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

Three and 1/2 year Lectionary Readings	First Year of the Triennial Reading Cycle
Tammuz 17, 5776 – July 22/23, 2016	First Year of the Shmita Cycle

Candle Lighting and Habdalah Times:

Amarillo, TX, U.S.

Fri. Jul 22 2016 – Candles at 8:40 PM

Sat. Jul 23 2016 – Habdalah 9:40 PM

Chattanooga, & Cleveland, TN, U.S.

Fri. Jul 22 2016 – Candles at 8:33 PM

Sat. Jul 23 2016 – Habdalah 9:33 PM

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

Fri. Jul 22 2016 – Candles at 7:49 PM

Sat. Jul 23 2016 – Habdalah 8:50 PM

San Antonio, TX, U.S.

Fri. Jul 22 2016 – Candles at 8:14 PM

Sat. Jul 23 2016 – Habdalah 9:11 PM

St. Louis, MO, U.S.

Fri. Jul 22 2016 – Candles at 8:02 PM

Sat. Jul 23 2016 – Habdalah 9:05 PM

Austin & Conroe, TX, U.S.

Fri. Jul 22 2016 – Candles at 8:13 PM

Sat. Jul 23 2016 – Habdalah 9:10 PM

Manila & Cebu, Philippines

Fri. Jul 22 2016 – Candles at 6:10 PM

Sat. Jul 23 2016 – Habdalah 7:02 PM

Olympia, WA, U.S.

Fri. Jul 22 2016 – Candles at 8:38 PM

Sat. Jul 23 2016 – Habdalah 9:50 PM

Sheboygan & Manitowoc, WI, US

Fri. Jul 22 2016 – Candles at 8:06 PM

Sat. Jul 23 2016 – Habdalah 9:14 PM

Tacoma, WA, U.S.

Fri. Jul 22 2016 – Candles at 8:37 PM

Sat. Jul 23 2016 – Habdalah 9:50 PM

Brisbane, Australia

Fri. Jul 22 2016 – Candles at 4:56 PM

Sat. Jul 23 2016 – Habdalah 5:52 PM

Miami, FL, U.S.

Fri. Jul 22 2016 – Candles at 7:54 PM

Sat. Jul 23 2016 – Habdalah 8:49 PM

Port Orange, FL, U.S.

Fri. Jul 22 2016 – Candles at 8:04 PM

Sat. Jul 23 2016 – Habdalah 9:00 PM

Singapore, Singapore

Fri. Jul 22 2016 – Candles at 6:58 PM

Sat. Jul 23 2016 – Habdalah 7:49 PM

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

Roll of Honor:

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

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

His Honor Paqid Adon David ben Abraham

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

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

Her Excellency Giberet Sarai bat Sarah & beloved family

His Excellency Adon Barth Lindemann & beloved family

His Excellency Adon John Batchelor & beloved wife

Her Excellency Giberet Leah bat Sarah & beloved mother

Her Excellency Giberet Zahavah bat Sarah & beloved family

His Excellency Adon Gabriel ben Abraham and beloved wife HE Giberet Elisheba bat Sarah

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

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

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

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

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
His Excellency Adon Marvin Hyde
His Excellency Adon Scott Allen

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

Also a great thank you and great blessings be upon all who send comments to the list about the contents and commentary of the weekly Torah Seder and allied topics. If you want to subscribe to our list and ensure that you never 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 a merciful healing of Her Excellency Giberet Shanique bat Sarah who is afflicted with Lymphoma cancer. We also pray for her daughter and family. Mi Sheberach – He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, Rachel and Leah, will bless Her Excellency Giberet Shanique bat Sarah and send her a complete recovery with her new experimental treatment. Please GOD heal her, please. Please GOD heal her, please. Please GOD heal her, please. Cure her, strengthen her, make her healthy and return her to her original strength, together with all the sick of Yisrael. And may it be so willed, and we will say, Amen ve Amen!

Shabbat: "VaYomer Alehem" - "And said unto them"

Shabbat	Torah Reading:	Weekday Torah Reading:
וַיֹּאמֶר אֱלֹהִים		
"VaYomer Alehem"	Reader 1 – B'resheet 42:18-20	Reader 1 – B'resheet 43:14-16
"And said unto them"	Reader 2 – B'resheet 42:21-25	Reader 2 – B'resheet 43:17-19
"Y les dijo"	Reader 3 – B'resheet 42:26-28	Reader 3 – B'resheet 43:20-22
B'resheet (Gen) 42:18 - 43:13	Reader 4 – B'resheet 42:29-35	
Ashlamatah: Is 50:10 – 51:7, 11	Reader 5 – B'resheet 42:36 – 43:2	
	Reader 6 – B'resheet 43:3-10	Reader 1 – B'resheet 43:14-16
Psalm 37:1-17	Reader 7 – B'resheet 43:11-13	Reader 2 – B'resheet 43:17-19
	Maftir – B'resheet 43:11-13	Reader 3 – B'resheet 43:20-22
N.C.: Mk 4:1-9; Lk 8:4-8; Acts 12:13-19	Is 50:10 – 51:7, 11	

Blessings Before Torah Study

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

Please Ha-Shem, our GOD, sweeten the words of Your Torah in our mouths and in the mouths of all Your people Israel.

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

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

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

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

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

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

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

Rashi & Targum Pseudo Jonathan for: B'Resheet (Genesis) 42:18 – 43:13

Rashi's Translation	Targum Pseudo Jonathan
18. On the third day, Joseph said to them : "Do this and live I fear God ."	18. And Joseph said to them on the third day, This do, that you may live; for I fear the LORD .
19. If you are honest, your one brother will be confined in your prison, and you, go bring the grain for the hunger of your households.	19. If you are true, let one of your brothers be bound in the house of your confinement and go you, carry the corn, that you may buy for the hunger of your house,
20. And bring your youngest brother to me, so that your words may be verified, and you will not die." And they did so.	20. and bring your youngest brother to me, that your words may be verified, and you may not die. And they did so.
21. And they said to one another, "Indeed, we are guilty for our brother, that we witnessed the distress of his soul when he begged us, and we did not listen. That is why this trouble has come upon us."	21. And they said, a man to his brother, In truth we are guilty concerning our brother, when we saw the distress of his soul, when he entreated us, and we would not hearken to him; therefore has this affliction come upon us.
22. And Reuben answered them, saying, "Didn't I tell you, saying, 'Do not sin against the lad,' but you did not listen? Behold, his blood, too, is being demanded!"	22. And Reuben answered them and said, Did I not tell you, saying, Do not sin against the youth? But you would not listen to me; and thus, behold, his blood is required of us.
23. They did not know that Joseph understood, for the interpreter was between them.	23. But they knew not that Joseph understood (heard) the holy language; for Menasheh was interpreter between them.

Rashi's Translation	Targum Pseudo Jonathan
	JERUSALEM: But they knew not that Joseph heard in the holy language; for as an interpreter Menasheh stood between them.
24. And he turned away from them and wept, then returned to them and spoke to them; and he took Simeon from among them and imprisoned him before their eyes.	24. And he withdrew from them and wept, and returned and, spoke with them. And from them he took Shimeon, who had counselled them to kill him, and bound him before them.
25. And Joseph commanded, and they filled their vessels with grain, and [he commanded] to return their money into each one's sack, and to give them provisions for the journey, and he did so for them.	25. And Joseph commanded his servant to fill their vehicles with corn, and to return each man's money in his sack, and to give them provisions for the way. And he did so for them.
26. And they loaded their grain upon their donkeys, and they went away from there.	26. And they laid their corn upon their asses and went thence.
27. The one opened his sack to give fodder to his donkey at the lodging place, and he saw his money there it was, in the mouth of his sack.	27. Levi, who had been left without Shimeon his companion, opened his sack to give food to his ass at the place of lodging, and saw his money: behold, it was in the mouth of his pannier.
28. And he said to his brothers, "My money has been returned, and indeed, here it is in my sack!" Their hearts sank, and trembling, they turned to one another, saying, "What is this that God has done to us?"	28. And he said to his brothers, My money is returned, behold, it is in my pannier. And knowledge failed from their hearts, and each wondered with his brother, saying, What is this which the LORD has done, and not for sin of ours ?
29. And they came to Jacob their father, to the land of Canaan, and they told him all that had befallen them, saying,	29. And they came to Ya'aqob their father in the land of Kenaan, and related to him all that had befallen them, saying,
30. "The man, the lord of the land, spoke to us harshly, and he accused us of spying on the land.	30. The man the lord of the land spoke with us harshly, and treated us as spies of the country:
31. And we said to him, 'We are honest; we were never spies.	31. but we said to him, We are faithful men, not spies.
32. We are twelve brothers, the sons of our father; one is gone, and today the youngest is with our father in the land of Canaan.'	32. We are twelve brothers, sons of our father; of one, we know not what was his end, and the youngest is today with our father in the land of Kenaan.
33. And the man, the lord of the land, said to us, 'With this I will know that you are honest; leave one of your brothers with me, and [what is needed for] the hunger of your households, take and go.	33. And the man, the lord of the land said to us, By this I will know that you are true. Leave me one of your brothers with me, and what is needed by the hunger of your houses take, and go,
34. And bring your youngest brother to me, so that I will know that you are not spies, that you are honest; [then] I will give you your brother, and you may travel around in the land.' "	34. and bring your youngest brother to me, and I will know that you are not spies, but faithful. I will (then) restore your brother to you, and you will transact business in the land.
35. And it came to pass that they were emptying their sacks and behold! Each one's bundle of money was in his sack; they saw the bundles of their money, they and their father, and they became frightened.	35. And it was as they emptied their baggage, behold, every man's bundle of money was in his baggage; and they and their father saw the bundles of money, and they were afraid on account of Shimeon whom they had left there.
36. And their father Jacob said to them, "You have bereaved me-Joseph is gone, and Simeon is gone, and you want to take Benjamin! All these troubles have come upon me."	36. And Ya'aqob their father said to them, Me have you bereaved! Of Joseph you said, An evil beast has devoured him; of Shimeon you have said, The king of the land has bound him; and Benjamin you seek to take away: upon me is the anguish of all of them.

Rashi's Translation	Targum Pseudo Jonathan
	JERUSALEM: And Ya'aqob their father said to them Me have you bereaved of Joseph. From the hour that I sent him to you I have not known what was his end; and Benjamin you are seeking to take. Yet by me are to arise the twelve tribes.
37. And Reuben spoke to his father, saying, "You may put my two sons to death if I don't bring him (Benjamin) to you. Put him into my hand[s] and I will return him to you."	37. And Reuben spoke to his father, saying Slay my two sons with a curse if I do not bring him to you. Give him into my hand, and I will restore him to you.
38. But he (Jacob) said, "My son shall not go down with you, because his brother is dead, and he alone is left, and if misfortune befalls him on the way you are going, you will bring down my gray head in sorrow to the grave."	38. But he said, My son will not go down with you; for his brother is dead, and he alone remains of his mother; and if death should befall him in the way that you go, you will bring down my age with mourning to the grave. JERUSALEM: Death.
1. But the hunger was severe in the land.	1. But the famine was strong in the land.
2. And it came to pass, when they finished eating the grain that they had brought from Egypt, that their father said to them, "Go back [and] buy us a little food."	2. And it was when they had finished eating the grain they had brought from Mizraim, their father said to them, Return and buy us a little grain.
3. But Judah spoke to him, saying, "The man warned us repeatedly, saying, 'You shall not see my face if your brother is not with you.'	3. And Yehuda spoke to him, saying, The man attesting attested to us saying, You will not see the sight of my face unless your youngest brother be with you.
4. If you send our brother with us, we will go down and buy food for you.	4. If you will send our brother with us, we will go down and buy grain for you;
5. But if you do not send [him], we will not go down, because the man said to us, 'You shall not see my face if your brother is not with you.'	5. but if you wilt not send (him), we will not go down; for the man told us, You will not see the sight of my face unless your brother be with you.
6. And Israel said, "Why have you harmed me, by telling the man that you have another brother?"	6. And Israel said, Why did you do me evil in showing the man that you had yet a brother?
7. They said, "The man asked about us and about our family, saying, 'Is your father still alive? Do you have a brother?' And we told him according to these words. Could we have known that he would say, 'Bring your brother down?'"	7. And they said, The man demanding demanded (to know) about us, and about our family, saying Is your father yet living? Have you a brother? And we informed him according to the word of these things. Could we know that he would say, Bring your brother down?
8. And Judah said to Israel, his father, "Send the lad with me, and we will get up and go, and we will live and not die, both we and you and also our young children.	8. And Yehuda said to Israel his father, Send the youth with me, that we may arise and go; and that we may live and not die, both we, and you, and our little ones.
9. I will guarantee him; from my hand you can demand him. If I do not bring him to you and stand him up before you, I will have sinned against you forever.	9. I will be surety for him: of my hand will you require him. If I bring him not to you again, and set him before you, the guilt be upon me before you all days. JERUSALEM: I will be afar off from the salutation of my father all days.
10. For had we not tarried, by now we would have already returned twice."	10. For unless we had thus delayed, we should already have returned these two times.
11. So Israel, their father, said to them, "If so, then do this: take some of the choice products of the land in your vessels, a little balm and a little honey, wax and lotus, pistachios and almonds.	11. And Israel their father said to them, If it must be so, do this: Take of the praiseworthy things of the land, and put them in your vessels, and carry down the man a present, a little gum and a little honey, wax and landanum, the oil of nuts, and the oil of almonds,

Rashi's Translation	Targum Pseudo Jonathan
12. And take double the money in your hand[s], and the money that was returned in the mouth of your sacks you shall return in your hand[s], perhaps it was an error.	12. and money two upon one take in your hands, even the money that was returned in the mouth of your baggage, take back in your hands; perhaps it was done in error. JERUSALEM: Double
13. And take your brother, and get up, go back to the man.	13. And take Benjamin your brother, and arise, return to the man,

Summary of the Torah Seder – B'reshet (Genesis) 42:18 – 43:13

- On the Third Day Joseph dismisses his brothers and takes Shimeon hostage until they bring Benjamin down to him – Gen. 42:18-24
- Joseph fills their donkeys with grain and hides their money with it – Gen. 42:25-26
- Levi Discovers His Money in his donkey amongst the grain – Gen. 42:27-28
- The Brothers return Home and Inform Ya'aqob their father of all that took place with Joseph – Gen. 42:29-38
- Ya'aqob sent his sons including Benjamin to buy more grain from Joseph – Gen. 43:1-13

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. **Qal va-ḥomer**: "Argumentum a minori ad majus" or "a majori ad minus"; corresponding to the scholastic proof a fortiori.
2. **Gezerah shavah**: Argument from analogy. Biblical passages containing synonyms or homonyms are subject, however much they differ in other respects, to identical definitions and applications.
3. **Binyan ab mi-katub eḥad**: Application of a provision found in one passage only to passages which are related to the first in content but do not contain the provision in question.
4. **Binyan ab mi-shene ketubim**: The same as the preceding, except that the provision is generalized from two Biblical passages.
5. **Kelal u-Perat and Perat u-kelal**: Definition of the general by the particular, and of the particular by the general.
6. **Ka-yoẓe 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 IIIb: Joseph in Egypt

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

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

Vol. 3b – "Joseph in Egypt," pp. 393-411

Rashi's Commentary for: B'resheet (Gen.) 42:18 – 43:13

19 in your prison In which you are now imprisoned.

and you, go bring to your father's house.

the grain for the hunger of your households What you have purchased for the hunger of the members of your households.-[from Targum Jonathan ben Uzziel].

