

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
II Adar 02, 5776 – March. 11/12, 2016	First Year of the Shmita Cycle

Candle Lighting and Habdalah Times:

Amarillo, TX, U.S.

Fri. Mar 05 2016 – Candles at 6:34 PM

Sat. Mar 06 2016 – Habdalah 7:30 PM

Chattanooga, & Cleveland, TN, U.S.

Fri. Mar 05 2016 – Candles at 6:28 PM

Sat. Mar 06 2016 – Habdalah 7:24 PM

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

Fri. Mar 05 2016 – Candles at 5:40 PM

Sat. Mar 06 2016 – Habdalah 6:37 PM

San Antonio, TX, U.S.

Fri. Mar 05 2016 – Candles at 6:22 PM

Sat. Mar 06 2016 – Habdalah 7:16 PM

St. Louis, MO, U.S.

Fri. Mar 05 2016 – Candles at 5:47 PM

Sat. Mar 06 2016 – Habdalah 6:45 PM

Austin & Conroe, TX, U.S.

Fri. Mar 05 2016 – Candles at 6:19 PM

Sat. Mar 06 2016 – Habdalah 7:13 PM

Manila & Cebu, Philippines

Fri. Mar 05 2016 – Candles at 5:48 PM

Sat. Mar 06 2016 – Habdalah 6:38 PM

Olympia, WA, U.S.

Fri. Mar 05 2016 – Candles at 5:54 PM

Sat. Mar 06 2016 – Habdalah 6:59 PM

Sheboygan & Manitowoc, WI, US

Fri. Mar 05 2016 – Candles at 5:35 PM

Sat. Mar 06 2016 – Habdalah 6:37 PM

Tacoma, WA, U.S.

Fri. Mar 05 2016 – Candles at 5:53 PM

Sat. Mar 06 2016 – Habdalah 6:57 PM

Brisbane, Australia

Fri. Mar 05 2016 – Candles at 5:51 PM

Sat. Mar 06 2016 – Habdalah 6:42 PM

Miami, FL, U.S.

Fri. Mar 05 2016 – Candles at 6:10 PM

Sat. Mar 06 2016 – Habdalah 7:02 PM

Port Orange, FL, U.S.

Fri. Mar 05 2016 – Candles at 6:12 PM

Sat. Mar 06 2016 – Habdalah 7:06 PM

Singapore, Singapore

Fri. Mar 05 2016 – Candles at 7:00 PM

Sat. Mar 06 2016 – Habdalah 7:48 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 Yoel ben Abraham and beloved wife HH Giberet Rivka bat Dorit

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
Her Excellency Giberet Jacquelyn Bennett
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 Jarod Barak Barnum and beloved wife HE Giberet Crystal Barnum
His Excellency Adon Brad Gaskill and beloved wife Cynthia Gaskill

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

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

If you want to subscribe to our list and ensure that you never loose 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 His Excellency Adon Yehoshua ben Abraham and his beloved wife Giberet Ruth for their health problems. May our G-d, most blessed be He have mercy on them and speedily heal them physically, spiritually and mentally, and be promptly restored to good health. We also pray that His Excellency Adon Yehoshua ben Abraham might be able to find a good and secure job, that will permit him to study Torah regularly, and we all say amen ve amen!

Shabbat: "Vayizkor Elohim" – Sabbath: "And GOD remembered"

Shabbat	Torah Reading:	Weekday Torah Reading:
ויזכר אלהים		
Vayizkor Elohim	Reader 1 – B'resheet 30:22-24	Reader 1 – B'resheet 31:3-6
"And God remembered"	Reader 2 – B'resheet 30:25-27	Reader 2 – B'resheet 31:7-10
"Y se acordó Dío"	Reader 3 – B'resheet 30:28-30	Reader 3 – B'resheet 31:11-16
Shemot (Exodus) 30:22 – 31:2	Reader 4 – B'resheet 30:31-34	
Ashlamatah: I Sam 1:11-19, 22	Reader 5 – B'resheet 30:35-37	
	Reader 6 – B'resheet 30:38-40	Reader 1 – B'resheet 31:3-6
Psalm 25:1-22	Reader 7 – B'resheet 30:41- 31:2	Reader 2 – B'resheet 31:7-10
	Maftir – B'resheet 30:43 -31:2	Reader 3 – B'resheet 31:11-16
N.C.: Jude 3; Lk 6:24-26; Acts 6:8-15	I Sam 1:11-19, 22	

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

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

Rashi & Targum Pseudo Jonathan for: B'reshet (Genesis) 30:22 – 31:2

Rashi's & Keter Aram Tsoba's Translation	Targum Jonathan, Jerusalem & Neofiti
<p>כב וַיִּזְכֹּר אֱלֹהִים, אֶת-רַחֵל; וַיִּשְׁמַע אֱלֹהִים, וַיִּפְתַּח אֶת-רַחֲמָהּ.</p> <p>Rashi 22. And God remembered Rachel, and God hearkened to her, and He opened her womb.</p> <p>Keter 22. GOD remembered Rachel; GOD heard her and opened her womb.</p>	<p>Jonathan 22. And the remembrance of Rachel came before the LORD, and the voice of her prayer was heard before Him; and He said in his Word that He would give her sons.</p> <p>Jerusalem 22. Four keys are held in the hand of the LORD of all the world, even the LORD, and He will not deliver them either to angel or to saraph; the key of the rain, the key of the provender, the key of the sepulchre, the key of barrenness. The key of rain: for thus the Scripture expounds, The LORD will open unto you His good treasure. The key of provender: for thus the Scripture expounds, You open Your hand. The key of the sepulchre: for thus the Scripture expounds,</p>

Rashi's & Keter Aram Tsoba's Translation	Targum Jonathan, Jerusalem & Neofiti
	<p>When I will open your sepulchre. The key of barrenness Scripture expounds, And Elohim remembered Rachel. And the Word of the LORD remembered Rachel in His good compassions, and the Word of the LORD heard the voice of her prayer, and He said in His Word that He would give her children.</p> <p>Neofiti 22. Four keys there are which are given into the hand of the LORD, the Master of all worlds, and He does not hand over them either to an angel or Seraph; the key of rain and the key of provision, the key of the sepulchres and the key of barrenness. The key of Rain, for thus does Scripture explain and say: "The LORD will open for you the good treasure from the heavens" (Deut 28:12). The key of Provision, for thus does Scripture explain and say: "You open Your hand and satisfy all living things in whom there is good pleasure" (Psalm 145:16). The key of the Sepulchres, for thus does Scripture explain and say: "Behold, I will open your graves and will lead you from your graves, My people" (Ezek 37:12). The key of Barrenness, for thus does Scripture explain and say: "The LORD in His good mercies remembered Rachel and the LORD heard the voice of the prayer of Rachel and said in His Memra to give her sons" (Gen 30:22).</p>
<p>כג ותהר, ותלד בן; ותאמר, אסף אלהים את-חַרְפְּתִי.</p> <p>Rashi 23. And she conceived and bore a son, and she said, "God has taken away my reproach."</p> <p>Keter 23. She conceived and bore a son; she said, "GOD has removed my disgrace."</p>	<p>Jonathan 23. And she conceived and, bare a son, and said, The LORD has gathered off my reproach, even as Yehoshua the son of Joseph will gather off the reproach of Mizraim from the sons of Israel, and will circumcise them beyond Yarden.</p> <p>Neofiti 23. And she conceived and bore a son and said: "The LORD gathered in my shame."</p>
<p>כד ותקרא את-שמו יוסף, לאמר: יסף יהנה לי, בן אחר.</p> <p>Rashi 24. So she named him Joseph, saying, "May the Lord grant me yet another son!"</p> <p>Keter 24. She named him Yoseph, saying, "May the LORD add to me another son."</p>	<p>Jonathan 24. And she called his name Yoseph, saying, the LORD will add me yet another son to this one.</p> <p>Neofiti 24. And she called his name Josph saying: "The LORD has added another son to me."</p>
<p>כה ויהי, כאשר ילדה רחל את-יוסף; ויאמר יעקב, אל-לבן, שלחני ואלכה, אל-מקומי ולארצי.</p> <p>Rashi 25. It came to pass when Rachel had borne Joseph, that Jacob said to Laban, "Send me away, and I will go to my place and to my land.</p> <p>Keter 25. So it was, when Rachel bore Yoseph, Ya'aqob said to Laban, "Send me away, so that I may go to my place and to my land."</p>	<p>Jonathan 25. And it was when Rachel had borne Yoseph, Ya'aqob said by the Holy Spirit concerning the house of Yoseph, They are to be as a flame to consume the house of Esau; and he said, Therefore will I not be afraid of Esau and his legions. And he, said unto Laban, Send me away, and I will go to my place and to my country.</p> <p>Neofiti 25. And when Rachel bore Joseph, Jacob said to Laban: "Send me away, I pray, and I will go to my place and to my country."</p>
<p>כו תנה את-נשי ואת-ילדי, אשר עבדתי אתך בהן--</p>	<p>Jonathan 26. Give me my wives and my children, for</p>

Rashi's & Keter Aram Tsoba's Translation	Targum Jonathan, Jerusalem & Neofiti
<p>וְאֵלֶיךָ : כִּי אֶתָּה יָדַעְתָּ, אֶת-עַבְדְּתִי אֲשֶׁר עָבַדְתִּיךָ. Rashi 26. Give [me] my wives and my children for whom I worked for you, and I will go, for you know my work, which I have worked for you." Keter 26. "Give [me] my wives and my children, for whom I have worked for you, and I will go; for you know all about the work that I did for you."</p>	<p>whom I have served you, and I will go; for you know my service with which I have served you. Neofiti 26. "Give me my wives and my sons, for whom I have served before you and I will go because you know the service that I have rendered before you."</p>
<p>כֹּז וַיֹּאמֶר אֵלָיו לָבוֹן, אִם-נָא מִצָּאתִי חוֹ בְּעֵינֶיךָ ; נְחַשְׁתִּי, וַיְבָרְכֵנִי יְהוָה בְּגִלְגָּלָךָ. Rashi 27. And Laban said to him, "If only I have now found favor in your eyes! I have divined, and the Lord has blessed me for your sake." Keter 27. Laban said to him, "If you regard me favorably, I perceive [through divination] that the LORD blessed me because of you."</p>	<p>Jonathan 27. But Laban said to him, If now I have found grace in your eyes, I have observed by divination that the LORD has blessed me for your sake. Jerusalem 27. I have observed by divination that the LORD has blessed me for your sake. Neofiti 27. And Laban said to him,; "If, now, I have found grace and favour in your sight, I have found out by divination that the LORD has blessed me for your merit."</p>
<p>כֹּחַ וַיֹּאמֶר : נִקְבָּה שְׂכָרְךָ עָלַי, וְאֶתְנָה. Rashi 28. Then he said, "Specify your wages for me, and I will give [them]." Keter 28. He said, "Stipulate your wage for me and I will give [it]."</p>	<p>Jonathan 28. And he said, Appoint your wages with me, and I will give you. Neofiti 28. And he said: "Determine, now, your wage before me and I will give [it]."</p>
<p>כֹּט וַיֹּאמֶר אֵלָיו--אֶתָּה יָדַעְתָּ, אֵת אֲשֶׁר עָבַדְתִּיךָ ; וְאֵת אֲשֶׁר-הָיָה מִקְנֶךָ, אֵתִי. Rashi 29. And he said to him, "You know how I have worked for you and how your livestock was with me." Keter 29. He said to him, "You know how I worked for you and how your livestock was [while it was with me]."</p>	<p>Jonathan 29. And he said to him, You know how I have served you, and how your cattle have been kept by me: Neofiti 29. And he said to him: "You know how I have served before you, and what your cattle were before me and [how] they have grown strong and numerous."</p>
<p>ל כִּי מֵעַט אֲשֶׁר-הָיָה לְךָ לְפָנַי, וַיִּפְרָץ לְרַב, וַיְבָרֶךְ יְהוָה אֶתְּךָ, לְרִגְלִי ; וְעַתָּה, מָתִי אֶעֱשֶׂה גַם-אֲנֹכִי--לְבֵיתִי. Rashi 30. For the little that you had before me has increased in multitude, and the Lord blessed you upon my arrival; but now, when will I, too, provide [something] for my household?" Keter 30. "For the little you had before I came has greatly increased, and the LORD blessed you on account of me. So now, when will I provide for my household too?"</p>	<p>Jonathan 30. for the little flock which you had before me has increased greatly, and the LORD has blessed you at my foot, that I have been profitable to you from (the time of) my coming into your house. And now when will I do the work for which I am bound, to nourish the men of my house? Neofiti 30. "Because the few cattle which you had before me have grown strong and numerous, and the LORD has blessed you for my merits and now, what can I do? I am also obliged to provide for my sons and the men of my house."</p>
<p>לֹא וַיֹּאמֶר, מָה אֶתֶּן-לְךָ ; וַיֹּאמֶר יַעֲקֹב, לֹא-תִתֶּן-לִי מֵאוּמָה--אִם-תַּעֲשֶׂה-לִּי הַדָּבָר הַזֶּה, אֲשׁוּבָה אֲרַעָה צֹאנְךָ אֲשֶׁמֶר. Rashi 31. And he said, "What shall I give you?" And Jacob said, "You shall give me nothing; if you do this thing for me, I will return, I will pasture your flocks, [and] I will watch [them]." Keter 31. He said, "What should I give to you?" Ya'aqob said. "Yo need not give me anything. If you will do for</p>	<p>Jonathan 31. And he said, What will I give you? And Ya'aqob said, You will not give me anything else, (but) do me this thing, and I will return and pasture your flock, and keep them. Neofiti 31. And he said: "What will I give you?" And Jacob said: "Do not give me anything [at all]. If you do this thing for me I will continue to feed your flock and guard it."</p>

