): This refers to Joseph. Just as the willow wilts before the other three species do, so Joseph died before his brothers did.

Another interpretation: The fruit of goodly trees (Lev. 23:40): This refers to Sarah our mother, whom the Holy One, blessed be He, honored with a goodly old age, as it is said, And Abraham and Sarah were old (Gen. 18:11). Branches of palm trees (Lev. 23:40): this refers to Rebecca our mother. Just as a palm tree contains both edible fruit and thorns, so Rebecca produced a righteous/generous and a wicked son [Jacob and Esau]. Boughs of leafy trees (Lev. 23:40): this refers to Leah our mother. Just as a myrtle is rich in leaves, so Leah was rich in children. And willows of the brook (Lev. 23:40): this refers to Rachel our mother. Just as the willow wilts before the other three species do, so Rachel died before her sister.

Another interpretation: The fruit of goodly trees (Lev. 23:40) refers to the great Sanhedrin of Israel, which the Holy One, blessed be He, honored (HDR) with old age, as it is said, You will rise up before old age (Lev. 19:32). Branches (KPWT) of palm trees (Lev. 23:40): this refers to disciples of sages, who compel (KWPYN) themselves to study Torah from one another. Boughs of leafy trees refers to the three rows of disciples who sit before them. And willows of the brook (Lev. 23:40): this refers to the court scribes, who stand before them, one on the right side, the other on the left, [and write down the opinions of those who vote to acquit and those who vote to convict].

Another interpretation: The fruit of goodly trees refers to Israel. Just as a citron has both taste and fragrance, so in Israel are people who have [the merit of both] Torah and good deeds. Branches of palm trees (Lev. 23:30): refers to Israel. Just as a palm has a taste but no fragrance, so in Israel are people who have [the merit of] Torah but not of good deeds. Boughs of leafy tree refers to Israel. Just as a myrtle has a fragrance but no taste, so in Israel are people who have the merit of good deeds but not of Torah. Willows of the brook refers to Israel. Just as a willow has neither taste nor fragrance, so in Israel are those who have the [merit] neither of Torah nor of good deeds. Said the Holy One, blessed be He, "Utterly to destroy them is not possible rather, let them all be joined together in a single bond, and they will effect atonement for one another. And if you have done so, at that moment I will be exalted." Therefore Moses admonishes Israel: [On the fifteenth day of the seventh month, when you have gathered in the produce of the land, you will keep the feast of the Lord seven days...] And you will take on the first day (the fruit of goodly trees, branches of palm trees and boughs of leafy trees and willows of the brook; and you will rejoice before the Lord your God seven days. You will keep it as a feast to the Lord seven days in the year; it is a statute for ever throughout your generations; you will keep it in the seventh month. You will dwell in booths for seven days; all that are native in Israel will dwell in booths, that your generations may know that I made the people of Israel dwell in booths when I brought them out of the land of Egypt: I am the Lord your God (Leviticus 23:39-43 ).

**XXVII:X**

R. Berekhiah in the name of R. Levi: "[God speaks], Through the merit [attained in fulfilling the commandment], And you will take for yourself on the first day... (Lev. 23:40), lo, I will be revealed to you first; I will exact punishment for you from the first one; I will build for you first; and bring to you the first one. I will be revealed for you first, refers to the Holy One, blessed be He, as it is said, I the Lord am first (Is. 41:4). I will exact punishment for you from the first one refers to the wicked Esau, as it is written, And the red one came forth first (Gen. 24:24). And I will build for you first [refers to the house of the sanctuary], concerning which it is written, You throne of glory, on high from the first (Jer. 17:12). **And I will bring to you the first one, namely, the King Messiah, concerning whom it is written, The first to Zion I will give (Is. 41:27)."**

**Ketubim: Targum Tehillim (Psalms) 114:1-8**

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| **Rashi** | **Targum on the Psalms** |
| 1. When Israel left Egypt, the house of Jacob [left] a people of a strange tongue, | 1. When Israel came out of Egypt, the house of Jacob from barbarian peoples –  |
| 2. Judah became His holy nation, Israel His dominion. | 2. The company of the house of Judah became property of His Holy One, Israel of his rulers. |
| 3. The sea saw and fled; the Jordan turned backward. | 3. When the Word of the LORD was revealed at the sea, the sea looked and retreated; the Jordan turned around. |
| 4. The mountains danced like rams, hills like young sheep. | 4. When the Torah was given to His people, the mountains leapt like rams, the hills like offspring of the flock. |
| 5. What frightens you, O sea, that you flee? O Jordan, that you turn backward? | 5. God said, “What is the matter, O sea, for you are retreating? O Jordan, that you are turning around?” |
| 6. You mountains, that you dance like rams; you hills, like young sheep? | 6. O mountains, leaping about like rams? O hills, like offspring of the flock? |
| 7. From before the Master, Who created the earth, from before the God of Jacob, | 7. In the presence of the LORD, dance, O earth, in the presence of the God of Jacob. |
| 8. Who transforms the rock into a pond of water, the flint into a fountain of water. | 8. Who turns the flint into a channel of water, the adamant to springs of water. |
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**For the Psalm 42 reading and commentary by H.E. Rabbi Hillel see above pages 16-29 for the first day of Sukkoth.**

