

## Esnoga Bet Emunah

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## Esnoga Bet El

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

Three and 1/2 year Lectionary Readings	Second Year of the Triennial Reading Cycle
Sivan 23, 5777 – June 16/17, 2017	Second Year of the Shmita Cycle

### Candle Lighting and Habdalah Times:

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

See: <http://www.chabad.org/calendar/candlelighting.htm>

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## Roll of Honor:

His Eminence Rabbi Dr. Hillel ben David and beloved wife HH Giberet Batsheva bat Sarah  
His Eminence Rabbi Dr. Eliyahu ben Abraham and beloved wife HH Giberet Dr. Elisheba bat Sarah  
His Honor Paqid Adon David ben Abraham  
His Honor Paqid Adon Ezra ben Abraham and beloved wife HH Giberet Karmela bat Sarah,  
His Honor Paqid Adon Tsurriel ben Abraham and beloved wife HH Giberet Gibora bat Sarah  
Her Excellency Giberet Sarai bat Sarah & beloved family  
His Excellency Adon Barth Lindemann & beloved family  
His Excellency Adon John Batchelor & beloved wife  
Her Excellency Giberet Leah bat Sarah & beloved mother  
Her Excellency Giberet Zahavah bat Sarah & beloved family  
His Excellency Adon Gabriel ben Abraham and beloved wife HE Giberet Elisheba bat Sarah  
His Excellency Adon Yehoshua ben Abraham and beloved wife HE Giberet Rut bat Sarah  
His Excellency Adon Michael ben Yosef and beloved wife HE Giberet Sheba bat Sarah  
Her Excellency Giberet Prof. Dr. Emunah bat Sarah & beloved family  
His Excellency Adon Robert Dick & beloved wife HE Giberet Cobena Dick  
His Excellency Adon Eliezer ben Abraham and beloved wife HE Giberet Chava bat Sarah  
His Excellency Adon Aviner ben Abraham and beloved wife HE Giberet Chagit bat Sarah  
His Excellency Adon Ovadya ben Abraham and beloved wife HE Giberet Mirit bat Sarah  
His Excellency Adon Brad Gaskill and beloved wife Cynthia Gaskill  
His Excellency Adon Marvin Hyde  
His Excellency Adon Scott Allen  
Her Excellency Giberet Eliana bat Sarah and beloved husband HE Adon James Miller

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

amen!

**Also a great thank you and great blessings be upon all who send comments to the list about the contents and commentary of the weekly Torah Seder and allied topics. If you want to subscribe to our list and ensure that you never lose any of our commentaries, or would like your friends also to receive this commentary, please do send me an E-Mail to [benhaggai@GMail.com](mailto:benhaggai@GMail.com) with your E-Mail or the E-Mail addresses of your friends. Toda Rabba!**

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We pray for His Eminence Rabbi Dr. Eliyahu ben Abraham who is quite sick due to diabetes. **Mi Sheberach** – He who blessed our forefathers Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, may He bless and heal H. Em. Rabbi Dr. Eliyahu ben Abraham, May the Holy One, Blessed is He, be filled with compassion for him to restore his health, to heal him, to strengthen him, and to revivify him. And may He send him speedily a complete recovery from heaven, among the other sick people of Yisrael, a recovery of the body and a recovery of the spirit, swiftly and soon, and we will say amen ve amen!

We pray for Her Excellency Giberet MaryBeth bat Noach who is suffering from cancer. **Mi Sheberach** – He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, Rachel and Leah, bless Her Excellency Giberet MaryBeth bat Noach and send her a complete recovery and strengthening of body and soul. Please G-d heal her, please. Please G-d heal her, please. Please G-d heal her, please. Cure her, strengthen her, make her healthy and return her to her original strength, together with all the sick of Yisrael. And may it be so willed, and we will say, Amen ve Amen!

We pray also for H.E. Giberet Rachel bat Batsheva who is afflicted with un-systemic mastocytosis. **Mi Sheberach** – He Who blessed our holy and pure Matriarchs, Sarah, Ribkah, Rachel and Leah, bless Her Excellency Giberet Rachel bat Batsheva and send her a complete recovery and strengthening of body and soul. Please G-d heal her, please. Please G-d heal her, please. Please G-d heal her, please. Cure her, strengthen her, make her healthy and return her to her original strength, together with all the sick of Yisrael. And may it be so willed, and we will say, Amen ve Amen!