Rashi's & Keter Aram Tsoba's Translation	Targum Jonathan, Jerusalem & Neofiti
<p>me this thing, I will return, pasture your sheep and watch [them]."</p>	
<p>לב אָעֵבֵר בְּכָל-צֹאֲנֵךְ הַיּוֹם, הָסֵר מִשָּׁם כָּל-שֶׁה נִקְדַּ וְטָלוּא וְכָל-שֶׁה-חוּם בְּכֶשֶׁבִים, וְטָלוּא וְנִקְדַּ, בְּעֵזִים; וְהִיָּה, שְׂכָרִי.</p> <p>Rashi 32. I will pass throughout all your flocks today, removing from there every speckled and spotted kid, and every brown lamb among the sheep, and [every] spotted and speckled [one from] among the goats, and this shall be my wages.</p> <p>Keter 32. "I will pass throughout all your sheep today; remove from them any speckled and spotted lamb and any brown lamb among the sheep, and any spotted and speckled kid from among the goats, and that will be my wages."</p>	<p>Jonathan 32. I will pass through your whole flock today, and will set apart every lamb streaked and spotted, and every black lamb among the lambs, and spotted and streaked among the goats, and they will be my wages.</p> <p>Jerusalem 32. Every lamb spotted and streaked, and every black lamb among the lambs, and the spotted and streaked among the goats.</p> <p>Neofiti 32. I will pass through all your flock this day, I will separate from there every white-spotted and speckled lamb and every reddish lamb among the lambs, and the speckled and white-spotted among the goats; [this] will be my wage.</p>
<p>לג וְעִנְתָּה-בִּי צְדָקָתִי בְיוֹם מָחָר, כִּי-תָבוֹא עַל-שְׂכָרִי לִפְנֵיךְ: כָּל אֲשֶׁר-אֵינְנִי נִקְדַּ וְטָלוּא בְּעֵזִים, וְחוּם בְּכֶשֶׁבִים--גָּנוּב הוּא, אֲתִי.</p> <p>Rashi 33. And my righteousness will testify for me at a future date for it will come upon my wages before you. Whatever is not speckled or spotted among the goats or brown among the sheep [shall be counted as] stolen with me."</p> <p>Keter 33. "My righteousness will testify for me, on the following day, when you will go over my wages in front of you, anything that is not speckled or spotted among the goats or brown among the sheep will be [considered] stolen by me."</p>	<p>Jonathan 33. And my righteousness/generosity will testify for me tomorrow, when my wages will be brought before you. Every one which is not streaked or spotted among the goats, or black among the lambs, will be as if it had been a theft of mine.</p> <p>Neofiti 33. "And my merits will testify for me this day and [the day] of tomorrow, when you enter to account my wages before you. Everything that is not white-spotted and speckled among the goats and reddish among the lambs will be with me [as] a stolen animal."</p>
<p>לד וַיֹּאמֶר לָבוֹ, הֵן: לוֹ, יְהִי כַדְבָּרְךָ.</p> <p>Rashi 34. And Laban said, "Very well! If only it would be as you say!"</p> <p>Keter 34. Laban said, "All right, may it be like your word."</p>	<p>Jonathan 34. And Laban said to him, Well, let it be according to your word.</p> <p>Neofiti 34. And Laban said: "Behold, it is good. Oh that it be according to your words."</p>
<p>לה וַיִּסֵּר בְיוֹם הַהוּא אֶת-הַתִּישִׁים הָעֵקָדִים וְהַטְּלָאִים, וְאֵת כָּל-הָעֵזִים הַנִּקְדוֹת וְהַטְּלָאֵת, כָּל אֲשֶׁר-לָבוֹ בּוֹ, וְכָל-חוּם בְּכֶשֶׁבִים; וַיִּתֵּן, בְּיַד-בָּנָיו.</p> <p>Rashi 35. And he removed on that day the ringed and the spotted male goats and all the speckled and spotted female goats, whichever had white on it, and all the brown [from] among the sheep, and he gave [them] into the hands of his sons.</p> <p>Keter 35. So that day he removed the striped and speckled he-goats, all the spotted and speckled goats, anything with white on it and any brown among the sheep and he gave them over to his sons.</p>	<p>Jonathan 35. And he separated that day the goats which were marked in their feet, and the spotted, and all the goats streaked or spotted, every one which had a white place in him, and every black one among the lambs, and gave them into the hand of his sons.</p> <p>Neofiti 35. And that day he separated the white spotted and speckled he-goats, and all the white-spotted and speckled she-goats, and all that had anything of white and all the reddish among the lambs and placed them in the hands of his sons.</p>
<p>לו וַיִּשֶׂם, דָּרֶךְ שְׁלֹשֶׁת יָמִים, בֵּינוֹ, וּבֵין יַעֲקֹב; וַיַּעֲקֹב, רָעָה אֶת-צֹאֵן לָבוֹ--הַנּוֹתֶרֶת.</p>	<p>Jonathan 36. And he set a journey of three days between his flocks and (those of) Ya'aqob. And Ya'aqob tended the flock of Laban, the old and the feeble which</p>

Rashi's & Keter Aram Tsoba's Translation	Targum Jonathan, Jerusalem & Neofiti
<p>Rashi 36. And he set three days' journey between himself and Jacob, and Jacob tended Laban's remaining animals.</p> <p>Keter 36. He put a distance of three days between him and Ya'aqob, and Ya'aqob tended Laban's remaining sheep.</p>	<p>were left.</p> <p>Neofiti 36. And he put a distance of three days' journey between himself and Jacob; and Jacob tended the flocks of Laban that were left behind.</p>
<p>לֹא וַיִּקַּח-לוֹ יַעֲקֹב, מִקֵּל לְבִנְהָ לַח--וְלוֹז וְעֵרְמוֹן ; וַיִּפְצֹל בָּהֶן, פְּצֻלוֹת לְבִנּוֹת--מִחֲשָׁף הַלָּבָן, אֲשֶׁר עַל-הַמִּקְלוֹת.</p> <p>Rashi 37. And Jacob took himself moist rod[s] of trembling poplar and hazelnut, and chestnut, and he peeled white streaks upon them, baring the white that was on the rods.</p> <p>Keter 37. Ya'aqob took for himself moist poplar sticks, hazel and chestnut, he peeled white strips into them, exposing whiteness on the sticks.</p>	<p>Jonathan 37. And Ya'aqob took to him a rod of flowering poplar, and of almond, and of the plane tree, and peeled in them white peelings to disclose the white which was in the rods.</p> <p>Neofiti 37. And Jacob took rods of fresh-green poplar and of almond and of the plain-tree, and peeled white streaks in them from off the white skin that is upon the rods.</p>
<p>לַח וַיִּצָּג, אֶת-הַמִּקְלוֹת אֲשֶׁר פָּצַל, בְּרֵהָטִים, בְּשִׁקְתוֹת הַמַּיִם--אֲשֶׁר תָּבֵאן. הַצֹּאן לְשִׁתוֹת לְנֶחֱחַ הַצֹּאן, וַיִּחַמְנָה בְּבִאֵן לְשִׁתוֹת.</p> <p>Rashi 38. And he thrust the rods that he had peeled, into the gutters in the watering troughs where the animals would come to drink opposite the [other] animals, and they would come into heat when they came to drink.</p> <p>Keter 38. He stuck the sticks which he peeled in the gutters of the water troughs where the sheep came to drink, facing the sheep, and they would become aroused when they came to drink.</p>	<p>Jonathan 38. And the rods which he had peeled, he fixed in the canals, in the troughs of water; at the place to which they brought the flocks to water, there placed he them over against the flock that they might conceive when they came to drink.</p> <p>Neofiti 38. And he placed the rods he had peeled in the troughs of the watering-pools into which the sheep entered to drink [in front of the sheep; and (since) they used to mate when they entered to drink],</p>
<p>לֹט וַיִּחַמוּ הַצֹּאן, אֶל-הַמִּקְלוֹת ; וַתִּלְדְּן הַצֹּאן, עֵקֶדִים נִקְדִּים וְטֹלָאִים.</p> <p>Rashi 39. And the flocks came into heat by the rods, and the animals bore ringed, spotted, and striped [young].</p> <p>Keter 39. The sheep would become aroused by [seeing] the rods and the sheep bore striped, speckled, and spotted [lambs].</p>	<p>Jonathan 39. And the sheep conceived over against the rods, and the sheep produced such as were marked in their feet, and spotted and white in their backs.</p> <p>Neofiti 39. The sheep mated near the rods and the sheep bore white spotted, speckled, and striped [young].</p>
<p>מִן הַחֲשָׁבִים, הִפְרִיד יַעֲקֹב, וַיִּתֵּן פָּנֵי הַצֹּאן אֶל-עֵקֶד וְכָל-חֹיִם, בְּצֹאן לָבָן ; וַיִּשֶׂת-לוֹ עֲדָרִים לְבָדוֹ, וְלֹא שָׂתָם עַל-צֹאן לָבָן.</p> <p>Rashi 40. And Jacob separated the sheep, and he turned the faces of the animals toward the ringed one[s] and every brown one among Laban's animals, and he made himself flocks by himself, and he did not place them with Laban's animals.</p> <p>Keter 40. Ya'aqob set apart the lambs and set the sheep facing toward the striped and all brown among Laban's flocks. He set apart flocks for himself and did not place them with Laban's sheep.</p>	<p>Jonathan 40. And the lambs did Ya'aqob set apart, and place in front of the flocks; all the various coloured and the black among Laban's sheep he set for himself a flock apart, and did not mix them with the sheep of Laban.</p> <p>Neofiti 40. And Jacob separated the lambs, and he put the sheep facing the white spotted ones and all the reddish of the sheep of Laban. [And he made flocks for himself and did not mix them with the flocks of Laban.]</p>

Rashi's & Keter Aram Tsoba's Translation	Targum Jonathan, Jerusalem & Neofiti
<p>מא וְהָיָה, בְּכָל-יָחַם הַצֹּאֵן הַמְקֻשְׁרוֹת, וְשֵׁם יַעֲקֹב אֶת-הַמְקָלוֹת לְעֵינֵי הַצֹּאֵן, בְּרֹהֲטִים--לְיַחְמָנָהּ, בַּמְקָלוֹת.</p> <p>Rashi 41. And it came to pass, that whenever the animals that were bearing their first would come into heat, Jacob would place the rods in the troughs, before the eyes of the animals, [in order] to bring them into heat by [means of] the rods.</p> <p>Keter 41. And so it was, that whenever the sheep which conceived early because aroused, Ya'aqob would place the rods in sight of the flocks in the troughs that they may become aroused by the rods.</p>	<p>Jonathan 41. And it was that whenever the early (prime) sheep conceived, Ya'aqob set the rods in the canals before the eyes of the sheep that they might conceive before the rods.</p> <p>Neofiti 41. And every time early-born sheep were mating, Jacob set the rods before the sheep in the watering troughs to have them mate among the rods.</p>
<p>מב וּבְהִעָטִיף הַצֹּאֵן, לֹא יֵשִׁים; וְהָיָה הָעֵטָפִים לְלָבֹן, וְהַקְּשָׁרִים לְיַעֲקֹב.</p> <p>Rashi 42. But if the animals would delay, he would not place them, so that the ones that delayed were Laban's, and the ones that bore their first became Jacob's.</p> <p>Keter 42. But when the flocks were late [to conceive], he would not place them; the late ones would be for Laban, and the early ones for Ya'aqob.</p>	<p>Jonathan 42. But with the late sheep he did not set them; and the late sheep were Laban's and the early ones Ya'aqob's.</p> <p>Neofiti 42. But before the later-born of the sheep he used not set them; and he had numerous flocks, the later-born were for Laban and the early-born for Jacob.</p>
<p>מג וַיִּפְרֹץ הָאִישׁ, מְאֹד מְאֹד; וַיְהִי-לוֹ, צֹאֵן רַבּוֹת, וַיִּשְׁפָּחוֹת וַעֲבָדִים, וּגְמֵלִים וְחֲמֹרִים.</p> <p>Rashi 43. And the man became exceedingly wealthy, and he had prolific animals, and maidservants and manservants, and camels and donkeys.</p> <p>Keter 43. The man increased [his possessions] exceedingly; he had many sheep, female and male slaves, camels and donkeys.</p>	<p>Jonathan 43. And the man increased greatly, and had a multitude of flocks, and handmaids and servants, and camels, and asses.</p> <p>Neofiti 43. And the man became very, very powerful and he had many flocks and maid-servants and menservants and camels and he-aases.</p>
<p>א וַיִּשְׁמַע, אֶת-דְּבָרֵי בְנֵי-לָבֹן לְאִמֵּר, לָקַח יַעֲקֹב, אֶת כָּל-אֲשֶׁר לְאָבִינוּ; וּמֵאֲשֶׁר לְאָבִינוּ--עָשָׂה, אֶת כָּל-הַכְּבוֹד הַזֶּה.</p> <p>Rashi 1. And he heard the words of Laban's sons, saying, "Jacob has taken all that belonged to our father, and from what belonged to our father, he has amassed this entire fortune."</p> <p>Keter 1. He heard the words of Laban's son's saying, "Ya'aqob took everything our father owns and he amassed all this property from what belongs to our father."</p>	<p>Jonathan 1. But he heard the words of the sons of Laban, saying, Ya'aqob has taken all that was our father's; and from that which was our father's he has made himself all the glory of these riches.</p> <p>Neofiti 1. And he heard the words of the sons of Laban saying: "Jacob has taken everything belonging to our father, and from what belongs to our father he has acquired all these riches."</p>
<p>ב וַיִּרְא יַעֲקֹב, אֶת-פְּנֵי לָבֹן; וְהָיָה אֵינָנו עִמוֹ, כְּתַמּוֹל שֵׁלֶשׁוֹם.</p> <p>Rashi 2. And Jacob saw Laban's countenance, that he was not disposed toward him as [he had been] yesterday and the day before.</p> <p>Keter 2. Ya'aqob saw Laban's face, and noticed that he was not [favorable] towards him as before.</p>	<p>Jonathan 2. And Ya'aqob observed the looks of Laban and, behold, they were not peaceful toward him as yesterday and as before it.</p> <p>Neofiti 2. And Jacob saw Laban's countenance, and behold it was not friendly toward him, not like yesterday and not like earlier.</p>

Rashi's & Keter Aram Tsoba's Translation	Targum Jonathan, Jerusalem & Neofiti

Summary of the Torah Seder – B'reshet (Genesis) 30:22 – 31:2

- Birth of Joseph – Genesis 30:22-24
- Ya'aqob's Wages – Genesis 30:25-43
- Laban's sons and Laban's anger – Genesis 31:1-2

Welcome to the World of P'shat Exegesis

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

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

Reading Assignment:

The Torah Anthology: Yalkut Me'Am Lo'Ez - Vol IIIa: The Twelve Tribes

By: Rabbi Yaaqov Culi, Translated by: Rabbi Aryeh Kaplan

Published by: Moznaim Publishing Corp. (New York, 1990)

Vol. 3a – "The Twelve Tribes," pp. 75-89

Rashi's Commentary for: B'reshet (Genesis) 30:22 – 31:2

22 And God remembered Rachel -(Gen. Rabbah 73:4) He remembered for her that she gave over her signs to her sister [Leah] and that she was troubled lest she fall into Esau's lot, perhaps Jacob would divorce her because she had no children. The wicked Esau also got that idea when he heard that she had no children. This is what the payetan incorporated [into his poem **for the first day of Rosh Hashanah**, entitled אָבְרָהָם דָּוִד]: **When the ruddy one**

(Esau) saw that she (Rachel) had not experienced birth pangs, he wished to take her for himself, and she was terrified.

23 has taken away Heb. רָצַח He took it into a place where it would not be seen, and similarly (Isa. 4:1): “take away (רָצַח) our reproach”; (Ex. 9:19): “and will not be taken in (רָצַח) the house”; (Joel 4:15): “have withdrawn (רָצַח) their shining”; (Isa. 60:20): “shall your moon be gathered in (רָצַח) ,” [meaning that] it will not be hidden.

my reproach For I was put to shame, having been barren, and [people] were saying about me that I would fall to the lot of the wicked Esau (Tan. Buber, Vayetze 20). The Aggadah (Gen. Rabbah 73:5) [explains it thus:] **As long as a woman has no child, she has no one to blame for her faults.** As soon as she has a child, she blames him. “Who broke this dish?” “Your child!” “Who ate these figs?” “Your child!”

24 May the Lord grant me yet another son She knew through prophecy that Jacob was destined to establish only twelve tribes. She said, “May it be His will that the one he is destined to establish be from me.” Therefore, she prayed only for another son [and no more].-[from Gen. Rabbah 72:6]

25 when Rachel had borne Joseph When the adversary of Esau was born, as it is said (Obadiah 1:18): “And the house of Jacob shall be fire and the house of Joseph a flame, and the house of Esau shall become stubble.” Fire without a flame does not burn anything a distance away. As soon as Joseph was born, Jacob trusted in the Holy One, blessed be He and desired to return [to Canaan].-[from B.B. 123b, Targum Jonathan ben Uzziel, Gen. Rabbah 73:7]

26 Give [me] my wives, etc. I do not wish to leave without permission.-[from Zohar vol. 1, 158b]

27 I have divined He was a diviner. [He said:] **I ascertained with my divination that a blessing came to me through you.** When you came here, I had no sons, as it is said (above, 29: 6): “and behold, his daughter Rachel is coming with the sheep” (is it possible that he has sons, yet sends his daughter along with the shepherds?). Now, however, he had sons, as it is said (31:1): “And he heard the words of Laban’s sons.”- [from Tanchuma Shemoth 16]

28 Specify your wages Heb. נִקְבָּה , [to be interpreted] as the Targum renders: פְּרִישׁ אַגְרָה , specify your wages.

29 and how your livestock was with me The small amount of your livestock that came into my hands—how many were they?

