

Esnoga Bet Emunah

4544 Highline Dr. SE
Olympia, WA 98501
United States of America
© 2016

<http://www.betemunah.org/>

E-Mail: gkilli@aol.com



Esnoga Bet El

102 Broken Arrow Dr.
Paris TN 38242
United States of America
© 2016

<http://torahfocus.com/>

E-Mail: waltoakley@charter.net

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

Three and 1/2 year Lectionary Readings	First Year of the Triennial Reading Cycle
Ab 30, 5776 – Sep 02/03, 2016	First Year of the Shmita Cycle

Candle Lighting and Habdalah Times:

Amarillo, TX, U.S.

Fri. Sep 02 2016 – Candles at 7:54 PM

Sat. Sep 03 2016 – Habdalah 8:49 PM

Chattanooga, & Cleveland, TN, U.S.

Fri. Sep 02 2016 – Candles at 7:48 PM

Sat. Sep 03 2016 – Habdalah 8:43 PM

Murray, KY, & Paris, TN, U.S.

Fri. Sep 02 2016 – Candles at 7:01 PM

Sat. Sep 03 2016 – Habdalah 7:57 PM

San Antonio, TX, U.S.

Fri. Sep 02 2016 – Candles at 7:36 PM

Sat. Sep 03 2016 – Habdalah 8:29 PM

St. Louis, MO, U.S.

Fri. Sep 02 2016 – Candles at 7:11 PM

Sat. Sep 03 2016 – Habdalah 8:08 PM

Austin & Conroe, TX, U.S.

Fri. Sep 02 2016 – Candles at 7:34 PM

Sat. Sep 03 2016 – Habdalah 8:27 PM

Manila & Cebu, Philippines

Fri. Sep 02 2016 – Candles at 5:49 PM

Sat. Sep 03 2016 – Habdalah 6:38 PM

Olympia, WA, U.S.

Fri. Sep 02 2016 – Candles at 7:30 PM

Sat. Sep 03 2016 – Habdalah 8:33 PM

Sheboygan & Manitowoc, WI, US

Fri. Sep 02 2016 – Candles at 7:06 PM

Sat. Sep 03 2016 – Habdalah 8:06 PM

Tacoma, WA, U.S.

Fri. Sep 02 2016 – Candles at 7:28 PM

Sat. Sep 03 2016 – Habdalah 8:31 PM

Brisbane, Australia

Fri. Sep 02 2016 – Candles at 5:17 PM

Sat. Sep 03 2016 – Habdalah 6:10 PM

Miami, FL, U.S.

Fri. Sep 02 2016 – Candles at 7:20 PM

Sat. Sep 03 2016 – Habdalah 8:12 PM

Port Orange, FL, U.S.

Fri. Sep 02 2016 – Candles at 7:26 PM

Sat. Sep 03 2016 – Habdalah 8:19 PM

Singapore, Singapore

Fri. Sep 02 2016 – Candles at 6:50 PM

Sat. Sep 03 2016 – Habdalah 7:39 PM

For other places see: <http://www.chabad.org/calendar/candlelighting.htm>

Roll of Honor:

His Eminence Rabbi Dr. Hillel ben David and beloved wife HH Giberet Batsheva bat Sarah
His Eminence Rabbi Dr. Eliyahu ben Abraham and beloved wife HH Giberet Dr. Elisheba bat Sarah
His Honor Paqid Adon David ben Abraham
His Honor Paqid Adon Ezra ben Abraham and beloved wife HH Giberet Karmela bat Sarah,
His Honor Paqid Adon Tsurriel ben Abraham and beloved wife HH Giberet Gibora bat Sarah
Her Excellency Giberet Sarai bat Sarah & beloved family
His Excellency Adon Barth Lindemann & beloved family
His Excellency Adon John Batchelor & beloved wife
Her Excellency Giberet Leah bat Sarah & beloved mother
Her Excellency Giberet Zahavah bat Sarah & beloved family
His Excellency Adon Gabriel ben Abraham and beloved wife HE Giberet Elisheba bat Sarah
His Excellency Adon Yehoshua ben Abraham and beloved wife HE Giberet Rut bat Sarah
His Excellency Adon Michael ben Yosef and beloved wife HE Giberet Sheba bat Sarah
Her Excellency Giberet Prof. Dr. Emunah bat Sarah & beloved family
His Excellency Adon Robert Dick & beloved wife HE Giberet Cobena Dick

His Excellency Adon Eliezer ben Abraham and beloved wife HE Giberet Chava bat Sarah
His Excellency Adon Aviner ben Abraham and beloved wife HE Giberet Chagit bat Sarah
His Excellency Adon Ovadya ben Abraham and beloved wife HE Giberet Mirit bat Sarah
His Excellency Adon Brad Gaskill and beloved wife Cynthia Gaskill
His Excellency Adon Marvin Hyde
His Excellency Adon Scott Allen

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 benhaggai@GMail.com with your E-Mail or the E-Mail addresses of your friends. Toda Rabba!

We pray for a merciful healing of His Eminence Rabbi Dr. Eliyahu ben Abraham who is afflicted from a botched surgical operation and need to be operated again sometime in September. Mi Shebarach – He Who blessed our

We pray for a merciful healing of Her Honor HaRabbanit Giberet Dr. Elisheba bat Sarah who is afflicted with constant debilitating head-aches. Mi Sheberach – He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, Rachel and Leah, will bless Her Honor HaRabbanit Giberet Dr. Elisheba bat Sarah and send her a complete recovery and strengthening of body and soul. Please God heal her, please. Please God heal her, please. Please God heal her, please. Cure her, strengthen her, make her healthy and return her to her original strength, together with all the sick of Yisrael. And may it be so willed, and we will say, Amen ve Amen!

We pray for a merciful healing of Her Excellency Giberet Shanique bat Sarah who is afflicted with Lymphoma cancer. We also pray for her daughter and family. Mi Sheberach – He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, Rachel and Leah, will bless Her Excellency Giberet Shanique bat Sarah and send her a complete recovery with her new experimental treatment. Please God heal her, please. Please God heal her, please. Please God heal her, please. Cure her, strengthen her, make her healthy and return her to her original strength, together with all the sick of Yisrael. And may it be so willed, and we will say, Amen ve Amen!

Blessings Before Torah Study

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

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

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

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

May Ha-Shem bless you and keep watch over you; - Amen!
May Ha-Shem make His Presence enlighten you, and may He be kind to you; - Amen!
May Ha-Shem bestow favor on you, and grant you peace. – Amen!

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

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

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

Shabbat “Yifqod Adonai” – “Let Appoint the LORD”
Rosh Chodesh Ellul - New Moon for the month of Ellul 5776
&
3rd of Seven Sabbaths of Consolation/Strengthening

Shabbat	Torah Reading:	Weekday Torah Reading:
יִפְקֹד יְהוָה		
“Yifqod Adonai”	Reader 1 – B’Midbar 27:15-17	Reader 1 – B’resheet 49:27-29
“Let Appoint the LORD”	Reader 2 – B’Midbar 27:18-20	Reader 2 – B’resheet 49:29-31
“Ponga el SEÑOR”	Reader 3 – B’Midbar 27:21-23	Reader 3 – B’resheet 49:31-33
B’Midbar 27:15 - 28:26	Reader 4 – B’Midbar 28:1-9	
Ashlamatah: Is 66:1, 23 I Samuel 20:18, 42	Reader 5 – B’Midbar 28:10-14	
Special: Is. 54:11 – 55:5	Reader 6 – B’Midbar 28:15-18	Reader 1 – B’resheet 49:27-29
Proverbs 7:1-27	Reader 7 – B’Midbar 28:19-25	Reader 2 – B’resheet 49:29-31
	Maftir – B’Midbar 28:23-25	Reader 3 – B’resheet 49:31-33
N.C.: Col. 2:16-23	Is 66:1, 23 I Samuel 20:18, 42 Isaiah 54:11 – 55:5	

Contents of the Torah Seder

- Joshua Appointed Successor of Moses – Numbers 27:12-23
- Daily Offerings – Numbers 28:1-8
- Additional Offerings for the Sabbath – Numbers 28:9-10
- **New Moon Offerings – Numbers 28:11-15**

Reading Assignment:

The Torah Anthology: Yalkut Me'Am Lo'Ez - Vol 14: Numbers – II – Final Wonderings

By: Rabbi Yitzchaq Magriso
Published by: Moznaim Publishing Corp. (New York, 1983)
Vol. 14 – “Numbers – II – Final Wonderings,” pp. 265-285.

For further information on the New Moon see: <http://www.betemunah.org/chodesh.html>

Rashi & Targum Pseudo Jonathan for: B'Midbar (Numbers) 27:15 - 28:26

RASHI	TARGUM PSEUDO JONATHAN
15 Moshe spoke to Adonai, saying:	15 And Mosheh spoke before the LORD, saying
16 "Let Adonai, G-d of the spirits, appoint a man over the community,	16 May the Word of the LORD, who rules over the souls of men, and by whom has been given the inspiration of the spirit of all flesh, appoint a faithful man over the congregation, JERUSALEM. The Word of the LORD the God who rules over the spirit of all flesh, appoint a praiseworthy man over the people of the congregation.
17 who will go forth before them, and who will come back before them, and who would lead them out and bring them in, so that the community of Adonai will not be like sheep that have no shepherd."	17 who may go out before them to set battle in array, and may come in before them from the battle who may bring them out from the bands of their enemies, and bring them into the land of Israel; that the congregation of the LORD may not be without the wise, nor go astray among the nations as sheep who go astray, having no shepherd.
18 Adonai said to Moshe: "Take to yourself Yehoshua son of Nun, a man in whom there is spirit, and lay your hand on him.	18 And the LORD said to Mosheh, Take to yourself Jehoshua bar Nun, a man upon whom abides the Spirit of prophecy from before the LORD, and lay your hand upon him,
19 Stand him before Eleazar the kohen and before the entire community, and command him before their eyes.	19 and make him stand before Elazar the priest and the whole congregation, and instruct him in their presence.
20 Bestow some of your radiance on him, so that the entire community of Bne Yisrael will hear.	20 And you will confer a ray of your brightness upon him, that all the congregation of the sons of Israel may be obedient to him.
21 He will stand before Eleazar the kohen, and ask, of him, through the judgment of the Urim before Adonai. By his word they will come out and go in ---he, all Bne Yisrael with him, and the entire community."	21 And he will minister before Elazar the priest; and when any matter is hidden from him, he will inquire for him before the LORD by the Urim. According to the word of Elazar the priest they will go forth to battle, and come in to do judgment he and all the sons of Israel with him, even all the congregation.
22 Moshe did as Adonai commanded him. He took Yehoshua and presented him to Eleazar the kohen and to the entire community.	22 And Mosheh did as the LORD commanded him, and took Jehoshua and caused him to stand before Elazar the priest and all the congregation;
23 He laid his hands on him and commanded him, just as Adonai had commanded through Moshe.	23 and he laid his hands upon him and instructed him, as the LORD commanded Mosheh.