20 so that your words may be verified Heb. וְיִאֲמְנוּ , let them be confirmed and fulfilled, like “Amen, amen (אָמֵן)” (Num. 5:22), and like “may Your word now be verified (יִאֲמֶנּוּ)” (I Kings 8:26).

21 Indeed Heb. אָכֵל , as the Targum renders: בְּקוֹשְׁטָא , in truth. I [also] saw in Genesis Rabbah (91:8): It is the language of the Southerners; אָכֵל means בָּרַם , in truth.

has come upon us Heb. בָּאָהּ . Its accent is on the “beth,” because it is in the past tense, [meaning] that it has already come, and the Targum is אָתָּה לָּנָא [which is the past tense in Aramaic].

22 his blood, too, is being demanded The use of the word אָתָּה or the word גַּם denotes inclusion. In this case it means “his blood and also the blood of his aged father.”-[from Gen. Rabbah 91:8]

23 They did not know that Joseph understood Heb. וְשָׁמְעוּ , understood their language, and they were speaking in this manner in his presence.-[from Tanchuma Buber Vayigash 7]

for the interpreter was between them For whenever they spoke with him, the interpreter, who knew both Hebrew and Egyptian, was between them, and he would interpret their words for Joseph and Joseph's words for them. Therefore, they thought that Joseph did not understand Hebrew.-[from Targum Onkelos]

the interpreter This was his son Manasseh.-[from Gen. Rabbah 91:8, Targum Jonathan, Targum Yerushalmi]

24 And he turned away from them Heb. וַיִּסָּב . He distanced himself from them so that they would not see him weeping.

and wept Because he heard that they were remorseful.-[from Beresheet Rabbathi, p. 204]

Simeon He [was the one who] had cast him into the pit. It was he who said to Levi, “Behold, that dreamer is coming” (Gen. 37:19). Another explanation: Joseph intended to separate him from Levi, lest the two of them take counsel to assassinate him.

and imprisoned him before their eyes He imprisoned him only before their eyes, but as soon as they left, he released him and gave him food and drink.-[from Gen. Rabbah 91:8]

27 The one opened That was Levi, who was left alone, without Simeon, his companion.-[from Gen. Rabbah]

at the lodging place Heb. בְּמִלּוֹן . In the place where they lodged at night.

his sack Heb. אֶמְתָּחָתוֹ . That is a sack.

28 and indeed, here it is in my sack The money is in it with the grain.

What is this that God has done to us to bring us to this accusation, for it (the money) was not returned except to accuse us falsely.

34 and you may travel around in the land Heb. תִּסְתָּרוּ , you may go around. Likewise, every expression of merchants (סוֹחְרִים) and commerce (סוֹחָרָה) is based on the fact that they (the merchants) travel around and look for merchandise.

35 bundle of money Heb. צָרוּר כֶּסֶף , his bundle of money.-[from Targum Jonathan ben Uzziel]

36 You have bereaved me [This] teaches [us] that he suspected them-perhaps they had killed him (Simeon) or sold him like Joseph. [Gen. Rabbah 91:9]

You have bereaved Heb. שָׁכַחְתָּם Anyone who has lost his children is called שָׁכַח .

38 My son shall not go down with you He did not accept Reuben's offer. He said, "This firstborn is a fool. He offers to kill his sons. Are they his sons and not my sons?"-[from Gen. Rabbah 91:9]

Chapter 43

2 when they finished eating Judah had said to them, "Wait for the old man until there is no more bread left in the house." - [from Tanchuma Mikeitz 8, Gen. Rabbah 91:6]

when they finished. [Onkelos renders:] כִּד שְׁצִיאוּ , when they stopped. (The one who renders: כִּד סָפִיקוּ is in error. "When the camels had finished drinking" (Gen. 24:22) is rendered: כִּד סָפִיקוּ , which means "when they had drunk their fill," [for] that was the end of their drinking. This instance of "when they had finished eating," however, means "when the food was depleted," and we render: כִּד שְׁצִיאוּ

3 warned us repeatedly Heb. הִעֵד הָעֵד , an expression of warning, since a warning is usually given in the presence of witnesses (עֵדִים) . Similarly, "I warned (הִעֵדְתִּי) your forefathers" (Jer. 11:7); "Go down, warn (הִעֵד) the people" (Exod. 19:21).

'You shall not see my face if your brother is not with you.' Heb. בְּלִתי , lit., without. You shall not see me without your brother [being] with you. Onkelos, however, renders: except when your brother is with you. He explained the verse according to its context, but he was not precise in translating it in accordance with the language of the verse.

7 about us and about our family Heb. וְלִמּוֹלֶדְתֵּנוּ , about our lineage (Targum Jonathan). Midrashically, [it is explained:] Even the matters (עֲנִינֵי) of our cradles he revealed to us.-[from Gen. Rabbah 91:10]

And we told him that we have a father and a brother.

according to these words According to his questions that he asked, we were compelled to answer.

that he would say Heb. אָשֶׁר יֹאמֵר . [This is equivalent to] כִּי יֹאמֵר . [This is used as an expression for אָם , and אָם is used as an expression for אָשֶׁר , that. Hence, this is one of its four usages, for this [כִּי] is like אָם , as "until (אָם עַד) I have spoken my words" (24:33). - [after targumim]

8 and we will live The Holy Spirit flickered within him. Through this trip, your spirit will be revived, as it is said: "and the spirit of their father Jacob was revived" (Gen. 45:27).

and not die of hunger. As for Benjamin, we are not sure whether he will be seized or he will not be seized, but all

of us will [certainly] die of hunger if we do not go. It would be better to leave the doubtful situation and seize the [situation that is] certain.-[from Tanchuma Mikeitz 8]

9 and stand him up before you That I will not bring him to you dead, but alive.

I will have sinned against you forever For the world to come. - [from Gen. Rabbah 91:10]

10 had we not tarried because of you, we would have [already] returned with Simeon, and you would not have suffered all these days.

11 then Heb. אַפּוּא . This is a redundant word, used for stylistic purposes in the Hebrew. If [it is] so, [that] I will be compelled to do [this]—that I will [have to] send him with you—I will have to search and seek where [is the place that we can say,] “Here is הַיְהוּדָה (אֵינָהּ) a solution as well as advice to give you, and [therefore] I say, ‘Do this.’”

some of the choice products of the land Heb. מִזְמֶרֶת הָאֶרֶץ lit., from the song of the land. Targumim render: מִדְּמִשְׁבָּח , “from what is praised in the land,” about which everyone sings, [rejoicing] that it came into the world. wax Heb. נִקְאָת , wax.-[from Gen. Rabbah 91:11, Targum Onkelos] Cf. Rashi above on 37:25.

pistachios Heb. בִּטְנִיִּים I do not know what they are. In the alphabetized dictionary of Rabbi Machir, I saw [that they are] pistachios, but I believe that they are אֶפְרֹסְקִים (mentioned in the Mishnah, Kilayim 1:4, and the Talmud, Shabbath 45a).

12 And...double the money Twice as much as the first.

take...in your hand[s] to purchase food, perhaps the price has risen.

perhaps it was an error Perhaps the one appointed over the house inadvertently forgot it.

Ketubim: Psalms 37:1-17

Judaica Press	Targum on the Psalms
1. Of David. Do not compete with the evildoers; do not envy those who commit injustice.	1. Of David. Have no desire for malefactors, to be like them; and do not be jealous of those who commit oppression, to join with them.
2. For they will be speedily cut off like grass and wither like green vegetation.	2. Because their end will be like plants, quickly will they wither; and like the green grass they will fall away.
3. Trust in the LORD and do good; dwell in the land and be nourished by faithful obedience.	3. Trust in the Word of the LORD and do good; dwell in the land and be strong in faithful obedience.
4. So will you delight in the LORD, and He will give you what your heart desires.	4. And you will delight in the LORD, and He will give you the requests of your heart.
5. Commit your way to the LORD, and trust in Him and He will act.	5. Reveal to the LORD your ways, and trust in His Word, and He will act.
6. And He will reveal your righteousness/generosity like the light, and your judgments like noon.	6. And your righteousness/generosity will come out like light, and your judgment like noonday.
7. Wait for the LORD and hope for Him; do not compete with one whose way prospers, with a man who executes malicious plans.	7. Be quiet in the presence of the LORD and wait for Him; do not desire the wicked/lawless man who prospers his way, the man who follows the counsel of sinners.
8. Desist from anger and forsake wrath; do not compete only to do evil.	8. Wait without anger and forsake wrath; do not long indeed to do evil.

9. For evildoers will be cut off, and those who hope for the LORD – they will inherit the land.	9. For those who do evil will be destroyed; but those who hope in the word of the LORD – they will inherit the land.
10. A short while longer and the wicked/lawless man is not here, and you will look at his place and he is not there.	10. And yet a little while, and there is no wicked/lawless man; you will look carefully at his place, and he is not.
11. But the humble will inherit the land, and they will delight in much peace.	11. But the humble will inherit the land; and they will delight in the plenitude of peace.
12. The wicked/lawless man plots against the righteous/generous and gnashes his teeth at him.	12. The wicked/lawless man plots harm against the righteous/generous man, and grinds his teeth against him.
13. The LORD will scoff at him because He saw that his day will come.	13. The LORD will laugh at him, for He has seen, for the day of his ruin has come.
14. The wicked/lawless initiated war and bent their bow to cast down the poor and the needy, to slay those who walk on a straight path.	14. The wicked/lawless have drawn the sword and bent their bows to kill the humble and lowly, to slaughter the upright of way.
15. Their sword will enter their heart, and their bows will be broken.	15. Their blade will enter their [own] heart, and their bows will break.
16. The few of the righteous/generous are better than the multitude of many wicked/lawless men.	16. Better in the presence of the LORD is the smallness of the righteous/generous man than the multitude of many wicked/lawless men.
17. For the arms of the wicked/lawless will be broken, but the LORD supports the generous.	17. For the arms of the wicked/lawless will be broken, but the Word of the LORD supports the righteous/generous.

Rashi's Commentary on Psalms 37:1-20

1 Do not compete with the evildoers He reproves Israel that they should not compete with the success of the evildoers to do as their deeds, as (in Jer. 12:5): “how will you compete (תתקרה) with horses,” to run as they run, a *atir* in Old French, to compete.

do not envy those who commit injustice to commit injustice like them.

2 they will be...cut off Heb. יִמָּלֵךְ, seront tronke in Old French, they will be cut off, an expression of cutting off.

3 Trust in the Lord and do not say, “If I do not rob and steal,” or “If I give charity to a poor man, how will I sustain myself?”

and do good Then you will dwell in the land for a long time.

and be nourished by faithful obedience You will eat and be sustained from the reward of [your] faithful obedience, that you believed in the Holy One, blessed be He, to rely on Him and do good.

4 So will you delight in the LORD Enjoy delights by being supported by the Holy One, blessed be He.

5 Commit your way to the LORD Commit all your needs to Him.

7 Wait for the LORD Heb. דָּוָם. Wait for His salvation, as (in I Sam. 14: 9): “If they say thus to us, ‘Wait (דָּמוּ)!’” mentioned regarding Jonathan. Menachem (p. 64), however, associates it as an expression of silence, as (in Lev. 10:3): “and Aaron was silent (וַיִּדָּם).” He likewise interpreted (Lam. 3:26): “It is good that one should wait quietly

(וְדוֹמָם) in this manner, and Dunash (p. 27) concurs with him.

and hope Heb. וְהִתְחַוֵּל לֵל, an expression of hope.

do not compete saying, “I will be as wicked as he, and I will prosper as he does.”

8 Desist from anger Desist from being wicked/lawless so that anger does not come upon you.

and forsake a matter that will bring upon you the wrath of the Holy One, blessed be He.

9 For evildoers whom you now see prospering they will be cut off.

10 A short while longer When you wait a little longer, you will see that the lawless man is not here.

and you will look at his place where he was, and he is not there, because he has died and has perished.

12 and gnashes Heb. וְחָרַק, as (in Lam. 2:16): “and gnashed (וַיִּתְחַרְקוּ) their teeth”; e rechineynt in Old French.

14 initiated war the wicked/lawless initiated quarrel and strife without previous provocation.

16 The few of the righteous/generous are better The few men who go to the aid of the righteous/ generous are better.

than the multitude of many wicked/lawless men Amraphel and his allies initiated a war in the world for the purpose of capturing Lot and provoking Abraham, but the few who were with Abraham succeeded and wiped out all those armies.

Meditation from the Psalms

Psalms 37:1-17

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

This is a sequel to Psalms chapter 36. There, David¹ described the forces of evil which strive to convince mankind that there is no G-d Who masters our destinies. The wicked point to their own success as forceful evidence that there is no Supreme Being concerned with the enforcement of the principles of righteousness and justice. Seeking to counteract this argument, the Psalmist concluded Psalms chapter 36 by pleading with G-d to frustrate His adversaries and reward His faithful.

This psalm records the response to David's plea. G-d sternly admonishes the righteous not to be impressed with the prosperity of sinners, for it is empty and transient.² Radak³ explains that this theme is repeated frequently in this rather lengthy Psalm because most people feel an overpowering temptation to imitate the successful ways of the wicked; therefore, their faith requires constant reinforcement.⁴

The Zohar teaches us that when a psalm begins “to David”, as in our current psalm, then it is neither a song nor a

¹ The superscription of this chapter of psalms ascribed its authorship to David.