30 upon my arrival lit., to my foot, with my foot; because of the arrival of my foot, the blessing came to you, like (Exod. 11:8): “the people that follow you (בְּרִגְלֶיךָ) ”; (Jud. 8:5): “to the people that follow me (בְּרִגְלֵי) ,” who come with me.-[from Gen. Rabbah 73:8]

when will I, too, provide [something] for my household For the needs of my household. Now only my children work for my needs, and I too must work with them to assist them. This is the meaning of “too.”

32 speckled Heb. נִקְדָּה , spotted with small patches like dots, poynture in Old French, speckled.

spotted Heb. טְלוּא , an expression of patches, wide spots.

brown-Heb. חוּם , [Onkelos renders] שְׁחוּם , somewhat reddish, rosso in Italian, reddish brown, russet. In the language of the Mishnah (B.B. 83b): “[If someone purchases] red (שְׁחֻמִית) [wheat] and it was found to be white,” regarding grain.

and this shall be my wages Those that will be born from now on speckled or spotted among the goats or brown among the sheep shall be mine. Those that are here now, separate from them and entrust them with your sons, so that you do not say to me concerning those born from now on, "These were there from the beginning," and furthermore, so that you should not say to me, "Through the males that are speckled and spotted, the females will give birth to similar animals from now on."

33 And my righteousness will testify for me, etc. If you suspect me of taking anything of yours, my righteousness will testify for me. My righteousness will come and testify about my wages before you, that you will find in my flock only speckled and spotted ones, and whatever you find among them that is not speckled or spotted or brown, I have obviously stolen from you, and [only] through theft is it in my possession.

34 Very well! Heb. הן , an expression denoting the acceptance of terms.

If only it would be as you say If only you would want this!

35 And he removed [i.e.,] Laban [removed] on that day, etc.

the male goats Heb. הַתְּיָשִׁים , male goats.

whichever had white on it whichever had white patches on it.

and he gave [them] [i.e.] Laban [gave them] into the hands of his sons.

36 Laban's remaining animals The weakest among them, the sick and the barren, which are only leftovers, he gave over to him.

37 rod[s] of trembling poplar This is a tree named לְבִנָּה , as it is said (Hosea 4:13): "under oaks and trembling poplars (וְלִבְנָה) " and I believe that לבנה is the one called trenble in Old French, trembling poplar and aspen, which is white (לָבָן) .

moist When it was moist.

and hazelnut And he took also a rod of לִיז , a tree upon which small nuts grow, coldre in Old French, hazelnut.

and chestnut - c(h)astanyer in Old French, chestnut.

streaks Many peelings, for it made it spotted.

baring the white-When he peeled it, its white appeared and was bared in the place where it was peeled.

38 And he thrust Heb. וַיִּצָּג . The Targum renders דְּרַעֲיָן , an Aramaic term denoting thrusting and sticking in, of which there are many [examples] in the Talmud, [e.g.] (Shab. 50b): "he inserted it (דְּרַעֲיָן) and pulled it out"; and (Chul. 93b): "If he thrust (דְּרַעֲיָן) something into it." [The word] דְּרַעֲיָן is like דְּרַעֲיָן , but it is a contracted form.

into the gutters Where the water was running, in pools made in the ground in which to water the flocks.-[from Mishnah Rabbi Eliezer, ch. 7]

where...would come, etc. In the gutters where the animals would come to drink, he thrust the rods opposite the

animals.-[from Targumim]

and they would come into heat, etc. - (Gen. Rabbah 73:10) The animal would see the rods, and she would be startled backwards. Then the male would mount her and she would give birth to offspring similar to him. Rabbi Hoshaya says: **The water would become sperm in their innards**, and they did not require a male, and that is the meaning of וַיִּתְמַנְּהוּ וּגְוּוּ. (I.e, in this word, there is a combination of masculine and feminine forms, as mentioned by Rabbi Abraham Ibn Ezra.)

39 by the rods At the sight of the rods.

ringed Unusual in the place where they are bound. Those are the joints of their forelegs and hind legs.

40 And Jacob separated the sheep Those born ringed or speckled he divided and separated for himself, and he made them [in a formation of] each flock separately, and he led the ringed flock ahead of the [ordinary] animals, and the faces of the animals following them gazed at them. This is what Scripture says [further]: “and he turned the faces of the animals toward the ringed one[s],” that the faces of the animals were directed toward the ringed ones and toward every brown one that he found in Laban’s flocks.

and he made himself flocks As I explained.

41 that were bearing their first הַמְקִשְׁרוֹת. [To be interpreted] according to the Targum: Those who were giving birth to their first, but [for this interpretation] there is no evidence in Scripture. (Machbereth Menachem p. 160), however, associated it with (II Sam. 15:31): “Ahithophel is among the conspirators (בְּקוֹשְׁרִים)”; (ibid. 12): “And the conspiracy (הַקְּשָׁר) was strong.” Those who bind themselves together to hasten their conception.

42 But if...would delay Heb. וַיִּבְהַעֲטִיף, a term denoting delay, as the Targum renders וַיִּבְלַקְשׁוּת, but Menachem (Machbereth Menachem p. 132) associated it with (Isa. 3:22): “the tunics and the wraps (וְהַמְעֻטָּפוֹת),” a term denoting a wrap, meaning that they enwrapped themselves in their skin and their wool, and they did not desire to come into heat through the males.

43 prolific animals Heb רְבוּת. They were fruitful and multiplied more than other animals.-[from Tanchuma Buber, Vayetze 24]

and maidservants and manservants He would sell his animals at a high price and purchase all these for himself.-[from Gen. Rabbah 74:5]

Chapter 31

1 he has amassed Heb. עָשָׂה, lit., made, acquired, like (I Sam. 14:48) “And he gathered (וַיַּעַשׂ) an army, and he smote Amalek.”

Ketubim: Psalms 25:1-22

Rashi's Translation	Targum
1. Of David. To You, O Lord, I will lift up my soul.	1. Of David. Before you, O LORD, I lift up my soul in prayer.

Rashi's Translation	Targum
2. My God, I trusted in You; let me not be ashamed. Nor shall my enemies rejoice over me.	2. O my God, in You I have put my trust; I will not be disappointed; my foes will not rejoice over me.
3. Neither shall any of those who hope for You be ashamed; let those who betray [to the extent of] destitution be ashamed.	3. Truly, all who look to You will not be disappointed; robbers and rogues will be disappointed.
4. O Lord, let me know Your ways; teach me Your paths.	4. Show me Your ways, O LORD; teach me Your paths.
5. Direct me with Your truth and teach me, for You are the God of my salvation; I hope for You all day long.	5. Lead me by Your merit and teach me, for You are God, my redemption; in You I have placed my hope every day.
6. Remember Your mercies, O Lord, and Your kindnesses, for they have been since time immemorial.	6. Remember Your mercies, O LORD, and Your favors, for they are eternal.
7. The sins of my youth and my transgressions, do not remember; what is worthy of Your kindness, You remember for me, for the sake of Your goodness, O Lord.	7. The sins of my youth and my transgressions do not remember; according to Your goodness remember me, because of Your grace, O LORD.
8. The Lord is good and upright; therefore, He leads sinners on the road.	8. Good and upright is the LORD; therefore He teaches sinners on the path.
9. He leads the humble with just rules and He teaches the humble His way.	9. He guides the humble in judgment; and teaches the humble his way.
10. All the Lord's ways are kindness and truth for those who keep His covenant and His testimonies.	10. All the ways of the LORD are kindness and truth to those who keep His covenant and His testimony.
11. For Your name's sake, O Lord, You shall forgive my iniquity, for it is great.	11. Because of Your name, O LORD, You will forgive my sin, for it is great.
12. Who is this man who fears the Lord? He will guide him on the road that he chooses.	12. Who is the man who is reverent in the presence of the LORD? He will teach him the way he has chosen.
13. His soul shall abide in prosperity, and his seed shall inherit the earth.	13. His soul will lodge in kindness, and his children will inherit the earth.
14. The secret of the Lord is with those who fear Him, and His covenant is to let them know [it].	14. The mystery of the LORD is revealed to those who fear Him; and His covenant is to instruct them.
15. My eyes are always to God for He will take my feet out of the net.	15. My eyes look always before the LORD, for He will bring my feet out of the trap.
16. Turn to me and be gracious to me, for I am alone and poor.	16. Look towards me and have mercy on me, for I am alone and afflicted.
17. The troubles of my heart have increased; deliver me from my straits.	17. The troubles of my heart have spread; bring me out of my anguish.
18. See my affliction and my toil, and forgive all my sins.	18. See my pain and vexation, and forgive all my sins.
19. See my enemies for they have increased, and they hate me with unjust hatred.	19. See my foes, for they have become many; and the enmity that the rapacious have towards me.
20. Guard my soul and save me; let me not be shamed for I have taken refuge in You.	20. Keep my soul and save me; I would not be disappointed because I hoped in you.
21. Sincerity and uprightness shall guard me, for I have hoped for You.	21. Innocence and honesty will guard me, for I hoped in Your Word.
22. O God, redeem Israel from all its troubles.	22. Redeem Israel, O LORD, from all his troubles.

Rashi's Commentary on Psalms 25:1-22

1 I will lift up my soul I will direct my heart.

3 those who betray [to the extent of] destitution Robbers and impounders, who leave the poor destitute of their property, as (above 7:5): "and I stripped my adversary into emptiness (ריקים)." ."

5 Direct me Heb. הדריבני , adreza moy in Old French.

I hope for You all day long That is this world, which is day for the nations of the world and night for Israel.

6 for they have been since time immemorial Since the days of Adam, to whom You said, (Gen. 2:17), "for on the day that you eat from it you must die," but You gave him Your day, which is a thousand years.

7 what is worthy of Your kindness, You remember for me What is deserving of Your kindness remember for me. These are the good deeds on my record.

8 The Lord is good and upright and wishes to exonerate His creatures.

therefore, He leads sinners on the road of repentance. Another explanation: He leads sinners, meaning murderers [who flee to the cities of refuge], as it is said (in Deut. 19:3): "You shall prepare for yourself the road, etc." Refuge, refuge," was written at the crossroads, etc., as is stated in Makkoth, chapter 2 (10b).

11 For Your name's sake [For the sake of Your] great [name], forgive my iniquity...

for it is great For it is fitting for a great One to forgive great iniquity.

12 Who is this man who fears the Lord? The Holy One, blessed be He, will guide him on the road that he chooses; that is the good road.

13 His soul shall abide in prosperity When he abides in the grave, his soul shall abide in prosperity.

16 for I am alone and poor and the eyes of the public are directed toward me, and compared to them, I am a single person. Therefore, turn to me and be gracious to me because my prayer is necessary for the salvation of all Israel.

18 See my affliction and my toil and through them, forgive all my sins.

19 and they hate me with unjust hatred Heb. חמס , unlawful.

shall guard me Heb. יצרוני , shall watch me.

21 shall guard me Heb. יצרוני , shall watch me.

Meditation from the Psalms Psalms 25:1-22

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

This psalm presents us with one of the finest examples of David's lifelong struggle to keep to the, 'The Path of the Upright'. David begs for divine assistance to help him keep his ways straight, pure, and truthful. As such, this psalm may be considered as an introduction to Psalm 26 wherein David asks to be tested to demonstrate whether he has succeeded in reaching the Mesillat Yesharim ('The Path of the Upright').

Radak notes that this is the first psalm which is arranged according to the Aleph-Bet, i.e. the first letters of the respective verses are in alphabetical order. Radak comments that the reason for this order is not known. Perhaps it was put into David's mouth that way when he was inspired by the holy spirit. More likely the alphabetical sequence demonstrates the importance of the psalm [showing that the lessons of the psalm are a fundamental program for life as basic and essential as the alphabet itself.] The sequence lacks the letters ו, ב, ק, beth, vav, and kuf; and two verses begin with ר, 'resh'. Some say that the ב, 'beth' of בך, and the ו, 'vav' of ולמדני (v. 5) are considered opening letters even though they do not appear at the beginning of the respective verses.

The superscription ascribes this psalm to David. This psalm is often understood to be an introduction to the next psalm, Psalm 26, wherein David asks to be tested to demonstrate whether he has succeeded in reaching "the path of the just".¹

The verbal tallies for our psalm, Torah portion, and Ashlamata all share the same two tallies: God - אלהים, and Remember / mention – זכר.² This is quite striking because 'Kingship'³ and 'remembrance' are two of the three⁴ major themes of the musaf (additional) service of Rosh HaShana. These verbal tallies suggest that David's focus was on remembering (v.6 and v.7), and that this was what inspired him to write this chapter of Psalms.

The Midrash provides a most interesting interpretation of verse eight of our psalm:

Midrash Rabbah - Numbers XXIII:13 THEN YE SHALL APPOINT YOU CITIES OF REFUGE... THAT THE MANSLAYER... MAY FLEE THITHER (XXXV, 11). This bears on the Scriptural texts, Good and upright is the Lord, therefore doth He instruct sinners in the way (Psalm 25:8).

I would like to expound just a bit on this topic of the *Arei HaMiklat* ערי המקלט, the Cities of Refuge.

The month of Elul⁵ is related to exile and exile is also the penalty for *inadvertently* killing someone. Why is exile the penalty for killing someone *unintentionally*? How are the cities of refuge the place for those who do **not** have blood on their hands? How is this month of Elul related to the cities of refuge, that were intended to be the exilic home of the *unintentional* manslayer?

When it is proven that a person killed unintentionally, he is banished to one of the six cities of refuge (Arei

¹ This introduction was edited and excerpted from: The ArtScroll Tanach Series, Tehillim, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman.

² Remember / mention - זכר, Strong's number 02142. God - אלהים, Strong's number 0430.

³ It is worth noting that the primary duty of 'The King' (God – אלהים) is to provide justice. The name that HaShem uses when He is exercising the attribute of justice is: God – אלהים.

⁴ The third major theme is 'shofarot'- shofars, which one would expect on a day when we sound the shofar 101 times.

⁵ We know that Adar is analogous to Elul due to the bimodality of the year and of the Temple Torah readings. How do we see 'exile' in Adar? Consider that on Purim we read Megillat Esther which concerns itself with Jews who were free to return to Israel, yet they stayed in exile in Babylon. Where HaShem forced the seventy years of exile, the Jews were now 'voluntarily' extending the exile beyond its ordained time span.

HaMiklat) or one of the forty-two⁶ Levitical cities⁷, to protect him from the vengeance of the slain man's relatives. He must stay there and not leave the city or its city limits for any reason **whatsoever** until the death of the Kohen Gadol (High Priest) who served at the time that he was sentenced to exile, as the Torah teaches:

Bamidbar (Numbers) 35:6 *And the cities which ye shall give unto the Levites, they shall be the six cities of refuge, which ye shall give for the manslayer to flee thither; and beside them ye shall give forty and two cities.*

The above passage is where we find the first usage of miklat מִקְלָט, normally translated as "refuge". Now the Midrash comes to tell us about this pasuk:

Makkoth 9b *Whither are they banished? To the three cities situated on the yonder side of the Jordan and three cities situated in the land of Canaan, as ordained, ye shall give three cities beyond the Jordan and three cities in the land of Canaan; they shall be cities of refuge. Not until three cities were selected in the land of Israel did the [first] three cities beyond the Jordan receive fugitives, as ordained, [and of these cities which ye shall give] six cities for refuge shall they be unto you which means that [they did] not [function] until all six could simultaneously afford asylum. And direct roads were made leading from one to the other, as ordained, thou shalt prepare thee a way and divide the borders of thy land. Into three parts. And two [ordained] scholar — disciples were delegated to escort the manslayer in case anyone attempted to slay him on the way, and that they might speak to him. R. Meir says: he may [even] plead his cause himself, as it is ordained, and this is the word of the slayer. R. Jose b. Judah says: to begin with, a slayer was sent in advance to [one of] the cities of refuge, whether he had slain in error or with intent. Then the court sent and brought him thence. Whoever was found guilty of a capital crime the court had executed, and whoever was found not guilty of a capital crime they acquitted. Whoever was found liable to banishment they restored to his place [of refuge] as it is ordained, and the congregation shall restore him to the city of refuge whither he was fled*

Ir Miklat, City of Refuge, is one of only two mitzvot that the Torah labels *chukat mishpat*. This is an almost paradoxical term, with **mishpat** being that kind of mitzva that is *logical*, based on common sense, easy to understand, and with a **chok** being that kind of mitzva whose reasons are *not given to us*, nor can we completely figure them out on our own.