RASHI	TARGUM PSEUDO JONATHAN
1 Adonai spoke to Moshe saying:	1 And the LORD spoke with Mosheh, saying:
2 "Command B'ne Yisrael and say to them, 'My offering, My food of My fires, a pleasing aroma to Me, you will be vigilant to offer to Me at its prescribed time'."	2 Instruct the children of Israel, and say to them: The priests may eat of My oblation the bread of the order of My table; but that which you offer upon My altar may no man eat. Is there not a fire that will consume it? And it will be accepted before Me as a pleasant smell. Sons of Israel, My people, be admonished to offer it from the firstlings on the Sabbath, an oblation before Me in its time. JERUSALEM. Instruct the children of Israel, and say to them, My oblation, the bread of the order of My table. That which you offer upon the altar. Is there not a fire that will consume it? To be received from you before Me for a pleasant smell. Sons of Israel, My people, be admonished to offer it before Me in its season.
3 Say to them: "This is the fire-offering that you will offer to Adonai; yearling lambs without blemish, two each day, as a constant (daily) burnt-offering.	3 And say to them: This is the order of the oblations you will offer before the LORD; two lambs of the year, unblemished, daily, a perpetual burnt offering.
4 Offer one lamb in the morning and offer the second lamb in the afternoon.	4 The one lamb you will perform in the morning to make atonement for the sins of the night; and the second lamb you will perform between the suns to atone for the sins of the day;
5 And one tenth of an ephah of fine flour as a meal-offering, mixed with beaten oil measuring one fourth of a hin.	5 and the tenth of three seahs of wheaten flour as a mincha mingled with beaten olive oil, the fourth of a hin.
6 [This is] a constant (daily) burnt-offering as offered on Mount Sinai, for a pleasing aroma, a fire-offering to Adonai.	6 It is a perpetual burnt offering, such as was (ordained to be) offered at Mount Sinai, to be received with favour as an oblation before the LORD.
7 Its libation [will be] one fourth of a hin for the one lamb, in the Holy [Sanctuary], you will pour an intoxicating libation to Adonai.	7 And its libation will be the fourth of a hin for one lamb; from the vessels of the house of the sanctuary will it be outpoured, a libation of old wine. JERUSALEM. From the vessels of the house of holiness, it will be poured out a libation of choice wine unto the Name of the LORD. But if old wine may not be found, bring wine of forty days to pour out before the LORD.
8 Offer the second lamb in the afternoon, with the same meal-offering of the morning together with its libation you will offer it, a fire-offering of a pleasing aroma to Adonai.	8 And the second lamb you will perform between the suns, according to the presentation of the morning, and according to its oblation will you make the offering, that it may be accepted with favour before the LORD
9 On the Shabbat day [the offering will be] two yearling lambs without blemish, and two tenths [of an ephah] of fine flour as a meal-offering, mixed with [olive] oil, and its libation.	9 but on the day of Shabbat two lambs of the year without blemish, and two-tenths of flour mixed with olive oil for the mincha and its libation.
10 This is the burnt-offering on its Shabbat, in addition to the constant (daily) burnt-offering and its libation.	10 On the Sabbath you will make a Sabbath burnt sacrifice in addition to the perpetual burnt sacrifice and its libation.
11 At the beginning of your months you will bring a burnt-offering to Adonai, two young bulls, one ram, seven yearling lambs, [all] without blemish.	11 And at the beginning of your months you will offer a burnt sacrifice before the LORD; two young bullocks, without mixture, one ram, lambs of the year

RASHI	TARGUM PSEUDO JONATHAN
	seven, unblemished;
12 And three tenths [of an ephah] of fine flour as a meal-offering mixed with the [olive] oil for each bull, two tenths [of an ephah] of fine flour as a meal-offering, mixed with the [olive] oil for the one ram,	12 and three tenths of flour mingled with oil for the mincha for one bullock; two tenths of flour with olive oil for the mincha of the one ram;
13 And one tenth [of an ephah] of fine flour as a meal-offering mixed with the [olive] oil for each lamb. A burnt-offering of pleasing aroma, a fire-offering to Adonai.	13 and one tenth of flour with olive oil for the mincha for each lamb of the burnt offering, an oblation to be received with favour before the LORD.
14 Their libations [will be], one half of a hin for (a) bull, one third of a hin for the ram, and one fourth of a hin for (the) lamb, of wine. This is the burnt-offering of each [Rosh] Chodesh, at its renewal throughout the months of the year.	14 And for their libation to be offered with them, the half of a hin for a bullock, the third of a hin for the ram, and the fourth of a hin for a lamb, of the wine of grapes. This burnt sacrifice will be offered at the beginning of every month in the time of the removal of the beginning of every month in the year;
15 And [You will also bring] one he-goat for a sin offering to Adonai, in addition to the constant (daily) burnt-offering it will be done, and its libation.	15 and one kid of the goats, for a sin offering before the LORD at the disappearing (failure) of the moon, with the perpetual burnt sacrifice shalt thou perform with its libation.
16 In the first month--- on the fourteenth day of the month [bring a] Pesach [offering] to Adonai.	16 And in the month of Nisan, on the fourteenth day of the month, is the sacrifice of the Pascha before the LORD.
17 The fifteenth day of that month is a festival, matzot will be eaten for seven days.	17 On the fifteenth day of this month is a festival; seven days will unleavened be eaten.
18 The first day will be a sacred holiday, when you must not do any work of consequence.	18 On the first day of the festival a holy convocation; no servile work will you do;
19 You will bring a burnt fire-offering to Adonai [consisting of] two young bulls, one ram, and seven yearling sheep. They will [all] be without blemish.	19 but offer an oblation of a burnt sacrifice before the LORD, two young bullocks, one ram, and seven lambs of the year, unblemished, will you have.
20 Their meal-offering shall be fine flour mixed with [olive] oil, three tenths [of an ephah] for each bull, two tenths [of an ephah] for the ram,	20 And their minchas of wheat flour, mingled with olive oil, three tenths for each bullock, two tenths for the ram,
21 and one tenth [of an ephah] for each of the seven sheep.	21 and for a single lamb a tenth, so for the seven;
22 [You should also bring] one he-goat as a sin-offering, to make atonement for you,	22 and one kid of the goats, to make an atonement for you:
23 in addition to the morning burnt-offering which is offered as a constant (daily) burnt-offering, you will make these.	23 beside the burnt sacrifice of the morning, the perpetual burnt sacrifice, you will make these offerings.
24 Like these, you will make daily for seven days, food as a fire-offering of a pleasing aroma to Adonai, (it will be offered) in addition to the constant (daily) burnt-offering and its libation.	24 According to these oblations of the first day you will do daily through the seven days of the festival. It is the bread of the oblation which is received with favour before the LORD; it will be made beside the perpetual burnt offering, with its libation.
25 The seventh day will be a sacred holiday to you, when you will not do any work of consequence.	25 And on the seventh day you will have a holy convocation; no servile work will you do.

Welcome to the World of P'shat Exegesis

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

1. **Ḳal va-ḥomer**: "Argumentum a minori ad majus" or "a majori ad minus"; corresponding to the scholastic proof a fortiori.
2. **Gezerah shavah**: Argument from analogy. Biblical passages containing synonyms or homonyms are subject, however much they differ in other respects, to identical definitions and applications.
3. **Binyan ab mi-katub eḥad**: Application of a provision found in one passage only to passages which are related to the first in content but do not contain the provision in question.
4. **Binyan ab mi-shene ketubim**: The same as the preceding, except that the provision is generalized from two Biblical passages.
5. **Kelal u-Perat and Perat u-kelal**: Definition of the general by the particular, and of the particular by the general.
6. **Ka-yoze bo mi-maḳom aḥer**: Similarity in content to another Scriptural passage.
7. **Dabar ha-lamed me-'inyano**: Interpretation deduced from the context.

Rashi & Ibn Ezra Commentary for: B'Midbar (Numbers) 27:15 – 28:25

Rashi: 15 Moses spoke to the Lord... This [verse comes] to let us know the virtues of the righteous, for when they are about to depart from the world, they disregard their own needs and occupy themselves with the needs of the community.-[Sifrei Pinchas 23]

saying He said to Him, "Answer me whether You are appointing a leader for them or not." - [Sifrei Pinchas 23]

Rashi: 16 Let the Lord... appoint When Moses heard that the Omnipresent told him to give Zelophehad's inheritance to his daughters, he said, "It is time to ask for my own needs—that my son should inherit my high position." The Holy One, blessed is He, said to him, That is not My intention, for Joshua deserves to be rewarded for his service, for he "would not depart from the tent" (Exod. 33:11). This is what Solomon meant when he said, "He who guards the fig tree eats its fruit" (Prov. 27:18). -[Mid. Tanchuma Pinchas 11]

God of the spirits Why is this said? He said to Him, "Master of the universe, the character of each person is revealed to you, and no two are alike. Appoint over them a leader who will tolerate each person according to his individual character." - [Mid. Tanchuma Pinchas 10]

Ibn Ezra: 16 The God of the spirits – He knows the spirits and He knows which spirit is fit (to lead a congregation).

Ibn Ezra: 16 [Set] – The word YIF'QOD (set) is related to the word PAKID (official), thus YIFQOD means: "Let Him appoint a leader.

Rashi: 17 who will go forth before them Not like the kings of the [gentile] nations, who sit at home and send their armies to war, but as I did, for I fought against Sihon and Og, as it says, "Do not fear him" (21:34), and as Joshua did, as it says, "Joshua went to him and said to him, Are you for us [or for our enemies]?" (Josh. 5:13). Similarly, concerning David it says, "For he went forth and came in before them" (I Sam. 18:16)—he went out [to battle] at their head and came in before them.-[Sifrei Pinchas 23]

who will lead them out through his merits. -[Sifrei Pinchas 23]

and bring them in through his merits. -[Sifrei Pinchas 23] Another interpretation: “Who will bring them in” [means] that You should not do to him as You did to me, for I may not bring them into the Land.-[Num. Rabbah 21:15]

Rashi: 18 Take for yourself Encourage him verbally, [and say,] “Fortunate are you that you have merited to lead the children of the Omnipresent!” -[Sifrei Pinchas 23 on verse 22]

for yourself Someone verified by you, someone you know.-[Sifrei Pinchas 23]

a man of spirit As you requested; someone able to deal with the character of each one.-[Sifrei Pinchas 23]

and you shall lay your hand upon him Provide him with an announcer so that he can expound [halachic discourses] during your lifetime, so they should not say about him that he dared not raise his head in the days of Moses.-[Sifrei Pinchas 23]

Ibn Ezra: 18 In whom is spirit – Now all living persons have spirit in them (why then does Scripture say “*a man in whom is spirit*”?). Its meaning can only be similar to that of “be you strong therefore, and show yourself a man” (1 Kings 2:3). Solomon was a man. What point was there in telling him to “show yourself a man”? Thus, “show yourself a man” means “show yourself to be a man of uncommon valor.”