² Meiri, Meir Tehillot

³ v.40

⁴ This introduction was excerpted and edited from: The ArtScroll Tanach Series, Tehillim, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman.

prayer. It is the Ruach HaKodesh⁵ speaking through David.⁶

Sforno comments that David composed this psalm while inspired with a prophetic vision of the tragedy which was destined to split the Jewish nation. David foresaw the rebellion of Jeroboam ben Nabat who would take away the ten tribes of Israel, while only the tribes of Judah and Benjamin remained loyal to Rechavom ben Solomon. David cautions Rechavom not to quarrel with the rebels. A civil war pitting Jew against Jew is to be avoided at all costs. David assures Rechavom that the success of the rebels will be short lived provided that he concentrate his efforts on repentance.⁷

Civil wars divide the people of the land in the same way that a lack of understanding can divide the people. Our psalm contains a pasuk that illustrates this idea:

Tehillim (Psalms) 37:9 *For evil-doers shall be cut off; but those that wait for HaShem, they shall inherit the land.*

Question: Where do we go when we die?

To answer this question, we will need to discard some old ideas and begin to be oriented towards what the Torah really teaches. This will be an eye opening exercise for those who have never studied this subject from a Jewish perspective.

The above pasuk, in Tehillim (Psalms) 37:9, suggests that the righteous will spend eternity on the land, yet some folks believe that the righteous will spend eternity in heaven. The Tanach and the Nazarean Codicil are replete with references to the fact that the righteous will dwell on earth forever. They do not contain any references to suggest that they will "inherit heaven". Here are a few of those references:

Shemot (Exodus) 32:11-13 *But Moses sought the favor of the HaShem his God. "O HaShem," he said, "why should your anger burn against your people, whom you brought out of Egypt with great power and a mighty hand? Why should the Egyptians say, 'It was with evil intent that he brought them out, to kill them in the mountains and to wipe them off the face of the earth'? Turn from your fierce anger; relent and do not bring disaster on your people. Remember your servants Abraham, Isaac, and Israel, to whom you swore by your own self: 'I will make your descendants as numerous as the stars in the sky and I will give your descendants all this land I promised them, and it will be their inheritance forever.'"*

Yeshayahu (Isaiah) 60:20-21 *Thy sun shall no more go down, Neither shall thy moon withdraw itself; for HaShem shall be thine everlasting light, and the days of thy mourning shall be ended. 21 Thy people also shall be all righteous, they shall inherit the land for ever; the branch of My planting, the work of My hands, wherein I glory.*

II Tsefet (Peter) 3:12-13 *That day will bring about the destruction of the heavens by fire, and the elements will melt in the heat. But in keeping with his promise we are looking forward to a new heaven and a new earth, the home of righteousness.*

Given such clear scriptures, where do some folks get the idea that the righteous go to heaven? Consider the following pasuk:

Matityahu (Matthew) 7:15-23 *"Watch out for false prophets. They come to you in sheep's clothing, but inwardly they are ferocious wolves. By their fruit you will recognize them. Do people pick grapes from thorn bushes, or figs from thistles? Likewise every good tree bears good fruit, but a bad tree bears bad fruit. A*

⁵ The Holy Spirit.

⁶ Zohar, Parashat Vayechi.

⁷ Ibid.1

good tree cannot bear bad fruit, and a bad tree cannot bear good fruit. Every tree that does not bear good fruit is cut down and thrown into the fire. Thus, by their fruit you will recognize them. "Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but only he who does the will of my Father who is in heaven. Many will say to me on that day, 'Lord, Lord, did we not prophesy in your name, and in your name drive out demons and perform many miracles?' Then I will tell them plainly, 'I never knew you. Away from me, you evildoers!'"

The above pasuk, and many others like it, gives the impression, to those who do not read carefully, that the righteous go to heaven. To properly understand this pasuk requires a bit of thought.

Consider that when we talk about the British kingdom of yesteryear, we are not necessarily talking about Great Britain. We are talking about many places, including: Australia, Canada, India, South Africa, and many other place. It was said that the sun never set on this kingdom. This concept of a kingdom is very important. This understanding suggests that the British kingdom is not necessarily *in* Great Britain. In fact, the British kingdom is anywhere where the British exercise sovereignty.

Without a proper understanding of the *kingdom of Heaven*, one would be confused when they see this pasuk and those pasukim which teach that the righteous will dwell on the earth forever. Thus our psalm teaches that the righteous will *dwell on the earth forever*.

While there are numerous stations in a soul's journey, these can generally be grouped into four general phases:⁸

- i. the wholly spiritual existence of the soul before it enters the body;
- ii. physical life;
- iii. post-physical life in Gan Eden (the "Garden of Eden," also called "Heaven" and "Paradise");
- iv. the "world to come" (*olam haba*) that follows the resurrection of the dead.

What are these four phases, and why are all four necessary?

As discussed at length in Chassidic teaching,⁹ the ultimate purpose of the soul is fulfilled during the time it spends in this physical world making this world "a dwelling-place for G-d" by finding and expressing G-dliness in everyday life through its fulfillment of the mitzvot.¹⁰

But for our actions in this world to have true significance, they must be the product of our free choice. If we were to experience the power and beauty of the divine presence we bring into the world with our mitzvot, we would always choose what is right, and thereby lose our autonomy. *The obvious becomes robotic*. Our accomplishments would not be ours, any more than it is an "accomplishment" that we eat three meals a day and avoid jumping into fire.

Hence, this crucial stage of our lives is enacted under the conditions of almost total spiritual blackout: in a world in which the divine reality is hidden, in which our purpose in life is not obvious; a world in which "all its affairs are severe and evil, and wicked men prevail".¹¹ In such a world, our positive and G-dly actions are truly our own choice and achievement.

On the other hand, however, how would it be possible at all to discover, and act upon, goodness and truth under such conditions? If the soul is plunged into such a G-dless world, and cut off from all knowledge of the divine, by what means could it ever discover the path of truth?

⁸ The following edited section was written by Shlomo Yaffe and Yanki Tauber.

⁹ See *Body: The Physical World According to Rabbi Schneur Zalman of Liadi*,

¹⁰ Mitzvot are almost all done with the body, only a handful involve no specific actions. This jibes well with our verbal tally: Do / Worker - עשה, Strong's number 06213.

¹¹ Tanya, chapter 6.

This is why the soul exists in a purely spiritual state *before* it descends in to this world. In its pre-physical existence, the soul is fortified with the divine wisdom, knowledge and vision that will empower it in its struggles to transcend and transform the physical reality.

In the words of the Talmud: “The fetus in its mother’s womb is taught the entire Torah . . . When its time comes to emerge into the atmosphere of the world, an angel comes and slaps it on its mouth, making it forget everything”.¹²

An obvious question: If we’re made to forget it all, why teach it to us in the first place? But herein lies the entire paradox of knowledge and choice: we can’t see the truth, we can’t even manifestly know it, but at the same time we *do* know it, deep inside us. Deep enough that we can choose to ignore it, but also deep enough that wherever we are and whatever we become, we can always choose to unearth it. This, in the final analysis, is choice: our choice to pursue the knowledge implanted in our soul, or to suppress it.

The Mutual Exclusivity of Achievement and Reward

Thus the stage is set for phase 2: the tests, trials and tribulations of physical life. The characteristics of the physical, its finiteness, its opaqueness, its self-centeredness, its tendency to conceal what lies behind it, to form a heavy veil that obscures virtually all knowledge and memory of our divine source. And yet, deep down we know right from wrong. Somehow we know that life is meaningful, that we are here to fulfill a divine purpose; somehow, when confronted with a choice between a G-dly action and an unG-dly one, we know the difference. The knowledge is faint, a dim, subconscious memory from a prior, spiritual state. We can silence it, or amplify it, the choice is ours.

Everything physical is, by definition, finite; indeed, that is what makes it a concealment of the infinitude of the divine. Intrinsic to physical life is that it is finite in time: it ends. Once it ends, once our soul is freed from its physical embodiment, we can no longer achieve and accomplish. But now, finally, we can behold and derive satisfaction from what we have accomplished.

The two are mutually exclusive: achievement precludes satisfaction; satisfaction precludes achievement. Achievement can take place only in the spiritual blindness of the physical world; satisfaction can take place only in the choice-less environment of the spiritual reality.

The Talmud quotes the verse: “You shall keep the mitzvah, the decrees and the laws which I command you today to do them”.¹³ “Today to do them,” explains the Talmud, “but not to do them tomorrow. Today to do them, and tomorrow to receive their reward.”¹⁴ The *Ethics* expresses it thus: “A single moment of repentance and good deeds in this world is greater than all of the world to come. And a single moment of bliss in the world to come is greater than all of this world”.¹⁵

It’s as if we spent a hundred years watching an orchestra performing a symphony on television—with the sound turned off. We watched the hand movements of the conductor and the musicians. Sometimes we asked: why are the people on the screen making all these strange motions to no purpose? Sometimes we understood that a great piece of music was being played, but didn’t hear a single note. After a hundred years of watching in silence, we watch it again—this time with the sound turned on.

The orchestra is ourselves, and the music—played well or poorly—is the deeds of our lives.

What is Heaven and Hell?

Heaven and hell are where the soul receives its reward and punishment after death. Yes, Judaism believes in, and

¹² Talmud, Niddah 30b.

¹³ Deuteronomy 7:11.

¹⁴ Talmud, Eruvin 22a.

¹⁵ Ethics of the Fathers 4:17.

Jewish traditional sources extensively discuss, punishment and reward in the afterlife (indeed, it is one of the “Thirteen Principles” of Judaism enumerated by Maimonides). But these are a very different “heaven” and “hell” than what one finds described in medieval Christian texts or *New Yorker* cartoons. Heaven is not a place of halos and harps, nor is hell populated by those red creatures with pitchforks depicted on the label of non-kosher canned meat.

After death, the soul returns to its divine Source, together with all the G-dliness it has “extracted” from the physical world by using it for meaningful purposes. The soul now relives its experiences on another plane, and experiences the good it accomplished during its physical lifetime as incredible happiness and pleasure, and the negative as incredibly painful.

This pleasure and pain are not reward and punishment in the conventional sense, in the sense that we might punish a criminal by sending him to jail, or reward a dedicated employee with a raise. It is rather that we experience our own life in its reality, a reality from which we were sheltered during our physical lifetimes. We experience the true import and effect of our actions. Turning up the volume on that TV set with that symphony orchestra can be intensely pleasurable, or intensely painful,¹⁶ depending on how we played the music of our lives.

When the soul departs from the body, it stands before the heavenly court to give a “judgment and accounting” of its earthly life.¹⁷ But the heavenly court does only the “accounting” part; the “judgment” part—that, only the soul itself can do.¹⁸ Only the soul can pass judgment on itself; only it can know and sense the true extent of what it accomplished, or neglected to accomplish, in the course of its physical life. Freed from the limitations and concealments of the physical state, it can now see G-dliness; it can now look back at its own life and experience what it truly was. The soul’s experience of the G-dliness it brought into the world with its mitzvot and positive actions is the exquisite pleasure of Gan Eden (the “Garden of Eden”, Paradise); its experience of the destructiveness it wrought through its lapses and transgressions is the excruciating pain of Gehinnom (“Gehenna” or “Purgatory”).

The truth hurts. The truth also cleanses and heals. The spiritual pain of Gehinnom, the soul’s pain in facing the truth of its life, cleanses and heals the soul of the spiritual stains and blemishes that its failings and misdeeds have attached to it. Freed of this husk of negativity, the soul is now able to fully enjoy the immeasurable good that its life engendered, and “bask in the divine radiance” emitted by the G-dliness it brought into the world.

For a G-dly soul spawns far more good in its lifetime than evil. The core of the soul is unadulterated goodness; the good we accomplish is infinite, the evil but shallow and superficial. So even the most wicked of souls, say our sages, experiences at most twelve months of Gehinnom, followed by an eternity of heaven. Furthermore, a soul’s experience of Gehinnom can be mitigated by the action of his or her children and loved ones, here on earth. Reciting *Kaddish* and engaging in other good deeds “in merit of” and “for the elevation of” the departed soul means that the soul, in effect, is continuing to act positively upon the physical world, thereby adding to the goodness of its physical lifetime.¹⁹

The soul, for its part, remains involved in the lives of those it leaves behind when it departs physical life. The soul of a parent continues to watch over the lives of his or her children and grandchildren, to derive pride (or pain) from their deeds and accomplishments, and to intercede on their behalf before the heavenly throne; the same applies to those to whom a soul was connected with bonds of love, friendship and community. In fact, because the soul is no longer constricted by the limitations of the physical state, its relationship with its loved ones is, in many ways, even deeper and more meaningful than before.

However, while the departed soul is aware and cognizant of all that transpires in the lives of its loved ones, the

¹⁶ Thus the sages speak about a “Gehenna of fire,” in which we experience the full destructive “heat” of our illicit desires, anger and hatreds; and a “Gehenna of snow,” in which we are exposed to the “coldness” of our moments of indifference to G-d and to our fellows.

¹⁷ Ethics of the Fathers 3:1, et al.

¹⁸ Rabbi Israel Baal Shem Tov.

¹⁹ This is why there is a greater emphasis on the recitation of *kaddish* and other actions for the elevation of a departed soul during the first year after death.

souls remaining in the physical world are limited to what they can perceive via the five senses as facilitated by their physical bodies. We can impact the soul of a departed loved one through our positive actions, but we cannot communicate with it through the conventional means (speech, sight, physical contact, etc.) that, prior to its passing, defined the way that we related to each other. (Indeed, the Torah expressly forbids the idolatrous practices of necromancy, mediumism, and similar attempts to “make contact” with the world of the dead.) Hence, the occurrence of death, while signifying an elevation for the soul of the departed, is experienced as a tragic loss for those it leaves behind.

Reincarnation: A Second Go

Each individual soul is dispatched to the physical world with its own individualized mission to accomplish. As Jews, we all have the same Torah with the same 613 mitzvot; but each of us has his or her own set of challenges, distinct talents and capabilities, and particular mitzvot which form the crux of his or her mission in life.

At times, a soul may not conclude its mission in a single lifetime. In such cases, it returns to earth for a “second go” to complete the job. This is the concept of *gilgul neshamot*, commonly referred to as “reincarnation”, extensively discussed in the teachings of Kabbalah.²⁰ This is why we often find ourselves powerfully drawn to a particular mitzvah or cause and make it the focus of our lives, dedicating to it a seemingly disproportionate part of our time and energy: it is our soul gravitating to the “missing pieces” of its divinely ordained purpose.