**Ashlamatah: ‎ I Kings 8:2-21‎**

| **Rashi** | **Targum** |
| --- | --- |
| 2. And all the men of Israel assembled themselves unto king Solomon **at the feast in the month Ethanim, which (is) the seventh month.**  | 2. And all the men of Israel were gathered unto King Solomon **in the month that the ancients called the first month (the festival) and now it is the seventh month.**  |
| 3. And all the elders of Israel came, and the priests took up the ark. | 3. And all the elders of Israel came, and the priests bore the ark.  |
| 4. And they brought up the ark of the Lord, and the tabernacle of meeting, and all the holy vessels which (were) in the tabernacle, and the priests and the Levites did bring them up. | 4. And they brought up the ark of the LORD and the tent of the appointed time, and all the holy vessels that were in the tent; and the priests and the Levites brought them up.  |
| 5. And King Solomon, and all the congregation of Israel, that were assembled unto him, (were) with him before the ark, sacrificing sheep and oxen, that could not be counted nor numbered for multitude. | 5. And King Solomon and all the assembly of Israel who were joined with him were standing with him before the ark, sacrificing sheep and oxen which could not be counted and could not be numbered for greatness.  |
| 6. And the priests brought in the ark of the covenant of the Lord to its place, into the Sanctuary of the house, to the most holy (place), under the wings of the cherubim. | 6. And the priests brought in the ark of the covenant of the LORD to its place, to the house of atonements that was prepared for it, in the midst of the houses to the holy of holies, to beneath the wings of the cherubim.  |
| 7. For the cherubim spread forth (their) wings over the place of the ark, and the cherubim covered the ark and the staves thereof above. | 7. For the cherubim spread their wings over the place of the ark, and the cherubim made a covering over the ark and over its poles from above.  |
| 8. And the staves were so long that the ends of the staves were seen from the holy (place) before the Sanctuary, and they were not seen without; and they are there unto this day. | 8. And so long were the poles that the ends of the poles were seen from the holy place facing the house of atonements - and were not seen outside; and they are there unto this day.  |
| 9. There was nothing in the ark save the two tablets of stone which Moses put there at Horeb, when the Lord made (a covenant) with the children of Israel, when they came out of the land of Egypt. | 9. In the ark lay the two tablets of stones that Moses deposited there on Horeb upon which were written the ten words of the covenant that the LORD cut with the sons of Israel in their going forth from the land of Egypt.  |
| 10. And it came to pass, when the priests came out of the holy (place), and the cloud filled the house of the Lord. | 10. And when the priests went forth from the holy place, a dense cloud filled the house of the sanctuary of the LORD.  |
| 11. And the priests could not stand to minister because of the cloud; for the glory of the Lord filled the house of the Lord. | 11. And the priests were not able to stand to minister from before the cloud, for the glory of the LORD filled the house of the sanctuary of the LORD. |
| 12. Then Solomon said, **"The Lord said that He would dwell in the thick darkness.** | 12. Then Solomon said: **“The LORD has chosen to make his Shekinah reside in Jerusalem.”**  |
| 13. **I have surely built You a house to dwell in; a settled place for You to dwell in forever."** | 13. **Indeed I have built the house of the sanctuary before You, a place prepared for the house of your Shekinah forever.”**  |
| 14. And the king turned his face about, and blessed all the congregation of Israel, and all the congregation of Israel stood. | 14. And the king turned his face and blessed all the assembly of Israel, and all the assembly of Israel was standing.  |
| 15. And he said, "Blessed (be) the Lord, the God of Israel Who spoke with His mouth unto David my father, and has fulfilled it with His hand, saying. | 15. And he said: “Blessed be the LORD the God of Israel who decreed by his Memra with David my father and by his good pleasure fulfilled it, saying:  |
| 16. Since the day that I brought forth My people Israel out of Egypt, I chose no city out of all the tribes of Israel to build a house, that My name might be therein; but I chose David to be over My people Israel.' | 16. 'From the day that I brought forth My people Israel from Egypt I did not choose a city from all the tribes of Israel to build the house to make My Shekinah reside there, and I chose David to be the king over My people Israel.'  |
| 17. And it was in the heart of David my father to build a house for the name of the Lord, the God of Israel. | 17. And it was in the heart of David my father to build the house to the name of the LORD the God of Israel.  |
| 18. **And the Lord said to David my father, 'Since it was in your heart to build a house unto My name, you did well that it was in your heart.** | 18. **And the LORD said to David my father: ‘Inasmuch as it was with your heart to build the house to My name, you have done well for it was with your heart.**  |
| 19. Nevertheless, you shall not build the house; but your son that shall come forth out of your loins, he shall build the house for My name.' | 19. Only you will not build the house, but a son whom you will beget, he will build the house to my name.’  |
| 20. And the Lord has established His word that He spoke, and I have risen up in the place of David my father, and sit on the throne of Israel, as the Lord spoke, and have built a house for the name of the Lord, the God of Israel. | 20. And the LORD fulfilled his words that He spoke, and I rose up in the place of David my father and sat upon the throne of the kingdom of Israel as the LORD spoke, and I built the house to the name of the LORD the God of Israel.  |
| 21. And I have set there a place for the ark, wherein (is) the covenant of the Lord, which He made with our fathers, when He brought them out of the land of Egypt." | 21. And I made a place there prepared for the ark in which lay the two tablets of stone upon which was the covenant of the LORD that He cut with our fathers when He brought them out from the land of Egypt.” |
|  |  |

**Nazarean Jews Privately read:**

**I Thessalonians 2:13-16 + 2:17-20 &‎**

**Revelation 3:7-14**

**7. And to the angel of the congregation in Philadelphia, write: These things/words says the Holy One, the True One, the One having the keys of David, who opens and there is none who shuts, and shuts and there is none who opens (Isa. 22:22).**

**8. “I know your works and behold, I have set an opened door before you, and no one is able to shut, for you have little strength and you have observed My Word (Torah), and have not denied my name/authority.**

**9. Behold, I give out those of the synagogue of HaSatan saying that they are Jewish, and they are not, but they lie [being themselves Gentiles]. Behold, I will make them come and bow down before your feet, and to know that I loved you [my Jewish people].**

**10. Because you kept the Word (Torah) of my patience, I also will keep you out of the hour of trial which is going to come on all the inhabited world in order to prove those dwelling on the earth.**

**11. Behold, I am coming quickly. Hold fast to what you have that no one take your crown [of Torah].**

**12. The one overcoming, I will make him a pillar in the Temple of G-d, and he will not go out from it anymore. And I will write the name of my G-d upon him, and the name of the city of my G-d, the new Yerushalayim which comes down out of Heaven from my G-d, and my own new name.**

**13. The one who has ears, hear what the Spirit [of G-d] says to the [Jewish] congregations.**

**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!”**

**Afternoon Service Sukkoth 2nd Day**

**Koheleth (Ecclesiastes) 2:16 - 3:22**

16. For there is not a memory of the wise more than with the fool forever, in that already the days to come will be forgotten. And how does the wise die above the fool?

17. So then I hated life; because the work that is done under the sun is evil to me; for all is vanity and striving after wind.

18. Yes, I, a labourer, hated all my labour under the sun, that I must leave it to the man who will be after me.

19. And who knows if he will be wise or a fool? Yet he will rule among all my labour in which I laboured, and acted wisely under the sun. This is also vanity.

20. And I turned to make my heart despair over all the labour which I laboured under the sun.

21. When there is a man whose labour is with wisdom, and with knowledge, and with advantage; yet he will give it to a man who has not laboured with it, for his share; this also is vanity and a great evil.

22. For what is there for man in all his labour, and in striving of his heart, which he did as a labourer under the sun?

23. For all his days are pains, and his task is grief; his heart does not even take rest in the night. Even this also is vanity.

24. Is it not good that he should eat and drink and make his soul see good in his labour? This I also saw, that it was from the hand of God.

25. For who can eat, or who can enjoy, apart from me?

26. For God gives wisdom, and knowledge and joy to a man who is good in His sight. But to the sinner He gives the task of gathering and to heap up, to give to him who is good before God. This also is vanity and striving after wind.

1. To all there is an appointed time, even a time for every purpose under the heavens:

2. A time to be born, and a time to die; a time to plant, and a time to pull up what is planted;

3. A time to kill, and a time to heal; a time to tear down, and a time to build up;

4. A time to weep, and a time to laugh; a time to mourn, and a time to dance;

5. A time to throw away stones, and a time to gather stones; a time to embrace, and a time to refrain from embracing;

6. A time to seek, and a time to give up as lost; a time to keep, and a time to throw away;

7. A time to tear, and a time to sew together; a time to keep silence, and a time to speak;

8. A time to love, and a time to hate; a time of war, and a time of peace.

9. What advantage has he who works in that which he did as a labourer?

10. I have seen the task which God has given to the sons of men, to be humbled by it.

11. He has made everything beautiful in its time. Also, He has set eternity in their heart, without which man cannot find out the work that God makes from the beginning even to the end.