Rashi: 19 and you shall command him Concerning Israel; be aware that they are troublesome and obstinate. [You accept office] on condition that you take upon yourself [all this]. -[See Sifrei Beha'alothecha 42]

Rashi: 20 You shall bestow some of your majesty upon him This refers to the radiance of the skin of his face (see Exod. 34:29).

some of your majesty But not all of your majesty. Thus, we learn that the face of Moses was [radiant] like the sun, whereas the face of Joshua was like the moon.-[Sifrei Pinchas 23, b.b. 75a]

so that all the congregation of the children of Israel will take heed [meaning] that they will behave toward him with reverence and awe, just as they behaved toward you.

Rashi: 21 He shall stand before Eleazar the priest Here is [the response to] the request that you made [that your children should inherit you]; this honor shall not depart from your father's house, for even Joshua will have need for Eleazar.-[Mid. Tanchuma Pinchas 11]

and seek [counsel from] him when he finds it necessary to go to war. -[Sanh. 16a]

By his word Eleazar's [word].

and the entire congregation The Sanhedrin.-[Yoma 73b, Sanh. 16a] 22

and he took Joshua He took him [by encouraging him] with words, and informed him of the reward in store for the leaders of Israel in the World to Come.-[Sifrei Pinchas 23]

Rashi: 23 He laid his hands generously; over and above what he had been commanded. For the Holy One, blessed is He, said to him, “and you shall lay your hand upon him” (verse 18), but he did it with both his hands. He fashioned him like a full and overflowing vessel, filling him with wisdom in abundance.-[Sifrei Pinchas 23, Sanh. 105b]

in accordance with what the Lord had spoken to Moses [That is,] also with respect to the majesty; He bestowed some of his majesty [radiance] upon him.

Rashi: 2 Command the children of Israel What is stated above? “Let the Lord...appoint” (27:16). The Holy One, blessed is He, said to him, “Before you command me regarding My children, command My children regarding Me.” This is analogous to a princess who was about to depart from the world and was instructing her husband about her children, [and he replied, “Before you instruct me about them, instruct them about me,”] as it is stated in Sifrei Pinchas 24.

My offering This refers to the blood.-[Sifrei Pinchas 25]

My food This refers to the sacrificial parts, as it says, “the priest shall burn them [the fat-portions] on the altar; it is the food of the fire-offerings” (Lev. 3:16). -[Sifrei Pinchas 25]

My fire-offerings which are put on the fires of My altar.

you shall take care The Kohanim, Levites, and Israelites shall stand over them [to watch them]; hence they instituted the ma'amodoth [representatives of the people who were present at the sacrificial services].-[Sifrei Pinchas 26, Taanith 26a]

at its appointed time Each day is the appointed time prescribed for the continual offerings.-[see Sifrei Pinchas 26]

Rashi: 3 And you shall say to them This is an admonition to the [rabbinical] court.-[Sifrei Pinchas 27]

two...each day Heb. שְׁנַיִם לַיּוֹם. [To be understood] according to its simple meaning [that two sacrifices were to be offered up every day]. Primarily, however, it comes to teach that they should be slaughtered opposite the sun [also known as יוֹם]; the continual sacrifice of the morning to the west, and the one of the afternoon to the east of the rings [set in the floor of the Temple courtyard].-[Yoma 62b]

Rashi: 4 the one lamb Even though this is already stated in the portion of Ve'attah Tetzaveh ; “This is what you shall offer [upon the altar...The one lamb you shall offer up in the morning]” (Exod. 29:38, 39), that was an instruction for the days of the investitures [of the kohanim], whereas here He commanded it for all generations.

Rashi: 5 fine flour for a meal-offering The meal-offering of the libations [which accompanied the sacrifice].

Rashi: 6 offered up at Mount Sinai Like those offered up during the days of the investitures (Exod. 29:38-43). Another interpretation: “offered up at Mount Sinai”: the continual burnt offering is compared to the continual offering of Mount Sinai, the one offered before the giving of the Torah, about which it is written, “he put it [the blood] into the basins” (Exod. 24:6). This teaches us that it [the continual burnt offering] requires a vessel [for its blood].- [Torath Kohanim, Tzav 18:8]

Rashi: 7 Its libation of wine.

on the holy They shall be poured on the altar.

a libation of strong wine Intoxicating wine, [this comes] to exclude wine straight from the winepress [which has not fermented].-[B.B. 97a]

Rashi: 8 a spirit of satisfaction It is gratifying for Me that I spoke, and My will was carried out.-[Zev. 46b, Sifrei Pinchas 38]

Rashi: 10 The burnt offering of each Sabbath on its Sabbath But not the burnt offering of this Sabbath on another Sabbath. For if they did not offer one up on this Sabbath, I might think that two should be offered up on the following Sabbath. Scripture therefore says, “on its Sabbath” to instruct us that if its day passes, its offering is canceled.-[Sifrei Pinchas 40]

in addition to the continual burnt offering This refers to the additional [musaf] offerings, besides those two lambs of the continual burnt offering. And it teaches us that they [the additional sacrifices] may be offered only between the two continual offerings. Similarly, in the case of all the additional offerings it says, “In addition to the continual burnt offering” for this teaching.-[Sifrei Pinchas 40]

Ibn Ezra: 11 And in your New Moons – Rabbi Moses Ha-Kohen the Spaniard, who rests in paradise, says that U'Ve'Roshe Chod'shekhem (literally: “and in the first of your months”) refers to the New Moon of Nisan, for Scripture clearly states: “it will be the first month of the year to you” (Exodus 12:2). [Hence, “the first of your months” refers to the first month of the year, i.e. the New Moon of the month of Nisan.] Scripture then goes on to say, “This is the burnt offering of every New Moon” (v.14), that is, they will offer this burnt offering (the same burnt offering that was offered on the New Moon of the month of Nisan) on every New Moon. The Torah therefore adds, “throughout the months of the year” (i.e. a similar burnt offering as for the New Moon of Nisan will be offered on the New Moons throughout the year). Rabbi Moses' interpretation is correct. He is right even though the final yod in U'Ve'Roshe Chod'shekhem (an in your New Moons) argues against this interpretation (i.e. Roshe is a plural. Hence Roshe Chod'shekhem seems to mean “the many first days of the month.” If the reference was to the New Moon of Nisan, then Scripture should have read U'Ve'Rosh Chod'shekhem – “and on the first day of your months.”) However, the fact that we find “Hineh Chodesh Machar” (Behold, tomorrow is the New Moon) - 1 Sam. 20:5 - and not “Hineh Rosh Chodesh Machar,” shows that what he says is correct. The Book of Samuel refers to the New Moon as Chodesh. This implies that an ordinary New Moon is called Chodesh, and the New Moon of Nisan Rosh Chodesh. Otherwise Samuel would have referred to the New Moon by the phrase Rosh Chodesh.

Rashi: 12 Three tenths As is the case with the libations brought with a bull, for thus they are fixed in the portion dealing with libations [see 15:9].

Rashi: 14 This is the burnt offering of each new month in its month However, once the day passes, its offering is canceled, and there is no way to make it up.-[Sifrei Pinchas 43]

Rashi: 15 And one young male goat... All the additional-offering goats were brought to atone for defiling the Sanctuary and its holy sacrifices, as is outlined in the Tractate of Shevuoth (9a). The young male goat [brought] on the first day of the month differs insofar as with regard to it Scripture says, “to the Lord.” This teaches you that it atones for a case where there is no awareness [of the person's uncleanness] either before [entering the Temple or eating sacrificial food] or after [the sin has been committed]. The only One aware of the sin is the Holy One, blessed is He. We derive [the law of] the other young male goats from this one. In the Aggadah, it is expounded thus: The Holy One, blessed is He, said, “Bring atonement for Me because I diminished [the size of] the moon.” - [Shev. 9a]

it shall be offered up in addition to the continual burnt offering This entire offering [not just the young male goat]. and its libation [The phrase] “and its libation” does not refer to the young male goat because sin-offerings have no libations.

Ibn Ezra: 16 On the fourteenth day of the month – Scripture does not mention “at dusk” (as it does in Exodus 12:6). This verse is also a support for those who transmit tradition (according to the Rabbis the Paschal Lamb could be offered after midday, at the moment the sun moves to the West), even though their words need no support.

Rashi: 18 You shall refrain from all manner of mundane work Even essential work, such as the prevention of loss, which is permitted on the intermediate days of the festival, is forbidden on the festival itself.- [Torath Kohanim Emor 187, see Rashi on Lev. 23:8]

Rashi: 19 bulls Corresponding to Abraham, about whom it says, “And to the cattle did Abraham run,” [to feed the three angels who visited him] (Gen. 18:7).

ram Symbolizing the ram [sacrificed instead] of Isaac (see Gen. 22:13).

lambs Corresponding to Jacob, of whom it says, “Jacob separated the lambs” (Gen. 30:40). I saw this in the commentary of R. Moshe Hadarshan [the preacher]. -[Mid. Aggadah, Midrash Tadshey ch. 10]

Ibn Ezra: 22 And one he-goat for a sin-offering – Use’ir Chatat Echad (“and he-goat for a sin-offering”) is the same as Use’ir izim Echad LeChatat (this is the phrase normally used for a he-goat offering – cf. vv.15 and 30 in our chapter). Our verse is abridged – i.e. “Se’ir” is short for “Se’ir Izim.”

Observe, Scripture does not mention the Sabbath burnt-offering which is to be brought during the seven days of Passover. It similarly omits from the Passover offerings the burnt-offering which accompanied the waved sheaf on the second day of Passover (cf. Lev. 23:9-14).

We need tradition (as to when the Sabbath offering is to be brought on a Sabbath during the week of Passover). For the verse (v.10) tells us that the burnt offering of every Sabbath will follow the daily burnt offering. The question arises, when is the Sabbath offering to be offered on a Sabbath which falls during the week of Passover? Is it to be before or after the additional Passover offerings? According to tradition, the Sabbath offering came before the Passover offerings.