The World to Come

Just as the individual soul passes through three stages, preparation for its mission, the mission itself, and the subsequent phase of satisfaction and reward, so, too, does creation as a whole. A chain of spiritual “worlds” precedes the physical reality, to serve it as a source of divine vitality and empowerment. Then comes the era of *olam hazeh* (“this world”), in which the divine purpose of creation is played out. Finally, once humanity as a whole has completed its mission of making the physical world a “dwelling-place for G-d,” comes the era of *universal* reward—the “world to come” (*olam haba*).

There is a major difference between a soul’s individual “world of reward” in Gan Eden, and the universal reward of the world to come. Gan Eden is a spiritual world, inhabited by souls without physical bodies; the world to come is a physical world, inhabited by souls *with* physical bodies²¹ (though the very nature of the physical will undergo a fundamental transformation).

In the world to come, the physical reality will so perfectly “house” and reflect the divine reality that it will transcend the finitude and temporality which define it today. Thus, while in today’s imperfect world the soul can experience “reward” only after it departs from the body and physical life, in the world to come the soul and body will be reunited and will together enjoy the fruits of their labor. Thus, the prophets of Israel spoke of a time when all who died will be restored to life: their bodies will be regenerated²² and their souls restored to their bodies. “Death will be eradicated forever”,²³ and “the world will be filled with the knowledge of G-d as the water covers the seabed”.²⁴

²⁰ Indeed, the Kabbalists say that these days—after nearly six thousand years of human history—a “new” soul is a rarity; the overwhelming majority of us are reincarnated souls, returned to earth to fill the gaps of a previous lifetime.

²¹ This is actually a matter of contention between two great Jewish thinkers and Torah authorities, Maimonides and Nachmanides; the teachings of Kabbalah and Chassidism follow the approach of Nachmanides, who sees the ultimate reward as occurring in a world of embodied soul.

²² Interestingly, long before the discovery of genetics and DNA, the Talmud talks about a tiny, indestructible bone in the body called *luz*, from which the entire body will be “rebuilt” after it returned to dust.

²³ Isaiah 25:8

²⁴ Ibid. 11:9.

This, of course, will spell the end of the “Era of Achievement”.²⁵ The veil of physicality, rarefied to complete transparency, will no longer conceal the truth of G-d, but will rather express it and reveal it in an even more profound way than the most lofty spiritual reality. Goodness and G-dliness will cease to be something we do and achieve, for it will be what we are. Our experience of goodness will be absolute. Body and soul both, reunited as they were before they were separated by death, will inhabit all the good that we accomplished with our freely chosen actions in the challenges and concealments of physical life.

With this understanding we can easily see that when David looked into our Torah portion, he focused on the first pasuk:

Beresheet (Genesis) 42:18 And Joseph said unto them the third day. 'This do, and live; for I fear God:

He noted that true life, eternal life, comes from ‘doing’ the mitzvot. Thus our chapter of psalms focuses on the contrasting of those who do the mitzvot versus those that do evil.

Ashlamatah: Yeshayahu (Isaiah) 50:10 – 51:7, 11

Rashi	Targum
4. ¶ The Lord God gave me a tongue for teaching, to know to establish times for the faint [for His] word; He awakens me every morning, He awakens My ear, to hear according to the teachings.	4. ¶ The LORD God has given me the tongue of those who teach, to make [me] know [how] to teach with wisdom the righteous/generous who faint for the words of His Law. Therefore morning by morning He rises early to send His prophets so perhaps the sinners' ears might be opened and they might listen to teaching.
5. The Lord God opened my ear, and I did not rebel; I did not turn away backwards.	5. The LORD God has sent me to prophesy, and I was not rebellious, I turned not backward.
6. I gave my back to smiters and my cheeks to them that plucked off the hair; I did not hide my face from embarrassments and spitting.	6. I gave my back to smiters, and my cheeks to them that pluck out the beard; I hid not my face from shame and spitting.
7. But the Lord God helps me, therefore, I was not embarrassed; therefore, I made my face like flint, and I knew that I would not be ashamed.	7. For the LORD God helps me; therefore I have not been confounded; therefore I have set my face strong like rock, and I know that I will not be put to shame;
8. He Who vindicates me is near, whoever wishes to quarrel with me-let us stand together; whoever is my contender shall approach me.	8. my innocence is near. Who will go to judgment with me? Let us stand up together. Who is my enemy? Let him come near to me.
9. Behold, the Lord God shall help he that will condemn me, behold all of them shall wear out like a garment, a moth shall consume them. {S}	9. Behold, the LORD God helps me; who will declare me a sinner? Behold, all of them are like the garment that wears out, that the moth eats. {S}
10. Who among you is God-fearing , who hearkens to the voice of His servant, who went in darkness and who has no light, let him trust in the name of the Lord and lean on his God. {S}	10. Who among you of those who fear the LORD obeys the voice of his servants the prophets, who performs the Law in distress as a man who walks in the darkness and has no light, trusts in the name of the LORD and relies upon the salvation of his God? {S}
11. Behold all of you who kindle fire, who give power to flames; go in the flame of your fire, and in the flames you have kindled; from My hand has this come to you, in grief you shall lie down. {S}	11. Behold, all you who kindle a fire, who grasp a sword! Go, fall in the fire which you kindled and on the sword which you grasped! This you have from My Memra: you will return to your stumbling. {S}

²⁵ The Talmud goes so far as to quote the verse (Ecclesiastes 12:1), “There will come years of which you will say: I have no desire in them,” and declare: “This refers to the days of the messianic era, in which there is neither merit nor obligation” (Talmud, Shabbat 151b).

Rashi	Targum
1. Hearken to Me, you pursuers of righteousness, you seekers of the Lord; look at the rock whence you were hewn and at the hole of the pit whence you were dug.	1. "Attend to My Memra, you who pursue the truth, you who seek teaching from the LORD; consider that as the hewn stone from the rock you were hewn and as the rubble from an empty pit you were hacked.
2. Look at Abraham your father and at Sarah who bore you, for when he was but one I called him, and I blessed him and made him many.	2. Consider Abraham your father and Sarah who was pregnant with you; for when Abraham was but one, single in the world, I brought him near to my service, and I blessed him and made him many.
3. For the Lord shall console Zion, He shall console all its ruins, and He shall make its desert like a paradise and its wasteland like the garden of the Lord; joy and happiness shall be found therein, thanksgiving and a voice of song. {S}	3. For the LORD is about to comfort Zion and to comfort all her waste places, and He will make her wilderness like Eden, her desert like the garden of the LORD; joy and gladness will be found in her, those offering thanksgiving and the voice of those singing. {S}
4. Hearken to Me, My people, and My nation, bend your ears to Me, when Torah shall emanate from Me, and My judgment [shall be] for the light of the peoples, I will give [them] rest.	4. Attend to My Memra, My people, and give ear to My service, My congregation; for the law will go forth before Me, and My judgment as a light; to it the peoples will join.
5. My righteousness is near, My salvation has gone forth, and My arms shall chasten peoples; islands shall wait for Me, and on My arm shall they trust.	5. My virtue draws near, My salvation has gone forth, and by the strength of My mighty arm peoples will be judged; islands wait for My Memra, and for the strength of My mighty arm they hope.
6. Raise your eyes to heaven and look at the earth from beneath, for the heavens shall vanish like smoke, and the earth shall rot away like a garment, and its inhabitants shall likewise die, and My salvation shall be forever, and My righteousness shall not be abolished. {P}	6. Lift up your eyes to the heavens, and consider the earth beneath; for the heavens will pass as the smoke which passes, the earth will wear out as a covering wears out, and they who dwell in it, even they, will die in like manner; but My salvation will be forever, and My virtue will never be checked. {P}
7. Hearken to Me, you who know righteousness, a people that has My Torah in their heart, fear not reproach of man, and from their revilings be not dismayed.	7. Attend to My Memra, you who know the truth, people in whose heart is the teaching of My Law; fear not from the reproaches of the sons of men, and be not shattered at their self-exaltation.
8. For, like a garment, the moth shall consume them, and like wool, the worm shall consume them, but My righteousness shall be forever, and My salvation to all generations. {S}	8. For [they are] like a garment which the moth eats, and like wool which rot attacks; but My virtue will be forever, and My salvation to all generations." {S}
9. Awaken, awaken, dress yourself with strength, O arm of the Lord, awaken, awaken like days of old, generations of yore; are you not the one that hewed Rahab and slew the sea monster?	9. Be revealed, be revealed, put on strength, O might from before the LORD; be revealed as in the days of old, the generations of long ago. Was it not for your sake, congregation of Israel, that I shattered the mighty men, destroyed Pharaoh and his armies, which were strong as the dragon?
10. Are you not the one who dried up the sea, the waters of the great deep? Who made the depths of the sea a road for the redeemed ones to pass?	10. Was it not for your sake, congregation of Israel, that I dried up the sea, the waters of the great deep? I made the depths of the sea a way for the redeemed to pass through.
11. And the redeemed of the Lord shall return, and they shall come to Zion with song, and [with] everlasting joy on their heads; gladness and joy shall overtake them; sorrow and sighing shall flee. {S}	11. And the ransomed of the LORD will be gathered from among their exiles, and come to Zion with singing; everlasting joy will be theirs, that does not cease, and a cloud of glory will cover their heads; they will find joy

Rashi	Targum
	and gladness, and sorrow and sighing will cease from them. from those of the house of Israel. {S}
12. I, yea I am He Who consoles you; who are you that you fear man who will die and the son of man, who shall be made [as] grass?	12. "I, I am he that comforts you; of whom are you afraid, of man who dies, of the son of man who is reckoned as the grass?
13. And you forgot the Lord your Maker, Who spread out the heavens and founded the earth, and you fear constantly the whole day because of the wrath of the oppressor when he prepared to destroy. Now where is the wrath of the oppressor?	13. And you have forgotten the service of the LORD, your Maker, who stretched out the heavens and founded the earth, and do you fear continually all the day because of the fury of the oppressor, when he sets himself to destroy. And now, where is the fury of the oppressor?
14. What must be poured out hastened to be opened, and he shall not die of destruction, and his bread shall not be wanting.	14. The avenger will speedily be revealed; the righteous/generous will not die in destruction, neither will they lack their food.
15. I am the Lord your God, Who wrinkles the sea and its waves stir; the Lord of Hosts is His name.	15. For I am the LORD your God, who rebukes the sea so that its waves roar, - the LORD of hosts is His name.
16. And I placed My words into your mouth, and with the shadow of My hand I covered you, to plant the heavens and to found the earth and to say to Zion [that] you are My people. {S}	16. And I have put the words of My prophecy in your mouth, and protected you in the shadow of My might, to establish the people concerning whom it was said that they would increase as the stars of the heavens and to found the congregation concerning whom it was said they would increase as the dust of the earth, and to say to those who reside in Zion, 'You are My people.' {S}
17. Awaken, awaken, arise, Jerusalem, for you have drunk from the hand of the Lord the cup of His wrath; the dregs of the cup of weakness you have drained.	17. Exalt yourself, exalt yourself, stand up, O Jerusalem, you who have accepted before the LORD the cup of His wrath, who have drunk to the dregs a bowl of the cup of cursing.
18. She has no guide out of all the sons she bore, and she has no one who takes her by the hand out of all the sons she raised.	18. There is none to comfort her among all the sons she has borne; there is none to take her by the hand among all the sons she has brought up.
19. These two things have befallen you; who will lament for you? Plunder and destruction, and famine and sword. [With] whom will I console you?	19. Two distresses have come upon you, Jerusalem, you are not able to stand. When four will come upon you, spoil and breaking and famine and sword; there is none that will comfort you but I.
20. Your sons have fainted, they lie at the entrance of all streets like a wild ox in a net, full of the wrath of the Lord, the rebuke of your God.	20. Your sons will be dashed to pieces, thrown at the head of all the streets like those cast in nets; they are full of wrath from the LORD, rebuke from your God.
21. Therefore, hearken now to this, you poor one, and who is drunk but not from wine. {P}	21. Therefore hear this, you who are cast out, who are drunk with distress, but not with wine. {P}

Rashi's Commentary for: Yeshayahu (Isaiah) 50:10 – 51:7 + 11

4 gave me a tongue for teaching Isaiah was saying, The Lord sent me and gave me a tongue fit to teach, in order to know to establish a time for the faint and thirsty to hear the words of the Holy One, blessed be He.

to establish times Heb. לְעוֹת . Menahem classified it in the group of (Ps. 119:126) “It is time (עֵת) to do for the Lord.” To establish times for them.

He awakens my ear He awakens my ear with His Holy Spirit.

to hear according to the teachings According to the custom of the teachings, the truth and that which is proper.

5 opened my ear and let me hear (supra 6:8), “Whom shall I send?” I sent Amos, and they called him ‘pesilus.’ I sent Micah, etc., as is stated in Pesikta of ‘Nachamu nachamu.’

and I did not rebel going on His mission, neither did I turn away backwards, but I said, “Here I am; send me” (ibid.).

6 I gave my back to smiters He said to me, Isaiah, My children are obstinate; My children are bothersome. [You may go] on the condition that you do not become angry with them. I said to Him, On that condition.

7 But the Lord God helps me if they rise up against me.

8 He Who vindicates me is near The Holy One, blessed be He, is near to me to vindicate me in judgment.

9 a moth Heb. *שׂוּפְ*, the worm of the clothing.

10 to the voice of His servant To the voice of the prophets.

who went in darkness Even if trouble comes upon him, let him trust in the name of the Lord, for He shall save him.

11 Behold all of you who do not hearken to the voice of His prophets.

who kindle fire of His wrath upon yourselves.

and give power to flames Who strengthen the flames; they are sparks and burning coals that are cast up with a slingshot. It has a cognate in the Aramaic tongue, *דְּנִוְר זִיקוּקִין*, flames of fire (Ber. 58b), so many slingers (*זִיקָתָא*) are assigned to us (Baba Mezia 94a) [frondeles in O. F., sling].

go in the flame of your fire According to your way, you will be punished.

from My hand shall this retribution come to you.