12. I know that there is no good in them, but for a man to rejoice to do good in his life.

13. And also every man that eats and drinks, and sees good in his labour, it is the gift of God.

14. I know that whatever God does, it will be forever; nothing is to be added to it, and nothing is to diminish from it. And God does it so that they fear before Him.

15. That which has been, it already is; and that which is to be, it already has been. And God seeks what has gone by.

16. And again I saw under the sun the place of justice: wickedness/lawlessness is there; and the place of righteousness/generosity, wickedness/lawlessness is there.

17. I said in my heart, God will judge the righteous/generous and the wicked/lawless; for there is a time there for every good purpose and for every work.

18. I said in my heart concerning the issue of the sons of men, that God may test them and see that they by themselves are beasts.

19. For that which happens to the sons of men, and that which happens to beasts, even one event is to them. As this one dies, so that one dies; yea, one breath is to all; so that there is to the man no advantage over the beast; for all is vanity.

20. All go to one place; all are of the dust, and all return to the dust.

21. Who knows the spirit of the sons of man, whether it goes upward; and the spirit of the beast, whether it goes downward to the earth?

22. And I have seen that nothing is better than that the man should rejoice in his works; for that is his portion; for who can bring him to see what shall be after him

**Amen ve Amen!**

**Chag Sukkoth Sameach!**

**Hag HaSukkoth**

**Feast of Tabernacles**

**5781 Ano Mundi**

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**For further study see:**

[**http://www.betemunah.org/succoth.html**](http://www.betemunah.org/succoth.html)

[**http://www.betemunah.org/birth.html**](http://www.betemunah.org/birth.html)

**Tishri 17, 5781**

**Evening Sunday October 4 – Evening Monday October 5, ‏2020**

**First Intermediate Day of the Feast of Tabernacles**

**Primer Dia Intermedio de Tabernáculos**

**Your Distinguished guest at your Sukkah: The Patriarch Ya’aqob representing beauty and truth**

**Morning Service for the Intermediate 1st Day of Sukkoth**

Torah: **Bamidbar (**Num.) 29:17-25

Ketubim: Kohelet (Ecclesiastes) 1:1 - 2:15‎

N.C.: I Thessalonians 3:1-13 + 4:1-8 &‎ Revelation 3:7-14

**Torah Reading:**

Reader 1 – Num. 29:17-19

Reader 2 – Num. 29:20-22

Reader 3 – Num. 29:23-25

Reader 4 – Num. 29:17-22

**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 delight. 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 performing acts of kindness; and there is no maximum amount of Torah that a person must study.**

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

**Rashi & Targum Pseudo Jonathan for: BeMidbar (Numbers) ‎‎‎‎‎29:17-25‎**

| **RASHI** | **TARGUM PSEUDO JONATHAN** |
| --- | --- |
| 17. And on the second day, twelve young bulls, two rams, and fourteen lambs in the first year, [all] unblemished.  | 17. On the second day of the Feast of Tabernacles you will offer twelve young bullocks, by twelve orders; two rams, by two orders; fourteen lambs of the year unblemished by nine orders, five of them will offer two by two, and four of them one by one. |
| 18. And their meal offerings and their libations, for the bulls, for the rams, and for the lambs, according to their number, as prescribed. | 18. And their mincha of wheat flour, and the wine of their libation which will be offered with the bullocks, rams, and lambs, by their number according to the order of their appointment; |
| 19. And one young male goat for a sin offering, besides the continual burnt offering, its meal offering, and their libations. | 19. and one ram by one order, a sin offering, beside the perpetual sacrifice, and the wheat flour of their minchas, and their libations of wine. |
| 20. And on the third day, eleven bulls, two rams, and fourteen lambs in the first year, [all] unblemished. | 20. On the third day of the Feast of Tabernacles you will offer twelve bullocks by twelve orders; two rams by two orders, fourteen unblemished lambs of the year, by ten orders; four of them will offer two and two, and six of them one by one; |
| 21. And their meal offerings and their libations, for the bulls, for the rams, and for the lambs, according to their number, as prescribed. | 21. and their mincha of wheat flour, and their libations of wine, you will offer with the bullocks, rams, and lambs, by the number in their appointed order; |
| 22. And one young male goat for a sin offering, besides the continual burnt offering, its meal offering and its libation. | 22. and one kid of the goats for a sin offering by one order; beside the perpetual sacrifice the wheat flour for the mincha, and its libation of wine.  |
| 23. And on the fourth day, ten bulls, two rams, and fourteen lambs in the first year, [all] unblemished. | 23. On the fourth day of the Feast of Tabernacles, ten young bullocks by ten orders; two rams by two orders; fourteen unblemished lambs of the year by twelve orders; three of them will be offered at two times, and eight of them singly; |
| 24. Their meal offerings and their libations, for the bulls, for the rams, and for the lambs, according to their number, as prescribed. | 24. their mincha of wheaten flour, and their libations of wine, which you will offer with the the bullocks, rams, and lambs by their number, after their appointed order, |
| 25. And one young male goat for a sin offering, besides the continual burnt offering, its meal offering and its libation.  | 25. and one kid for a sin offering, by one order; beside the perpetual sacrifice, the wheat flour for the mincha, and its libation of wine. |
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**Ketubim: Targum Tehillim (Psalms) 115:1-18**

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| --- | --- |
| **Rashi** | **Targum on the Psalms** |
| 1. Not for us, O Lord, not for us, but for Your name give honor, for Your kindness and for Your truthfulness.  | 1. Not *on our account*, O LORD, not *on account of our merits*, but rather to your name give glory, because of your goodness and because of your truth.  |
| 2. Why should the nations say, "Where is your God now?" | 2. Why will the Gentiles say, "Where now is their God?" |
| 3. But our God is in heaven; whatever He wishes, He does. | 3. And our God'*s residence* is in heaven, all that he desires he has done. |
| 4. Their idols are silver and gold, the handiwork of man. | 4. Their idols are of silver and gold, the handiwork of *a son of* man. |
| 5. They have a mouth but they do not speak; they have eyes but they do not see. | 5. They have a mouth, but do not speak; they have eyes, and do not see. |
| 6. They have ears but they do not hear; they have a nose but they do not smell. | 6. They have ears, and do not hear; they have *nostrils*, but do not smell. |
| 7. Their hands-but they do not feel; their feet-but they do not walk; they do not murmur with their throat. | 7. Hands, but do not feel; feet, but do not walk; they do not murmur with their throat. |
| 8. Like them shall be those who make them, all who trust in them. | 8. May their makers become like them, everyone who relies upon them. |
| 9. Israel, trust in the Lord; He is their help and their shield. | 9. O Israel, trust in *the word of* the LORD; he is their helper and their shield. |
| 10. House of Aaron, trust in the Lord; He is their help and their shield. | 10. *Those of* the house of Aaron, trust in *the word of* the LORD; he is their helper and their shield. |
| 11. Those who fear the Lord, trust in the Lord; He is their help and their shield. | 11. You who fear the LORD, trust in *the word of* the LORD; he is their helper and their shield. |
| 12. The Lord, Who remembered us, will bless; He will bless the house of Israel; He will bless the house of Aaron. | 12. *The word of* the LORD has remembered us *for good*, he will bless; he will bless the house of Israel, he will bless the house of Aaron. |
| 13. He will bless those who fear the Lord, the small together with the great. | 13. He will bless those who fear the LORD, the small with the great. |
| 14. May the Lord add upon you, upon you and upon your children. | 14. *The word of* the LORD will add to you; to you, and to your sons. |
| 15. Blessed are you to the Lord, the Maker of heaven and earth. | 15. Blessed are you in the presence of the LORD, maker of heaven and earth. |
| 16. The heavens are heavens of the Lord, but the earth He gave to the children of men. | 16. The heavens of the heavens are for the *glorious presence of the* LORD, and the earth he has given to the sons of men. |
| 17. Neither will the dead praise God, nor all those who descend to the grave. | 17. The dead do not praise *the name of* the LORD, nor any of those who go down to *the grave of earth*. |
| 18. But we shall bless God from now until everlasting, Hallelujah! | 18. But we will bless Yah, from now and forevermore. Hallelujah! |
|  |  |