Rashi: 24 Like these, you shall offer up daily They should not be decreased progressively, as is the case of the bulls of the [Sukkoth] festival.-[Sifrei Pinchas 48]

Miscellaneous Interpretations

Seforno

28:11 - וּבְרָאשֵׁי, חֳדָשֵׁיכֶם – (And in your New Moons) – It was an ancient custom among the Israelites to treat the day of the new moon as a semi festival. We know this already from 1 Samuel 20:19, where Yonathan describes the day as one in which no work is performed in the field , a day not described as “Yom HaMa’aseh” – “a working day”. This is why this day has retained a special significance for the Jewish people, i.e. the Torah describes it as **חֳדָשֵׁיכֶם, רֵאשֵׁי** – “The beginning of your months.” You will not find the regular festivals, MOEDIM described as “your festivals.” We do not find the Sabbath described as “your Sabbath” or the festival of Shabbuot as “your day of the firstling fruits” [the author will go to some length to explain that in the ending of **בָּמִ** in the word **שָׁבֻעֹתֵיכֶם** (your feast of weeks) in verse 26 does not refer to that festival.]

The reason for this ancient custom of treating the day of the new moon almost like a festival is that historically, success of the Jewish people in matters terrestrial has always been linked to the lunar cycle. The moon is a phenomenon which has no light of its own, a phenomenon which depends on receiving and reflecting light from an external source.

Although prior to the sin of the golden calf the Jewish people’s fate was totally independent of any foreign domination, described as Cherut Al HaLuchot, a kind of absolute independence, freedom engraved on the Tablets (the first set no doubt), (compare Exodus 32:16) as well as Eruvin 54 and Tanchuma, Ki Tisa 16), once they had sinned they (divested themselves of this privilege, and) no longer made use of this “Royal Crown” at all times as did the other nations, so that they did no longer appear to enjoy this advantage over the other nations of the world.

Ever since the spiritual disaster, the Jewish people could enjoy their spiritual privilege of independence from the restrictions imposed by the fact that one is part of the “laws of nature” only on rare occasions in their history,

whereas most of the time they were dependent on “light,” i.e. good fortune, from external sources not under their control. To that extent, their history reflects the situation of the moon with its periods of ascent and decline month after month. When the moon is not directly exposed to the light of the sun it becomes invisible. This expression EIN MAZAL L'YISRAEL (Shabbat 126) means that the Jewish people do not generate light of their own, do not work at being masters of their own fate, but rely entirely on G-d to guide their fates. They receive this Divinely emanated light when their deeds are pleasing to G-d.

This is why in the parlance of our prophets G-d Himself is referred to as “OR YISRAEL” Israel’s source of light, (compare Isaiah 10:16, as well as Psalm 27:1 where David refers to G-d as **אֲנִי וְאוֹרִי וְיִשְׁעִי** “my light and my salvation”).

Whenever the Jewish people are in a state of sin, their sin acts as a barrier between them and their G-d so that they are deprived of their source of light. When Isaiah describes their state of being when sinful, he speaks of their G-d’s hiding His face from them, as Israel walking in the darkness harassed by the Gentile nations (Isaiah 59:2).

Whenever the Jewish people’s fortunes are at low ebb this represents a desecration of G-d’s name, i.e. His reputation, as the Gentiles refer to us sneeringly as AM ADONAI ELEH – “are these the ones who describe themselves as G-d’s special nation?” We can understand what our Sages have said in Gittin 58 that whenever the Jewish people are in trouble, G-d is automatically forced to share their troubles. Having linked His Honour to the honour and glory of the Jewish people, He suffers with us (allegorically speaking). Whenever we suffer, whenever we are in a state of being oppressed, G-d is described as saying that “the pirate has attacked Me and you simultaneously.”

Seeing that the sin offering presented on New Moon’s day is an atonement for the Jewish people when the cause of preventing the light of the moon to shine, or the reason it shines so weakly when it does shine, the Sages in our prayers on that day referred to that sin offering as “to obtain atonement for themselves. They were to be a memorial for them all, and a salvation for their soul from the hand of the enemy.” This is the reason that this is the only sin offering described as **חַטָּאת, לַיהוָה** – **Hatat LaAdonai** – “a sin offering on behalf of G-d.” Presentation of the offering is also in respect of the damage the sinful behavior of the Jewish people has inflicted on G-d’s image among the Gentile nations.

When we read about the dialogue described between the moon and G-d in Chulin 60, where G-d is eventually described as saying to the Jewish people: “bring a sin offering on My behalf,” (in expiation for My diminishing the light of the moon) what the Sage (Rabbi Shimon ben Pezzi) wanted to explain by putting such strange sounding words in G-d’s mouth is that ultimately the reason why the moon was diminished was because seeing it has a kinship with the Jewish people and these did not always live up to their lofty destiny, the moon (as a celestial representative of G-d Himself) therefore has to suffer alongside with them for their shortcomings. Seeing that this may not sound quite fair, G-d allegorically ordered a sin offering to be brought by the Jewish people on the New Moon’s day in order to appease the moon.

Pesiqta deRab Kahana – Pisqa Six – (Numbers 28:1ff.)

[The Lord spoke to Moses and said, Give this command to the Israelites:] See that you present My offerings, the food [for the food-offering of soothing odor, to Me **at the appointed time**. Tell them: This is the food-offering which you will present to the Lord: the regular daily whole-offering of two yearling rams without blemish. One you will sacrifice in the morning and the second between dusk and dark] (Num. 28:1-4)...

VI:I - If I were hungry, I would not tell you, for the world and all that is in it are Mine. [Will I eat the flesh of your bulls or drink the blood of he-goats? Offer to God the sacrifice of thanksgiving and pay your vows to the Most High. If you call upon me in time of trouble, I will come to your rescue and you will honor Me] (Ps. 50:12-15):

Said R. Simon, "There are thirteen traits of a merciful character that are stated in writing concerning the Holy One, blessed be He. That is in line with this verse of Scripture: The Lord passed by before him and proclaimed, The Lord, the Lord, God, merciful and gracious, long-suffering and abundant in goodness and truth; keeping mercy unto the thousandth generation, forgiving iniquity, transgression, and sin, who will be no means clear (Ex. 34:6-7). Now is there a merciful person who would hand over his food to a cruel person [who would have to slaughter a beast so as to feed him]? One has to conclude: If I were hungry, I would not tell you."

2. Said R. Judah bar Simon, "Said the Holy One, blessed be He, There are ten beasts that are clean that I have handed over to you [as valid for eating], three that are subject to your dominion, and seven that are not subject to your dominion. Which are the ones that are subject to your dominion? The ox, sheep, and he-goat (Deut. 14:4). Which are the ones not subject to your dominion? The hart, gazelle, roebuck, wild goat, ibex, antelope, and mountain sheep (Deut. 14:5).

Now [in connection with the sacrificial cult] have I imposed on you the trouble of going hunting in hills and mountains to bring before me an offering of one of those that are not in your dominion? Have I not said to you only to bring what is in your dominion and what is nourished at your stall? Thus: If I were hungry, I would not tell you.

3. Said R. Isaac, It is written, (The Lord spoke to Moses and said, Give this command to the Israelites:] See that you present My offerings, the food for the food-offering of soothing odor, to me at the appointed time. [Tell them: This is the food-offering which you shall present to the Lord: the regular daily whole-offering of two yearling rams without blemish. One you shall sacrifice in the morning and the second between dusk and dark) (Num. 28:1-4).

Now is there any consideration of eating and drinking before Me? Should you wish to take the position that indeed there is a consideration of eating and drinking before Me, derive evidence to the contrary from My angels, derive evidence to the contrary from My ministers: ... who makes the winds Your messengers, and flames of fire Your servants (Ps. 104:4).

Whence then do they draw sustenance? From the splendor of the Presence of God. For it is written, In the light of the presence of the King they live (Prov. 16:15).

R. Haggai in the name of R. Isaac: "You have made heaven, the heaven of heavens ... the host ... and You keep them alive" (Neh. 9:6), meaning, you provide them with livelihood.

4. Said R. Simeon b. Laqish, It is written, This was the regular whole-offering made at Mount Sinai, a soothing odor, a food-offering to the Lord (Num. 28:6). [God says,] Now is there any consideration of eating and drinking before Me? Should you wish to take the position that indeed there is a consideration of eating and drinking before Me, derive evidence to the contrary from Moses, concerning whom it is written, And he was there with the Lord for forty days and forty nights. Bread he did not eat, and water he did not drink (Ex. 34:28).

Did he see me eating or drinking? Now that fact yields an argument a fortiori: now if Moses, who went forth as My agent, did not eat bread or drink water for forty days, is there going to be any consideration of eating and drinking before Me? Thus: If I were hungry, I would not tell you.

5. Said R. Hiyya bar Ba. "Things that I have created do not need [to derive sustenance] from things that I have created, am I going to require sustenance from things that I have created? Have you ever in your life heard someone say, 'Give plenty of wine to this vine, for it produces a great deal of wine? Have you ever in your life heard someone say, 'Give plenty of oil to this olive tree, for it produces a great deal of oil? Things that I have created do

not need [to derive sustenance] from things that I have created, am I going to require sustenance from things that I have created? Thus: If I were hungry, I would not tell you.

6. Said R. Yannai, Under ordinary circumstances if someone passes though the flood of a river, is it possible for him to drink a mere two or three logs of water? [Surely not. He will have to drink much more to be satisfied.] “[God speaks:] ‘But as for Me, I have written that a mere single log of your wine will I drink, and from that I will derive full pleasure and satisfaction.’”

R. Hiyya taught on Tannaite authority, The wine for the proper drink-offering will be a quarter of a hin for each ram; you are to pour out this strong drink in the holy place as an offering to the Lord (Num. 28:7). This statement bears the sense of drinking to full pleasure, satisfaction, and even inebriation.

7. Yose bar Menassia in the name of R. Simeon b. Laqish, When the libation was poured out, the stoppers [of the altar's drains] had to be stopped up so that the wine overflowing the altar would make it appear that God could not swallow the wine fast enough]. Said R. Yose bar Bun, ‘The rule contained in the statement made by R. Simeon b. Laqish is essential to the proper conduct of the rite [and if the drains are not stopped up, the libation offering is invalid and must be repeated].’

8. (God speaks:) “I assigned to you the provision of a single beast, and you could not carry out the order. [How then are you going to find the resources actually to feed me? It is beyond your capacity to do so.] And what is that? It is the Behemoth on a thousand hills (Ps. 50:10).

R. Yohanan. R. Simeon b. Laqish, and rabbis: R. Yohanan said, “It is a single beast, which crouches on a thousand hills, and the thousand hills produce fodder, which it eats. What verse of Scripture so indicates? Now behold Behemoth which I made ... Surely the mountains bring him forth food (Job 40:15).”

R. Simeon b. Laqish said, “It is a single beast, which crouches on a thousand hills, and the thousand hills produce all sorts of food for the meals of the righteous/generous in the coming age. What verse of Scripture so indicates? Flocks shall range over Sharon and the Vale of Achor be a pasture for cattle; they will belong to My people who seek Me (Is. 65:10).”