As an interesting aside: In the Torah portion which speaks of the Arei HaMiklat (Cities of Refuge), it mentions the Arei HaMiklat exactly ten times! These ten are beautifully divided into five and five.⁸ The Torah first talks about unintentional manslaughter and then mentions *miklat* five times. Then the Torah speaks about *intentional murder* before returning to manslaughter. When the Torah returns to manslaughter it mentions *miklat* five additional times.⁹

Now we know that HaShem always acts *midda kneged midda* (measure for measure). There is a direct correlation between the crime and the punishment. Why is **galut, exile**, the correction for one who kills *inadvertently*?

The *midda kneged midda* is like this: If a man causes another man to lose his *makom*, his place, in this world, the Torah mandates that this *unintentional* manslayer must lose his *makom*, his place, by going into *galut*. The

⁶ The Kli Yakar notes that these forty-two cities correspond to the forty-two encampments of the Jews in the desert. Others have also noted that the forty-two relate to the words of the Shema – minus the first six words, which correspond to the six Arei HaMiklat.

⁷ Bamidbar 35:6

⁸ This is similar to all other tens in the Torah. E.g. the first five of the Decalogue teach us how to love HaShem and the second five teach us how to love our neighbor.

⁹ Ten is always a hint to Mashiach and His mediation between men (5) and HaShem (5).

manslayer must leave his home, community, job, and friends (his *makom*, his "place") and flee to one of the cities of refuge to remain in exile until the Kohen Gadol, the High Priest, dies. Thus we see that **exile is a great kindness from HaShem that enables us to correct that which we have blemished in this world.**

HaShem lessened the discomfort of those who were exiled to the cities of refuge by sending them to cities where the Levites were also landless, thus both kinds of landless people are dwelling together, and more importantly, learning Torah together.

Devarim (Deuteronomy) 19:2-4 *Three cities you shall set aside within the land that HaShem your G-d is giving you as an inheritance... and they shall be for all murderers to escape to. This is the murderer who shall flee there, and live: one who strikes his fellow unintentionally...*

The person who kills unintentionally doesn't have an appreciation of life, as evidenced by his careless actions. Therefore, his punishment is to go to the City of Refuge.

Who lives in the Cities of Refuge? **The Levites**. What did the Levites do with their time? They worked in the Beit HaMikdash,¹⁰ they sang in the Beit HaMikdash, and they were the teachers of Torah. The person who killed unintentionally would now have the opportunity to get an appreciation of what one can do with life. Such an experience will forever change the person. Seeing a Levite who spends his evening, morning, and afternoon immersed in Torah and mitzvot will change his view of life.

The Torah is telling us that there is some connection between the sin of the unintentional manslayer and the Kohen Gadol, by linking the exile of the manslayer with the death of the Kohen Gadol. But what is the connection between the manslayer and the Kohen Gadol?

The Torah prohibits using stones touched by iron for the Mizbeach, the altar, because iron, which is used to form weapons, is responsible for loss of human life. If even an *unintentional murder* takes place it indicates that the Beit HaMikdash is **not** fulfilling its role. The Kohen Gadol, the guardian of the Beit HaMikdash, is also at fault to a certain degree, and he too shares in the punishment of manslayer. The Kohen Gadol should be beseeching HaShem for both the one who dies and the one who killed. Only the Kohen Gadol goes into the Holy of Holies – HaMakom – **The Place** par excellence! Only the Kohen Gadol can give the one who has lost his place – a place – in The Place.

Elul contains the idea of teshuva, repentance, as alluded to by its very name. The letters of the word Elul are also the initial letters¹¹, in Hebrew, of the words *Ina Leyado VeSamti Lecha* (אֵלֻל לְיָדוֹ--וְשָׂמְתִי לְךָ) - "[G-d] caused it to happen, and I will provide [a place] for you [to which he can flee]."¹² In this passage we encounter the cities of refuge. **Thus we have a connection between the cities of refuge as a place of refuge in space and Elul as a place of refuge in time:**

Shemot (Exodus) 21:13 *And if a man lie not in wait, but G-d cause it to come to hand; then I will provide a place (makom) whither he may flee.*

Avot 4:14 *Exile yourself to a place of Torah.*

Elul is, therefore, a city of refuge in time. This haven in time is the entire month of Elul, where the Bnei Israel¹³

¹⁰ The Temple

¹¹ Pri Etz Chaim, Shaar Rosh HaShanah, ch. 1.

¹² Shemot (Exodus) 21:13

¹³ The Children of Israel

takes shelter each year to rectify their spiritual shortcomings. Elul is the month of repentance, when assessment is made of the past year's service to HaShem. It serves as a spiritual "city of refuge" where atonement for wrongdoing may be found. Even a person who sinned *intentionally* can find refuge in the month of Elul. Just as the city of refuge protected an *intentional* killer **until** his trial, so too does Elul provide sanctuary to an intentional sinner until Rosh HaShana.

All of the above aspects are paralleled in Elul. With every transgression, with every sin, a Jew sheds blood: he deprives his G-dly soul of its vitality. Yet atonement is always possible if the person will **exile** himself to the "city of refuge", in the dimension of time, the month of Elul. Exile means to leave "your land, your birthplace, and your father's house"; the spiritual equivalent of which is to leave one's desires, one's character traits, and the conclusions reached by the human intellect, **anything which is a barrier to total submission to the yoke of heaven**. In short, a Jew must flee and wander from his egocentric existence and embrace a new life founded on the conclusions of true soul-searching and repentance. Then such galut is an atonement, both for intentional and unintentional transgressions, and one is saved from the seekers of vengeance, from any unfavorable pronouncements of heavenly justice for one's sins.

Not only must cities of refuge be built, but, the *Rambam* writes, "the court is obliged to define the paths that lead to the cities of refuge, to repair them and to broaden them..." In spiritual terms, this corresponds to the paths whereby one reaches the spiritual city of refuge, the month of Elul.¹⁴

Because Elul is the preparation for Rosh HaShanah, the anniversary of the world's creation, the service of Elul is associated with three things which maintain the world: Torah, prayer, and deeds of loving kindness.¹⁵ They are the "paths" to the refuge of Elul, and are alluded to in its name. As elaborated on earlier, the letters of Elul are the initial letters of "[G-d] caused it to happen, and I will provide for you". Although this refers to the general service of Elul as a "city of refuge" for one's misdeeds of the past year, it also refers to the more particular aspect of Torah, as our Sages say, "The words of Torah provide refuge".¹⁶

Someone who kills a person by mistake is not subject to death, but exile, therefore "I will assign you a place (makom) to which he can flee".¹⁷ Note that it says '*a place*' (makom) and not 'a city of refuge'.

Exile is also a form of atonement:

Makkoth 2b R. Johanan said that the sanction for this (substitutive penalty of a flogging) may be obtained by argument a fortiori, thus: Now, what do we find in the case of one who had effected his intended act [of murder]? He is not banished. Is it not then logical [to argue from this] that zomemim who had not [actually] effected their intended act should not be banished?

But does not this [very] argument point to a reverse conclusion? For is it not logical [to argue] that he who had effected the intended act [of murder] is not to go into banishment, so as not to obtain the possibility of atonement; whereas the zomemim who have not effected their intended act, should be allowed to go into banishment, so as to obtain the possibility of atonement? Hence the derivation as from the text, given by Resh Lakish, is the best.

Adam and Chava

¹⁴ Also indicated is the obligation of every Jew to publicize the service of teshuva of Elul, and not rest content with saving only himself in this city of refuge.

¹⁵ Avot 1:2

¹⁶ Makkoth 10a

¹⁷ Shemot (Exodus) 21:13

Adam and Chava went into galut, exile, from Gan Eden, after they ate from the Tree of the Knowledge of Good and Evil. Their consumption of this fruit resulted in their eventual death and their galut from Gan Eden. Adam and Chava had to leave their makom, their ideal place.

Midrash Rabbah - Numbers XXIII:13 THEN YE SHALL APPOINT YOU CITIES OF REFUGE... THAT THE MANSLAYER... MAY FLEE THITHER (XXXV, 11). This bears on the Scriptural texts, Good and upright is the Lord, therefore doth He instruct sinners in the way (Ps. XXV, 8). Remember, O Lord, Thy compassions and Thy mercies (ib. 6). David says: Sovereign of the Universe! Were it not for Thy mercies which came to the timely assistance of Adam, he could not have survived. For it says, In the day that thou eatest thereof thou shalt surely die (Gen. II, 17), but Thou didst not do so unto him. Thou didst merely exclude him from the Garden of Eden and he lived nine hundred and thirty years, and only then did he die. What didst Thou do to him? Thou didst merely drive him from the Garden of Eden; as it says, So He drove out the man (ib. III, 24). Why was he driven out? Because he brought death upon future generations, and deserved to die immediately, but Thou didst have compassion upon him and didst drive him out, as is the fate of one who commits murder in error, such a man having to be an exile from his own home to the cities of refuge. Consequently, it says, 'Remember, O Lord, Thy compassions and Thy mercies,' for they have been from of old (Ps. XXV, 6).

Pirke D'Rebbi Eliezer¹⁸ points out that when Adam was sent out of Gan Eden, he was exiled to *Har HaMoriah*.¹⁹ According to some opinions in Chazal²⁰ this took place immediately after the judgment which took place on the sixth day of creation, before the beginning of that first Shabbat.

Har Moriah is the place of the Temple. It is the place of the Akeida.²¹ It is the ultimate place of Torah. It was in the Temple that the tablets of the testimony and the Torah scroll written by Moshe were kept. **Thus we learn that when Adam inadvertently killed the world he was exiled from his makom to a place of Torah.**

Kayin and Hevel

After Kayin killed Abel he was condemned to wander in galut. He had to leave "his makom". This passage is particularly interesting because Kayin expresses the fact that this is an extremely severe punishment:

Bereshit (Genesis) 4:9 And HaShem said unto Kayin, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper? 10 And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground. 11 And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand; 12 When thou tillest the ground, it shall not henceforth yield unto thee her strength; *a fugitive and a vagabond shalt thou be in the earth.* 13 And Kayin said unto HaShem, My punishment is greater than I can bear.

Kayin will eventually be killed by Lamech. In the meantime, his exile had no end, unlike the Torah requirement for the unintentional manslayer who was released when the Kohen Gadol died. So, why did Kayin escape the death penalty? The answer has two parts.

¹⁸ Chapter 20

¹⁹ The Temple mount.

²⁰ Sanhedrin 38b - Chazal or Hazal (Hebrew: חז"ל), an acronym for the Hebrew "Hakhameinu Zikhronam Liv'rakha" (חכמינו זכרונם לברכה), "Our Sages, may their memory be blessed"), is a general term that refers to all Jewish sages of the Mishna, Tosefta and Talmud eras, spanning from the times of the final 300 years of the Second Temple of Jerusalem until the 6th century CE, or c. 250 BCE – c. 625 CE.

²¹ Akeida = the binding of Yitzchak.

1. Since there were no witnesses to the crime, a Bet Din²² would not be able to convict. Hence, he had the status of an unintentional manslayer and was condemned to galut.
2. When a man is guilty of murder, HaShem gives the guilty verdict and He applies the penalty. Hence Kayin was killed, midda-kneged-midda,²³ by Lamech. Chazal teach that HaShem normally executes this penalty within one year of the time of the crime.

Yosef and His Brothers

When Israel and his family went into galut, it was shortly after Yosef's brothers desired to kill him, but sold him instead. This is a very similar situation to the manslayer. Indeed, the Midrash even links these events with the cities of refuge:

Midrash Rabbah - Genesis LXXXIV:15 AND THE MAN SAID. LET US GO TO DOTHAN. For such are the designs of the Almighty. AND THEY SAW HIM AFAR OFF, etc. (XXXVII, 18). Said they: 'Let us kill him by inciting the dogs against him'. AND THEY SAID ONE TO ANOTHER: BEHOLD, THIS DREAMER COMETH (XXXVII, 19). The Rabbi said: They exclaimed, 'Behold, it is he, who is coming wrapt in his dreams!' R. Levi said: They exclaimed that this one was to ensnare them into serving [foreign] overlords. COME NOW THEREFORE, AND LET US SLAY HIM... AND WE SHALL SEE WHAT WILL BECOME OF HIS DREAMS (XXXVII, 20). Said the Holy One, blessed be He, to them: Ye say, AND WE SHALL SEE, and I say, WE SHALL SEE: indeed we shall see whose words will be fulfilled.'

15. AND REUBEN HEARD IT, etc. (XXXVII, 21). Now where had he been? R. Judah said: Every one of them attended his father one day, and that day it was Reuben's turn. R. Nehemiah said: [Reuben reasoned]: I am the firstborn and I alone will be held responsible for the crime. The Rabbis said: [Reuben reasoned]: He includes me with my brethren, and I am not to rescue him! I thought that I had been expelled [from the company of my brethren] on account of that incident, yet he counts me together with my brethren-And, behold, the sun and the moon and the eleven stars (Gen. XXXVII, 9)-shall I then not deliver him! Said the Holy One, blessed be He, to him: 'Thou wast the first to engage in life saving: by thy life! the cities of refuge will be set up [first] nowhere else than within thy borders'; thus it is written, Bezer in the wilderness, in the table-land, for the Reubenites, etc. (Deut. IV, 43).

Moshe and the Egyptian

Moshe killed the Egyptian then he needed to flee to Midian. Remember that Moshe was a Hebrew who was adopted by an Egyptian and raised as a prince in Paro's palace. When he went into galut for killing the Egyptian, he was leaving his parents, his adopted parents, and his status as a prince. His galut took him to Midian where he became a shepherd and a stranger in a strange land.

Shemot (Exodus) 2:11 And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens: and he spied an Egyptian smiting an Hebrew, one of his brethren. 12 And he looked this way and that way, and when he saw that there was no man, he slew the Egyptian, and hid him in the sand. 13 And when he went out the second day, behold, two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow? 14 And he said, Who made thee a prince and a judge over us? intendest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely this thing is known. 15 Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian: and he sat down by a

²² A court.

²³ Measure-for-measure.

well.

Why did not Moshe deserve the death penalty? Why was he treated as an unintentional manslayer when he clearly intended to kill him?

Rashi says that Moshe killed the Egyptian with the explicit Divine Name (Shem HaMaforash).²⁴ The Malbim explains that a non-Jew who strikes a Jew is subject to the death penalty, but not at human hands, death from Heaven. This Moshe facilitated by invoking the Shem HaMaforash. Thus we see that Moshe was merely the conduit for HaShem to slay the Egyptian who was mistreating a Jew. Because Moshe was the conduit, the Torah tells us that Moshe slew the Egyptian.

Now, if you have difficulty with this explanation, consider that HaShem did not inflict any penalty on Moshe except galut, the penalty for unintentionally killing a man. Further, Moshe would later be chosen to be "king" of the Jews and to be the leader of the Jewish people for forty years. This is not the normal penalty for a murderer. Since HaShem dealt with Moshe midda-kneged-midda – measure-for-measure, we know that Moshe was only guilty of unintentional killing.