**Afternoon Service**

**Koheleth (Ecclesiastes) 4:1 – 5:20**

1. So I returned and considered all the oppressions that are done under the sun. And behold the tears of those who were oppressed, and they had no comforter! And at the hand of those who oppressed them was power; but there was no comforter to them.

2. And I commended the dead who already have died, more than the living who are alive until now.

3. Yes, better than both is he who has not yet been, who has not seen the evil work that is done under the sun.

4. And I considered every labour, and every advantage of the work, that it is the envy of a man against his neighbour; this is also vanity and striving after wind.

5. The fool folds his hands together and eats his own flesh.

6. Better is a hand filled with rest, than two fists with labour and striving after wind.

7. Then I returned and saw vanity under the sun.

8. There is one alone, and there is not a second; yes, he has neither son nor brother; and there is no end to all his labour; even his eyes are not satisfied with riches; and he says , For whom do I labour, and take good from my soul? This is also vanity. Yes, it is an evil task.

9. Two are better than one; because they have a good reward for their labour.

10. For if they fall, this one will lift up his fellow. But woe to him, the one that falls, and there is not another to lift him up.

11. Also if two lie together, then they have warmth; but for one, how is he warm?

12. And if one overthrows him, two will withstand him; and a threefold cord is not quickly torn apart.

13. A poor and a wise child is better than the old and stupid king who does not know to be warned any more.

14. For from the house of the imprisoned he goes forth to reign, although in his kingdom he was born poor.

15. I saw all the living who walk about under the sun, with the second child who will stand up in his place.

16. There is no end to all the people, to all who have been before them; they also who come after will not rejoice with him. Surely this is also vanity and striving after wind.

1. Guard your feet when you go to the house of God, and draw near to hear, more than to give a sacrifice, as do the fools. For they do not know that they are doing evil.

2. Do not be hasty with your mouth, and do not let your heart hurry to bring forth a word before God. For God is in Heaven, and you are on earth; on account of this, let your words be few.

3. For the dream comes through the greatness of the task; and the voice of the fool is known by the many words.

4. When you vow a vow to God, do not wait to fulfil it. For He has no pleasure in fools. Fulfil that which you have vowed.

5. It is better that you should not vow, than that you should vow and not fulfil it.

6. Do not allow your mouth to cause your flesh to sin; do not say before the angel that it was an error. Why should God be angry over your voice, and destroy the work of your hands?

7. For in the multitude of dreams, both words and vanities abound; but fear God.

8. If you see the oppression of the poor, or the removing of justice and righteousness/generosity in the province, do not be amazed at the purpose. For a high one over a high one is watching; and high ones are over them.

9. And the advantage of a land, it is among all; even a king has a field being tilled.

10. He who loves silver will not be satisfied with silver; and he who loves abundance does not gain. This is also vanity.

11. When the good thing increases, those who devour it increase; then what profit is it to its owners, except to see it with his eyes?

12. The sleep of the labouring man is sweet, whether he eats little or much. But the abundance of the rich will not allow him to sleep.

13. There is a painful evil which I have seen under the sun: riches being kept for their owner to his evil;

14. but those riches perish by an evil use; and he fathers a son, and nothing is in his hand.

15. As he came forth from his mother's womb naked, he will return to go as he came. And from his labour he may not carry anything that may go in his hand.

16. And this also is a painful evil, that in all, as he came, so will he go. And what profit is to him who has laboured for the wind?

17. Also all his days he eats in darkness, and with much grief, along with his sickness and wrath.

18. See what I have seen: It is good which a labourer does to eat and to drink and to see good in all his labour which as a labourer does under the sun, the number of the days of his life which God gives to him, for it is his portion.

19. Also every man to whom God has given riches and treasures, and gives him power to eat of it, and to take his share, and to rejoice in his labour; this is the gift of God.

20. For he will not much remember the days of his life, because God answers him in the joy of his heart.

**Amen ve Amen!**

**Chag Sukkoth Sameach!**

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**For further study see:**

[**http://www.betemunah.org/succoth.html**](http://www.betemunah.org/succoth.html)

[**http://www.betemunah.org/birth.html**](http://www.betemunah.org/birth.html)

**Tishri 18, 5781**

**Evening Monday October 5 – Evening Tuesday October 6, ‏2020**

**Your Distinguished guest at your Sukkah: Mosheh Rabbenu representing eternality and dominance through Torah**

**Morning Service 2nd Intermediate Day**

**Morning Service Tabernacles (day Four) – Tabernáculos (Quarto Día)**

Torah: B’Midbar (Numbers) ‎29:20-28

Psalm: Psalm 116:1-19 & Koheleth (Ecclesiastes) 2:16 - 3:22‎

N.C.: 1 Thessalonians 4:9-12 + 4:13-18 & Revelation 3:7-14

**Torah Reading:**

Reader 1 – BeMidbar 29:20-22

Reader 2 – BeMidbar 29:23-25

Reader 3 – BeMidbar 29:26-28

Reader 4 – BeMidbar 29:20-25

**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 delight. 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 performing acts of kindness; and there is no maximum amount of Torah that a person must study.**