Rabbis said, “It is a single beast, which crouches on a thousand hills, and the thousand hills produce cattle, which it eats. And what text of Scripture makes that point? And all beasts of the field play there (Job 40:20).” But can cattle eat other cattle? Said R. Tanhuma, “Great are the works of our God (Ps. 111:2), how curious are the works of the Holy One, blessed be He.”

And whence does it drink? It was taught on Tannaite authority: R. Joshua b. Levi said, “Whatever the Jordan river collects in six months it swallows up in a single gulp. What verse of Scripture indicates it? If the river is in spate, he is not scared, he sprawls at his ease as the Jordan flows to his mouth (Job 40:23).”

Rabbis say, “Whatever the Jordan river collects in twelve months it swallows up in a single gulp. What verse of Scripture indicates it? He sprawls at his ease as the Jordan flows to his mouth (Job 40:23). And that suffices merely to wet his whistle. R. Huna in the name of R. Yose: “It is not even enough to wet his whistle.” Then whence does it drink? R. Simeon b. Yohai taught on Tannaite authority, “And a river flowed out of Eden (Gen. 2:10), and its name is Yubal, and from there it drinks, as it is said, That spreads out its roots by Yubal (Jer. 17:8).”

It was taught on Tannaite authority in the name of R. Meir, “But ask now the Behemoth (Job 12:7) — this is the Behemoth of the thousand hills (Ps. 50:10), **and the fowl of the heaven will tell you** (Job 12:7), that is the ziz-bird (Ps. 50:10), or speak to the earth that it tell you (Job 12:8) — this refers to the Garden of Eden. Or let the fish of the sea tell you (Job 12:8) — this refers to Leviathan. Who does not know among all these that the hand of the Lord has done this (Job 12:9).

9. "I gave you a single king, and you could not provide for him. [How then are you going to find the resources actually to feed me? It is beyond your capacity to do so.] And who was that? It was Solomon, son of David." The bread required by Solomon in a single day was thirty kors of fine flour and sixty kors of meal (1 Kgs. 5:2).

Said R. Samuel bar R. Isaac, "These were kinds of snacks. But as to his regular meal, no person could provide it: Ten fat oxen (1 Kgs 5:3), fattened with fodder, and twenty oxen out of the pasture and a hundred sheep (1 Kgs 5:3), also out of the pasture; and harts, gazelles, roebucks, and fatted fowl (1 Kgs. 5:3)."

What are these fatted fowl? R. Berekhiah in the name of R. Judah said, "They were fowl raised in a vivarium." And rabbis say, "It is a very large bird, of high quality, much praised, which would go up and be served on the table of Solomon every day." Said R. Judah bar Zebida, "Solomon had a thousand wives, and every one of them made a meal of the same dimensions as this meal. Each thought that he might dine with her. "Thus: If I were hungry, I would not tell you."

10. "One mere captive I handed over to you, and you could barely sustain him too. [How then are you going to find the resources actually to feed me? It is beyond your capacity to do so.]" And who was that? It was Nehemiah, the governor: Now that which was prepared for one day was one ox and six choice sheep, also fowls were prepared for me, and once in ten days store of all sorts of wine; yet for all this I demanded not the usual fare provided for the governor, because the service was heavy upon this people (Neh. 5:18).

What is the usual fare provided for the governor? Huna bar Yekko said, "It means gourmet food carefully cooked in vessels standing upon tripods." Thus: If I were hungry, I would not tell you.

11. It has been taught on Tannaite authority: The incense is brought only after the meal (M. Ber. 6:6). Now is it not the case that the sole enjoyment that the guests derive from the incense is the scent? Thus said the Holy One blessed be He, "My children, among all the offerings that you offer before Me, I derive pleasure from you only because of the scent: the food for the food-offering of soothing odor, to me **at the appointed time.**"

VI:II - 1. A righteous/generous man eats his fill, [but the wicked/lawless go hungry] (Prov. 13:25): This refers to Eliezer, our father Abraham's servant, as it is said, Please let me have a little water to drink from your pitcher (Gen. 24:17) — one sip. ... but the wicked/lawless go hungry: This refers to the wicked/lawless Esau, who said to our father, Jacob, Let me swallow some of that red pottage, for I am famished (Gen. 28:30).

2. (And Esau said to Jacob, Let me swallow some of that red pottage, for I am famished (Gen. 25:30):] Said R. Isaac bar Zeira, "That wicked/lawless man opened up his mouth like a camel. He said to him, 'I'll open up my mouth, and you just toss in the food.' That is in line with what we have learned in the Mishnah: People may not stuff a camel or force food on it, but may toss food into its mouth [M. Shab. 24:3]."

3. Another interpretation of the verse, A righteous/generous man eats his fill: This refers to Ruth the Moabite, in regard to whom it is written, She ate, was satisfied, and left food over (Ruth 2:14). Said R. Isaac, "You have two possibilities: either a blessing comes to rest through a righteous/generous man, or a blessing comes to rest through the womb of a righteous/generous woman. On the basis of the verse of Scripture, She ate, was satisfied, and left food over, one must conclude that a blessing comes to rest through the womb of a righteous/generous woman." ...but the wicked go hungry: This refers to the nations of the world.

4. Said R. Meir, "Dositai of Kokhba asked me, saying to me, "What is the meaning of the statement, '...but the wicked go hungry?' "I said to him, 'There was a gentile in our town, who made a banquet for all the elders of the town, and invited me along with them. He set before us everything that the Holy One, blessed be He, had created on the six days of creation, and his table lacked only soft-shelled nuts alone. What did he do? He took the tray from before us, which was worth six talents of silver, and broke it. I said to him, 'On what account did you do this? [Why are you so angry?]' He said to me, 'My lord, you say that we own this world, and you own the world to come. If we

don't do the eating now, when are we going to eat [of every good thing that has ever been created]?' I recited in his regard, ...but the wicked go hungry."

5. Another interpretation of the verse, A righteous/generous man eats his fill, (but the wicked/lawless go hungry) (Prov. 13:25): This refers to Hezekiah, King of Judah. They say concerning Hezekiah, King of Judah, that [a mere] two bunches of vegetables and a litra of meat did they set before him every day. And the Israelites ridiculed him, saying, "Is this a king? And they rejoiced over Rena and Remaliah's son (Is. 8:6). But Rezin, son of Remaliah, is really worthy of dominion."

That is in line with this verse of Scripture: Because this people has refused the waters of Shiloah that run slowly and rejoice with Rezin and Remaliah's son (Is. 8:6). What is the sense of slowly? Bar Qappara said, "We have made the circuit of the whole of Scripture and have not found a place that bears the name spelled by the letters translated slowly. But this refers to Hezekiah, King of Judah, who would purify the Israelites through a purification-bath containing the correct volume of water, forty seahs, the number signified by the letters that spell the word for slowly." Said the Holy One, blessed be He, "You praise eating? Behold the Lord brings up the waters of the River, mighty and many, even the king of Assyria and all his glory, and he shall come up over all his channels and go over all his bands and devour you as would a glutton (Is. 8:7)."

6. but the wicked go hungry: this refers to Mesha. Mesha, king of Moab, was a noked (2 Kgs. 3:4). What is the sense of noked? It is a shepherd. He handed over to the king of Israel a hundred thousand fatted lambs and a hundred thousand wool-bearing rams (2 Kgs. 3:4). What is the meaning of wool-bearing rams? R. Abba bar Kahana said, "Unshorn."

7. Another interpretation of the verse, A righteous/generous man eats his fill, [but the wicked/lawless go hungry] (Prov. 13:25): This refers to the kings of Israel and the kings of the House of David. but the wicked/lawless go hungry are the kings of the East: R. Yudan and R. Hunah: R. Yudan said, "A hundred sheep would be served to each one every day." R. Hunah said, "A thousand sheep were served to each one every day."

8. Another interpretation of the verse, A righteous/generous man eats his fill (Prov. 13:25): this refers to the Holy One, blessed be He. Thus said the Holy One blessed be He, "My children, among all the offerings that you offer before me, I derive pleasure from you only because of the scent: the food for the food-offering of soothing odor, to Me **at the appointed time.**"

VI:III - 1. You have commanded your precepts to be kept diligently (Ps. 119:4): Where did he give this commandment? In the book of Numbers. "In Numbers you did again ordain ... Where did God again ordain? In the Book of Numbers."] What did he command? To be kept diligently (Ps. 119:4): The Lord spoke to Moses and said, Give this command to the Israelites: See that you present my offerings, the food for the food-offering of soothing odor, to me at the appointed time. That is the same passage that has already occurred [at Ex. 29:38-42] and now recurs, so why has it been stated a second time?

R. Yudan, R. Nehemiah, and rabbis: R. Yudan said, "Since the Israelites thought, 'In the past there was the practice of making journeys, and there was the practice of offering daily whole-offerings. Now that the journeying is over, the daily whole-offerings also are over.' Said the Holy One, blessed be He, to Moses, 'Go, say to Israel that they should continue the practice of offering daily whole-offerings.'"

R. Nehemiah said, "Since the Israelites were treating the daily whole offering lightly, said the Holy One, blessed be He, to Moses, 'Go, tell Israel not to treat the daily whole-offerings lightly.'" Rabbis said, "[The reason for the repetition is that] one statement serves for instruction, the other for actual practice."

2. R. Aha in the name of R. Hanina: "It was so that the Israelites should not say, 'In the past we offered sacrifices and so were engaged [in studying about] them, but now that we do not offer them any more, we also need not study

about them any longer.' Said the Holy One, blessed be He, to them, 'Since you engage in studying about them, it is as if you have actually carried them out.'

3. R. Huna made two statements. R. Huna said, "All of the exiles will be gathered together only on account of the study of Mishnah-teachings. What verse of Scripture makes that point? Even when they recount [Mishnah-teachings] among the gentiles, then I will gather them together (Hos. 8:10)."

R. Huna made a second statement. R. Huna said, "From the rising of the sun even to the setting of the sun My name is great among the nations, and in every place offerings are presented to My name, even pure-offerings (Malachi 1:11). Now is it the case that a pure-offering is made in Babylonia? Said the Holy One, blessed be He, 'Since you engage in the study of the matter, it is as if you offered it up.'"

4. Samuel said, 'And if they are ashamed of all that they have done, show them the form of the house and the fashion of it, the goings out and the comings in that pertain to it, and all its forms, and write it in their sight, that they may keep the whole form of it (Ez. 43:11). Now is there such a thing as the form of the house at this time? But said the Holy One, blessed be He, if you are engaged in the study of the matter, it is as if you were building it.'

5. Said R. Yose, "On what account do they begin instruction of children with the Torah of the Priests [the book of Leviticus]? Rather let them begin instruction them with the book of Genesis. But the Holy One, blessed be He, said, 'Just as the offerings [described in the book of Leviticus] are pure, so children are pure. Let the pure come and engage in the study of matters that are pure.'"