Midrash Rabbah - Deuteronomy II:29 THEN MOSES SEPARATED. R. Aibo said: When Moses fled he began to sing a song, as it is said, And dwelt in the land of Midian; and he sat down by a well (Ex. II, 15). Just as Israel sang a song by a well, so too Moses sang a song by a well. R. Levi said: [He sang a song] because the section dealing with the homicide's [flight] to the Cities of Refuge was

Unintentional manslaughter went into galut because of their sin. They were forced to leave their makom, their place, because they caused others to lose their place in this world. The goal of the galut is the tikkun, the correction, of the individual that can be found in Torah. The reason for galut in the cities of refuge was to force the manslayer to study Torah and confront the mitzvot twenty-four hours a day because they failed to pay proper attention to what they were doing, which resulted in someone's inadvertent death. The constant interaction between the manslayer and the Levites would be life-changing and would enable the manslayer to change his heart.

From this, we understand the Temple's destruction and ensuing galut, for which we mourn, on Tisha B'Ab. Exile is analogous to a city of refuge. Just as the inadvertent manslayer exiled himself to a city of refuge, so too, the Jewish people were exiled because of inadvertent sins. Their tikkun is found in their study of Torah.

At this point, we can shed new light on what lies behind Simchat Torah, which Chazal combined together with Shemini Atzeret, the day after Succoth. In Devarim (Deuteronomy) 4:41, the Torah relates that Moshe before his passing, set aside the three 'Arei Miklat' cities of refuge, on the eastern side of the Jordan. Immediately afterwards in Devarim 4:44, the pasuk teaches, 'And this *is* the law which Moshe set before the children of Israel'. The Baal HaTurim points out that this pasuk comes to teach that a person must exile one's self to a place of Torah, as is taught in:

Avot 4:14 Exile yourself to a place of Torah.

Rabbeinu Bachya points out that the pasukim come to teach me that Torah protects a person even more than an 'Ir HaMiklat' (city of refuge) for the 'Ir HaMiklat' saves only for a sin done inadvertently while Torah saves from all sin. Furthermore, the Midrash describes a dialogue between Klal Israel and HaShem in which Klal Israel want to know how they will atone for their sins when the existence of cities of refuge will cease. HaShem's answer is that

²⁴ The YHVH - יהוה name.

there will always be Torah!

We can now appreciate Chazal's choosing the day that follows Succoth as 'Simchat Torah'. When we leave the succah that serves us as a refuge when we are forced to exile; we are distraught as to where our salvation will come from. Therefore, Chazal made sure that we will choose this day to reach the greatest intimacy with the Torah, thereby appreciating its special quality of serving as our salvation and refuge at all times. These are certainly appropriate thought when we begin again the cycle of Torah reading with Beresheet and learn about Adam and Kayin having had to undergo their respective exiles. We must remember that we have Torah that serves as the greatest refuge.

In an allegorical sense, there exist six "cities of refuge" for the spiritual manslayer. Life, in the true and ultimate sense, is connection with The Source;²⁵ an act of transgression against the divine will is a subtle form of manslaying, as it hinders the flow of vitality from HaShem to His creation. The words of the Torah, say Chazal, are the "cities of refuge" for the destroyer of spiritual life; if he flees into the Torah and immerses himself in it, the Torah will protect him from the adverse results of his deed.

***Makkoth 10a** A Tanna taught: A disciple who goes into banishment is joined in exile by his master, in accordance with the text, and that fleeing unto one of these cities he might live,²⁶ which means — provide him with whatever he needs to live.²⁷ R. Ze'ira remarked that this is the basis of the dictum, 'Let no one teach Mishnah to a disciple that is unworthy'. R. Johanan said: A master who goes into banishment is joined in exile by his College. But that cannot be correct, seeing that R. Johanan said: Whence can it be shown [Scripturally] that the study of the Torah affords asylum?²⁸ From the verse, [Then Moses separated three cities . . .] Bezer in the wilderness . . . Ramoth... and Golan . . ., which is followed by, and this-the law which Moses set before the children of Israel?²⁹ — This [discrepancy] is not difficult [to explain]. One [of his sayings] is applicable to the scholar who maintains his learning in practice, while the other saying is applicable to him who does not maintain it in practice. Or, if you will, I might say that 'asylum' means refuge from the Angel of Death, as told of R. Hisda who was sitting and rehearsing his studies in the school-house and the Angel of Death could not approach him, as his mouth would not cease rehearsing. He [thereupon] perched upon a cedar of the school-house and, as the cedar cracked under him, R. Hisda paused and the Angel overpowered him.³⁰*

May HaShem open our hearts and our eyes to appreciate and see the depth of His Torah as our city of refuge!

Ashlamatah: 1 Sam. 1:11-19, 22

Rashi	Targum
1. ¶ And there was one man from Ramathaim Zophim, from Mt. Ephraim, and his name was Elkanah, the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephraimite.	1. ¶ And there was a certain man from Ramah, from the students of the prophets from the hill country of the house of Ephraim. And his name was Elkanah, the son of Jehoram, son of Elihu, son of Tohu, son of Zuph, a man dividing a share in the holy things in the hill country of the house of Ephraim.

²⁵ Devarim 4:4 and 30:20; Berachot 18b.

²⁶ Devarim 4:42.

²⁷ I.e., also the spiritual life.

²⁸ Refuge from evil and wrong-doing. Cf. Sot. 21a.

²⁹ Devarim 4:41-45.

³⁰ Cf. Shabbat 30b, a similar incident about King David, and B.M. 86a, about Rabbah b. Nahmani.

Rashi	Targum
2. And he had two wives; the name of the one was Hannah and the name of the second was Peninnah; and Peninnah had children, but Hannah had no children.	2. And he had two wives. The name of the one was Hannah, and the name of the second was Peninnah. And Peninnah had sons. and Hannah had no sons
3. And that man was wont to go up from his city from appointed time to appointed time, to prostrate himself and to slaughter (peace offerings) to the Lord of Hosts in Shiloh, and there the two sons of Eli, Hophni and Phinhas, were serving the Lord.	3. And that man went up from his city from the time of festival to festivals to worship and to sacrifice before theLORD of hosts in Shiloh. And there the two sons of Eli, Hophni and Phinehas, were serving before' the LORD.
4. And when it was the day, and Elkanah slaughtered (peace offerings), and he would give to Peninnah his wife and to all her sons and daughters portions.	4. And it was the day of the festival and Elkanah sacrificed, and he gave portions to Peninnah his wife and to all her sons and her daughters.
5. And to Hannah he would give one choice portion, for he loved Hannah, and the Lord had shut up her womb.	5. And he gave to Hannah one choice portion, for he loved Hannah. And from before the LORD a child was withheld from her
6. And her rival would frequently anger her, in order to make her complain, for the Lord had shut up her womb.	6. And her rival was provoking her, also angering her, so as to make her jealous because from before the LORD a child was withheld from her.
7. And so he would do year by year, as often as she went up to the house of the Lord, so she would anger her, and she wept and would not eat.	7. And so it was happening year by year in the time when she went up to the house of the sanctuary of the LORD. Thus she was angering her; and she was weeping and not eating.
8. And Elkanah her husband said to her, "Hannah, why do you weep? And why do you not eat? And why is your heart sad? Am I not better to you than ten sons?"	8. And Elkanah, her husband, said to her: "Hannah, why are you weeping? And why are you not eating? And why is your heart sad to you? Is not my good will to you more than ten sons?"
9. And Hannah arose after eating and after drinking, and Eli the priest was sitting on the chair beside the doorpost of the Temple of the Lord.	9. And Hannah arose after she had eaten in Shiloh and after they had drunk. And Eli the priest was sitting upon the chair by the side of the doorpost of the temple of the LORD.
10. And she was bitter in spirit, and she prayed to the Lord, and wept.	10. And she was bitter of soul and was praying before the LORD and weeping very much.
11. And she vowed a vow, and said: to Lord of Hosts, if You will look upon the affliction of Your bondswoman, and You will remember me , and You will not forget Your bondswoman and You will give Your bondswoman a man-child, and I shall give him to the Lord all the days of his life, and no razor shall come upon his head.	11. And she swore an oath and said: "LORD of hosts, indeed the affliction of Your handmaid was uncovered before You, and let my memory come in before You. And may You not keep your handmaid far away. And may You give to Your handmaid a son in the midst of the sons of men. And I will hand over him, who will be servingbefore the LORD all the days of his life. And the dominion of man will not be upon him.
12. And it was, as she prayed long before the Lord, that Eli watched her mouth.	12. And from the time that she prayed very much before the LORD, Eli was waiting for her until she stopped
13. But Hannah, she was speaking in her heart, only her lips were moving, and her voice was not heard, and Eli thought her to be a drunken woman.	13. And Hannah was praying in her heart only. Her lips were moving, and her voice was not being heard. And Eli considered her like a drunken woman.
14. And Eli said to her: Until when will you be drunk? Throw off your wine from upon yourself.	14. And Eli said to her: "How long are you demented? Will you not let your wine evaporate from you?"

Rashi	Targum
15. And Hannah answered and said: No, my lord, I am a woman of sorrowful spirit, and neither new wine nor old wine have I drunk, and I poured out my soul before the Lord.	15. And Hannah answered and said: "No, my master. I am a woman anguished of spirit. And new and old wine I have not drunk. And I have told the sorrow of my soul in prayer before the LORD.
16. Deliver not your bondswoman before the unscrupulous woman, for out of the abundance of my complaint and my vexation have I spoken until now.	16. Do not rebuke your handmaid before the daughter of wickedness for from the abundance of my jealousy and my anger I have prolonged prayer until now."
17. And Eli answered and said: Go in peace, and the God of Israel will grant your request which you have asked of Him.	17. And Eli answered and said: "Go in peace. And may the God of Israel grant your request that you requested from before Him."
18. And she said: May your bondswoman find favor in your eyes; and the woman went on her way and ate, and her face was not (sad) anymore.	18. And she said: "Let your handmaid find favor in your eyes." And the woman went on her way, and she ate and her face was no longer sad
19. And they arose early in the morning, and prostrated themselves before the Lord: and they returned and came to their house, to Ramah, and Elkanah knew Hannah, his wife, and the Lord remembered her.	19. And they got up early in the morning and worshipped before the LORD and turned and went to their house to Ramah. And Elkanah knew Hannah his wife, and her memory went in before the LORD.
20. And it was, when the time came about, after Hannah had conceived, that she bore a son, and she called his name Samuel, because (she said); "I asked him of the Lord."	20. And it happened at the time of the completing of the days that Hannah became pregnant and bore a son. And she called his name "Samuel," for she said: "From before the LORD I asked for him."
21. And the man, Elkanah and his entire household, went up to slaughter to the Lord, the sacrifice of the days and his vow.	21. And the man Elkanah and all the men of his house went up to sacrifice before the LORD the sacrifice of the festival and to fulfil his vow.
22. But Hannah did not go up, for she said to her husband: "Until the child is weaned, then I shall bring him, and he shall appear before the Lord, and abide there forever.	22. And Hannah did not go up, for she said to her husband: "Until the child is weaned and I bring him and he be seen before the LORD and live there forever."
23. And Elkanah her husband said to her: "Do what seems good to you. Stay until you have weaned him, only, may the Lord fulfill His word." And the woman stayed and nursed her son, until she weaned him.	23. And Elkanah her husband said to her: "Do what is good in your eyes. Wait until you wean him. But may the LORD fulfil His words." And the woman waited and nursed her son until she weaned him.
24. And she brought him with her when she had weaned him, with three bulls, and one ephah of meal, and an earthenware jug of wine, and she brought him to the house of the Lord, to Shiloh, and the child was young.	24. And she brought him up with her when she weaned him, with three bulls and one measure of flour and a skin of wine. And she brought him to the house of the sanctuary of the LORD, to Shiloh. And the child was very young
25. And they slaughtered the bull, and they brought the child to Eli.	25. And they slaughtered the bull and brought the child unto Eli.
26. And she said, "Please, my lord! As surely as your soul lives, my lord, I am the woman who was standing here with you, to pray to the Lord.	26. And she said: "Please, my master, by your life, my master, I am the woman who stood with you here to pray before the LORD.
27. For this child did I pray, and the Lord granted me my request, which I asked of Him.	27. for this child I prayed, and the LORD granted me my request that I requested from before Him.
28. And I also have lent him to the Lord; all the days which he will be alive, he is borrowed by the Lord."	28. And I have handed over him who will be serving before the LORD. All the days that he lives, he will be

Rashi	Targum
And he prostrated himself there to the Lord. {S}	serving before the LORD. And he worshipped before the Lord there. {S}
1. And Hannah prayed and said: "My heart has rejoiced through the Lord; My horn has been raised by the Lord. My mouth is opened wide against my enemies, For I have rejoiced in Your salvation.	1. And Hannah prayed in a spirit of prophecy and said: "Now Samuel my son is to be a prophet on behalf of Israel. In his days they will be saved from the hand of the Philistines, and by his hands signs and mighty deeds will be done for them. Therefore my heart is strong in the portion that the LORD has given to me. And also Heman, the son of Joel, the son of my son Samuel who is to arise - he and his fourteen sons are to be speaking in song by means of lyres and lutes with their brothers the Levites to give praise in the house of the sanctuary. Therefore my horn is exalted in the gift that the LORD has appointed for me. And also concerning the marvellous revenge that will be against the Philistines who are to bring the ark on a new cart, and with it the guilt offering. Therefore the assembly of Israel will say: 'Let my mouth be open to speak great things against my enemies, for I rejoice in Your saving power.'"
2. There is none as holy as the Lord, For there is none besides You; And there is no rock like our God.	2. Concerning Sennacharib the king of Assyria - she prophesied and said that he and all his armies would come up against Jerusalem, and a great sign would be worked on him; there the corpses of his camp would fall. Therefore all the nations, peoples, and language groups will confess and say: "There is not one who is holy except the LORD, for there is no one apart from You;" and Your people will say: "There is no one who is strong except our God."
3. Do not increasingly speak haughtily; Let not arrogance come out of your mouth, For the Lord is a God of thoughts, And to Him are deeds counted.	3. Concerning Nebuchadnezzar the king of Babylon - she prophesied and said: "You Chaldeans and all the peoples who are to rule in Israel, do not say many boastful things. Let not blasphemies go forth from your mouth, for the all-knowing God is the LORD and upon all His works he fixes judgment. And also to you He is to repay the revenge of your sins."
4. The bows of the mighty are broken; And those who stumbled, are girded with strength.	4. Concerning the kingdoms of Greece - she prophesied and said: "The bows of the Greek warriors will be broken; and those of the house of the Hasmonean who were weak - mighty deeds will be done for them."
5. Those who were satiated have hired themselves out for bread, While the hungry have ceased. While the barren woman has born seven, She that had many children, has been bereaved.	5. Concerning the sons of Haman - she prophesied and said: "Those who were filled up on bread and growing in wealth and abounding in money have become poor; they have returned to working as laborers for bread, the food of their mouth. Mordecai and Esther who were needy became rich and forgot their poverty;

Rashi	Targum
	they returned to being free persons. So Jerusalem, which was like a barren woman, is to be filled with her exiled people. And Rome, which was filled with great numbers of people - her armies will cease to be; she will be desolate and destroyed.
6. . The Lord kills and makes alive; He brings down to the grave and raises up.	6. All these are the mighty works of the LORD, who is powerful in the world. He puts to death and speaks so as to make alive; He brings down to Sheol, and He is also ready to bring up in eternal life.'.
7. The Lord impoverishes and makes rich. He humbles; He also exalts.	7. The LORD makes poor and makes rich; He humbles, also He exalts.
8. He lifts the poor from the dust; From the dunghill, He raises the pauper, To seat them with princes, And a seat of honor He causes them to inherit, For the pillars of the earth are the Lord's, And He placed the world upon them.	8. He raises up the poor from the dust, from the dunghill He exalts the needy one, to make them dwell with the righteous/generous ones, the chiefs of the world; and he bequeaths to them thrones of glory. For before the LORD the deeds of the sons of men are revealed. He has established Gehenna below for the wicked ones. And the just ones - those doing His good pleasure, He has established the world for them»
9. The feet of His pious ones He will guard, And the wicked shall be cut off in darkness, For not by strength will man prevail.	9. He will keep away from Gehenna the bodies of His servants, the righteous/generous ones. And the wicked ones will walk about in Gehenna in the darkness, to make it known that there is no one in whom there is strength having claim for the day of judgment"
10. Those who strive with the Lord will be broken; Upon him will He thunder in Heaven; The Lord will judge the ends of the earth. And He will grant strength to His King, And raise the horn of His anointed one. {P}	10. The LORD will shatter the enemies who rise up to do harm to His people. The Lord blasts down upon them from the heavens with a loud voice. He will exact just revenge from Gog and the army of the violent nations who come with him from the ends of the earth. And He will give power to His king and will magnify the kingdom of his anointed one (Messiah)." {P}

Rashi's Commentary for: 1 Sam. 1:11-19, 22

And there was one man It all follows the order, i.e., Moses gave over the Torah to Joshua, and Joshua to the Elders, and each judge to his successor, until it reached Eli, by whom it was given over to Samuel, as we learned in the Mishnah (Abot 1:1): and the Elders gave it over to the Prophets.

from Ramathaim Zophim There were two hills, each visible to the other. (Meg. 14a) Jonathan, however, renders 'Zophim' of the disciples of the Prophets.