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

**Rashi & Targum Pseudo Jonathan for: Bemidbar (Numbers) ‎‎‎29:20-28‎**

| **RASHI** | **TARGUM PSEUDO JONATHAN** |
| --- | --- |
| 20. **On the third day** [you will bring] eleven young bulls, two rams, and fourteen yearling lambs, [all] without blemish,  | 20. **On the third day of the Feast of Tabernacles** you will offer twelve bullocks by twelve orders; two rams by two orders, fourteen unblemished lambs of the year, by ten orders; four of them will offer two and two, and six of them one by one;  |
| 21. together with their meal-offerings and libations for the bulls, rams, and lambs, of the required number. | 21. and their mincha of wheat flour, and their libations of wine, you will offer with the bullocks, rams, and lambs, by the number in their appointed order;  |
| 22. [You will also bring] one he-goat as a sin-offering, in addition to [bringing] the constant (daily) burnt-offering with its meal-offering and libation. | 22. and one kid of the goats for a sin offering by one order; beside the perpetual sacrifice the wheat flour for the mincha, and its libation of wine. |
| 23. On the fourth day [you will bring] ten young bulls, two rams, and fourteen yearling lambs, [all] without blemish, | 23. **On the fourth day of the Feast of Tabernacles**, ten young bullocks by ten orders; two rams by two orders; fourteen unblemished lambs of the year by twelve orders; three of them will be offered at two times, and eight of them singly;  |
| 24. together with their meal-offerings and libations for the bulls, rams, and lambs, of the required number. | 24. their mincha of wheaten flour, and their libations of wine, which you will offer with the the bullocks, rams, and lambs by their number, after their appointed order,  |
| 25. [You will also bring] one he-goat as a sin-offering, in addition to [bringing] the constant (daily) burnt-offering with its meal-offering and libation. | 25. and one kid for a sin offering, by one order; beside the perpetual sacrifice, the wheat flour for the mincha, and its libation of wine. |
| 26. On the fifth day [you will bring] nine young bulls, two rams, and fourteen yearling lambs, [all] without blemish, | 26. **On the fifth day of the Feast of Tabernacles**, nine young bullocks by nine orders; two rams by two orders lambs of the year fourteen, perfect by twelve orders two of them in a pair, twelve singly;  |
| 27. together with their meal-offerings and libations for the bulls, rams, and lambs, of the required number. | 27. and the wheat flour for their mincha, and the libation wine for the bullocks, the rams, and lambs by their number after the order of their appointment;  |
| 28. [You will also bring] one he-goat as a sin-offering, in addition to [bringing] the constant (daily) burnt-offering with its meal-offering and libation. | 28. and one kid for a sin offering by one order; beside the perpetual sacrifice and the wheat flour for the mincha, and the wine of its libation. |
|  |  |

**Ketubim: Targum Tehillim (Psalms) 116:1-19**

| **Rashi** | **Targum on the Psalms** |
| --- | --- |
| 1. I wished that the Lord would hear my voice [in] my supplications. | 1. I love, for the LORD will hear my voice, my prayer.  |
| 2. For He extended His ear to me, and I shall call out in my days. | 2. For He has inclined His ear to me, and I call [to Him] throughout my days. |
| 3. [When] bands of death surrounded me and the boundaries of the grave befell me, and I found trouble and grief, | 3. The sicknesses of death surrounded me, and the pains of Sheol found me; pain and sorrow I will find. |
| 4. And I called out in the name of the Lord, "Please, O Lord, save my soul! | 4. And in the name of the LORD I will call out: Please, O LORD, save my soul. |
| 5. The Lord is gracious and righteous, and our God is merciful. | 5. The LORD is gracious and righteous/generous, and our God is merciful. |
| 6. The Lord protects the simple; when I was poor, He saved me. | 6. The LORD observes enticements; I became poor, and it was meet to redeem me. |
| 7. Return, my soul, to your rest, for the Lord has dealt bountifully with you. | 7. Return, O my soul, to your place of rest, for the Word of the LORD has repaid you with good. |
| 8. For You have rescued my soul from death, my eye from tears, and my foot from stumbling. | 8. For You have delivered my soul from being killed, my eyes from tears, my feet from stumbling. |
| 9. I shall walk before the Lord in the lands of the living. | 9. I will walk before the LORD in the land of the living. |
| 10. I believed so that I spoke; I humble myself exceedingly. | 10. I have believed, therefore I will speak; in the assembly of the righteous/generous I have sung much praise.  |
| 11. I said in my haste, "All men are liars." | 11. I said when I fled, “All the sons of men are liars.” |
| 12. How can I repay the Lord for all His favors upon me? | 12. How will I repay in the presence of the LORD all His kind favors that are shown to me? |
| 13. I shall lift up a cup of salvations, and I shall call out in the name of the Lord. | 13. The cup of redemption I will carry in the age to come, and I will call on the name of the LORD. |
| 14. I shall pay my vows to the Lord now in the presence of all His people. | 14. I will repay my vows in the presence of the LORD, I will tell now His miracles to all His people. |
| 15. Difficult in the eyes of the Lord is the death of His pious ones. | 15. Honorable in the presence of the LORD is the death that is sent to His pious ones. |
| 16. Please, O Lord, for I am Your servant; I am Your servant the son of Your maidservant; You have loosed my thongs. | 16. Please, O LORD; for I am Your servant; I am Your servant, the son of Your handmaiden, You have loosened my bonds. |
| 17. To You I shall slaughter a thanksgiving offering, and I shall call out in the name of the Lord. | 17. To You I will sacrifice the sacrifice of slaughter, and call out in the name of the LORD. |
| 18. I shall pay my vows to the Lord now in the presence of all His people, | 18. I will repay my vows in the presence of the LORD, I will tell now His miracles to all His people. |
| 19. In the courtyards of the house of the Lord, in your midst, O Jerusalem. Hallelujah! | 19. In the courts of the sanctuary of our God, in your midst, O Jerusalem. Hallelujah! |
|  |  |

**Nazarean Jews Privately read:**

**I Thessalonians 4:9-12 + 4:13-18 &‎**

**Revelation 3:7-14**

**7. And to the angel of the congregation in Philadelphia, write: These things/words says the Holy One, the True One, the One having the keys of David, who opens and there is none who shuts, and shuts and there is none who opens (Isa. 22:22).**

**8. “I know your works and behold, I have set an opened door before you, and no one is able to shut, for you have little strength and you have observed My Word (Torah), and have not denied my name/authority.**

**9. Behold, I give out those of the synagogue of HaSatan saying that they are Jewish, and they are not, but they lie [being themselves Gentiles]. Behold, I will make them come and bow down before your feet, and to know that I loved you [my Jewish people].**

**10. Because you kept the Word (Torah) of my patience, I also will keep you out of the hour of trial which is going to come on all the inhabited world in order to prove those dwelling on the earth.**

**11. Behold, I am coming quickly. Hold fast to what you have that no one take your crown [of Torah].**

**12. The one overcoming, I will make him a pillar in the Temple of G-d, and he will not go out from it anymore. And I will write the name of my G-d upon him, and the name of the city of my G-d, the new Yerushalayim which comes down out of Heaven from my G-d, and my own new name.**

**13. The one who has ears, hear what the Spirit [of G-d] says to the [Jewish] congregations.**

**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!”**

**Afternoon Service**

**Koheleth (Ecclesiastes) 6:1 – 7:19**

1. There is an evil that I have seen under the sun, and it is great among men:

2. A man to whom God has given riches, and wealth, and honour, so that he lacks nothing for his soul of all that he desires; yet God does not give him the power to eat of it, but a stranger eats it; this is vanity, and it is an evil disease.

3. If a man fathers a hundred, and lives many years, and the days of his years are many, and his soul is not satisfied from the good, and also there is no burial for him; I say, a miscarriage is better than he.