6. R. Abba bar Kahana and R. Hanin, both of them in the name of R. Azariah of Kefar Hitayya: "[The matter may be compared to the case of] a king who had two cooks. The first of the two made a meal for him, and he ate it and liked it. The second made a meal for him, and he ate it and liked it. Now we should not know which of the two he liked more, except that, since he ordered the second, telling him to make a meal like the one he had prepared, we know that it was the second meal that he liked more. So too Noah made an offering and it pleased God: And the Lord smelled the .sweet savor (Gen. 8:21). And Israel made an offering to him, and it pleased the Holy One, blessed be He. But we do not know which of the two he preferred. On the basis of His orders to Israel, saying to them, See that you present my offerings, the food for the food-offering of soothing odor, to Me at the appointed time, we know that he preferred the offering of Israel [to that of Noah, hence the offering of Israel is preferable to the offering of the nations of the world]."

7. R. Abin made two statements. R. Abin said, "The matter may be compared to the case of a king who was reclining at his banquet, and they brought him the first dish, which he ate and found pleasing. They brought him the second, which he ate and found pleasing. He began to wipe the dish. I will offer you burnt-offerings which are to be wiped off (Ps. 66:15), like offerings that are to be wiped off I will offer you, like someone who wipes the plate clean."

R. Abin made a second statement: "The matter may be compared to a king who was making a journey and came to the first stockade and ate and drank there. Then he came to the second stockade and ate and drank there and spent the night there. So it is here. Why does the Scripture repeat concerning the burnt-offering: This is the Torah of the burnt offering (Lev. 3:5), It is the burnt-offering (Lev. 6:2)? It is to teach that the whole of the burnt-offering is burned up on the fires [yielding no parts to the priests]."

VI:IV - 1. the regular daily whole-offering of two yearling rams without blemish: [Explaining the selection of the lambs,] the House of Shammai and the House of Hillel [offered opinions as follows:] The House of Shammai say, "Lambs are chosen because the letters that spell the word for lamb can also be read to mean that 'they cover up the sins of Israel,' as you read in Scripture: He will turn again and have compassion upon us, he will put our iniquities/lawlessness out of sight (Micah 7:19)." And the House of Hillel say, "Lambs are selected because the letters of the word lamb can yield the sound for the word, clean, for they clean up the sins of Israel. That is in line

with this verse of Scripture: If your sins are like scarlet, they will be washed clean like wool (Is. 1:18).” Ben Azzai says, “...the regular daily whole-offering of two yearling rams without blemish are specified because they wash away the sins of Israel and turn them into an infant a year old.”

2. [...the regular daily whole-offering of] two [yearling rams without blemish. One you shall sacrifice in the morning and the second between dusk and dark]: Two a day on account of [the sins of] the day. Two a day to serve as intercessor for that day: They will be mine, says the Lord of hosts, on the day that I do this, even My own treasure, and I will spare them, as a man spares his son who serves him (Malachi 3:17). Two a day meaning that they should be slaughtered in correspondence to that day in particular. Two a day meaning that one should know in advance which has been designated to be slaughtered in the morning and which at dusk.

3. ...a daily whole-offering: Said R. Yudan in the name of R. Simon, “No one ever spent the night in Jerusalem while still bearing sin. How so? The daily whole-offering of the morning would effect atonement for the sins that had been committed overnight, and the daily whole-offering of dusk would effect atonement for the transgressions that had been committed by day. In consequence, no one ever spent the night in Jerusalem while still bearing sin. And what verse of Scripture makes that point? Righteousness/generosity will spend the night in it (Is. 1:21).”

4. R. Judah bar Simon in the name of R. Yohanan: “There were three statements that Moses heard from the mouth of the Almighty, on account of which he was astounded and recoiled. When he said to him, And they will make Me a sanctuary [and I shall dwell among them] (Ex. 25:8), said Moses before the Holy One, blessed be He, ‘Lord of the age, lo, the heavens and the heavens above the heavens cannot hold You, and yet You Yourself have said, And they will make Me a sanctuary (and I will dwell among them).’ Said to him the Holy One, blessed be He, ‘Moses, it is not the way you are thinking. But there will be twenty boards’ breadth at the north, twenty at the south, eight at the west, and I will descend and shrink My Presence among you below.’ That is in line with this verse of Scripture: And I will meet you there (Ex. 25:20).

When He said to him, My food which is presented to Me for offerings made by fire (you will observe to offer to Me) (Num. 28:2), said Moses before the Holy One, blessed be He, ‘Lord of the age, if I collect all of the wild beasts in the world, will they produce one offering [that would be adequate as a meal for you]? If I collect all the wood in the world, will it prove sufficient for one offering,’ as it is said, Lebanon is not enough for altar fire, nor the beasts thereof sufficient for burnt-offerings (Is. 40:16). Said to him the Holy One, blessed be He, “Moses, it is not the way you are thinking. But: You will say to them, This is the offering made by fire (the lambs of the first year without blemish, two day by day) (Num. 28:3), and not two at a time but one in the morning and one at dusk, as it is said, One lamb you will prepare in the morning, and the other you will prepare at dusk (Num. 28:4).”

And when He said to him, When you give the contribution to the Lord to make expiation for your lives (Ex. 30:15), said Moses before the Holy One, blessed be He, ‘Lord of the age, who can give redemption-money for his soul? One brother cannot redeem another (Ps. 49:8), for too costly is the redemption of men’s souls (Ps. 49:9). Said the Holy One, blessed be He, to Moses, ‘It is not the way you are thinking. But: This they will give — something like this [namely, the half-shekel coin] they shall give”

Special Ketubim Rosh Chodesh – Proverbs 7:1-27

1 ¶ My son, keep my words, and lay up my commandments with you.
2 Keep my commandments and live, and my teaching as the apple of your eye.
3 Bind them upon your fingers, write them upon the table of thy heart.
4 Say unto wisdom: ‘You are my sister’, and call understanding your kinswoman;
5 That they may keep you from the strange woman, from the alien woman that makes smooth her words.

6 ¶ For at the window of my house I looked forth through my lattice;
7 And I beheld among the thoughtless ones, I discerned among the youths, a young man void of understanding,

8 Passing through the street near her corner, and he went the way to her house;
9 In the twilight, in the evening of the day, in the blackness of night and the darkness.
10 And, behold, there met him a woman with the attire of a harlot, and wily of heart.
11 She is riotous and rebellious, her feet abide not in her house;
12 Now she is in the streets, now in the broad places, and lies in wait at every corner.
13 So she caught him, and kissed him, and with an impudent face she said unto him:
14 'Sacrifices of peace-offerings were due from me; this day have I paid my vows.
15 Therefore came I forth to meet you, to seek your face, and I have found you.
16 I have decked my couch with coverlets, with striped cloths of the yarn of Egypt.
17 I have perfumed my bed with myrrh, aloes, and cinnamon.
18 Come, let us take our fill of love until the morning; let us solace ourselves with loves.
19 **For my husband is not at home, he is gone a long journey;**
20 **He has taken the bag of money with him; he will come home at the appointed day (new moon).'**
21 With her much fair speech she causes him to yield, with the blandishment of her lips she entices him away.
22 He goes after her straightway, as an ox that goes to the slaughter, or as one in fetters to the correction of the fool;
23 Till an arrow strike through his liver; as a bird hastens to the snare—and knows not that it is at the cost of his life.
24 ¶ Now therefore, O you children, hearken unto me, and attend to the words of my mouth.
25 Let not your heart decline to her ways, go not astray in her paths.
26 For she has cast down many wounded; yes, a mighty host are all her slain.
27 Her house is the way to the nether-world, going down to the chambers of death.

Rashi's Commentary for: Proverbs 7:1-27

2 like the apple of your eyes The pupil of the eye, which is like darkness, like the darkness of night.

4 "You are my sister" (Draw her near to you.)

a kinsman Heb. מִדָּע, a kinsman, as in (Ruth 3:2): "Boaz our kinsman (מִדָּעָנוּ),” our close relative; i.e., draw her near to you always.

7 I discerned Heb. אֶרְיֶנָּה, I discerned and I saw.

8 next to her corner The corner of the harlot and of the pagan house of worship.

10 And behold a woman As its apparent meaning. Another explanation: One of the enticers.

the nakedness of a harlot Heb. שִׁית, as in (II Sam. 10:4): "their buttocks (שִׁתוֹתֵיהֶם)," i.e., the nakedness of a harlot.

with her heart besieged Heb. וּנְצָרָתָ לָהּ. As a besieged city is surrounded by bulwarks, so is this one's heart surrounded by lewdness and foolishness.

11 and rebellious Heb. וְסָרְתָ, turning away from the road.

14 I had to bring peace offerings I prepared a great feast, for today I sacrificed my vows and my peace offering.

15 and I have found you In order that I find you.

16 covers Heb. מְבַדֵּים. Garments of freedom and beauty; a similar term is found at the end of the book (31:22): "She made covers for herself."

I have bedecked my couch Heb. רָבַדְתִּי, I have adorned.

with superior braided work of Egypt Heb. מְצֻרִים אֶטוֹן מִצְרַיִם, praiseworthy, high quality linen garments coming from Egypt, where linen is common, as it is written in the Book of Isaiah (19:9): "And those who work at flax ... will be ashamed."

braided work Heb. אֶטוֹן.

17 I fanned Heb. נִפְתֵּי. I fanned the scent as one fans with a scarf in a perfumery to bring the scent from above down below. Dunash (Teshuvoth Dunash p. 22) defines it as an expression of smoking, which he states has no comparison.

19 For the man is not at home You have seen that the Holy One, blessed be He, has removed His Shechinah and has given all good to the pagans.

20 the bag of money He has slain the righteous/generous among them.

on the appointed day Heb. לְיוֹם הַקֶּסֶא. **At the fixed appointed time, and similarly (Ps. 81:4), "At the appointed time for the day of our festival."**

21 She swayed him the one devoid of sense, to her.

with all her talk with which she is accustomed to familiarize men.

she entices him from the way

22 and as a viper Heb. וּבִקְעָסָה. This is the venom of a snake.

to the chastisement of a fool Like a snake that runs quickly as an agent of the Holy One, blessed be He, to chastise the fool who is condemned by the Omnipresent, blessed be He, so does this one run after her until he stumbles on her, and her arrow splits his liver.

23 as a bird hastens to run to a snare, and it does not know that the snare was spread out there for the life of the bird.