Elkanah Elkanah was a Levite of the sons of Ebiasaf the son of Korah. Thus his ancestry is recorded in Chron. (I, 6:7 12).

an Ephraimite Jonathan renders: on the mountain of the House of Ephraim. Midrash Aggadah (M.S. 1:16):

Ephrathi, a palace dweller, a nobleman, an important person, like (the Talmudic word 'aperion', used in B.M. 119a): Let us extend 'aperion' to Rabbi Simon. An expression of favor.

3 And that man was wont to go up This is the present tense. He would go up from one appointed season to another appointed season, to Shiloh. Midrash Aggadah (M.S. 1: 1,5,7): The route he followed this year he did not follow the next year, in order to publicize (his pilgrimage) to the Israelites that they should do likewise.

4 And when it was the day And it was the festive day.[after Jonathan].

5 And מנה אחת אפים **one choice portion:** a portion which is fit to be accepted with a friendly countenance.

6 And her rival Her husband's other wife, Peninnah.

frequently anger her: Anger after anger, always. Therefore, it is written: 'also anger.' She would say to her, "Did you buy your older son a cloak today, or your younger son a shirt?"

in order to make her complain: (Literally, to make her storm.) Our rabbis explain, "in order to make her storm" that she pray. And Peninnah had good intentions.

her womb: Lit., opposite her womb, and so is every expression of the word בעד .

7 And so he would do: I.e., Elkanah.

year by year: He would give her a choice portion to demonstrate to her that he loved her and her rival would anger her more and more according to the affection which her husband demonstrated to her.

8 better to you: Don't I love you more dearly...

..than (I love) ten sons: that Peninnah has borne to me?

after eating (אכלה) . The הא is not dotted and the אלה is voweled with a short קמץ , and it is like אחרי אכול , meaning after eating in Shiloh and after drinking, and this expression is properly used both for masculine and feminine.

9 after eating 'After eating' is a gerund. It is constructed like לאכלה (Lev. 25:6) to eat, an expression equivalent to לאכול an infinitive.

and Eli the priest was sitting on the chair: The defective spelling denotes that on that day, he was seated on a huge chair, for he was appointed judge over Israel.

beside the doorpost: lit. on the doorpost.

11 O Lord of Hosts: Why was this Name designated here? (The answer is as follows:) She said before Him: O Lord of the universe, You created two hosts in Your world. The heavenly beings do not multiply, neither do they die, while the earthly beings both multiply and die. If I am of the earthly beings let me multiply, and if I am of the heavenly beings let me not die. I found this explanation in the Aggadah of Rabbi Jose the Galilean. Our sages in tractate Ber. (31b), however, expounded what they expounded: **Until then there was no person who called the Holy One, blessed be He, "Hosts."** (Why then, did Hannah call Him by this Name?) But, so said she before Him: "O Lord of the universe, from all the hosts which You created in Your world, do You find it difficult to grant me one son?"

if You will look: (Lit., if seeing You will see.) In tractate Ber., our sages expounded what they expounded.

Your bondswoman: which is stated three times in this verse, corresponds to the three precepts which a woman is commanded to observe.

A man child: (Lit., seed of men, meaning) righteous/generous men, as it is written (Kings I:2: 32): "Upon two righteous/generous men." אנשים also means important men, as it is written (Deut. 1:13): wise and known men.

and I shall give him to the Lord: that he be fit to be given to the Lord.

and no razor shall come upon his head: (translation follows K, however,) **Jonathan renders: and the fear of man will not be upon him.**

12 watched her mouth: He waited for her to stop. Jonathan renders thus: and Eli waited for her until she stopped.

watched: an expression of waiting, as in (Gen. 37:11) "and his father awaited the thing," and (Job 14:16) "You do not wait for my sin."

13 and Eli thought her to be a drunken woman: for they were not accustomed to praying silently.

15 Not my lord: You are not a lord in this instance. You yourself have revealed that the holy spirit is not resting upon you, otherwise you would know that I am not intoxicated from wine.

I am a woman of sorrowful spirit: like Sarah (who was childless) [old editions of Rashi].

16 Deliver not your bondswoman: Considering the fact that she spoke harshly to him, she returned to appease him so that he deliver her not, unprotected and disgraced, at the mercy of her rival, the unscrupulous woman.

for out of the abundance of my complaint: have I spoken harshly before you.

my complaint (lit., my speech.) In some instances, it is an expression of grief of heart. Another explanation is, according to the Targum, as follows: for out of the abundance of my provocation and my vexation, have I prolonged my prayer until now.

and my vexation: which my rival vexes me.

Deliver not: (Lit. do not give.) An expression of delivery, like, "deliver me not unto the will of my adversaries" (Ps. 27:12).

17 your request (שלתך , instead of שאלתך). The 'alef' is missing to expound in this word an expression of 'children,' as in Deut. 27:57: ובשליטה "and against her young, which came out, etc."

will grant your request: He announced to her that her prayer had been accepted.

18 May your bondswoman find favor: to beg mercy for her.

and her face was not (sad) anymore: (Lit., and she no longer had her face, meaning) the face of anger.

19 and came to their house, and Elkanah knew: From here is deduced that a traveler is forbidden to have marital relations.

20 when the time came about: (After the seasons and the days.) The minimum of seasons is two and the minimum of days is also two. Hence, she gave birth after six months and two days. From here it is deduced that a woman who gives birth after seven months, can give birth after a fraction of the seventh month of pregnancy.

Samuel: El after the name of God, and in reference to the incident, he was so called, for I asked him of the Lord.

21 the sacrifice of the days: of the appointed seasons. his vow: The vows which he made between pilgrimage festivals, he would sacrifice on the following festival.

22 Until the child is weaned: after twenty two months (other versions, twenty four), for that is the time of nursing a child.

and abide there forever: "Forever" in the Levitic sense means fifty years, as it says, (Num. 8:25), "and from the age of fifty years he shall return from the host of the work." Figuring as follows, we determine that Samuel's lifetime was fifty- two years. Eli judged Israel for forty years (see 4:18), and on the day of Hannah's prayer, he was appointed judge (See above v. 9). By subtracting the year in which Hannah conceived Samuel, there remain thirty nine years. Samuel governed Israel from the time of Eli's death for thirteen years, figuring thus: On the day of Eli's death, the Ark was abducted, and it remained in the field of the Philistines for seven months (below 6:1). From there, it was brought to Kiriath-jearim, where it remained until David took it out of there after he had reigned seven years in Hebron over Judah, and all Israel had accepted him as their king. And it is written: And it was, from the day that the Ark abode in Kiriath-jearim that the time was long, for it was twenty years, etc. (below 7:2). Subtract from them seven years which David reigned in Hebron. We find that from the time that the Ark was abducted until Saul's death, were thirteen years and seven months, and Samuel died four months before Saul.

23 only, may the Lord fulfill His word: Since you asked of Him seed of righteous/generous men (above v. 11), and Eli announced to you through divine inspiration: (above v. 17) "The God of Israel will grant your request," may the Lord fulfill His word. This is according to the simple interpretation. The Midrash Agadah, however, explains thus: Rabbi Nehemiah said in the name of Rabbi Samuel, the son of Rabbi Isaac: Every day, a divine voice would resound throughout the world, and say: A righteous man is destined to arise, and his name will be Samuel. Thereupon, every woman who bore a son, would name him Samuel. As soon as they saw his deeds, they would say, "This is not Samuel." When our Samuel was born, however, and people saw his deeds, they said, "It seems that this one is the expected righteous/generous man." This is what Elkanah meant when he said, 'May the Lord fulfill His word,' that this be the righteous/generous Samuel.

24 and one ephah of meal I heard from Rabbi Isaac Halevi, that she brought one ephah of meal, which is equivalent to three seahs, from which to extract three tenths of an ephah of fine flour, which are required for one bull (Num. 15:8), as we learned in the Mishnah (Men. 76b): The showbread was made of twenty-four tenths of an ephah from twenty-four seahs; i.e., 1 tenth part of an ephah of fine flour from a seah of wheat.

and an earthenware jug of wine: for a drink offering. והנער נער and the child was young (after Jonathan).

25 and they brought the child to Eli to see that his prophecy was fulfilled. And our sages, however, expounded what they expounded, that he decided a point of law, that a priest is unnecessary for sacrificial slaughter, as it is stated in Tractate Ber. (31b).

26 Please, my lord: Take care of him that he become your disciple. And according to the Midrash of our sages, not

to punish him with death.

27 For this child did I pray: Do not say, "This one shall die and another one shall be given to you."

28 And I also have lent him to the Lord like a person who lends a utensil to his master, or lends him his son to serve him.

he is borrowed empunte in French, i.e., you have no right to punish him, for the Lord has become a borrower over him, since I have lent him to Him, and He must return him to me.

And he prostrated himself Samuel, and some say Elkanah.

Chapter 2

1 My mouth is opened wide against my enemies against Peninnah.

2 And there is no rock like our God. There is no artist like our God, Who makes a form within a form (Ber. 10a).

3 Do not increasingly speak haughtily All those who are haughty when good fortune shines upon them. And according to the peshat, she is speaking for the benefit of Peninnah, who behaved haughtily toward her. According to the derash, however, we follow J's translation.

arrogance (Lit.) strong speech. Others explain it as an expression of falsehood, something which is removed from the truth, like ויעתק "and he moved from there to the mountain" (Gen. 12:8). We, therefore, render: Let not falsehood come out of your mouth.

For the Lord is a God of thoughts He knows what is in your heart.

And to Him are deeds counted All men's deeds are counted before Him. Heb. 'nithk'nu,' an expression of number, like: and the number (tochen) of bricks shall you give (Ex. 5:18).

4 The bows of the mighty are broken, etc. So is the custom of the Most Holy, blessed be He. He weakens the mighty, and strengthens the weak. He sates the hungry and starves those who are satiated.

5 Those who were satiated and do not need to hire themselves out for any work, He starves them, and they must hire themselves out for their daily bread, while the hungry who would toil and weary themselves for food...

...have ceased from their toil. While the barren woman has born seven, she that had many children has been bereaved and buries her children. Hannah bore seven, as it is stated: For the Lord remembered Hannah, and she conceived and bore three sons and two daughters (2:21). When Hannah bore four, Peninnah buried eight, and when she conceived and bore a fifth child, Peninnah prostrated herself at her feet, and begged for mercy. Consequently, they lived, and were therefore called on her name. This is Rabbi Nehemiah's opinion. Rabbi Judah says: Grandchildren are considered like children, (and she saw Samuel's two sons). Some say: the numerical value of שבעה (seven) is equivalent to that of שמואל, (thus: ש=300, ב=2, ע=70, ה=5, totaling 377. Likewise, ש=300, מ=40, ו=6, א=1, ל=30, totaling 377).

9 His pious ones It is spelled חסידו, His pious one. It is read חסידיו, His pious ones, i.e., either a single one or many. Likewise, "Those who strive with the Lord will be broken." This reading is מריביו, those who strive with Him. The spelling is מריבו, he who strives with Him, i.e., either one or many.

10 Upon him will he thunder in Heaven The spelling is עלו , they have ascended, even if they have ascended to the heavens, He thunders upon and casts them down.

will judge the ends of the earth will judge them; in old French, jostizier.

Verbal Tallies

By: H Em. Rabbi Dr. Hillel ben David
& HH Giberet Dr. Elisheba bat Sarah

Beresheet (Genesis) 30:22 – 31:2
1 Shmuel (Samuel) 1:11-19, 22
Tehillim (Psalm) 25
Jude 3, Lk 6:24-26, Acts 6:8-15

The verbal tallies between the Torah and the Psalm are:

God - אלהים, Strong's number 0430.

Remember / mention - זכר, Strong's number 02142.

Beresheet (Genesis) 30:22 And God <0430> remembered <02142> (8799) Rachel, and God <0430> hearkened <08085> (8799) to her, and opened her womb.

Tehillim (Psalm) 25:2 O my God <0430>, I trust in thee: let me not be ashamed, let not mine enemies triumph over me.

Tehillim (Psalm) 25:6 Remember <02142> (8798), O LORD, thy tender mercies and thy lovingkindnesses; for they have been ever of old.

Tehillim (Psalm) 25:7 Remember <02142> (8799) not the sins of my youth, nor my transgressions: according to thy mercy remember <02142> (8798) thou me for thy goodness' sake, O LORD.

The verbal tallies between the Torah and the Ashlamata are:

God - אלהים, Strong's number 0430.

Remember / mention - זכר, Strong's number 02142.

Hearken / heard / proclaim - שמע, Strong's number 08085.

1 Shmuel (Samuel) 1:11 And she vowed a vow, and said, O LORD of hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember <02142> (8804) me, and not forget thine handmaid, but wilt give unto thine handmaid a man child, then I will give him unto the LORD all the days of his life, and there shall no razor come upon his head.

1 Shmuel (Samuel) 1:13 Now Hannah, she spake in her heart; only her lips moved, but her voice was not heard <08085> (8735): therefore Eli thought she had been drunken.

1 Shmuel (Samuel) 1:17 Then Eli answered and said, Go in peace: and the God <0430> of Israel grant thee thy petition that thou hast asked of him.

NAZAREAN TALMUD
SIDRA OF B'RESHEET (GEN.) 30:22 – 31:2
"VAYIZKHOR ELOHIM" "AND G-D REMEMBERED"
BY: H. EM. RABBI DR. ELIAHU BEN ABRAHAM &
HAKHAM DR. YOSEF BEN HAGGAI

HAKHAM SHAUL'S SCHOOL OF TOSEFTA
(LUKE LK 6:24-26)

HAKHAM TSEFET'S SCHOOL OF PESHAT
(YEHUDAH 3)

"But woe to you who are wealthy, because you have received your consolation.³¹ Woe to you who are satisfied (filled) now, because you will be hungry. Woe, to you who laugh now, because you will mourn and weep. Woe to you whenever all people speak well of you, for their fathers used to do the same *things* to the false prophets.

Beloved,³² using all earnestness in writing to you reminding you³³ about our common share³⁴ of life³⁵ in the Olam HaBa³⁶, I find it imperative to write to you, and issue an adjudication³⁷ for you to agonize (contend earnestly) with renewed commitment³⁸ for the faithful obedience once handed down³⁹ to the Jewish Tsadiqim (saints).

HAKHAM SHAUL'S SCHOOL OF REMES
(2 LUQAS-ACTS 6:8-15)
PEREQ א:א

Now Stephen, full of acts of righteousness/generosity and virtuous power, was performing great wonders

³¹ נָחַם – Used in the LXX as meaning to comfort and or strengthen. This fits well with the weeks of Nahamu. Cf. TDNT 5:775

³² Calling to mind the month of Elul and the approach of Rosh HaShanah.