Chapter 51

1 look at the rock whence you were hewn from it.

and at the hole of the pit Heb. *מִקְבֵּת*. With which they penetrate (*נוֹקְבִין*) and hew the pits.

you were dug with Heb. *גִּקְרָתָם*, an expression similar to (Ex. 33:22) “The cleft (*גִּקְרָת*) of the rock”; (Prov. 30:17) “The ravens of the brook shall pick it (*יִקְרוּהָ*).” And who is the rock? He is Abraham your forefather. And who is the hole? She is Sarah who bore you. [תְּחוּלְלָכֶם means] ‘who bore you,’ an expression similar to (infra 66:8) “For Zion experienced pangs (*תִּלְקָה*) and also bore.”

2 who bore you Heb. *תְּחוּלְלָכֶם* [lit. shall bear you.]

for when he was but one I called him For he was one single person in the land of Canaan where I exiled him from his land and from his birthplace. I called him, meaning that I raised him and exalted him. An expression [similar to] (Num. 1:16) “Those called of (*קְרִיאָה*) the congregation.” And just as he was a single person and I exalted him, so will I exalt you, who are singled out to Me.

3 and its wasteland Heb. וְעֵרְבָתָהּ . This too is an expression of a desert. Comp. (Jer. 2:6) “In a wasteland (עֵרְבָתָהּ) and a land of pits,” but the wasteland once had a settlement and it was destroyed.

thanksgiving A voice of thanks.

4 When Torah shall emanate from Me The words of the prophets are Torah, and the judgments shall eventually mean tranquility and rest for the peoples for whom I will turn a pure language to serve Me.

I will give [them] rest Heb. אֶרְגִּיעַ , I will give them rest.

5 shall chasten Heb. יִשְׁפֹּטוּ , chasten, jostize in O.F.

6 the heavens shall vanish like smoke The princes of the hosts of the heathens who are in heaven.

shall vanish Heb. נִמְלָחוּ , shall rot away. Comp. (Jer. 38:12) “Rags and decayed clothing (בְּלוֹאֵי הַסְּקָבוֹת) ,” a decayed garment. Another explanation of נִמְלָחוּ is: shall be stirred. This is an expression similar to “the sailors of (מִלְחָה) the sea,” who stir the water with the oars that guide the ship. Comp. also (Ex. 30:35) “Stirred (מְמִלָּחָה) , pure, and holy.”

and the earth the rulers of the earth.

and its inhabitants the rest of the people.

and My salvation for My people shall be forever. Another explanation is: [It refers] actually [to] the heavens and the earth, and this is its explanation: Raise your eyes and look at the heaven and at the earth, and see how strong and sturdy they are, yet they shall rot away, but My righteousness and My salvation shall be forever. Hence, My righteousness is sturdier and stronger than they.

8 the moth...the worm They are species of worms.

9 Awaken, awaken This is the prophet's prayer.

Rahab [lit. pride.] Egypt, about whom it is written (supra 30:7): “They are haughty (רַהֲבָה) , idlers.”

slew Heb. מְחַוְלָלָת , an expression of slaying, related to חָלַל .

the sea monster Pharaoh.

11 And the redeemed of the Lord shall return This is an expression of prayer, and it is connected to “Awaken, awaken.”

12 who are you the daughter of the righteous like you and full of merits, why should you fear man, whose end is to die?

13 And you forgot the Lord your Maker and you did not rely on Him.

the oppressor The rulers of the heathens (the nations of the world [Parshandatha, K'li Paz]) who subjugate you.

when he prepared Prepared himself.

Now where is the wrath of the oppressor Tomorrow comes and he is not here.

14 What must be poured out hastened to be opened Heb. מָהָר צָעָה לְהִפָּתֵחַ . Even if his stools are hard, and he must be opened by walking in order to move the bowels in order that he not die by destruction, and once he hastens to open up, he requires much food, for, if his bread is lacking, even he will die. צָעָה An expression of a thing prepared to be poured, as he says concerning Moab, whom the prophet compared to wine (Jer. 48:11): “Who rests on his dregs and was not poured from vessel to vessel.” And he says there (v. 12), “And I will send pourers (צָעִים) upon him and they shall pour him out (וְצָעֵהוּ) , and they shall empty his vessels.” [This is an illustration of the weakness of man. Consequently, there is no need to fear him.] Another explanation is: צָעָה מָהָר That enemy who oppresses you, who is now with girded loins, girded with strength, shall hasten to be opened up and to become weak. צָעָה Girded. Comp. (infra 63:1) “Girded (צָעָה) with the greatness of His strength.”

and he shall not die i.e., the one delivered into his hand [shall not die] of destruction. But the first interpretation is a Midrash Aggadah in Pesikta Rabbathi (34:5).

15 Who wrinkles the sea Heb. רָגַע , an expression similar to (Job 7:5) “My skin was wrinkled (רָגַע) .” Froncir in O.F. [froncer in Modern French, to wrinkle, gather, pucker].

to plant the heavens to preserve the people about whom it was said that they shall be as many as the stars of the heavens [from Jonathan].

and to found the earth And to found the congregation about whom it is said that they shall be as many as the dust of the earth [from Jonathan].

17 dregs Heb. קַבְעָה . Jonathan renders: פְּיָלִי , which is the name of a cup [phiala in Latin]. But it appears to me that קַבְעָה , these are the dregs fixed (קַבּוּעִים) to the bottom of the vessel, and the word מְצִיַת , “you have drained,” indicates it, as it is said (Ps. 75:9): “...shall drain (יִמְצוּ) its dregs.”

weakness Heb. תְּרַעְלָה . That is a drink that clogs and weakens the strength of a person, like one bound, tied, and enwrapped. Comp. (Nahum 2:4) “And the cypress trees were enwrapped (הִרְעָלוּ) .” Also (supra 3:19), “And the bracelets and the veils (רַעְלוֹת) ,” which is an expression of enwrapping, and in Tractate Shabbath (6:6): “Median women (sic) may go out veiled (רַעְלוֹת) ,” a kind of beautiful veil in which to enwrap oneself. תְּרַעְלָה is entoumissant in O.F., (stiffening, weakening, paralyzing).

you have drained Heb. מְצִיַת , egoutter in French, [to drain, exhaust].

19 These two things have befallen you Twofold calamities, two by two.

[With] whom will I console you? Whom will I bring to you to console you and to say that also that certain nation suffered in the same manner as you?

20 fainted Heb. עָלַפוּ . An expression of faintness. Comp. (Amos 8:13) “The...virgins shall faint (תִּתְעַלְפְּנָה) from thirst.” Pasmer in O.F., (pamer in Modern French).

like a wild ox in a net Abandoned like this wild ox that falls into a net. Comp. (Deut. 14:5) “And the wild ox (וַיִּתְּאוּ) and the giraffe.”

21 and who is drunk but not from wine Drunk from something else other than wine.

Hakham's Commentary on the Ashlamatah

Our Torah Seder starting in Gen. 42:18 reads: **וַיֹּאמֶר אֲלֵהֶם יוֹסֵף בַּיּוֹם הַשְּׁלִישִׁי, זֹאת עָשׂוּ וְחָיו; אֶת-הָאֱלֹהִים, אֲנִי יָרֵא** –

"And Joseph said unto them the third day. 'This do, and live; **for I fear GOD:**'" and in Isaiah 50:10 we read: **מִי בָכֵם יִרָא יְהוָה** – "Who is among you **that fears the LORD** ..." Thus, "Fearing GOD" or "Fearing the LORD" is the theme for this Seder, even though its official name is "'VaYomer Alehem" - "And said unto them".

Psalms 37:1 starts with the statement: **אַל-תִּתְחַר בַּמְרֹעִים** – "Do not compete **with the evildoers**" which is the diametric opposite to: "Do compete with **GOD fearers**." In other words, David writes about the contrast between "evildoers" and the GOD fearers", and tells us about not imitating or competing with "evildoers".

Similarly Hakham Tsefet mentions an address of the Master where he compares various kinds of grounds on which seeds fall and take root. These similitudes also compare those that are "evildoers" vs those that are "GOD fearers."

Now that we have made a brief correlational analysis of our readings, we need to ask: "**what exactly is a God fearer**"? Unfortunately, we have here a case of deformed Greek word to convey a Hebrew concept which when translated to English conveys a meaning alien to the initial Hebrew concept. The original Hebrew word "**Yare**" (**Strong's # 3373**) means "reverent" or "reverence." When trying to translate this Hebrew concept to the Greek, the nearest word possible is "**φοβέω**" (**Fobeo**), meaning: "**Fear**" and from which we get the word "**Fobia**."

There are various steps in "fear" or "fobia" depending on its duration and intensity as follows:

1. Body temperature lowers dramatically and automatically, and if fear persists/intensifies
2. The brain commands the heart to increase speed in pumping blood, and if fear persists/intensifies
3. The brain commands the muscles to shake in order to generate body heat, and if fear persists/intensifies
4. The brain commands the bladder to empty itself in order to heat the lower extremities, and if fear persists/intensifies
5. Either one collapses and conscience or, the brain orders adrenaline to be pumped into the blood-stream in order to flee or perform an act of heroic confrontation.

Now surely, the fear of GOD, unless one is a "Rash" (evildoer), is not like we have described above! When Moshe Rabbenu went up the mountain to receive the Torah, though fearing GOD, I am sure he did not go through the above five steps! So what is the fear of GOD? Simply put: **it is Reverence and utter respect** and if any fear is in us whatsoever is the thought of not having pleased GOD and fellowman.

In the similitudes that the Master makes on the reading of Mark this week, the reverence for GOD (fear of GOD) is equated to "**good ground yielding fruit**." That is, what we call the "fear of GOD" does not manifest itself by a dramatic loss of body temperature, or the trembling of the muscles of the whole body, nor wetting oneself, or in acts of extreme heroism. On the contrary the sure manifestation of the so called "fear of GOD" is **yielding abundant fruit that upholds the Torah!**

Thus, the first verse of our Torah Seder should read: "**And Joseph said unto them the third day. 'This do, and live; for I revere GOD:**" And in the Ashlamatah for this week we should read: "**Who is among you that reveres the LORD** ...".

PIRQE ABOT
(Chapters of the Fathers)

Pereq Hei
Mishnah 5:11

By: Hakham Yitschaq ben Moshe Magriso

There are four qualities of temperament. [1] If one is easy to anger and easy to pacify, his gain is offset by his loss. [2] If one is hard to anger and hard to pacify, his loss is offset by his gain. [3] If one is hard to anger and easy to pacify he is a saint. [4] If one is easy to anger and hard to pacify, he is wicked.

It is discussed in many places how bad anger is. When a person loses his temper, he loses his holiness, and he becomes like an idol. Associating with a person who has lost control of his temper, or speaking to him, is like literally (**mamash**) worshiping an idol. It is a sin even to look at such a person, as it is written, "**Do not turn to the idols**" (Leviticus 19: 4). Therefore, one may not even stand next to a person who has lost his temper.

When a person loses his temper, he also loses his soul. But besides the harm he does to his soul, he also does himself more mundane harm. When a person has a bad temper, his meal is not a meal, and he cannot enjoy his food or drink. Since his mind is not clear, everything he does turns out bad. In the end, he hates his life and his body, and he becomes enfeebled. He hates himself, and he is hated by those around him, The members of his household are strangers to him.

When a person is angry he does not recognize his father or mother, and can actually dishonor them and mistreat them. He can also come to swear in God's name.

A person who has this trait must beg people to forgive him every hour of the day. When he is angry, he cannot look backward or forward, and he dishonors all who are around him. He must beg them to pardon him; and when he is pardoned, he remains ashamed of what he did.

Obviously, a person is only human, and it is impossible for him to avoid anger all the time. But when he must display anger, let him do so in a constructive manner, such as to prevent people from sinning.

In speaking of anger, the master therefore speaks of "temperaments" (**deyot**). [Literally, **deyot** means "intelligence," so that the master is saying, "There are four traits in intelligence."] It all depends on a person's intelligence (**da'at**). The more intelligence a person has, the less likely he is to lose his temper. When a person has limited intelligence, he has no patience and becomes angry quickly,

It is thus written, "**Anger rests in the bosom of fools**" (Ecclesiastes 7:9). Anger settles in the chests of people with defective minds.

The master therefore said here: "There are four traits in intelligence", and not "There are four traits in man", as he said earlier (5:9). A person's temper is closely related to his intelligence!

The master speaks of four traits:

1. **"Easy to anger and easy to pacify."** When a person has this trait, his/her anger is easily aroused, and he/she can be angered by even trivial things. But he/she also has the good trait of being easily pacified. Therefore, as soon as he/she becomes angry, he/she is immediately calm again. His/her anger does not last long. Nevertheless, the damage has its price. Al though the person has a good trait, the damage is greater than the good. Moreover, since the person is easily angered, he/she is always angry, and all his deeds are bad.
2. **"Hard to anger and hard to pacify."** If a person has this trait, he/she does not anger easily. He/she is patient and hard to anger. He/she has a different bad trait; when he/she does have reason to be angry, he/she does not compose him/herself easily. Since he/she persists in his/her anger, the damage has its price, but because he/she has patience and is not easily angered, the benefit is far greater than the damage. Moreover, when a person has this trait, all his/her deeds are sure to be good. He/she is not easily angered, and does not

often have to suffer because he/she is difficult to pacify. He/she has a good nature and therefore does not anger easily.

3. **"Hard to anger and easy to pacify."** A person who has this trait actually has two good qualities. First, he/she is very patient and is not angered easily. And if once in a long time (**pa'am be-yovel**), "**once in a jubilee**") he/she does lose his temper, he/she is easily able to change his/her mood. His/her anger vanishes quickly, and his/her normal-manner is soon restored. Such a person is called a saint (**chasid**) even though he/she does lose his/her temper once in a long while. After all, he/she is still mere flesh and blood (**basar ue-dam**). He/she is not expected to be better than Moses, who also once became angry, as it is written, "**Moses was angry with the officers of the army**" (Numbers 31 :14).
4. **"Easy to anger and hard to pacify."** A person who has this trait, has two bad qualities. First, he/she is angered easily, losing his/her temper over anything. And then when he/she gets angry, it is difficult for him/her to regain his/her normal manner and rid him/herself of his anger. A person who has this trait is called wicked (**rasha**). His/her anger causes him/her to commit many sins, and since he/she is always-angry, his/her sins are sure to outnumber his/her merits. For this reason he/she is considered wicked.