Ashlamatah: Yeshayahu (Isaiah) 66:1, 23

Rashi	JPS TANAKH
1. So says the Lord, "The heavens are My throne, and the earth is My footstool; which is the house that you will build for Me, and which is the place of My rest?"	1. Thus said the LORD: The heaven is My throne And the earth is My footstool: Where could you build a house for Me, What place could serve as My abode?
23. And it shall be from new moon to new moon and from Sabbath to Sabbath, that all flesh shall come to prostrate themselves before Me," says the Lord.	23. And new moon after new moon, And Sabbath after Sabbath, All flesh shall come to worship Me -- said the LORD.

Rashi's Commentary for: Yeshayahu (Isaiah) 66:1, 23

1 The heavens are My throne I do not need your Temple.

which is the house that is fitting for My Shechinah.

Special Ashlamatah: I Samuel 20:18, 42

Rashi	Targum
18. And Jonathan said to him, "Tomorrow is the new moon, and you will be remembered, for your seat will be vacant.	18. And Jonathan said to him: "Tomorrow is the (new) moon, and you will be sought out, for your dining place will be empty."
42. And Jonathan said to David, "Go in peace! (And bear in mind) that we have sworn both of us in the name of the Lord, saying, 'May the Lord be between me and you, and between my descendants and your descendants forever.'" And he arose and went away; and Jonathan came to the city.	42. And Jonathan said to David: "Go in peace, for the two of us have sworn by the name of the LORD saying, 'May the Memra of the LORD be a witness between me and you, and between my sons and your sons forever.'" And he arose and went, and Jonathan entered the city.

Special Ashlamatah: Isaiah 54:11 – 55:5 Shabbat Nachamu III

Rashi	Targum
11. O poor tempestuous one, who was not consoled, behold I will set your stones with carbuncle, and I will lay your foundations with sapphires.	11. O needy one, suffering mortification, city concerning which the peoples say it will not be comforted, behold, I am setting your pavement stones in antimony, and I will lay your foundations with good stones.
12. And I will make your windows of jasper and your gates of carbuncle stones, and all your border of precious stones.	12. I will make your wood as pearls and your gates of carbuncles, and all your border of precious stones.
13. And all your children shall be disciples of the Lord, and your children's peace shall increase.	13. All your sons will be taught in the Law of the LORD, and great will be the prosperity of your sons.
14. With righteousness shall you be established, go far away from oppression, for you shall not fear, and from ruin, for it will not come near you.	14. In innocence you will be established; be far from oppression, for you will not fear; and from breaking, for it will not come to you.
15. Behold, the one with whom I am not, shall fear, whoever mobilizes against you shall defect to you.	15. Behold, the exiles of your people will surely be gathered to you at the end; the kings of the peoples who are gathered to distress you, Jerusalem, will be cast in your midst.
16. Behold I have created a smith, who blows on a charcoal fire and produces a weapon for his work, and I have created a destroyer to destroy [it].	16. Behold, I have created the smith who blows fire in coals, and produces a vessel for its worth; I have created the destroyer to destroy;
17. Any weapon whetted against you shall not succeed, and any tongue that contends with you in judgment, you shall condemn; this is the heritage of the servants of the Lord and their due reward from Me, says the Lord. {S}	17. No weapon that is prepared against you, Jerusalem, will prosper, and you will declare a sinner every tongue that rises against you in judgment. This is the heritage of the servants of the LORD, and their innocence before Me, says the LORD."
1. Ho! All who thirst, go to water, and whoever has no	1. Ho, everyone who wishes to learn, let him come and

Rashi	Targum
money, go, buy and eat, and go, buy without money and without a price, wine and milk.	learn; and he who has no money, come, hear and learn! Come, hear and learn without price, and not with mammon, teaching which is better than wine and milk.
2. Why should you weigh out money without bread and your toil without satiety? Harken to Me and eat what is good, and your soul shall delight in fatness.	2. Why do you spend your money for that which is not to eat, and your labour for that which does not satisfy? Attend to My Memra diligently, and eat what is good, and your soul will delight itself in that which is fat.
3. Incline your ear and come to Me, hearken and your soul shall live, and I will make for you an everlasting covenant, the dependable mercies of David.	3. Incline your ear, and attend to My Memra; hear, that your soul may live; and I will make with you an everlasting covenant, the sure benefits of David.
4. Behold, a witness to nations have I appointed him, a ruler and a commander of nations.	4. Behold, I appointed him a prince to the peoples, a king and a ruler over all the kingdoms.
5. Behold, a nation you do not know you shall call, and a nation that did not know you shall run to you, for the sake of the Lord your God and for the Holy One of Israel, for He glorified you. {S}	5. Behold, people that you not know will serve you, and people that knew you not will run to offer tribute to you, for the sake of the LORD your God, and of the Holy One of Israel, for He has glorified you.

PIRQE ABOT (Chapters of the Fathers)

Pereq Hei

Mishnah 5:22

By: Hakham Yitschaq ben Moshe Magriso

He (Yehudah ben Teima) used to say: Five years old for Scripture. Ten years old for Mishnah. Thirteen years old for the commandments. Fifteen years old for the Talmud. Eighteen years old for the [marriage] canopy. Twenty years old to pursue. Thirty years old for strength. Forty years old for understanding (Binah). Fifty years old for advice. Sixty years old for maturity (Eldership). Seventy years old for old age. Eighty years old for power/might (Geburah). Ninety years old for meditation. At one hundred years old, it is as if he were already dead, gone, and departed from the world.

Some texts have this Mishnah at the end of the chapter. This is not correct, since the last words of the Mishnah are, "It is as if he were already dead, gone, and departed from the world." **As a general rule, it is not proper to leave such a teaching for the end, so as not to finish with evil. Whenever a person studies, he should not break off with an evil thought, but should try to make his break with something good.**

The master here warns the person that he should use his time wisely and carefully. One must not waste time with meaningless pursuits; once time is lost it is irreplaceable. Once a day is lost, it can never be regained. The master further taught that a person should behave according to his years.

"Five years old for scripture." Before a child is five years old, he should learn the letters and the vowels [of the Hebrew alphabet]. Then, when he is five years old, he should begin to learn scripture (**pasuq**). During the next five years he should continue studying the scripture until he knows the entire Bible (**arba ve-esrim**), along with all the deletions (**chaseroth**), additions (**yetheroth**), and all the fine points (**diquduq**) regarding spellings.

"Ten years for Mishnah." This means that when he is ten years old, and has learned scripture well, he should begin studying the Mishnah. He should study it for five full years, until he is fifteen years old. Then, **when he is fifteen years old, he begins studying the Talmud (Gemara)**, and also studies it five full years, until he is twenty.

Thus, a person studies Scripture for five years, Mishnah for five years, and Talmud for five years.

Actually, these disciplines are not all alike. Talmud is more difficult than Mishnah, and Mishnah is more difficult than scripture. For this reason one may think that all three disciplines should not be given equal time. If five years are necessary to master Scripture, more time will be necessary to master the Mishnah, which is more difficult, and even more time for the Talmud, which is even more difficult than the Mishnah.

But although it appears that the master gives all three equal time, there is actually a great difference. Although there is no difference in the time allotted, there is a great difference in the child's intelligence (da'ath). During a child's first five years, a child's intelligence is still very immature. Between the ages of five and ten, a child's intelligence is more developed, between ten and fifteen, still more, and after fifteen, yet more. Therefore, the older the child becomes, the easier it is for him to learn a more difficult subject.

Therefore the five years during which the child learns Mishnah are equivalent to ten years of learning scripture. Similarly, the five years of learning Talmud are equivalent to the learning of Mishnah. Therefore, the times allotted to each subject are not really equal.'

"Thirteen for the commandments." This means that when a boy is thirteen years old he has an obligation to keep the commandments. At this age, he; becomes Bar Mitzvah, and has an obligation to keep all the laws of the Torah. There is an allusion to this in the verse, where God says, **"The nation that (zu) I formed for Myself"** (Isaiah 43:21). The numerical value of the word **"zu" is thirteen**. This indicates that when a boy is thirteen, he is obligated to pay homage to God and to serve Him.

"Eighteen for the marriage canopy." This is alluded to in the verse [which says of the High Priest], **"And he (ve-hu) shall marry a girl who is a virgin"** (Leviticus 21:13). The numerical value of the word **"ve-hu" is eighteen**. This means that when a young man is eighteen years old he should begin looking for a wife.

"Twenty years to pursue." In order to keep the Torah, a young man must study up to the age of twenty, as discussed earlier. After he is twenty years old, he should begin to pursue good deeds and observances, since study must be accompanied by fulfilment. Some authorities say that the intention of the master is that after a person is twenty years old, he must begin pursuing a livelihood. He has already studied Scripture, Mishnah and Talmud, and is married, and the time now comes for him to seek his livelihood. Therefore, at the age of twenty a young man begins to pursue his aim in life.

Other commentaries interpret this statement somewhat differently.

They interpret it to mean that after a person is twenty years old he is pursued by Providence if he commits a sin. Before he is twenty, if he commits a sin, he is not subject to Divine punishment [here on earth]. But after twenty, he becomes liable to such punishment.

"Thirty for strength." When a man is thirty years old, he is in his full strength. We thus find that the Levites were given the task of carrying the boards of the Tabernacle (**Mishkan**) and its utensils from place to place [as the Israelites wandered in the desert]. But they were not given this responsibility until they were thirty years old. God therefore said that they were to perform this service, "From thirty years and upward ..." (Numbers 4:3).

Other commentaries say that when a man is thirty, he has the strength to admonish the wicked and set them on the right path.

"Forty for understanding." When a man reaches forty, his intellect becomes mature, and he is able to understand fully what he has studied. He can also understand (derive/infer) one thing from the other, and begin to penetrate the depths of the Torah.

"Fifty for advice." When a person is fifty years old, he can give advice to others. We see this in the case of the Levites. The Torah says of the Levite, **"From the age of fifty years they shall return from the army of service, and they shall work no more. But they shall minister to their brethren ..."** (Numbers 8:25, 26). This indicates that until fifty, the Levites were to serve in the Tabernacle. But from fifty on, they would be exempt from the service, and instead would serve their fellow Levites by giving them advice. **One of their main tasks then would be to teach others how to perform the service in the Tabernacle.**

"Sixty for maturity." After a person reaches his sixtieth birthday, he is considered an elder (**zakan**). Moreover, at this age, he is no longer subject to the penalty of excision (**kareth**) [where one's life is "cut off" prematurely]. We thus find that when Rav Yosef had his sixtieth birthday, he made a celebration (**yoma tava**) for all the Torah scholars. He was very happy, and he said that he was no longer subject to the penalty of excision. This is alluded to in the verse, "You shall come to your grave in ripe old age (**be-khelach**)" (Job 5:26). The numerical value of the word "**be-khelach**" is sixty. This means that when a person who is more than sixty years old dies, it is considered a good, natural death, not death by Divine punishment.