We pray also for H.E. Giberet Leah bat Sarah who is in a dangerous financial situation. May the Bore HaOlam, the Master of the universe who sees all things, and who is in control of all things have mercy on Her Excellency's finances and grant her salvation from a complex situation, and may she be granted from heaven to prosper most copiously on all things, together with all Yisrael, amen ve amen!

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**Shabbat: "Qach Et Aharon" – "Take Aaron"**  
**&**  
**Shabbat Mevar'chim Ha Chodesh Tammuz –**  
**Proclamation of the New Moon for the Month of Tammuz**  
**(Evening Friday 23<sup>rd</sup> of June – Evening Sunday 25<sup>th</sup> of June)**

Shabbat	Torah Reading:	Weekday Torah Reading:
קח את-אהרן		Saturday Afternoon
"Qach Et Aharon"	Reader 1 – Vayiqra 8:1-9	Reader 1 – Vayiqra 10:8-11
"Take Aaron"	Reader 2 – Vayiqra 8:10-17	Reader 2 – Vayiqra 10:12-14
"Toma a Aarón"	Reader 3 – Vayiqra 8:18-29	Reader 3 – Vayiqra 10:8-14
Vayiqra (Lev.) 8:1 -10:7 BeMidbar (Num.) 28:9-15	Reader 4 – Vayiqra 8:30-36	
Ashlamatah: I Sam 2:28-36 + 3:20	Reader 5 – Vayiqra 9:1-7	<b>Monday &amp; Thursday Mornings</b>
Special: 1 Samuel 20:18, 42	Reader 6 – Vayiqra 9:8-16	Reader 1 – Vayiqra 10:8-11
Psalms 77:1-21	Reader 7 – Vayiqra 9:17-24	Reader 2 – Vayiqra 10:12-14
	Maftir – Vayiqra 10:1-7	Reader 3 – Vayiqra 10:8-14
N.C.: 1 Pet 1:22-25; Lk 10:3-6; Acts 27:27-44	I Sam 2:28-36 + 3:20 1 Samuel 20:18, 42	

**Blessings Before Torah Study**

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

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

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

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

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

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

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

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

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

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

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## Contents of the Torah Seder

- Consecration of Aharon and his Sons – Leviticus 8:1-36
- The Priests Enter Upon Their Office – Lev. 9:1-28
- Death of Nadar and Abihu – Lev. 10:1-5
- The Priests Not to Mourn – Lev. 10:6-7

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## Reading Assignment:

### The Torah Anthology: Yalkut Me'Am Lo'Ez - Vol. XI: The Divine Service

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

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

Vol. 11 – “The Divine Service,” pp. 178-216.

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## Rashi & Targum Pseudo Jonathan for: Vayiqra (Leviticus) 8:1 – 10:7

RASHI	TARGUM PSEUDO JONATHAN
1. And the Lord spoke to Moses, saying,	1. And the LORD spoke with Mosheh, saying:
2. <b>Take Aaron</b> and his sons with him, and the garments, and the anointing oil, and the sin offering bull, and the two rams, and the basket of unleavened bread,	2. <b>Bring near Aharon who is afar off on account of the work of the calf;</b> and take the vestments that I commanded you, and the oil of consecration, and the bullock, and the two rams, with the basket of unleavened cakes.
3. And assemble the entire community at the entrance of the Tent of Meeting.	3. And let all the congregation gather together at the gate of the tabernacle of ordinance.
4. And Moses did as the Lord had commanded him, and the community assembled at the entrance of the Tent of Meeting.	4. And Mosheh did as the LORD commanded, <b>and the congregation assembled on the twenty and third of the days of the month of Adar, at the gate of the tabernacle of ordinance.</b>
5. And Moses said to the community: This is the thing the Lord has commanded to do.	5. And Mosheh said to the congregation: This is the thing which the LORD has commanded to be done.
6. And Moses brought Aaron and his sons forward and bathed them in water.	6. And Mosheh took Aharon and his sons, and washed them with water.
7. And he placed the tunic upon him [Aaron], girded him with the sash, clothed him with the robe, placed the ephod upon him, <b>girded him with the band of the</b>	7. And he set in order upon him the vestment, and girded him with the girdle, and clothed him with the mantle robe, and put upon him the ephod, <b>and bound</b>