Verbal Tallies

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

**Bereshit (Genesis) 42:18 – 43:13
Yeshayahu (Isaiah) 50:10 – 51:7, 11
Tehillim (Psalms) 37:1-17
Mk 4:1-9, Lk 8:4-8, Acts 12:13-19**

The verbal tallies between the Torah and the Psalm are:

Day - יום, Strong's number 03117.

Do / Worker - עשה, Strong's number 06213.

The verbal tallies between the Torah and the Ashlamata are:

Fear - ירא, Strong's number 03373.

God - אלהים, Strong's number 0430.

Bereshit (Genesis) 42:18 And Joseph said unto them the third **day <03117>**, This **do <06213> (8798)**, and live; for I **fear <03373> God <0430>**:

Tehillim (Psalms) 37:1 « A Psalm of David. » Fret not thyself because of evildoers, neither be thou envious against the **workers <06213> (8802)** of iniquity.

Tehillim (Psalms) 37:13 The Lord shall laugh at him: for he seeth that his **day <03117>** is coming.

Yeshayahu (Isaiah) 50:10 Who is among you that **feareth <03373>** the LORD, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the LORD, and stay upon his **God <0430>**.

Hebrew:

Hebrew	English	Torah Reading Gen. 42:18 – 43:13	Psalms 37:1-17	Ashlamatah Isa 50:10 – 51:7, 11
אב	father	Gen. 42:29 Gen. 42:32 Gen. 42:35 Gen. 42:36 Gen. 42:37 Gen. 43:2 Gen. 43:7 Gen. 43:8 Gen. 43:11		Isa. 51:2
אור	light		Ps. 37:6	Isa. 51:4
אחד	one	Gen. 42:19 Gen. 42:27 Gen. 42:32 Gen. 42:33		Isa. 51:2
אין	no longer, no more	Gen. 42:32 Gen. 42:36	Ps. 37:10	Isa. 50:10
איש	to one, man, men	Gen. 42:21 Gen. 42:25 Gen. 42:28 Gen. 42:30 Gen. 42:33 Gen. 42:35 Gen. 43:3 Gen. 43:5 Gen. 43:6 Gen. 43:7 Gen. 43:11 Gen. 43:13	Ps. 37:7	
אלהים	God	Gen. 42:18 Gen. 42:28		Isa. 50:10
ארץ	land, earth, ground, country	Gen. 42:29 Gen. 42:30 Gen. 42:32 Gen. 42:33 Gen. 42:34 Gen. 43:1 Gen. 43:11	Ps. 37:3 Ps. 37:9 Ps. 37:11	Isa. 51:6
בוא	carry, go, come, came	Gen. 42:19 Gen. 42:20 Gen. 42:21 Gen. 42:29 Gen. 42:34 Gen. 42:37 Gen. 43:2 Gen. 43:9	Ps. 37:13 Ps. 37:15	Isa. 51:11
בטח	trust		Ps. 37:3 Ps. 37:5	Isa. 50:10
בקש	seek, hold	Gen. 43:9		Isa. 51:1
דרך	journey, way	Gen. 42:25 Gen. 42:38	Ps. 37:5 Ps. 37:7 Ps. 37:14	
היה	came	Gen. 42:35 Gen. 43:2		Isa. 50:11
הלך	come, go	Gen. 42:19 Gen. 42:26		Isa. 50:10 Isa. 50:11

Hebrew	English	Torah Reading Gen. 42:18 – 43:13	Psalms 37:1-17	Ashlamatah Isa 50:10 – 51:7, 11
		Gen. 42:33 Gen. 42:38 Gen. 43:8		
זרוע	arms		Ps. 37:17	Isa. 51:5
יגון	sorrow, grief	Gen. 42:38		Isa. 51:11
יד	hand, care, responsible	Gen. 42:37 Gen. 43:9 Gen. 43:12		Isa. 50:11
ידע	know, known	Gen. 42:23 Gen. 42:33 Gen. 42:34 Gen. 43:7		Isa. 51:7
יהוה	LORD		Ps. 37:3 Ps. 37:4 Ps. 37:5 Ps. 37:7 Ps. 37:9 Ps. 37:17	Isa. 50:10 Isa. 51:1 Isa. 51:3 Isa. 51:11
יום	day	Gen. 42:18 Gen. 42:32 Gen. 43:9	Ps. 37:13	
יָצָא	sank, bring, go, gone	Gen. 42:28	Ps. 37:6	Isa. 51:4 Isa. 51:5
כִּי	surely, when, indeed	Gen. 43:10		Isa. 51:2 Isa. 51:3
כָּל	all, whole, entire, every	Gen. 42:29 Gen. 42:36 Gen. 43:9		Isa. 50:11 Isa. 51:3
לֵב	heart	Gen. 42:28	Ps. 37:4 Ps. 37:15	Isa. 51:7
מֵת	die	Gen. 42:20 Gen. 42:37 Gen. 42:38 Gen. 43:8		Isa. 51:6
מִן	me responsible, some, than,	Gen. 43:9 Gen. 43:11	Ps. 37:16	Isa. 51:6
מְעַט	little	Gen. 43:2 Gen. 43:11	Ps. 37:10 Ps. 37:16	
מִשְׁפָּט	judgment		Ps. 37:6	Isa. 51:4
נָשָׂא	loaded, lift	Gen. 42:26		Isa. 51:6
נָתַן	give, given	Gen. 42:25 Gen. 42:27 Gen. 42:30 Gen. 42:34 Gen. 42:37	Ps. 37:4	
עוֹד	still, yet	Gen. 43:6 Gen. 43:7	Ps. 37:10	
עֵין	eyes	Gen. 42:24		Isa. 51:6
צְדָקָה	righteousness		Ps. 37:6	Isa. 51:1 Isa. 51:5 Isa. 51:7
רָאָה	see, saw, seen	Gen. 42:21 Gen. 42:27 Gen. 42:35	Ps. 37:13	

Hebrew	English	Torah Reading Gen. 42:18 – 43:13	Psalms 37:1-17	Ashlamatah Is 50:10 – 51:7, 11
		Gen. 43:3 Gen. 43:5		
שׁוּב	turned, returned	Gen. 42:24 Gen. 42:25 Gen. 42:28 Gen. 42:37 Gen. 43:2 Gen. 43:10 Gen. 43:12 Gen. 43:13		Isa. 51:11
שָׁמַע	hear, listen, heed	Gen. 42:21 Gen. 42:22 Gen. 42:23		Isa. 50:10 Isa. 51:1 Isa. 51:7
חָוַל	wait, gave birth pain		Ps. 37:7	Isa. 51:2
יָרָא	fear, afraid	Gen. 42:18 Gen. 42:35		Isa. 50:10 Isa. 51:7
עָשָׂה	do, did, done, make, made	Gen. 42:18 Gen. 42:20 Gen. 42:25 Gen. 42:28 Gen. 43:11	Ps. 37:3 Ps. 37:5 Ps. 37:7	
פָּתַח	opened	Gen. 42:27	Ps. 37:14	
קָוָה	wait		Ps. 37:9	Isa. 51:5
רָעָה	treat badly, wrongdoers	Gen. 43:6	Ps. 37:1 Ps. 37:8 Ps. 37:9	

Greek:

GREEK	ENGLISH	Torah Reading Gen. 42:18 – 43:13	Psalms 37:1-17	Ashlamata h Is 50:10 – 51:7, 11	Peshat Mishnah of Mark, 1-2 Peter, & Jude Mk 4:1-9	Tosefta of Luke Lk 8:4-8	Remes/Gemara of Acts/Romans and James Acts 12:13-19
ἀδελφός	brother	Gen 42:19 Gen 42:20 Gen 42:21 Gen 42:28 Gen 42:32 Gen 42:33 Gen 42:34 Gen 42:38 Gen 43:3 Gen 43:4 Gen 43:5 Gen 43:6 Gen 43:7 Gen 43:13 Gen 43:14 Gen 43:16					Acts 12:17
ἀκανθα	thorns				Mk. 4:7	Lk. 8:7	

GREEK	ENGLISH	Torah Reading Gen. 42:18 – 43:13	Psalms 37:1-17	Ashlamata h Isa 50:10 – 51:7, 11	Peshat Mishnah of Mark, 1-2 Peter, & Jude Mk 4:1-9	Tosefta of Luke Lk 8:4-8	Remes/Gemara of Acts/Romans and James Acts 12:13-19
ἀκούω	hear, heard	Gen. 42:21 Gen. 42:22 Gen. 42:23		Isa. 50:10 Isa. 51:1 Isa. 51:7	Mk. 4:3 Mk. 4:9	Lk. 8:8	
άνθρωπος	man, men	Gen. 42:21 Gen. 42:25 Gen. 42:28 Gen. 42:30 Gen. 42:33 Gen. 42:35 Gen. 43:3 Gen. 43:5 Gen. 43:6 Gen. 43:7 Gen. 43:11 Gen. 43:13	Ps. 37:7	Isa 51:7			
ἀπαγγέλλω	report	Gen 42:29 Gen 43:7					Acts 12:14 Acts 12:17
ἀπάγω	take back, led away	Gen 42:19					Acts 12:19
ἀποστρέφω	returned, turn	Gen. 42:24 Gen. 42:25 Gen. 42:28 Gen. 42:37 Gen. 43:2 Gen. 43:10 Gen. 43:12 Gen. 43:13		Isa. 51:11			
γῆ	earth, land, ground, country	Gen. 42:29 Gen. 42:30 Gen. 42:32 Gen. 42:33 Gen. 42:34 Gen. 43:1 Gen. 43:11	Ps. 37:3 Ps. 37:9 Ps. 37:11	Isa. 51:6	Mk. 4:1 Mk. 4:5 Mk. 4:8	Lk. 8:8	
γίνομαι	happened, came to pass	Gen 42:25 Gen 42:35 Gen 42:36 Gen 43:2		Isa 50:11	Mar 4:4		Acts 12:18
δίδωμι	give, given	Gen. 42:25 Gen. 42:27 Gen. 42:30 Gen. 42:34 Gen. 42:37	Ps. 37:4		Mk. 4:7 Mk. 4:8		
εἶδω	beheld, see, knowing	Gen 42:23 Gen 42:27 Gen 43:7		Isa 51:7			Act 12:16
εἷς	one	Gen. 42:19 Gen. 42:27 Gen. 42:32 Gen. 42:33		Isa. 51:2	Mar 4:8		
εξέρχομαι	go forth, came forth			Isa 51:4 Isa 51:5	Mk. 4:3	Lk. 8:5	Acts 12:17

GREEK	ENGLISH	Torah Reading Gen. 42:18 – 43:13	Psalms 37:1-17	Ashlamata h Is 50:10 – 51:7, 11	Peshat Mishnah of Mark, 1-2 Peter, & Jude Mk 4:1-9	Tosefta of Luke Lk 8:4-8	Remes/Gemara of Acts/Romans and James Acts 12:13-19
				Isa 52:11			
ἐξίστημι	startled, amazed	Gen 42:28					Acts 12:16
ἔπω	said, spoke	Gen 42:18 Gen 42:21 Gen 42:22 Gen 42:24 Gen 42:28 Gen 42:31 Gen 42:33 Gen 42:36 Gen 42:37 Gen 42:38 Gen 43:2 Gen 43:3 Gen 43:5 Gen 43:6 Gen 43:7 Gen 43:8 Gen 43:11				Luk 8:4	Act 12:15 Act 12:17
ἔρχομαι	come, came	Gen 42:29 Gen 43:3			Mk. 4:4		
ἕτερος	other, another					Lk. 8:6 Lk. 8:7 Lk. 8:8	Acts 12:17
εὕρισκω	found, find		Psav37:10	Isa 51:3			Acts 12:19
ἔχω	have, had				Mk. 4:5 Mk. 4:6 Mk. 4:9	Lk. 8:6 Lk. 8:8	
ἡμέρα	day	Gen. 42:18 Gen. 42:32 Gen. 43:9	Ps. 37:13				Acts 12:18
ἰδοῦ	behold, see	Gen 42:22 Gen 42:28		Isa 50:11			
ἵστημι	stand, stood	Gen 43:9					Acts 12:14
καρπός	fruit, crop	Gen 43:11			Mk. 4:7 Mk. 4:8	Lk. 8:8	
κατά	according to	Gen 43:7				Lk. 8:4	
κατεσθίω	devoured, eating up	Gen 43:2			Mk. 4:4	Lk. 8:5	
κύριος	LORD	Gen 42:30 Gen 42:33 Gen 43:3	Psa 37:3 Psa 37:4 Psa 37:5 Psa 37:7 Psa 37:9 Psa 37:13 Psa 37:17	Isa 50:10 Isa 51:1 Isa 51:3 Isa 51:11			Acts 12:17
λέγω	to speak, to say	Gen 42:22 Gen 42:28 Gen 42:29 Gen 42:37			Mk. 4:2 Mk. 4:9	Lk. 8:4 Lk. 8:8	Acts 12:15 Acts 12:17

GREEK	ENGLISH	Torah Reading Gen. 42:18 – 43:13	Psalms 37:1-17	Ashlamata h Is 50:10 – 51:7, 11	Peshat Mishnah of Mark, 1-2 Peter, & Jude Mk 4:1-9	Tosefta of Luke Lk 8:4-8	Remes/Gemara of Acts/Romans and James Acts 12:13-19
		Gen 43:3 Gen 43:5 Gen 43:7					
ξηραίνω	dried				Mk. 4:6	Lk. 8:6	
οδός	way, journey	Gen. 42:25 Gen. 42:38	Ps. 37:5 Ps. 37:7 Ps. 37:14		Mk. 4:4	Lk. 8:5	
λίγος	few, little		Psa 37:16				Acts 12:18
όνομα	name			Isa 50:10			Acts 12:18
ός / ή / ό	which, who	Gen 42:27 Gen 42:38 Gen 43:2		Isa 50:11 Isa 51:1 Isa 51:7	Mk. 4:4 Mk. 4:9	Lk. 8:5	
ουρανός	heaven			Isa 51:6	Mar 4:4	Lk. 8:5	
ους	ears					Lk. 8:8	Acts 12:17
όχλος	multitude				Mk. 4:1	Lk. 8:4	
παραβολή	parable				Mar 4:2	Luk 8:4	
πάς	each, every, all	Gen. 42:29 Gen. 42:36 Gen. 43:9		Isa. 50:11 Isa. 51:3	Mk. 4:1		
πατήρ	father	Gen. 42:29 Gen. 42:32 Gen. 42:35 Gen. 42:36 Gen. 42:37 Gen. 43:2 Gen. 43:7 Gen. 43:8 Gen. 43:11		Isa. 51:2			
πτερινόν	winged creature				Mk. 4:4	Lk. 8:5	
πέτρα	rock			Isa 51:1		Lk. 8:6	
πίπτω / πέτω	fall				Mk. 4:4 Mk. 4:5 Mk. 4:7 Mk. 4:8	Lk. 8:5 Lk. 8:7 Lk. 8:8	
ποιέω	make, do, did, made	Gen. 42:18 Gen. 42:20 Gen. 42:25 Gen. 42:28 Gen. 43:11	Ps. 37:3 Ps. 37:5 Ps. 37:7			Lk. 8:8	
πολύς / πολλός	many, much		Psa 37:16		Mk. 4:1 Mk. 4:2 Mk. 4:5	Lk. 8:4	
πορεύομαι	go, went	Gen 42:38 Gen 43:2 Gen 43:5 Gen 43:8		Isa 50:10 Isa 50:11			Acts 12:17
προσέρχομαι	forward	Gen 42:24					Acts 12:13
σπειρω	sow, scatter				Mk. 4:3 Mk. 4:4	Lk. 8:5	
τόπος	place		Psa 37:10				Acts 12:17