4. For he comes in with vanity, and goes out in darkness; his name will be covered in darkness.

5. Also he has not seen nor known the sun; this one has more rest than that one.

6. Yes, though he lives twice a thousand years, yet he has seen no good. Do not all go to one place?

7. All the labour of man is for his mouth, and yet the soul is not filled.

8. For what is the advantage to the wise more than the fool? What advantage is to the poor who knows how to walk before the living?

9. Better is the sight of the eyes than the wandering of the soul. This is also vanity and striving after wind.

10. That which has been is named already, and it is known that he is man; and he is not able to contend with Him who is stronger than he.

11. For there are many things that increase vanity, and what is the advantage to man?

12. For who knows what is good for man in this life, the number of the days of his life of vanity? Even he makes them like the shadow. For who can tell a man what will be after him under the sun?

1. A good name is better than good ointment; and the day of death than the day of one's birth.

2. It is better to go to the house of mourning than to go to the house of feasting; for it is the end of every man; and the living will lay it to his heart.

3. Vexation is better than laughter; for by the sadness of the face the heart is made good.

4. The heart of the wise is in the house of mourning; but the heart of the stupid one is in the house of mirth.

5. It is better to hear the rebuke of the wise, than for a man to hear the song of fools.

6. For as the crackling of thorns under a pot, so is the laughter of the stupid one. And this also is vanity.

7. For oppression makes a wise man mad; and a bribe destroys the heart.

8. Better is the end of a thing than its beginning; the patient in spirit is better than the proud in spirit.

9. Do not be hasty in your spirit to be angry; for vexation rests in the bosom of fools.

10. Do not say, Why was it that the former days were better than these? For you do not ask from wisdom concerning this.

11. Wisdom [Torah] is good with an inheritance; yes, a gain to those who see the sun.

12. For Wisdom [Torah] is in a shadow; and silver is in a shadow; but the excellence of knowledge is that Wisdom [Torah] gives life to those who have it.

13. Look at the work of God; for who can make that straight which He has bent?

14. In the good day, be in good spirit, but also see in the evil day, that God has made one along with the other, so that man should not find anything after him.

15. All things I have seen in the days of my vanity; there is a just man who perishes in his righteousness/generosity, and there is a wicked/lawless one who prolongs his life in his evil.

16. Do not be too much righteous, nor make yourself overly wise; why destroy yourself?

17. Do not be very evil, and do not be a fool; why should you not die in your time?

18. It is good that you should take hold of this; yes, also from this do not let your hand rest; for he who fears God will come forth with all of them.

19. Wisdom [Torah] makes the wise stronger than ten rulers who are in the city.

**Amen ve Amen!**

**Chag Sukkoth Sameach!**

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**For further study see:**

[**http://www.betemunah.org/succoth.html**](http://www.betemunah.org/succoth.html)

[**http://www.betemunah.org/birth.html**](http://www.betemunah.org/birth.html)

**Tishri 19, 5781**

**Evening Tuesday October 6 – Evening Wednesday October 7, 2020**

**Your Distinguished guest at your Sukkah: Aharon HaKohen representing empathy and receptivity to divine splendor**

**Morning Service Sukkoth 3rd Intermediate Day**

**Morning Service Tabernacles (day Five) – Tabernáculos (Quinto Día)**

Torah: BeMidbar (Numbers) ‎29:23-31

Psalm: Psalm 117:1-2 & Koheleth (Ecclesiastes) 4:1 – 5:20‎

N.C.: I Thessalonians 5:1-11 + 5:12-28 &‎ Revelation 3:7-14

**Torah Reading:**

Reader 1 – BeMidbar 29:23-25

Reader 2 – BeMidbar 29:26-28

Reader 3 – BeMidbar 29:29-31

Reader 4 – BeMidbar 29:23-28

**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 delight. 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 performing acts of kindness; and there is no maximum amount of Torah that a person must study.**

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

Rashi & Targum Pseudo Jonathan for: **Bemidbar (Numbers) ‎‎‎29:23-31‎**

| **RASHI** | **TARGUM PSEUDO JONATHAN** |
| --- | --- |
| 23. **On the fourth day** [you will bring] ten young bulls, two rams, and fourteen yearling lambs, [all] without blemish, | 23. **On the fourth day of the Feast of Tabernacles**, ten young bullocks by ten orders; two rams by two orders; fourteen unblemished lambs of the year by twelve orders; three of them will be offered at two times, and eight of them singly;  |
| 24. together with their meal-offerings and libations for the bulls, rams, and lambs, of the required number. | 24. their mincha of wheaten flour, and their libations of wine, which you will offer with the the bullocks, rams, and lambs by their number, after their appointed order,  |
| 25. [You will also bring] one he-goat as a sin-offering, in addition to [bringing] the constant (daily) burnt-offering with its meal-offering and libation. | 25. and one kid for a sin offering, by one order; beside the perpetual sacrifice, the wheat flour for the mincha, and its libation of wine. |
| 26. **On the fifth day** [you will bring] nine young bulls, two rams, and fourteen yearling lambs, [all] without blemish,  | 26. **On the fifth day of the Feast of Tabernacles**, nine young bullocks by nine orders; two rams by two orders lambs of the year fourteen, perfect by twelve orders two of them in a pair, twelve singly;  |
| 27. together with their meal-offerings and libations for the bulls, rams, and lambs, of the required number. | 27. and the wheat flour for their mincha, and the libation wine for the bullocks, the rams, and lambs by their number after the order of their appointment;  |
| 28. [You will also bring] one he-goat as a sin-offering, in addition to [bringing] the constant (daily) burnt-offering with its meal-offering and libation. | 28. and one kid for a sin offering by one order; beside the perpetual sacrifice and the wheat flour for the mincha, and the wine of its libation. |
| 29. **On the sixth day** [you will bring] eight young bulls, two rams, and fourteen yearling lambs, [all] without blemish, | 29. **On the sixth day of the Feast of Tabernacles**, eight young bullocks by eight orders; two rams by two orders; fourteen unblemished lambs of the year by thirteen orders; a pair of them together, and twelve of them singly.  |
| 30. together with their meal-offerings and libations for the bulls, rams, and lambs. of the required number. | 30. Their mincha of wheat flour, and their libation of wine you will offer with the bullocks, rams, and lambs, by their number in the order appointed;  |
| 31. [You will also bring] one he-goat as a sin-offering, in addition to [bringing] the constant (daily) burnt-offering with its meal-offering and libations. | 31. and one kid for a sin offering by one order, besides the perpetual sacrifice, the wheat flour for the mincha, the wine of its libation, **and a vase of water to be outpoured on the day of the Feast of Tabernacles in grateful acknowledgment (for a good memorial) of the showers of rain**. |
|  |  |

**Ketubim: Targum Tehillim (Psalms) 117:1-2**

|  |  |
| --- | --- |
| **Rashi** | **Targum on the Psalms** |
| 1. Praise the Lord, all nations, laud Him, all peoples.  | 1. Praise the Lord, all you Gentiles; praise him, all you nations.  |
| 2. For His kindness has overwhelmed us, and the truth of the Lord is eternal. Hallelujah! | 2. For He has increased His goodness towards us; and the truth of the LORD is forever. Hallelujah! |
|  |  |