RASHI	TARGUM PSEUDO JONATHAN
<b>ephod, and adorned him with it.</b>	<b>him with the band of the ephod, and ordained him therewith.</b>
8. And he placed the choshen upon him, and he inserted into the choshen the Urim and the Tummim.	8. And he set the breast plate upon him, and ordered in the breastplate the urim and the tummim.
9. And he placed the cap on his [Aaron's] head, and he placed on the cap, towards his face, the golden showplate, the holy crown, as the Lord had commanded Moses.	9. And, he put the mitre upon his head, and set upon the mitre over his forehead the plate of gold, the diadem of holiness, as the LORD commanded Mosheh.
10. And Moses took the anointing oil <b>and anointed the Sanctuary and everything in it and sanctified them.</b>	10. And Mosheh took the oil of consecration, <b>and anointed the tabernacle, and sanctified it.</b>
11. And he sprinkled from it upon the altar seven times, and he anointed he altar and all its vessels and the washstand and its base, to sanctify them.	11. And he sprinkled upon the altar seven times, and sanctified the altar and all its vessels, and the laver and its foundation to sanctify them.
12. And he poured some of the anointing oil upon Aaron's head, <b>and he anointed him to sanctify him.</b>	12. And he poured of the oil of consecration upon Aharon's head, <b>and anointed him after he had invested him, to sanctify him.</b>
13. And Moses brought Aaron's sons forward and clothed them with tunics, girded them with sashes, and bound them up with high hats, as the Lord had commanded Moses.	13. And Mosheh brought near Aharon and his sons, and clothed them with vestments, and girded them with girdles, and decked them with mitres, as the LORD commanded Mosheh.
14. And he brought the sin offering bull close, and Aaron and his sons leaned their hands [forcefully] upon the head of the sin offering bull.	14. And he brought the bullock for the sin offering, and Aharon and his sons laid their right hands upon the head of the bullock, for their sin offering.
15. And he slaughtered [it], and Moses took the blood, and placed it on the horns of the altar, around, with his finger, and he purified the altar. And he poured the blood at the base of the altar, and sanctified it [the altar], to effect atonement upon it.	15. And Mosheh killed the bullock: and Mosheh took the blood and put it upon the horns of the altar roundabout with his finger, and anointed the altar <b>(to expiate it) from all double-mindedness, constraint, and force, from the thoughts of his heart, should any one of the princes of the sons of Israel have taken his separation from his brethren by violence, and brought it for the work of the tabernacle, or lest anyone was found among the children of Israel who had it not in his heart to bring for the work, but heard the voice of the crier, and was constrained, and brought without willingness; therefore cleansed he it with the blood of the bullock,</b> and poured the rest of the blood at the foot of the altar, and sanctified it to make atonement thereon.
16. And he took all the fat which was on the innards, and the diaphragm with the liver, and the two kidneys together with their fat. And Moses caused [them] to [go up in] smoke on the altar.	16. And he took all the fat that was on the inwards, and the caul of the liver, and the two kidneys with their fat, and Mosheh burned them at the altar.
17. And the bull, its hide, its flesh, and its waste, he burned with fire outside the camp, as the Lord had commanded Moses.	17. But the bullock, and the skin, and his flesh, and his offal, he burned in fire without the camp, as the LORD commanded Mosheh.
18. And he brought near the burnt offering ram, and Aaron and his sons leaned their hands [forcefully] upon the head of the ram.	18. And he took the ram for the burnt offering, and Aharon and his sons laid their right hand upon the head of the ram.