³³ contextually we are being "reminded" of our share in the Olam HaBa. This connects with the Torah Seder in that "G-d remembered" Rebecha.

³⁴ κοινός – *koinos* further underscores our translation of "share" in the Olam HaBa with the lexical definition of share. Cf. Jude 3 NRSV. The "beloved" are Jews all of which have a share in the world to come. See below

³⁵ Donelson noting that manuscripts (x, ψ) contain the word "life" causes us to follow this translation. Donelson, L. R. (2010). *I & 2 Peter and Jude, A Commentary*. (C. C. Black, M. E. Boring, & J. T. Carroll, Eds.) Louisville KY.: Westminster John Knox Press. p. 173

³⁶ From the precedent of Romans 11:26-26 and m. Sanhedrin 10:1 we treat the word σωτηρία (soteria) - σώζω (*sozo*) as "Olam HaBa." m. San 10:1 All Israelites have a share in the world to come, as it is said, Your people also shall be all righteous, they shall inherit the land forever; the branch of my planting, the work of my hands, that I may be glorified (Is. 60:21). Neusner, J. (1988). *The Mishnah: A new translation*. New Haven, CT: Yale University Press. p. 604

Rom. 11:26-27 and so all Israel will be saved have their share in the world to come: just as it is written, "THE DELIVERER WILL COME FROM ZION, HE WILL REMOVE UNGODLINESS FROM JACOB. THIS IS MY COVENANT WITH THEM, WHEN I TAKE AWAY THEIR SINS."

Cf. TDNT 7:965-1024

³⁷ נָחַם – Used in the LXX as meaning to comfort and or strengthen. Concurring with this 7th Shabbat of Nahamu. Cf. TDNT 5:775

³⁸ ἀγών from which we get our English word agony or agonize also contains the idea of gathering as in an assembly. This eventually was used of the stadium where contests were held. Ἀγωνίζομαι as used in our present text, concurring with last week's statements ἀγωνίζομαι means "to carry on a conflict, contest, debate or legal suit."

Five motifs of thought seem to be expressed in ἀγών. a. First is the thought of the goal, which can be reached only with the full expenditure of all our energies. A passionate struggle, a **constantly renewed concentration** of forces on the attainment of the goal. b. The struggle for the reward does not demand only full exertion but also rigid denial. The final goal is so high and glorious that all provisional ends must fade before it. c. We must contend the antagonists (pseudo teachers and "prophets") occasionally in the "Test." d. The sharpest form of ἀγών, which the man who is faithfully obedient to G-d must undergo on earth is the battle of self. e. We do not struggle alone or only for ourselves. Yehudah is telling us here to congregate against the false teachers and prophets.

³⁹ Bauckham admits the use of παραδίδωμι - *paradidomi* should be translated as לְמַסֵּר. Interestingly he believes that the term was "adopted" by the early Nazareans. We do not believe that the Early Nazareans "adopted" the phrase. We believe that this was common nomenclature during the first century. Furthermore, we note that the Mesorah is called "faithful obedience" by Yehudah.

Parallel to m. Abot 1:1 – **And as it is said: "Mosheh received the Torah from Sinai and gossiped it down to Yehoshua, and Yehoshua gossiped it down to the Elders, the Elders to the Prophets, and the Prophets gossiped it down to the Men of the Great Assembly. They (the Men of the Great Assembly) emphasized three things; Be deliberate in judgment, make stand many disciples, and make a fence around the Torah"**

and signs (Heb. Otiyot) among the people. But some of those from the Synagogue of the Freedmen (as it was called), both Cyrenians and Alexandrians, and those from Cilicia and Asia, stood up and quarrelled with Stephen. And they were not able to resist his unrestrained Hokhmah (wisdom) and the Mesorah with which he was speaking. Then they secretly instigated men who said, "We have heard him speaking blasphemous words against Moshe and God!" And they incited the people and the Zekanim (elders) and the Soferim (scribes) of the Tzdukim - Sadducees, and they came up and seized him and brought him to the Council (of Tzdukim – Sadducees, their Zekanim and Soferim).⁴⁰ And they (those from the Synagogue of the Freedmen (as it was called), both Cyrenians and Alexandrians, and those from Cilicia and Asia) put forward false witnesses who said, "This man does not stop speaking words against HaMaqom (the holy place) and the Torah! For we have heard him saying that this Nazarean Yeshua will destroy this place and will change the Oral Torah (customs)⁴¹ that Moshe handed down⁴² to us." And as they looked intently at him, all those who were sitting in the Council saw his face was like the face of a (heavenly) messenger.

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

Gen 30:22 – 31:2	24	25	I Sam 1:11-19, 22	Jude 3	Lk 6:24-26	Acts 6:8-15
------------------	----	----	-------------------	--------	------------	-------------

COMMENTARY TO HAKHAM TSEFET'S SCHOOL OF PESHAT

Time and space do not allow us to fully develop this concise pericope. This single pericope shows that power and command of words can truly convey a plethora of meanings if one chooses his words wisely. Wrapped in this single pericope relating to the coming festivals of Purim and Peach and the 7th week of Nahamu, Elul and Rosh HaShanah.

Donelson notes that the Treatise of Yehudah "boarders" "being liturgical."⁴³ Had Donelson not been afraid of theological "thin ice" and waded out into the deep, he could have seen the true nature of Yehudah's Exposition. He accurately notes that the vocabulary brings the reader to a greater awareness of the "greater Theological world."⁴⁴

COMMON OR PERSONAL SALVATION?

Beloved, using all earnestness in writing to you about **OUR common share⁴⁵ of life⁴⁶ in the Olam Haba⁴⁷**

⁴⁰ This translation is logically derived from the 3rd hermeneutic rule of Hillel, **3. Binyan ab mi-katub ehad**: 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. The key to the argument is Yeshua as being resurrected. The Sanhedrin proper had already heard this case with Hakham Tsefet and the other Talmidim in Acts 5.

⁴¹ This can only be lip service and the collaboration between the Tzdukim and the those from the "Synagogue of the Freedmen," with Cyrenians and Alexandrians, and those from Cilicia and Asia is one of convenience. The Alexandrian Jews like all Jews of the first century knew the opinions and beliefs of the Tzdukim as purported in Josephus. Therefore, they use this to their advantage in the quarrel with Stephen a Paqid of the Nazareans.

⁴² Cf. Yehudah 3

⁴³ Donelson, L. R. (2010). *1&2 Peter and Jude, A Commentary*. (C. C. Black, M. E. Boring, & J. T. Carroll, Eds.) Louisville KY.: Westminster John Knox Press. p. 172

⁴⁴ Ibid.

⁴⁵ **κοινός** – *koinos* further underscores our translation of "share" in the Olam HaBa with the lexical definition of share. Cf. Jude 3 NRSV. The "beloved" are Jews all of which have a share in the world to come. See below

⁴⁶ Donelson noting that manuscripts (x, y) contain the word "life" cause us to follow this translation. Donelson, L. R. (2010). *1&2 Peter and Jude, A Commentary*. (C. C. Black, M. E. Boring, & J. T. Carroll, Eds.) Louisville KY.: Westminster John Knox Press. p. 173

⁴⁷ From the precedent of Romans 11:26-26 and **m. Sanhedrin 10:1** we treat the word **σωτηρία** (soteria) - **σῶζω** (*sozo*) as "Olam HaBa." **m. San 10:1**All Israelites have a **share** in **the world to come**, as it is said, Your people also shall be all righteous, they shall inherit the land forever; the branch of my planting, the work of my hands, that I may be glorified (Is. 60:21). Neusner, J. (1988). *The Mishnah : A new translation*. New Haven, CT: Yale University Press. p. 604. Rom. 11:26-27 and so all Israel will be saved have their **share** in **the world to**

The Legal Discourse of Yehudah brings to light a very powerful truth. The profundity of this truth is that salvation is not "personal" in the Christian sense. We should remember well the lesson of Shabbat Shekalim. We have not posited the teachings on community for the sake of no other reason other than the truth of communal salvation. However, "Community" alone is not the answer. It is our duty to build a community according to the Structured Principles found in the Oral and Written Torah. Only then will the community be a genuine one and a reflection of the holy. That we all possess a Yetser HaTov and a Yetser HaRa is by Divine design. The community, out of necessity must occasionally contain "evil ones." These "evil ones" must eventually be cast aside and the righteous/generous ones must be rewarded for their faithful obedience.⁴⁸

m. San 10:1a All Israelites have a **share** in **the world to come**, as it is said, your people also will be all righteous/generous, they will inherit the land forever; the branch of My planting, the work of My hands, that I may be glorified (Is. 60:21).⁴⁹

Yehudah makes it clear that...

1. Our "Salvation" is communal
2. Salvation is **for** the Jewish People and **of** the Jewish people

The use of "**Our life**" in the Olam HaBa is a reference to the Jewish people. Should the Gentile wish to join the community through Torah Observance and faithful obedience, he will find himself under the wings of the Shekhinah and brought into the community openly. While the Jewish people are the "beloved" and "chosen" they live without any intermediary between them and G-d, the Gentile finds his intermediary in the Master and the Jewish people.

Lloyd Gaston describes this as "the Gentile Predicament"⁵⁰ of the end times, and summed up by the Rabbis in one of two ways. Either the Gentiles will be destroyed or they will find salvation by being incorporated into Judaism.⁵¹

Consequently, we see the path of "salvation" for the gentile is to embrace Jewish authority and to join the Jewish community or be cast aside as Luzzatto has taught us.⁵²

YEHUDA'S LEGAL CHARGES AGAINST THE HETERODOX

As we stated in the previous pericope, Yehudah sees things from the perspective of a contrast between opposites – i.e. clean/unclean, order/disorder. And, we see here the demand for social order as systemized in the Torah. The "beloved" are those who are **faithfully obedient** to the Torah **handed down**⁵³ **ONCE to the Jewish Tsadiqim** (saints) are pure and fit (to enter the life of the Olam HaBa). Those who rebel against these norms are considered

come: just as it is written, "THE DELIVERER WILL COME FROM ZION, HE WILL REMOVE UNGODLINESS FROM JACOB. THIS IS MY COVENANT WITH THEM, WHEN I TAKE AWAY THEIR SINS."

Cf. TDNT 7:965-1024

⁴⁸ Luzzatto, M. C. (1999). *The Way of God* (Pocket Edition ed.). (e. b. Areyeh Kaplan, Trans.) New York, New York: Feldheim Publishers. pp. 95-7

⁴⁹ Neusner, J. (1988). *The Mishnah: A new translation*. New Haven, CT: Yale University Press. p. 604

⁵⁰ Gaston, L. (1987). *Paul and the Torah*. Vancouver: University of British Columbia Press. p. 9

⁵¹ Ibid p. 27

⁵² Luzzatto, M. C. (1999). *The Way of God* (Pocket Edition ed.). (e. b. Areyeh Kaplan, Trans.) New York, New York: Feldheim Publishers. pp. 95-7

⁵³ Parallel to m. Abot 1:1 – **And as it is said: "Mosheh received the Torah from Sinai and gossiped it down to Yehoshua, and Yehoshua gossiped it down to the Elders, the Elders to the Prophets, and the Prophets gossiped it down to the Men of the Great Assembly. They (the Men of the Great Assembly) emphasized three things; Be deliberate in judgment, make stand many disciples, and make a fence around the Torah"**

unclean. Consequently, that the charges brought against Stephen/Yeshua in 2 Luqas are found to be false and fictional.

Yehudah's "opponents" or those who the Legal Treatise is pointing towards are within the congregations of the Nazarean Jews. Therefore, as Neyrey⁵⁴ points out they are not in opposition to the "One G-d" and or even that Yeshua is the Messiah.

"But Jude may perceive them as being **heterodox** in such a way that could be perceived as hostile to certain aspects of the tradition"⁵⁵ (Oral Torah)

Therefore, we would see how those aspects such as; **the denial of Yeshua's resurrection** could also be interpreted as a denial of resurrection and the final Judgment "in toto." These men are devoid of the "Holy Spirit" Oral Torah.⁵⁶ This lack of Oral Torah brings a "defilement of the flesh."⁵⁷ The phrase "*filthy dreamers*" is an example of the ideas purported above and in the previous pericope with regard to purity and impurity. This is because the Hebrew/Greek notion of "*filthy dreamers*" used by Yehudah, is that of rebellion against authority and those "who speak evil of dignitaries." As such, the idea of defiling the "flesh" certainly relates to the "body" i.e. the Body of Messiah. Yehudah labels these men as **ψυχικός** – *psuchikos*⁵⁸ meaning those who conduct themselves after the manner of animal life rather than becoming Royal Anashim (Royal Men of Nobility). Luther describes these men as "*sensual and brutish men and have no more understanding and spirit than a horse or ass. They have no Word of God according to which they should govern themselves.*"⁵⁹

The profundity here is that these words, from a cursory look at Yehudah, perfectly describe the events and men of contention in 2 Luqas 6:8-15 above. Yehudah sees these unclean individuals as reviling against those whom the Master has appointed. Therefore, to revile such leaders is seen as contending with the true persona of the Master himself. And, again Luther's words apply to those who would revile authority, specifically the authority of the Hakhamim and Bet Din. These "horses and asses" are not antinomian⁶⁰ with regard to the Written Torah per se. Their opposition is against the Oral Torah as we have noted in 2 Luqas above.

The annihilation of a man's "G-d breathed"⁶¹ nature is brought about by his denial of the Oral Torah (the G-d Breathed Torah). As we have stated, the Oral Torah, (Breath of G-d) is the life giving and ordering energy, which animates, motivates, and orders the path of Royal Anashim.

PERORATION

When we look at the final week of Nahamu placing before us the Ministerial quality of Malkhut (Kingdom-Moreh). Through this office, we have the blessing from above drawn down to the congregation. With the Moreh comes the ordering and structuring of the young minds at the Esnoga's parochial school. For an uncultivated man is also a denial of G-d's structuring and ordering of the Cosmos. On the other hand, we might say that through the office of the Moreh the Congregation begins its elevation towards the upper worlds and qualities of the higher offices. This world is the world of structuring and ordering through speech as we have discussed above. As we ascend, through the offices of the Seven Men, thought becomes more abstract and ordered simultaneously. It is from the

⁵⁴ Neyrey, J. H. (1993). *2 Peter, Jude A New Translation with Introduction and Commentary* (Vol. 37c). New Haven: The Anchor Yale Bible. p 31

⁵⁵ Ibid

⁵⁶ Cf. Yehudah v.19

⁵⁷ Cf. v.8

⁵⁸ Cf. TDNT 9:661

⁵⁹ Luther, M. (1990). *Commentary on Peter and Jude*. (J. N. Lenker, Ed., & J. N. Lenker, Trans.) Grand Rapids, MI: Kregel Classics. p. 301

⁶⁰ Donelson, L. R. (2010). *1&2 Peter and Jude, A Commentary*. (C. C. Black, M. E. Boring, & J. T. Carroll, Eds.) Louisville KY.: Westminster John Knox Press. p. 164

⁶¹ We use "G-d breathes to describe the source of spiritual life."

office of Malkhut/Moreh that we learn the appropriate manner and proper order of speech. It is here where we begin our training and apprehension of the Torah. How appropriate that when we approach Rosh Hashanah/The Kingdom and Pesach embracing a new and ordering beginning.

REMES COMMENTARY OF HAKHAM SHAUL

Now Stephen, full of acts of righteousness/generosity and power, was performing great wonders and signs (Heb. Otiyoth) among the people. But some of those from the Synagogue of the Freedmen (as it was called), both Cyrenians and Alexandrians, and those from Cilicia and Asia, stood up and quarreled with Stephen. And they were not able to resist the Hokhmah (wisdom) and the Mesorah with which he was speaking.