GREEK	ENGLISH	Torah Reading Gen. 42:18 – 43:13	Psalms 37:1-17	Ashlamata h Is 50:10 – 51:7, 11	Peshat Mishnah of Mark, 1-2 Peter, & Jude Mk 4:1-9	Tosefta of Luke Lk 8:4-8	Remes/Gemara of Acts/Romans and James Acts 12:13-19
			Psa 37:36				
ὕπακούω	obeyed			Isa 50:10			Acts 12:13
φέρω	brought	Gen 43:2			Mk. 4:8		
φυλακή	guard, prison	Gen 42:19 Gen 42:30					Acts 12:17
φωνή	voice			Isa 50:10 Isa 51:3			Acts 12:14
χείρ	hands, care, responsible	Gen. 42:37 Gen. 43:9 Gen. 43:12					Acts 12:17

NAZAREAN TALMUD

SIDRA OF B'RESHEET (GEN.) 42:18-43:13

"VAYOMER ALEHEM" "AND G-D ALMIGHTY"

BY: H. RM. RABBI DR. ADON ELIYAHU BEN ABRAHAM &
HAKHAM DR. YOSEF BEN HAGGAI

HAKHAM SHAUL'S SCHOOL OF
TOSEFTA
(Luqas Lk 8:4-8)
Mishnah 8:8

HAKHAM TSEFET'S SCHOOL OF PESHAT
(Mark 4:1-9)
Mishnah 8:8

And a large congregation came together,²⁶ and those from each city came to him,²⁷ he spoke by analogy: saying a sower went out to sow his seed. And as he sowed, the one seed fell by the roadside and was trampled; and the birds of the air devoured it. And other seed fell on a rock, and sprouting, it withered away, because it lacked moisture. And other seed fell amidst thorns, and springing up with the thorns, they choked²⁸ it. And other seed fell on good ground²⁹ and sprang up, and bore fruit a hundredfold.³⁰ And when he had said these things, he called out, "he who has ears to hear, let him hear."

And³¹ he (Yeshua) began to teach again by the seaside (of the Galil). And there was an extremely large congregation³² that gathered around him, so that he entered into a boat and sat out in the sea. And the whole congregation was on the land by the seaside. And he taught **them**³³ in a series of comparative analogies.³⁴ And he said to them in his teaching (Mesorah): Listen! Behold,³⁵ the sower went out to sow. And as he sowed, it happened that indeed some (seed) fell into **uncultivated** soil, and the birds came and ate it up. And another (seed) fell on rocky (soil),³⁶ where it did not have much soil. And it sprang up quickly, due to not having deepness of earth. And when the sun rose, it was scorched. And because it had no root, it withered away. And other (seed) fell among the thorns, and the thorns grew up and choked it, and it yielded no fruit. And another fell on good ground and yielded fruit, going up and increasing. And one bore thirty, and one sixty, and one a hundredfold.³⁷ And he said to them (in a loud voice, so everyone could hear), he who has ears to hear, let him hear.

²⁶ The assembly of this large congregation suggests either one of the Shelosh regalim (Three pilgrimage Festivals where the male Jew is required to go up to Jerusalem De. 16;16) or, as we would suggest the festival of Hanukah.

²⁷ Here it makes sense that the festival of Hanukah has come. This is not one of the shelosh regalim

²⁸ ἀπενίξαν from ἀπορνίγω – apornigo choking the life out of it. See Plummer, A. (1933). *Critical and Exegetical Commentary on The Gospel According to S. Luke* (Fifth ed.). New York: T. & T. Clark. p. 219

²⁹ The double article separates the soil (earth) from its goodness.

³⁰ See Marqan "hundred-fold"

³¹ Note the repetitive conjunction in first place. This attests to a Hebrew original. NOT and Aramaic original. Moulton, J. H., & Turner, N. (1976). *A Grammar of New Testament Greek* (Style ed., Vol. Style). Edinburgh: T&T Clark Ltd. p. 17 Taylor finds as many as 8 Semitisms in the present parable pericope. Taylor, V. (1955). *The Gospel According to Mark*. New York St Martin's Press: MacMillian & Co LTD. p. 250 He further states that we can rest assured that the current pericope is a translation from (my words) a Mishnaic Hebrew original of Yeshua's parables.

³² This is the largest congregation Yeshua has taught to this point in the Marqan text.

³³ Marcus (Marcus, J. (2000). *Mark 1 - 8, A new translation with commentary* (The Anchor Bible Series ed.). New Haven: Doubleday (Yale University. p. 289) believes that the "Them" refers to Yeshua's talmidim. Only his talmidim those are able to discern the meanings of his analogies.

³⁴ The analogies are of special interest to us when we realize that the Hebrew parallel for παραβολή is משל, which is rooted in the idea of extreme mental application and dominion or rule. **This teaches us that these analogies are halakhic rulings.** Therefore, the use of "analogy" (παραβολή) and teachings (διδασχί) used in the present pericope refer to Yeshua's teaching his halakhic rulings. Translation based on, Swete, H. B. (1898). *The Gospel According to Mark, The Grek Text with Introduction notes and Indices*. New York: MacMillian and Co., Limited. p. 68

³⁵ The opening phraseology begins with an unusual double verb Listen – Shema and Look. This is Hakham Tsefet's way of telling us just how important these analogies are.

³⁶ This "ground" is a rocky soil or rock with a thin layer of soil, which allows the seed to initially germinate.

³⁷ Subtle reference to the Patriarch Yitzchaq.

HAKHAM SHAUL'S SCHOOL OF REMES
(2 LUQAS - ACTS 12:13-19)
PEREQ N:N

When he (Hakham Tsefet) knocked at the door of the gate, a **servant-girl** named Shoshanna came to answer. When she recognized Hakham Tsefet's voice, because of her joy she did not open the gate, but ran in and announced that Hakham Tsefet was standing in front of the gate. They said to her, "You are out of your mind!" But she kept insisting that it was so. They kept saying, "It is his angel."³⁸ But Hakham Tsefet continued knocking; and when they had opened the door, they saw him and were amazed. But motioning to them with his hand to be silent, he described to them how the LORD had led him out of the prison. And he said, "Report these things to Ya'aqob and the brethren." Then he left and went to another place.

Now when day came, there was no small disturbance among the soldiers as to what could have become of Hakham Tsefet. When Herod had searched for him and had not found him, he examined the guards and ordered that they be led away to execution. Then he went down from Judea to Caesarea and was spending time there.

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

Gen 43:14 – 44:17	Psa 36	Jer 42:12-20 + 43:12	Mk 4:1-9	Lk 8:4-8	Acts 12:13-19
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COMMENTARY TO HAKHAM TSEFET'S SCHOOL OF PESHAT

Παραβολή (PARABLE) AND מָשָׁל (MASHAL)

And he taught them in a series of comparative analogies.

The Greek word for our analogies is *παραβολή parabolē*. We translate *παραβολή – parabolē* as "analogy" because there is no "parable" in Peshat hermeneutics. However, there are similitudes, as we have in the present case. The analogies are of special interest to us when we realize that the Hebrew parallel for *παραβολή (parabolē)* is **מָשָׁל (mashal)**,³⁹ which is rooted in the idea **of extreme mental application** and **dominion or rule**. This teaches us that these analogies are halakhic rulings. Consequently, Sabin notes that *παραβολή – parabolē* are often associated with the Kingdom (Governance) of G-d.⁴⁰ She further notes that the Rabbis called teaching with parables, "making handles for the Torah."⁴¹ Therefore, the use of "analogy" (*παραβολή*) and teachings⁴² (*διδασχί*) used in the present pericope refer to Yeshua's teaching his halakhic rulings. Consequently, when we read analogous materials in Marqan texts, or the Mishnaic import of Hakham Tsefet, we should understand that the materials are trying to teach us the halakhic rulings of the Master. Gould understands the Greek *παραβολή – parabolē* to be analogy.⁴³ He

³⁸ A profundity here shows that in the first century the Jewish people generally believed that every person had an accompanying "angel." This accompanying/guardian angel relates to our acceptance and observance of the Torah. The Hebrew word "Shomer" used as "guard" is synonymous with the concept of "shomer Shabbat" referring to one who is meticulous about keeping the mitzvot.

³⁹ The Hebrew literary tradition gave the genre a much wider understanding. As we shall see in more detail below, the word *māšāl*, with its most usual Greek translation, *parabolē*, meant a similitude or comparison and the expression had a very wide range of application. In fact, it is almost synonymous with metaphor. Freedman, D. N. (1996, c1992). *The Anchor Bible Dictionary*. New York: Doubleday. 5:146

⁴⁰ Sabin, M. N. (2006). *The Gospel According to Mark*. Collegeville, Minn: Liturgical Press. p. 40 A similar idea is purported by Taylor. Taylor, V. (1955). *The Gospel According to Mark*. New York St Martin's Press: MacMillian & Co LTD. p. 249 – 251

⁴¹ Ibid. This truth applies here to Yeshua's teachings in analogies. However, it may be that the true intent was with regard to the Midrash, rather than the analogies we are reading at present.

⁴² *διδασχί* refers to the act of teaching. Gould erroneously believes that this is doctrine but applies strictly to the act of teaching. Yeshua's "act of teaching" is the presentation of the Mesorah as it was "handed down" to him by Hillel.

⁴³ Gould, E. P. (1922). *A critical and exegetical commentary on the Gospel according to St. Mark*. New York: C. Scribner's sons. p. 63 Taylor has a similar approach to the present "parable/analogy" saying, "In the main the parable is distinguished from allegory by the fact that

further the idea that a **παραβολή** assumes a likeness between things.⁴⁴ We can further ascertain that the present analogies are not Midrashic Parables because Midrash is not normally specifically halakhic (though we do have some Halakhic Midrashim). While Midrash deals chiefly with ruling and ethics, it is not usually used for the sake of determining halakhah. The present analogies are for determinate halakhah. However, analogy, like the Parable is a positive mnemonic teaching tool.

Because analogy is an indispensable tool to make halakhic pronouncements, we must ask ourselves, what halakhic principle is therefore Hakham Tsefet trying to convey through the stated analogies?

THE INNER CIRCLE VS GOOD EARTH

Our pericope speaks of the analogy of seed and receptivity of the earth. The seed can only produce from its encoded “kind” species. In similar manner, the earth can only develop from the seed controlled produce. The encoding of the seed when combined with the earth produces “after its kind.” However, as our analogy has demonstrated there are varied levels of receptivity and yield depending on the quality of the soil. As such, we see that the teachings of contrast and receptivity determine the inner circle of Yeshua’s talmidim. Marcus argues that the “them” of our pericope does not apply to the “extremely large congregation,”⁴⁵ but to Yeshua’s talmidim who receive the in-depth interpretation later. The argument Marcus makes is based on the latter part of the chapter where the analogy of the “sower and the seed” is explained to be the transmission of the Torah/Mesorah.

Mishnah Abot speaks of various talmidim and their receptivity.

m. Abot 5:15 There are four traits among those who sit before the sages: a sponge, a funnel, a strainer, and a sifter. A sponge—because he sponges everything up; a funnel—because he takes in on one side and lets out on the other; a strainer—for he lets out the wine and keeps in the lees; and a sifter—for he lets out the flour and keeps in the finest flour.⁴⁶

The following table illustrates the idea that Yeshua’s teachings concerning talmidim (those who sit at the feet of the Hakhamim) like soil, fall into varied categories. The comparative table is not intended to be an exact parallel. The analogy of seed and sower teaches us that even though there were great numbers in the congregations who heard Yeshua, not everyone who heard him teach was able to remain a faithfully obedient Talmid nor produce the expected results.

Yeshua’s analogy	Mishnah Abot	Student ⁴⁷	Hermeneutic
Seed falls along the path	A sponge	A Tanna ⁴⁸	Peshat
Seed falls on stony ground	A funnel	A talmid who thinks he knows everything ⁴⁹	Remes

normally details are not meant to be significant. It has come to be generally accepted that the (authentic) parable (Midrash) has one main point, and one point only.” Taylor, V. (1955). *The Gospel According to Mark*. New York St Martin's Press: MacMillian & Co LTD. p. 249

⁴⁴ Ibid.

⁴⁵ Marcus (Marcus, J. (2000). *Mark 1 - 8, A new translation with commentary* (The Anchor Bible Series ed.). New Haven: Doubleday (Yale University. p. 289) believes that the “Them” refers to Yeshua’s talmidim. Only his talmidim those are able to discern the meanings of his analogies.

⁴⁶ Neusner, J. (1988). *The Mishnah: A New Translation*. New Haven, CT: Yale University Press. p. 688

⁴⁷ The same principles apply to Rabbis and Hakhamim. Some teachers are automated tape recorders. When the “play” button is pressed, they automatically recite everything without any regard for their talmidim. The second “funnel” gives away everything with no regard for self. The strainer fails to realize that every concept possesses certain dimensions whose positive nature are readily obvious. Likewise, they have a pleasant appeal, which can be easily appreciated. And there are other, secondary, dimensions which are like dregs, the usefulness of which cannot be grasped straightaway. At times, a teacher must allow the “wine” to flow out and retain the “dregs,” presenting his talmidim with those ideas, which they can readily appreciate and apply.