**Nazarean Jews Privately read:**

**I Thessalonians 5:1-11 + 5:12-28 &‎**

**Revelation 3:7-14**

**7. And to the angel of the congregation in Philadelphia, write: These things/words says the Holy One, the True One, the One having the keys of David, who opens and there is none who shuts, and shuts and there is none who opens (Isa. 22:22).**

**8. “I know your works and behold, I have set an opened door before you, and no one is able to shut, for you have little strength and you have observed My Word (Torah), and have not denied my name/authority.**

**9. Behold, I give out those of the synagogue of HaSatan saying that they are Jewish, and they are not, but they lie [being themselves Gentiles]. Behold, I will make them come and bow down before your feet, and to know that I loved you [my Jewish people].**

**10. Because you kept the Word (Torah) of my patience, I also will keep you out of the hour of trial which is going to come on all the inhabited world in order to prove those dwelling on the earth.**

**11. Behold, I am coming quickly. Hold fast to what you have that no one take your crown [of Torah].**

**12. The one overcoming, I will make him a pillar in the Temple of G-d, and he will not go out from it anymore. And I will write the name of my G-d upon him, and the name of the city of my G-d, the new Yerushalayim which comes down out of Heaven from my G-d, and my own new name.**

**13. The one who has ears, hear what the Spirit [of G-d] says to the [Jewish] congregations.**

**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!”**

**Afternoon Service**

**Koheleth (Ecclesiastes) 7:19 – 9:3**

19. Wisdom (Torah) makes the wise stronger than ten rulers who are in the city.

20. For there is not a just man on the earth who does good, and does not sin.

21. Also, do not give your heart to all the words they speak, that you not hear your servant cursing you.

22. For also your own heart knows that you yourself have also cursed others many times.

23. All this I have tested by wisdom: I said, I will be wise; but it was far from me.

24. That which is far off and exceeding deep, who can find it out?

25. And I turned my heart about, to know, and to search, and to seek out wisdom, and the reason of things, and to know the wickedness of folly, and the foolishness of madness:

26. and I found more bitter than death the woman whose heart is snares and nets; her hands are bonds. He who is good before God will escape from her; but the sinner will be captured by her.

27. Behold, I have found this, says the Preacher, counting one by one to find out the sum,

28. that my soul still seeks, but I have not found; one man among a thousand I have found, but a woman among all those I have not found.

29. See, this only I have found, that God has made man upright, but they have sought out many inventions.

1. Who is as the wise? And who knows the meaning of a thing? A man's wisdom makes his face shine, and the boldness of his face is changed.

2. I say, Keep the king's word, even on the matter of the oath of God;

3. Do not be hasty to go from before him. Do not take a stand in an evil thing, for he does whatever he pleases.

4. Because the king's word is that which has power; who then will say to him, What are you doing?

5. Whoever keeps the command will know no evil thing. A wise man's heart knows both time and judgment.

6. Because there is a time and judgment to every purpose, in this the evil of man is great upon him.

7. For he does not know what will be. For who can tell him when it will be?

8. Man is not a ruler over the spirit, to restrain the spirit; nor has he power in the day of death. And there is no discharge in that war, nor will wickedness/lawlessness deliver its possessors.

9. All this I have seen. I gave my heart to every work that is done under the sun. There is a time in which a man rules over a man for his evil.

10. And so I saw the wicked/lawless buried; and they came and went from the holy place, and were forgotten in the city, these things that they had done. This is also vanity.

11. Where sentence on an evil work is not executed speedily, on account of this the heart of the sons of men is fully set in them to do evil.

12. Though a sinner does evil a hundred times, and his days are prolonged to him, yet surely I know that it will be well to those who fear God, who fear before Him.

13. But it will not be well for the wicked/lawless; and he will not lengthen his days like a shadow, because he does not fear before God.

14. There is a vanity which is done on the earth: There are just ones to whom it happens according to the work of the wicked/lawless; and there are wicked/lawless men to whom it happens according to the work of the righteous/generous. I said that this also is vanity.

15. Then I praised mirth, because nothing is good for man under the sun except to eat and to drink and to be glad. For that will go with him in his labour for the days of his life which God gives him under the sun.

16. When I gave my heart to know wisdom (Torah), and to see the business that is done on the earth; for even by day and by night he does not see sleep in his eyes.

17. Then I looked at all the work of God, that a man cannot find out the work that is done under the sun; because though a man labours to seek it out, yet he will not find it. And even if the wise speaks of knowing, he will not be able to find it.

1. For all this I gave to heart, even to explain all this, that the righteous/generous and the wise and their works are in the hand of God. Whether love or hatred, man does not know all that is before them.

2. All happens alike to all; one event to the righteous/generous, and to the wicked/lawless; to the good, and to the clean, and to the unclean; to him who sacrifices, and to him who does not sacrifice. As is the good, so is the sinner; he who swears is as he that fears an oath.

3. This is an evil among all things that are done under the sun, that there is one event to all. Yea, also the heart of the sons of men is full of evil, and madness is in their heart while they are alive, and after that they go to those who died.