"Seventy for old age." When a man reaches seventy, he should place all his efforts into mending his ways and repenting. This is alluded to in the verse, **"Before a hoary head you shall rise up"** (Leviticus 19:32). This alludes to the fact that a person should stand up and fight his passions before he reaches old age. He must repent while young, and not wait until his hair turns hoary and white. If a person repents after he no longer has the strength to sin, his repentance is considered incomplete.

"Eighty for power." This follows the verse, "[The years of our life are seventy years,] and with power/might (Geburah), eighty years" (Psalms 90:10). Therefore, when a person lives to be over eighty, it is because God has given him additional power/might and health. This is a gift of God, and not something that is within the course of normal human nature.

Some commentaries say that this means that from eighty years onward, one must use all his power to battle with the Evil Urge. He should not think that just because he is so old, evil no longer has any power over him. Even when one is eighty years old, if he does not battle evil, he can be overcome by it. We thus find that after serving for eighty years, the High Priest Yochanan became a heretic (**Qarai**) and left the fold for evil ways (**tarbut ra'ah**). Moreover, a person should not allow himself to suffer in his old age. Rather, he should be master over himself until death.

"Ninety for meditation." [The word "**su'ach**" denotes meditation. However, others interpret it to be derived from the word "**shi'ach**," denoting a ditch or a pit. They therefore interpret this statement as] "Ninety for the grave." When a man is ninety years old, he no longer can serve any useful purpose. Therefore, it is time for him to be buried. Others say that [the word "**su'ach**" here is related to the word "**sichah**" denoting] idle chatter. When a person is ninety years old, he no longer has any strength to commit actual sins with his body. The only way he can sin is with his mouth, saying things that are forbidden. Therefore, he must still be careful what he says so as not to sin. Therefore, when a person reaches this age, he must meditate upon the words of the Torah. Every day is precious, for from one moment to the next he awaits death.

Once a person reaches one hundred, he is considered dead and out of the world. At this age, he no longer even has the strength to speak intelligently, and is therefore like a corpse. This is no longer a time to repent, for as far as repentance is concerned, he is like one already dead. Repentance after the age of one hundred is little better than repentance after death. For repentance to be truly effective, a person must be in his full senses, with full strength to sin. Without this, repentance has little meaning.

PIRQE ABOT
(Chapters of the Fathers)
Pereq Hei
Mishnah 5:23

By: Hakham Yitschaq ben Moshe Magriso

Ben Bag Bag said: "Turn it over and turn it over, for everything is in it. See with it, grow old and worn with it, and do not depart from it, for you do not have a better pursuit."

PIRQE ABOT
(Chapters of the Fathers)
Pereq Hei
Mishnah 5:24

By: Hakham Yitschaq ben Moshe Magriso

Ben Heh Heh said: "According to the effort is the reward."

The two masters mentioned here, Ben Bag Bag and Ben Heh Heh, were proselytes (**gerim**). Because they were afraid of informers (**malshinim**) they kept their true identities secret, so that no one would know that they were converts.

Bag Bag is thus an abbreviation of **ben ger, ben geyorith**, "the son, of a man and woman proselyte."

Ben Heh Heh, indicates that this person considered himself a son of Abraham and Sarah. God had added the letter "Heh" to each of their names, [changing the name Abram to Abraham and Sarai to Sarah]. They used this device so that no one would know that they were converts.

Some authorities say that Bag Bag has the same significance as Heh Heh. The numerical value of **Bag** is five, the same as that of the letter **Heh**.

Earlier, the master taught that up until the age of twenty, one must study Scripture, Mishnah and Talmud. Ben Bag Bag cautions that this does not mean that at the age of twenty one has completed his Torah studies, and there is nothing more to learn. Rather, he should realize that the Torah has no end to it.

A person should therefore go over the Torah over and over again.

Each time he will discover something entirely new. Every time he explores the Torah, he will find deeper insights, because all the learning in the world is contained in it.

"See with it". This means that your eye should not stop to look at other things. Rather, all your attention should be focused on the Torah. It also teaches that if you study Torah, your eyes will always see. If you do not study Torah, you will be blind. It is the Torah that enlightens a person and illuminates his eyes.

"Grow old and worn with it." Study Torah into your old age, and even into the grave when you are worn out completely.

Do not leave the Torah. "Do not depart from it, for you have no better pursuit." Do not say, "I have studied enough of the Torah. Now I wish to learn other disciplines (**chokhmoth**), such as philosophy and teachings of the gentiles."

Do not abandon the Torah to study other subjects. Every hour and every moment that you can, you have an obligation to study the Torah. It is thus written, "You shall meditate on it day and night" (Joshua 1:8). Therefore, you cannot abandon the Torah for even one moment to study other subjects.

The only time that it is permitted to study other subjects is when one is in a position where it is forbidden to think about Torah, such as in the bathhouse or the toilet (**beth ha-kissey**).

The Talmud thus relates that people asked Rabbi Yehoshua if they could teach their children Greek philosophy (**chokhmah Yevanith**). He replied that it is written, "[This book of the Torah shall not depart from your lips.] you shall meditate on it day and night" (Joshua - 1:8). Therefore, the only time when you can teach your children Greek philosophy would be a time when it is neither day nor night. Since no such time exists, such studies should be avoided in the times allotted for Torah Study.

Ben Heh Heh then says, "According to the effort is the reward."

Ben Bag Bag already demanded a total commitment to Torah, saying that one may not abandon it for even one moment, and that even when one is old he may not retire from it. To this Ben Heh Heh adds that a person should not consider Torah study as being too difficult and physically debilitating. He must realize that the harder he works, the more reward he will have in the World to Come. **The greater the effort, the greater the reward.**

Ben Heh Heh is also encouraging the person of limited intelligence. If a person does not have a ready grasp, he should not say, "I would study Torah if I were brighter, for then my effort would pay off. But since I am not very bright, I will have to struggle very much to learn Torah, and I will have very limited reward. It takes me a whole week to understand even a single point. What profit do I have in studying Torah? My attainments will be minimal, and my reward will likewise be small."

To this Ben Heh Heh says, **"According to the effort is the reward."**

So do not think that your reward will depend on your attainments. Rather, your reward will be based on the amount of time and effort you put into your studies. Even if you learn very little with all this time and effort, your reward will be equal to that of the genius who learned much, much more. The little Torah knowledge you gain cost you much time and effort, and you will be rewarded for it.

Nazarean Codicil Colossians 2:16-23

16. **Therefore let no one** [who is a Gentile] **but the body of Messiah** (the Jewish people) **pass judgment on you in questions of food and drink, or with regard to a festival or a New Moon or a Sabbath.**
17. **For these are a shadow** (prophecies) **of things yet to come.**
18. **Let no one disqualify you, insisting on asceticism and worship of messengers** (i.e. the sun and the moon), **going on in detail about visions, puffed up without reason by his sensuous mind,**
19. **and not holding fast to the Head, from whom the whole body, nourished and knit together through its joints and ligaments, grows with a growth that is from God.**
20. **If with Messiah you died to the elemental spirits of the world, why, as if you were still alive in the world, do you submit to [pagan] regulations--**
21. **"Do not handle, Do not taste, Do not touch"**
22. (referring to things that all perish as they are used)--**according to human precepts and teachings?**
23. **These have indeed an appearance of wisdom in promoting self-made religion and asceticism and severity to the body, but they are of no value in stopping the indulgence of the flesh** (Yetser HaRa = evil inclination).

Some Questions to Ponder:

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

Blessing After Torah Study

Barúch Atáh Adonai, Elohénu Meléch HaOlám,
Ashér Natán Lánu Torát Emét, V'Chayéi Olám Natá B'Tochénu.
Barúch Atáh Adonái, Notén HaToráh. Amen!

Blessed is Ha-Shem our God, King of the universe,
Who has given us a teaching of truth, implanting within us eternal life.
Blessed is Ha-Shem, Giver of the Torah. Amen!

“Now unto Him who is able to preserve you faultless, and spotless, and to establish you without a blemish, before His majesty, with joy, [namely,] the only one God, our Deliverer, by means of Yeshua the Messiah our Master, be praise, and dominion, and honor, and majesty, both now and in all ages. Amen!”

Next Shabbat:

Shabbat: “Binyamin” – “Benjamin” & Shabbat: “Nachamu IV” – Sabbath: “Of Our Consolation IV” (Fourth of Seven Sabbaths of Consolation)

Shabbat	Torah Reading:	Weekday Torah Reading:
בְּנִימִין		
“Binyamin”	Reader 1 – B’resheet 49:27-30	Reader 1 – Shemot 1:1-4
“Benjamin”	Reader 2 – B’resheet 49:31-33	Reader 2 – Shemot 1:5-7
“Benjamín”	Reader 3 – B’resheet 50:1-5	Reader 3 – Shemot 1:1-7
B’resheet (Gen) Gen. 49:27 – 50:26	Reader 4 – B’resheet 50:6-9	
Ashlamatah: I Sam 9:1-10	Reader 5 – B’resheet 50:10-14	
Special: Yeshayahu 51:12 – 52:12	Reader 6 – B’resheet 50:15-23	Reader 1 – Shemot 1:1-4
Psalms 41:5-14	Reader 7 – B’resheet 50:24-26	Reader 2 – Shemot 1:5-7
	Maftir – B’resheet 50:24-26	Reader 3 – Shemot 1:1-7
N.C.: Mk 4:35-41; Lk 8:22-25 Acts 14:8-18	Isaiah 51:12 – 52:12	



Hakham Dr. Yosef ben Haggai
Rabbi Dr. Hillel ben David
Rabbi Dr. Eliyahu ben Abraham

P. S.

We are now in a season of repentance/returning and preparing ourselves for “the days of awe,” that will be arriving in four weeks time, starting with Rosh HaShanna. This coming year we will be preparing commentary for the Book of James which will complete the Remes cycle together with all the remaining letters of Hakham Shaul. The plan is ambitious and full of much unseen hard work, but one of much benefit to all.

Again our library has need of materials regarding the Apostolic letters of Hakham Shaul. This is an optimal time and very needed time for good works to show our repentance/returning and a donation towards our research library needs would be most welcome.

Over the years we only have had a handful of members of this list contributing to our research needs, and we are most thankful to all who have contributed to this end. This coming year we will be reviewing our list of people who receive this weekly Torah study and **I am afraid that those who contribute less than US \$ 5.00 per month will be deleted from the list and will not be receiving our weekly commentaries at no cost. as it is written “Now the one who is taught the Word must share in all goods with the one who teaches. Do not be deceived: God is not to be mocked, for whatever a person sows, this he will also reap.” (Gal. 6:6-7). List members who regularly send us tithes and/or offerings have the right for their names to be placed in the Honors List at the beginning of each Torah Commentary!**

TODDA RABBA! (Many Thanks!)