⁴⁸ The Tanna is a walking tape recorder so to speak. This is the correct approach to Mishnaic materials or elementary education. Therefore, when a talmid progresses to Remes hermeneutics, his memory, though helpful must accept and apply halakhah. This reference to “Tanna” is not a reference to the “Tannaim.”

⁴⁹ This student thinks he knows everything but unlike the sponge, he retains nothing. This talmid requires special care and education.

Yeshua's analogy	Mishnah Abot	Student ⁴⁷	Hermeneutic
Seed falls among the thorns	A strainer	A talmid with the wrong motives	Midrash
Seed that falls on good ground ⁵⁰	A sifter	True Talmid/Paqid ⁵¹	So'od

The analogy of the sower and seed also teaches us an important principle. There must be preparation for receiving Torah. The four types of soil demonstrate varied levels of preparedness. That seed which falls along the “wayside” or along the path is a talmid that, even though he may “love” the Torah and have it committed to memory is unable to follow it or “walk” in its ways. That seed which falls on stony ground is a talmid that is stubborn and hardhearted. He is unable to restrain himself from telling all he knows. This causes a rejection of the Torah and its explanation. That seed which falls among the thorns is a talmid preoccupied with secular or personal matters. His preoccupation will ultimately result in the loss of affection for the Torah because secular or personal matters are of prime importance to him. That seed which falls on prepared soil produces excellence. This student receives not only the Torah, but also the Hokhmah of the Mesorah.

UNDERSTANDING HERMENEUTICS

Why is it that the average reader despises hermeneutics and exegetical exercise? They hate hermeneutics because it demands personal engagement. Unfortunately, the so-called scholastic community has become lackadaisical as well. They transfer their work to others already overworked accepting credit where it is not due. They must realize that they should revel in their “glory” now because there will be NO credit for these things in the Olam HaBa. This type of deferral is the most subtle type of plagiarism.

We also need to understand the hermeneutic process to appreciate the reason for the mental exercise, otherwise known as “brain sweat.”

Peshat hermeneutics is the initial training in hermeneutics. This level is elementary and mechanical. When we learn Peshat hermeneutics, we learn as much by mechanics as we learn from the exegetical derivations. As we have stated the process is that of *Na'aséh V'Nishmá – we will do and we will hear*.

Remes hermeneutics begins to elevate the talmid beyond the level of mechanics to reason. In other words, it is at this level that we begin to think for ourselves, hermeneutically speaking. Unfortunately, the dominate number of Bible College students have never mastered Peshat much less Remes. The truth being that they do not know the difference between an analogy and an allegory. This is witnessed in the volumes of materials that interpret Prophetic materials into literal Peshat.

Midrash hermeneutics carries the talmid to a level where his mental faculties are trained in contemplations that are more abstract. However, if it is true that the average bible student does not know the difference between analogy and allegory, it is even truer that they are not able to tell the difference between allegory and parable or metaphor.

So'od hermeneutics deepens the level of mental exercise to the most intellectual way of thinking known in Jewish Oral Torah. The gravest sin one can commit is to endeavor to study or teach So'od without formal training in ALL levels of hermeneutics. This practice opens the door to grave misconceptions and heretical practices. Not only does this invalid exercise opens the door to heretical practices but it also gives license to shedim (demons) to wreak havoc mentally, emotionally as well as physically and spiritually, leaving permanent irrevocable marks on the soul.

PERORATION

⁵⁰ Our pericope leaves this characteristic unmentioned. However, it is implied.

⁵¹ The quintessential Talmid/Paqid is able categorize materials, identifying which points are significant where and why. Great sages are not walking encyclopaedias. However, they do see the depth and profundity of the Torah in all its breathtaking beauty. And through this they become transformed into thinking, understanding human beings and into true Torah personalities.

We should note the pitfalls of birds, stony ground and thorns from the present pericope. These match the subordinate levels of hermeneutics. We would do well to ask ourselves why this does not apply to So'od. The answer being that when a talmid has been properly taught all the subordinate levels of hermeneutics he is aware of the pitfalls, which come with philosophical teachings. It is at this point that the talmid graduates to the level of a Hakham. Unfortunately, the Christian scholastic community knows no such practice. The self-proclaimed authorities and "Rabbis" have not prepared their hearts to receive the True Torah of Messiah. The wise will understand.

COMMENTARY TO HAKHAM SHAUL'S SCHOOL OF REMES

SOMEONE IS KNOCKING AT MY DOOR

We find the most profound connections between the Torah Seder and associated readings as we experience the grandeur of the fast of the 17th of Tammuz which when Messiah returns will become a festival of joy. Hakham Shaul opens his remarks with Hakham Tsefet knocking on a door. This is reminiscent of the Apocalypse.

Rev. 3:20 "Behold, I (the Torah) stand at the door and knock; if anyone hears my voice (Oral Torah) and opens the door, I will come in to him and will dine with him, and he with me."

We see Hakham Tsefet knocking on this door and a young servant-girl named Shoshanna answers the door. The Greek text names the girl "Rhoda." The lexical information we have on the name "Rhoda" is that it means, "Rose." Therefore, when restoring the text to its Mishnaic Hebrew we find that the name should be read as Shoshanna. This is most profound.

As noted by His Eminence Rabbi Dr Hillel ben David, Rashi says, this psalm was composed in honor of the Torah scholars who are as tender as the rose, beautiful as the rose, and saturated with the good deeds as a fresh, moist rose. Just as the rose contains many exquisite petals, so is the Torah sage composed of a variety of scholarly attainments (*Ohel Yaakov*).⁵²

Furthermore, our text of 2 Luqas makes a subtle play on Shir HaShirim (Song of Songs).

(Cant. 5:2) "I was asleep but my heart was awake. A voice! My beloved was knocking: 'Open to me, my sister, my darling, My dove, my perfect one! For my head is drenched with dew, My locks with the damp of the night.'"

These words relate to our Ashlamatah. "Awaken, awaken, put on your strength, O Zion; put on the garments of your beauty"

Restraining our remarks to Remes, we see Hakham Tsefet's knocking on the outer door is the Wisdom of the Torah, which must be invited inside. Hakham Shaul and Hakham Tsefet are aware of all the possible nuances of our present readings. Shoshanna as noted above by His Eminence Rabbi Dr Hillel ben David is the Torah Scholar filled with compassion. She hears the voice of the **Mesorah** (Hakham Tsefet). Her joy is so great that she forgets to open the door. In her enthusiasm, she runs to tell others of her great "revelation." Upon speaking to others, they believe she is "mad." Why? Because she is not reciting the Written Torah to them.

⁵² *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.

We face a similar problem today. So many groups refer to themselves as “Sola Scriptura.” This madness consumes the ignorant. They are in the middle of a field of wheat and have no clue as to how to make bread.

Shoshanna runs back to the gate to invite the Mesorah into the Bet Midrash (House of Torah Education). When the door was opened, **“they saw him and were amazed.”** We see that the refrain is that they “saw.” This tells us that the Mesorah in the mouth of the Torah Scholar is capable of bridging all levels of Torah Truth.

The Rose is also an allegory for Gan Eden. Again, we see that the path to Gan Eden is through the Mesorah. Hakham Tsefet knows how to access the Garden of Torah. In the Peshat portion of our Nazarean Talmud we see that the woman with the discharge of blood looked beyond “Peshat” for her healing. She saw “rays of the sun” as the wings of the Shekinah. She attached the Shekinah to the Oral Torah and found Messiah. In Messiah she found healing and atonement. In Messiah, she found the path to Gan Eden. This is because she found the Or haGanuz “tabernacling” in a man.

Yochanan (John) 1:1 The chief principle (beginning) is the personification of the Torah, and the personification of Torah was with Elohim the Judge, and the personification of the Torah was an Elohim (a Judge). This one was at the beginning with Elohim the Judge. And everything came to pass through him; and without him nothing came into being. What exists came to pass because of him. The Primordial Light of life is in him; and that life is the Primordial Light of all Royal Anashim. And the primordial light shined into the darkness; and the darkness could not comprehend it.

(And it came to pass – וַיְהִי) **There was a man sent from Elohim the Judge, named Yochanan. The same man came to authenticate the arrival of the Primordial Light (Messiah), so that all (the Royal Anashim⁵³) through him might become faithfully obedient (to his Mesorah). He (Yochanan) was not the Primordial Light, but was sent to authenticate the arrival of the Primordial Light (of Messiah). (He confirmed) *That the true Primordial Light, which lights the Way of every Royal Ish that comes into the world with the coming of Mashiach ben Yosef. He, Messiah the Primordial Light of the Oral Torah was (hidden) in the world, and he made the world with the Oral Torah, but the world of men apart from the Royal Anashim did not know it.***

The Primordial Light emanates from the Palace of King Messiah, which stands upon the seven pillars of wisdom. The palace is upheld by the bent ones who are bent under the weight of Torah wisdom received from the light of that palace. That light is their helper and strength as they guard the Covenant with the light of revelation, the expressed will of the King Messiah.⁵⁴ **The face of these seven pillars shines with the reflection** of the Primordial Light of Messiah as they move from vessel to vessel filling it with light, giving it inspiration and purpose for the sake of tikun olam.

But motioning to them with his hand to be silent, he described to them...

Motioning, pointing the direction or path with the **Yad Ha-Chazaqáh**.⁵⁵ Hakham Tsefet is allegorically giving instruction from the Mesorah/**Yad Ha-Chazaqáh**. He motions for silence. This is because the chattering mouth cannot receive/kibal the deeper levels of the Mesorah. The chattering mouth cannot receive any level of the Mesorah. Hakham Tsefet is teaching us how to return to the garden. Only the silent can re-enter the Garden.

But motioning to them with his hand to be silent, he described to them how the LORD had led him out of the prison (galut Gadol when he walked into the future with the messenger i.e. Eliyahu).

The allegorical nuances of Shabbat HaGadol permeate this sentence. Hakham Tsefet through the Oral Torah/**Yad Ha-Chazaqáh** teaches his audience how to escape the Galut Gadol. He points the way to Gan Eden, the escape from Galut. Gan Eden was not a garden of uncontrolled growth. Gan Eden is often represented by an orchard or

⁵³ Here we use Royal Anashim to refer to the Jewish Hakhamim and their talmidim.

⁵⁴ Cf. Gal 1:12

⁵⁵ We can play off of the same verbal connection we had in the previous pericope because we still have the Luqan text as a guide

grove. This means that everything is orderly and in place. The universe when it is reunited with the Oral Torah/ **Yad Ha-Chazaqáh** provides as structured environment for peace and wholeness. This was what our woman with the discharge of blood longed for, structure and order. Her world had been destroyed by anarchy. When blood is not contained in it proper container, death and mayhem ensue. However, when faithful obedience meets a human body shalom/wholeness is resultant.

“Report these things to Ya’aqob and the brethren.”

Reporting these things to Ya’aqob means that we must teach the Oral Torah to the Master’s talmidim. Only in the Oral Torah/ **Yad Ha- Chazaqáh** will they find deliverance from the “time of Ya’aqob’s troubles.”

“Then he left and went to another place.”

2 Co. 12:2 I know a man in union Messiah who (personified) more than fourteen years of wisdom, whether in or out of the body I do not know, God knows, this man was caught up to the third heaven.

We leave the ambiguity of the text as it is for the present. This is because these words are unfolded during Shavuot. Nonetheless, they refer to Hakham Tsefet and his mastery of the Mesorah/**Yad Ha-Chazaqáh**. It is at this stage in 2 Luqas that we see Hakham Tsefet disappear so to speak. The words, **“Then he went down from Yehudah to Caesarea and was spending time there”** show us that the Jewish people went down from Yehudah to enter exile. It also teaches us that the Mesorah as personified by Hakham Tsefet was spread throughout the entire world.

Now when day came, there was no small disturbance among the soldiers as to what could have become of Hakham Tsefet. When Herod had searched for him and had not found him, he examined the guards and ordered that they be led away to execution.

The great disturbance among the “soldiers” is the disturbance of the Army of Pharaoh drowning in the Sea of Reeds. And Herod searched for Hakham Tsefet but could not find him. In other words, Herod searched for Torah Wisdom but could not find it. Why?, Because he did not first search for chametz (Leaven–Pride) in his heart.

Shemot 7:3 But I will harden Pharaoh's heart, and I will increase My signs and My wonders in the land of Egypt.

Hakham Shaul juxtaposes the “search for Hakham Tsefet with our search for Chametz (Leaven–Pride). Had Herod searched for the chametz in his heart he would have found the Torah wisdom personified by Hakham Tsefet.

PERORATION

As we prepare for the Fast of Tammuz, we must also engage in returning/repentance. The clamour of soldiers can also be the regiments of spiritual beings, which we must contend with as we endeavour to build the Esnoga (Synagogue) of Messiah. Jewish scholars have noted that the plagues of Egypt are in an order opposite to creation. As G-d unfolds destruction anarchy around us, we should look to the Torah as a means of building up the body of Messiah, which is our most solemn task and obligation!

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

Barúch Atáh Adonái, Notén HaToráh. Amen!

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

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

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

Next Sabbath:

Shabbat: “VeEl Shadai” - “And GOD Almighty”

Shabbat	Torah Reading:	Weekday Torah Reading:
וְאֵל שַׁדַּי		
“VeEl Shadai”	Reader 1 – B’resheet 43:14-17	Reader 1 – B’resheet 44:18-20
“And GOD Almighty”	Reader 2 – B’resheet 43:18-23	Reader 2 – B’resheet 44:21-23
“Y que el DIO Todopoderoso”	Reader 3 – B’resheet 43:24-26	Reader 3 – B’resheet 44:24-26
B’resheet (Gen) 43:14 - 44:17	Reader 4 – B’resheet 43:27-33	
Ashlamatah: I Kings 8:50-58 + 66	Reader 5 – B’resheet 43:34-44:2	
	Reader 6 – B’resheet 44:3-12	Reader 1 – B’resheet 44:18-20
Psalms 37:18-40	Reader 7 – B’resheet 44:13-17	Reader 2 – B’resheet 44:21-23
	Maftir – B’resheet 44:15-17	Reader 3 – B’resheet 44:24-26
N.C.: Mk 4: 10-12; Lk 8:9-10; Acts 12:20-25	I Kings 8:50-58 + 66	



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

NOTE!

Tomorrow from Sunday day-brake to sundown we have a fast – the Fast of the 17th of Tammuz.

For further information see:

<http://www.betemunah.org/mourning.html> & <http://www.betemunah.org/tamuz17.html>