**Amen ve Amen!**

**Chag Sukkoth Sameach!**

**Part II coming next week!**

**Hakham Dr. Yosef ben Haggai**

**Rabbi Dr. Hillel ben David**

**Rabbi Dr. Eliyahu ben Abraham**

**Edited by Adon Ovadyah ben Abraham and Adon Abiner ben Abraham**

**Please send any comments or suggestions to** **chozenppl@gmail.com**

1. Rashi, Psalms 1:1 [↑](#footnote-ref-1)
2. Psalms 1-41 [↑](#footnote-ref-2)
3. 42:49 [↑](#footnote-ref-3)
4. 84, 885, 887, 88 [↑](#footnote-ref-4)
5. Shemot (Exodus) 6:24 [↑](#footnote-ref-5)
6. v. 1 [↑](#footnote-ref-6)
7. The literal meaning. [↑](#footnote-ref-7)
8. Lit., ‘height of the world’. [↑](#footnote-ref-8)
9. Bamidbar (Numbers) 26:11. [↑](#footnote-ref-9)
10. Rab (?). [↑](#footnote-ref-10)
11. Lit., ‘fenced in’. [↑](#footnote-ref-11)
12. Bamidbar (Numbers) 26:11. [↑](#footnote-ref-12)
13. Hirsch [↑](#footnote-ref-13)
14. Maaseh Rav 234 [↑](#footnote-ref-14)
15. Midrash Psalm 1:2 [↑](#footnote-ref-15)
16. Mikraoth Gedoloth Psalms, volume 2, translation of text, Rashi, and other commentaries by Rabbi A.J. Rosenberg. [↑](#footnote-ref-16)
17. V. e.g., superscriptions to Ps. XLII, XLIV, and XLV; perhaps lit., ‘a psalm giving instruction.’ [↑](#footnote-ref-17)
18. Assir, Elkanah, and Abiasaf. Ibid. 2 [↑](#footnote-ref-18)
19. Rashi: **Korah’s sons, however, did not die** They were originally involved in the conspiracy, but during the dispute they contemplated repentance; therefore, an elevated area was set apart for them in Gehinnom, and they stayed there.-[Sanhedrin 110b] [↑](#footnote-ref-19)
20. Machzor Kol Yehuda, The Orot Sephardic Succot Mahzor. [↑](#footnote-ref-20)
21. Ma’aseh Rav 234. [↑](#footnote-ref-21)
22. The two friends are the two vessels used for the libation of water and wine respectively. V. Suk. 48a. [↑](#footnote-ref-22)
23. Tehillim (Psalms) 42:8. [↑](#footnote-ref-23)
24. In Persian mythology the angel who has charge over rain. V. Kohut, Aruch s.v. רידיא and Yoma, Sonc. ed. ,21a note. [↑](#footnote-ref-24)
25. Shir HaShirim (Song of Songs) 2:12. The verse is taken to point to the resurrection of nature as the result of the rain. [The verse continues, ‘and the voice of the turtle (תור) is heard in our land’תור, is taken in its Aramaic sense of ‘ox’, thus alluding to Ridya’s resemblance to a three years’ old heifer.] [↑](#footnote-ref-25)
26. The Hebrew word *Succoth* is the plural of succah, "booth" or "tabernacle", which is a walled structure covered with schach (plant material such as overgrowth or palm leaves). A succah is the name of the temporary dwelling in which farmers would live during harvesting, a fact connecting to the agricultural significance of the holiday stressed by the Book of Exodus. As stated in Leviticus, it is also intended as a reminiscence of the type of fragile dwellings in which the Israelites dwelt during their 40 years of travel in the desert after the Exodus from slavery in Egypt. [↑](#footnote-ref-26)
27. Zohar Emor 103a [↑](#footnote-ref-27)
28. The essence of a succah is its shade. A succah that has more sun than shadow is invalid. Our Sages teach that when we sit in the succah, we are sitting in "the shadow of faith". The spiritual masters derived this phrase from a verse in the Song of Songs 2:4, *"In His shadow, I delighted there and there I sat, and the fruit of His Torah was sweet to my palate."* - Faith is like a shadow. Faith is the knowledge of something that you cannot see. We can ***know*** there is a G-d but we cannot see Him. We can perceive the shadow of His existence, but we cannot see the Reality itself directly. We can experience closeness to G-d through tasting "the fruit of His Torah". We can experience the sweetness of that Existence that is beyond, but, for the very reason that He is beyond, we can never see that Existence.  [↑](#footnote-ref-28)
29. Much of this paper is based on a shiur given by Rabbi Dr. Akiva Tatz, “Succot in the Shadow of Faith”, and his book: Letters to a Buddhist Jew, with David Gottlieb. [↑](#footnote-ref-29)
30. The dictionary gives the following religious definition: strong belief in G-d or in the doctrines of a religion, based on spiritual apprehension rather than proof. [↑](#footnote-ref-30)
31. Strong’s number 0530 - אמונה [↑](#footnote-ref-31)
32. Strong’s number 0529 - אמון [↑](#footnote-ref-32)
33. Generally translated as “trust”, *bitachon* is a powerful sense of optimism and confidence based not on reason or experience, but on Emunah. You know that “HaShem is good and He’s the only one in charge,” and therefore you have no fears or frets. Strong’s number 0982 - בטח. [↑](#footnote-ref-33)
34. Matthew 6:19-20 Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: [↑](#footnote-ref-34)
35. Arachin 16b [↑](#footnote-ref-35)
36. A Divine visitation [↑](#footnote-ref-36)
37. The roofing material for a succah - The roof must be made from material that grows from the ground – i.e. branches or leaves (but not metal, or any food).  [↑](#footnote-ref-37)
38. Bereshit (Genesis) 11:29 [↑](#footnote-ref-38)
39. Pharaoh [↑](#footnote-ref-39)
40. Her clothes simultaneously conceal and reveal. She does not wear a sack to accomplish this, but rather she wears elegant clothes that radiate her beauty while covering her arms, legs, and torso. [↑](#footnote-ref-40)
41. The is composed of loose tree branches that provide more shade than sun and are loose and thin enough so that rain get through and one can see the stars. [↑](#footnote-ref-41)
42. Daat or Daas ("Knowledge", Hebrew: דעת) is a Hebrew word that means *Knowledge*. In the branch of Jewish mysticism known as Kabbalah, Daat is the location (the mystical state) where all ten sephirot in the Tree of Life are united as one. [↑](#footnote-ref-42)
43. In its primary meaning, the Hebrew word mitzvah (plural מִצְווֹת mitzvot [mit͡sˈvot], Biblical: miṣwoth; from צִוָּה ṣiwwah "command") refers to precepts and commandments commanded by G-d. [↑](#footnote-ref-43)
44. Moshe ben Maimon, acronym Rambam (Hebrew: רמב״ם‎‎ – for "Rabbeinu Moshe Ben Maimon", "Our Rabbi/Teacher Moses Son of Maimon"), and Graecized (and subsequently Latinized) Moses Maimonides, a preeminent medieval Sephardic Jewish philosopher and astronomer, became one of the most prolific and influential Torah scholars and physicians of the Middle Ages. [↑](#footnote-ref-44)
45. Bereans (Hebrews) 11:6 [↑](#footnote-ref-45)
46. Cogito ergo sum is a Latin philosophical proposition by René Descartes usually translated into English as "I think, therefore I am".  [↑](#footnote-ref-46)
47. Aristotle; 384–322 BC) was a Greek philosopher and scientist born in the city of Stagira, Chalkidice, on the northern periphery of classical Greece. [↑](#footnote-ref-47)
48. Moses, Our Teacher/Rabbi. [↑](#footnote-ref-48)
49. Watchmaker analogy. The watchmaker analogy or watchmaker argument is a teleological argument, which by way of an analogy, states that design of creation (like a watch) implies a designer. [↑](#footnote-ref-49)
50. The living cell is best thought of as a supercomputer – an information processing and replicating system of astonishing complexity. DNA is not a special life-giving molecule but a genetic data bank that transmits its information using a mathematical code. Most of the workings of the cell are best described as…information, or software. Trying to make life by mixing chemicals in a test tube is like soldering switches and wires in an attempt to produce Windows 98. It won’t work because it addresses the problem at the wrong conceptual level. (Dr. Paul Davies, Origin of Life expert, Physicist, Arizona State University) [↑](#footnote-ref-50)
51. “Although a biologist, I must confess I do not understand how life came about…I consider that life only starts at the level of a functional cell. The most primitive cells may require at least several hundred different specific biological macro-molecules. How such already quite complex structures may have come together remains a mystery to me. The possibility of the existence of a Creator, of G-d, represents to me a satisfactory solution to this problem.” (Dr. Werner Arber, Nobel Prize-Medicine, 1978) [↑](#footnote-ref-51)
52. A thermodynamic quantity representing the unavailability of a system's thermal energy for conversion into mechanical work, often interpreted as the degree of disorder or randomness in the system. [↑](#footnote-ref-52)
53. Sodium chloride [↑](#footnote-ref-53)
54. Sherlock Holmes in *The Sign of the Four* (Doubleday p. 111) [↑](#footnote-ref-54)