THE DIVINE (SPIRIT) BREATH – ORAL TORAH

When we open the Torah to its "Beginning," we see that G-d creates everything by the Words/Breath of His mouth, i.e. the Oral Torah. Therefore, the Oral Torah is the substance from which everything is created and made. Note that there is a formlessness and emptiness. The Ramban tells us that these stages are the primal elements from which G-d forms the world.⁶²

While we see from B'reshet 1:2 that the "Spirit of God moved upon the face of the waters." This verse can be read as follows, "the Breath of G-d moved (blew/stormed) over the waters" to instill upon them warmth suitable for reproduction as well as structured order. Here we must remember that there are waters above and waters below that will soon be divided. The waters from above, allegorically speaking represents the Jewish people. The water beneath the "Heavens" is an abstract picture of the gentiles.

Through ten "breathings," G-d created the world per se. Of special interest to us is the "breathing" of verse 7 of the second chapter of B'reshet.

And He (G-d) "blew" into his nostrils the Soul of Life

According to the Ramban, "*this verse refers to the exaltedness of the human soul, its essence and its mystical source.*"⁶³

Therefore, the essence and source of the human soul is the Divine Breath. The Ramban furthers his comments by telling us that the soul did not come from the "intelligences," but "*Rather, it is the spirit (breath⁶⁴) of the Great God, from whose mouth come proper knowledge and understanding.*"⁶⁵

In other words, Adam is created by words of Da'at and Binah. These two agencies are represented as the lower two agents of the Bet Din (Bench) which draw upon the Dissemination of Hokhmah. We find a great incredulity in the fact that the Hakhamim (Sages) tell us that the action of breathing the Divine Breath into man causes him to become a "**spirit of speech.**" This means that when G-d breathed His breath of Oral Torah into man, he became able to speak. Or we might define this thought as being G-d breathed into Adam the Oral Torah. From the words,

⁶² Ramban. (2008). *The Torah; with Ramban's Commentary Translated, Annotated, and Elucidated*, (Vol. 1 Sefer Beresheet). Artscroll Series, Mesorah Publications Ltd. pp. 28-31

⁶³ Ibid p. 93

⁶⁴ Our notation

⁶⁵ Ibid p. 94

of the Oral Torah that were deposited within Adam he was able to speak. Adam was filled with words and concepts that originated from the Oral Torah. The vocabulary of Adam HaRishon was confined to the Torah (Oral and Written),⁶⁶ which is the "Spiritual" (Breath) and vitality, the life giving and ordering/structuring energy of humankind. The power of Adam's imagination was confined to the essence of **order and structure** found in the verbally transmitted Torah. Adam HaRishon was filled with words. Adam HaRishon was "Words," specifically the "Words of the Torah." As such, his nature is the G-d Breathed Voiced of the Torah. The "essence and its mystical source" is the broad source of every word and letter of the G-d used to create the cosmos. Herein we find the truth of Yeshua's retort against the adversary during his testing...

D'varim 8:3 "And He humbled you and let you be hungry, and fed you with manna which you did not know, nor did your fathers know, that He might make you understand that man does not live by bread alone, **but man lives by everything that proceeds out of the mouth of the LORD.**

When G-d "breathed" into man, it was not a single puff of air as we might imagine. The breathing might better be described as a "naming" of parts and essence, Hebrew **קָרָא** (*qara*). Therefore, the formation of man is that of an assembly of words conjoined with the adhesive of the Torah. In the same manner, the Prophet Yechezkel "breathed" (prophesied) upon the bones in valley. Herein we see the power of the Torah Scholar and the Tsaddiq. Through the Breathing of the G-d Breathed Torah, man is infused with life.⁶⁷ Man infused with the G-d Breathed Torah cannot die. Therefore, when Yechezkel Prophesied (Breathed) the Torah into the dry bones, the reconstruction and animation of those lives was inevitable.

Hakham Shaul in his Discourse to the Ephesians draws a powerful picture of Jewish election, which furthers these ideas.

Ephesians 1:1-6 Hakham Shaul (Paul), a *Sh'liach* (apostle - emissary) of Yeshua HaMashiach by the will of God, to the Tsadiqim (a-gios) who are at Ephesus and *who are* faithfully obedient in Yeshua HaMashiach: Chesed to you and shalom from God⁶⁸ the Father and the master Yeshua HaMashiach. Blessed⁶⁹ be the God and Father of our master Yeshua HaMashiach, who has blessed⁷⁰ us in Messiah with every spiritual⁷¹ blessing⁷² in the heavens⁷³ in Messiah. **Even as He (God) has elected⁷⁴ us in Messiah before the foundation of the world to be Tsadiqim (a-gios) and blameless in His God's presence in love. He (God) predestined⁷⁵ us (the Jewish people) for/to adoption⁷⁶ as His own through Yeshua HaMashiach according to *His* desire and**

⁶⁶ We must maintain that this was both the Oral and Written because the Written is contained in the Oral.

⁶⁷ Eisemann, R. M. (2007). *The Book of Yechezkel, A New Translation with a Commentary Anthologized from Talmudic and Rabbinic Sources*. Brooklyn, NY: Mesorah Publications Ltd. p. 566

⁶⁸ Any definition of G-d is spiritual idolatry

⁶⁹ Lit. good words *εὐλογία*

⁷⁰ The "blessing" mentioned here is in past tense.

⁷¹ *πνευματικός* Lit. Spirituals. Here we must note that the language is identical to 1Co. 12:1, where the text of the Authorized Version reads "spiritual" *gifts*. *Gifts* is added. "Gifts" is NOT implied. Therefore we see in *πνευματικός* the essence of the soul Heb. *נֶפֶשׁ* a *soul, living being, life, self, person, desire, passion, appetite, emotion*. Str. H5315, TWOT 659b

⁷² *εὐλογία πνευματική* - good spiritual words. However, these words are the words spoken from the upper triad of the bench of three. Hokmah – Binah & Da'at. ChaBaD. To put this more succinctly these "words" are the judgments of the Hakhamim.

⁷³ *ἐπουράνιος* compound *επ* and *ουράνιος* point of origin being "from the heavens" the spiritual environs of the ethereal world. (see v4 below) Therefore, "from the heavens" means that the decisions (halakhic judgments which from the Bench of there are the judgments which are "binding on earth" because they have been made in the spiritual world.

⁷⁴ *ἐκλέγω* Greek *ἐκλέγω* is compound. *εκ* meaning out of *κλέγω* *logos* or Word, Aramaic Memra. This translation can be read "out of words" meaning that there were NO words spoken in our creation, or that this is a reference to being created and given a mission while we were in an ethereal state *spirit*. Regardless the ethereal world of God is without words. Herein we see God speaking to us the plan/mission of our lives without words. *וַיִּשְׂרָאֵל* Gen. 1:1 can be translated *וְאֵל* *בְּ* In *the* head, i.e. God's head. These events took place in the timeless expanse of the "heavens" i.e. spirit - ethereal world before there were words and letters. In this environment words are not spoken. ALL communication is "KNOWING" not hearing, SEEING - which is not seeing with the eye of the body but the eye of the soul – spiritual being.

⁷⁵ *προορίζω*

⁷⁶ *υιοθεσία* = *υιο* son *θεα* derived from *Theos* God

good will. To the praise and honor of His chesed (loving-kindness), in which He has made us accepted in the One having been beloved.

The Greek word for election is of particular interest to us. ἐξελέξατο from ἐκλέγω (*eklego*). Here we see the compound word Ek – which means **from** and the word **Logos** meaning **word** etc. The “election” of the Jewish people was an election “from structured/ordered words,” or “out of structured/ordered words.” Here the concept of G-d breathing into Adam becomes even more complex. This is because these events took place before the foundation of the world. Therefore, we deduce from these words that G-d conversed with the “elect” “before the foundation of the world.” **While this phrase needs much more clarification, we can see that in some minute way that we were able to commune with G-d outside of time “in the heavens.”**⁷⁷ The communication we received in this timeless place was that of mission. G-d spoke our life’s mission in its entirety to us in the heavens, before we entered the dimension of time (Olam HaZeh).

Psa 139:14-16 I will praise You; for I am fearfully and wonderfully made; Your works are marvelous and my soul knows it very well. My bones were not hidden from You. When I was made in secret (סֵתֶר - *sether* referring to Yesod), *And* skillfully brought in the depths of the earth. Your eyes have seen my unformed substance; **And in Your book they were all written, The days that were ordained for me, When as yet there was not one of them.**

While we see the subtle reference to the seventy years that David received from Adam,⁷⁸ we also see the relationship to Ephesians where there was a communication with G-d before we were brought into this physical world.

THE OBLITERATION OF A MAN’S PART IN THE WORLD TO COME

The annihilation of a man’s soul, the “G-d breathed”⁷⁹ nature is brought about by his denial of the Oral Torah (the G-d Breathed Torah) and his desire for utter chaos. As we have discussed in some detail, the Oral Torah, (Breath of G-d) is the life giving and structuring/ordering energy, which animates, motivates and order the path of the Royal Anashim.⁸⁰

As we have stated in the previous pericope, based on the overall structure of Yehudah we see the Mishnaic prototype in a concise form. We also note that Yehudah is an archetypal Mishnah mirrored from the Order of *Nezikin* and the specific Tractate Sanhedrin.⁸¹

Beloved, using all earnestness in writing to you about **our common share⁸² of life⁸³ in the Olam HaBa**

This statement echoes the Mishnah of Sanhedrin 10:1, which presents a question. Can a man deprive himself of life in the world to come?

Both the Mishnah Sanhedrin 10:1 and Hakham Shaul tell us that All Yisrael will have their share in the Olam Haba.

⁷⁷ These words have a deep and profound meaning when they are applied to the Ten Men of the Congregation.

⁷⁸ See Torah Seder [Elul 07, 5772](#)

⁷⁹ We use “G-d breathes to describe the source of spiritual life.”

⁸⁰ See our Lecture of “[When Yitschaq was Old](#).”

⁸¹ Below we outline the seven basic parts of Yehudah. However, if we follow the ten pericopes we might see these ten pericopes matched in the fourth order of the Mishnah Nezikin, which has ten Tractates. We feel it important to note that the Legal Mishnah of Yehuda can be broken into ten or seven sections, relating to the seven men who serve the bench of three.

⁸² **κοινός** – *koinos* further underscores our translation of “share” in the Olam HaBa with the lexical definition of share. Cf. Jude 3 NRSV. The “beloved” are Jews all of which have a share in the world to come. See below

⁸³ Donelson noting that manuscripts (Ⲙ, ⲱ) contain the word “life” cause us to follow this translation. Donelson, L. R. (2010). *1&2 Peter and Jude, A Commentary*. (C. C. Black, M. E. Boring, & J. T. Carroll, Eds.) Louisville KY.: Westminster John Knox Press. p. 173

m. San 10:1a All Israelites have a share in the world to come, as it is said, Your people also shall be all righteous, they shall inherit the land forever; the branch of my planting, the work of my hands, that I may be glorified (Is. 60:21).⁸⁴

Rom. 11:26-27 and so all Israel will be saved have their share in the world to come; just as it is written, "THE DELIVERER WILL COME FROM ZION, HE WILL REMOVE UNGODLINESS FROM JACOB. THIS IS MY COVENANT WITH THEM, WHEN I TAKE AWAY THEIR SINS."

We have only quoted the first portion of Sanhedrin 10:1. The remainder of that Mishnah reads as follows.

m. San 10:1b And these are the ones who have no portion in the world to come:

- (1) He who says, the resurrection of the dead is a teaching, which does not derive from the Torah,
- (2) and the Torah does not come from Heaven; and
- (3) an Epicurean.

R. Aqiba says, "Also: He who reads in heretical books, "and he who whispers over a wound and says, *I will put none of the diseases upon you which I have put on the Egyptians, for I am the Lord who heals you* (Ex. 15:26)."

Abba Saul says, "Also: he who pronounces the Divine Name as it is spelled out."⁸⁵

The Mishnah is not explicit in explaining who all will and will not have their part in the World to Come (the Ever Coming World). Nor is this the full discussion on the matter. Furthermore, the power of true Teshubah cannot be underestimated.

b. San 91a The School of R. Ishmael taught: It can be deduced from glassware: if glassware, which, though made by the breath of human beings, can yet be repaired when broken; then how much more so man, created by the breath of the Holy One, blessed be He.

In looking at Yehudah superficially, we see the structure of Mishnah Sanhedrin. The opening passages address those who have a **common share** of **life in the Olam HaBa**. As Yehudah continues, like Sanhedrin he will address those who he sees as heterodox with no share in the Olam HaBa. Hakham Tsefet's Mesorah brings life to the Eshnoga through the impartation of the Oral Torah.

PERORATION

Yehudah demonstrates the Torah Scholar who fills his life with the words of the Torah. This "filling" brings him to the place where he can Breath back into the Cosmos the words that G-d used to create it. This is the tikun (reparation) for those things, which humanity has distorted and corrupted. As such, Yehudah speaks the Mesorah into the Congregation restoring it to its places of original beauty and purity. The Torah Hakham fills his world with the words of the Torah surrounding himself with the energies of creation. In this occupation, the Torah Hakham brings himself in line with the true character and essence of his point of origin. The closer he comes to that point, the closer he comes to blameless purity. His words reproduce creation's blameless beginning, B'reshet (those things of principle importance). If life's objective is to return the Neshamah to G-d in the state of purity that G-d gave it, the only way this can be accomplished is by Torah Study, Practice and Teaching.

HALAKHIC IMPLICATIONS

Abot 1:4 Yose b. Yoezer of Seredah and Yose b. Yohanan of Jerusalem received [it] from them. Yose b. Yoezer

⁸⁴ Neusner, J. (1988). *The Mishnah : A new translation*. New Haven, CT: Yale University Press. p. 604

⁸⁵ Neusner, J. (1988). *The Mishnah : A new translation* (604). New Haven, CT: Yale University Press.

says,

- "Let your house be a gathering place for sages.
- "And wallow in the dust of their feet.
- "And drink in their words with gusto."

AMEN V'AMEN!

Questions for Understanding and Reflection

1. From all the readings for this Shabbat which verse or verses impressed your heart and fired your imagination?
 2. What question/s (no more than two questions) about the Torah Seder for this Shabbat arose for which Hakham Yehudah's Mishnah and Hakham Shaul's Gemarah provide adequate answers?
 3. Taking into consideration all the readings for this Shabbat what is the prophetic statement for this week?
-
-

Blessing After Torah Study

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

Blessed is Ha-Shem our GOD, King of the universe,
Who has given us a teaching of truth, implanting within us eternal life.

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

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

Note: With the beginning of II Adar, and with the reading of Shabbat Shekalim we launch our collection for the work of HaShem, most blessed be He. The entire collection will be devoted to finance this work and resources needed, before we sit at our tables to celebrate Pesach. Your donations are much appreciated and should be sent via PayPal to: ravybh@bigpond.com . Many thanks for your generosity!

Next Week
Shabbat: "Zakhor" - Sabbath: "Remember"

Shabbat	Torah Reading:	Weekday Torah Reading:
זְכוֹר		Saturday Afternoon
"Zakhor"	Reader 1 – Debarim 24:19-22	Reader 1 – B'resheet 31:3-6
"Remember"	Reader 2 – Debarim 25:1-4	Reader 2 – B'resheet 31:7-10
"Acuérdate"	Reader 3 – Debarim 25:5-7	Reader 3 – B'resheet 31:11-16
Debarim (Deut.) 24:19 – 25:19	Reader 4 – Debarim 25:8-10	
Ashlamatah: I Samuel 15:1-34	Reader 5 – Debarim 25:11-13	Monday & Thursday Mornings
	Reader 6 – Debarim 25:14-16	Reader 1 – B'resheet 31:3-6
Psalm 2:1-12	Reader 7 – Debarim 25:17-19	Reader 2 – B'resheet 31:7-10
N.C.: Rev. 13:11 – 14:12; 15:2-4	Maftir – Debarim 25:17-19	Reader 3 – B'resheet 31:11-16
	I Samuel 15:1-34	

שַׁבַּת שְׁלוֹמִים
Shabbat Shalom!

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