RASHI	TARGUM PSEUDO JONATHAN
19. And he slaughtered [it], and Moses dashed the blood on the altar, around.	19. And he killed the ram; and Mosheh sprinkled the blood upon the altar round about.
20. And he cut up the ram into its pieces, and Moses made the head, the pieces and the fat [go up in] smoke.	20. And he divided the ram after its parts, and Mosheh burned the head and the parts and the fat.
21. But the innards and the legs, he washed in water, and Moses made the entire ram [go up in] smoke on the altar. It was a burnt offering [with] a pleasing fragrance, a fire offering to the Lord, as the Lord had commanded Moses.	21. And the inwards and the feet he washed with water; and Mosheh burned the ram at the altar, a burnt sacrifice to be received with acceptance, an oblation before the LORD, as the LORD commanded Mosheh.
22. And he brought near the second ram, the ram of the investitures, and Aaron and his sons leaned their hands [forcefully] upon the ram's head.	22. And he brought the second ram, the ram of completion which completed all; and Aharon and his sons laid their hand upon the head of the ram.
23. And he slaughtered [it], and Moses took some of its blood, and placed it on the cartilage of Aaron's right ear, on the thumb of his right hand and on the big toe of his right foot.	23. And he killed the ram, and Mosheh took of its blood, and put it upon the extremity of Aharon's ear, the middle cartilage of the right ear, and upon the middle joint of his right foot.
24. And he brought Aaron's sons forward, and Moses placed some of the blood on the cartilage of their right ears, on the thumbs of their right hands, and on the big toes of their right feet, and Moses dashed the blood on the altar, around.	24. And he brought the sons of Aharon, and Mosheh put of the blood upon the middle cartilage of their right ears, and upon the middle joint of their right feet, and Mosheh poured out all the remaining blood upon the altar round about.
25. And he took the fat, the tail, all the fat which was on the innards, the diaphragm of the liver, the two kidneys together with their fat and the right thigh.	25. And he took the fat, and the tail, and all the fat which was upon the inwards, and the caul of the liver, and the two kidneys, and their fat, and the right shoulder;
26. And out of the basket of unleavened bread that was before the Lord, he took one loaf of unleavened bread, and one loaf of oily bread, and one wafer, and he placed them on top of the fats and the right thigh.	26. and from the basket of unleavened cakes which was before the LORD he took one unleavened cake of bread mixed with oil, and one wafer, and put it upon the fat and upon the right shoulder,
27. And then he placed it all on Aaron's palms and on his sons' palms, and he waved them as a waving before the Lord.	27. and laid the whole in order upon Aharon's hands, and upon the hands of his sons, lifted them up, an elevation before the LORD.
28. And Moses took them from their hands and made them [go up in] smoke on the altar along with the burnt offering. They were investiture offerings, as a pleasing fragrance, a fire offering to the Lord.	28. And Mosheh took them from off their hands, and burned (them) upon the altar with the burnt sacrifice; a completing offering were they to complete all, to be received with acceptance before the LORD.
29. And Moses took the breast and waved it as a waving before the Lord. It belonged to Moses as a portion from the ram of the investitures, as the Lord had commanded Moses.	29. And he took the breast, and uplifted it, an elevation before the LORD: of the oblation-ram that was the separated portion of Mosheh, as the LORD commanded Mosheh.
30. And Moses took some of the anointing oil and some of the blood that was on the altar, and he sprinkled it on Aaron and on his garments, and on his sons, and on his sons' garments, and he sanctified Aaron, his garments, his sons and his sons' garments with him.	30. And Mosheh took the consecrating oil, and of the blood which was upon the altar, and sprinkled upon Aharon, and upon his vestments, and on his sons, and on their vestments with him; and sanctified Aharon and his vestments, and his sons and their vestments with him.
31. And Moses said to Aaron and to his sons, "Cook the flesh at the entrance of the Tent of Meeting and eat it	31. And Mosheh said to Aharon and to his sons, Boil the flesh of the oblations in pots at the door of the

RASHI	TARGUM PSEUDO JONATHAN
there, and the bread that is in the basket of the investiture offerings, as I have commanded, saying, 'Aaron and his sons shall eat it.'	tabernacle of ordinance, and there will you eat it with the bread which is in the basket of oblation, according to the precept which was spoken; Aharon and his sons will eat it.
32. And whatever is left over from the flesh and the bread, you shall burn in fire.	32. And what remains of the flesh, and of the bread, you will burn with fire.
<b>33. And you shall not leave the entrance of the Tent of Meeting for seven days, until the day of the completion of your investiture days, he will inaugurate you for seven days.</b>	<b>33. And from the door of the tabernacle you will not go forth seven days, until the day that your consecration be completed, (because in seven days is the tabernacle set up and taken in pieces,) and your oblation be offered.</b>
34. As he did on this day, so the Lord has commanded to do, to effect atonement for you.	34. (So did he, and ordained the order of the oblations on that day.) Likewise the LORD has commanded to be done by you after the days of consecration, to make atonement for you.
<b>35. And you shall stay day and night for seven days at the entrance to the Tent of Meeting. You shall observe the Lord's command, so that you will not die, for thus I was commanded.</b>	<b>35. And at the door of the tabernacle of ordinance you will reside day and night seven days, and watch the vigils of the Word of the LORD, that you may not die, for thus it has been commanded.</b>
36. And Aaron and his sons did all the things that the Lord commanded through Moses.	36. And Aharon and his sons did all the things which the LORD had commanded by the hand of Mosheh.
1. And it was on the eighth day, that Moses summoned Aaron and his sons and the elders of Israel.	1. On the eighth day of the anointing of Aharon and his sons, and the eighth day of that consecration, being the first day of the month of Nisan, when Mosheh had erected the tabernacle, he took it not down, neither ministered any longer at the altar; but Mosheh called Aharon and his sons, and the elders of the Sanhedrin of Israel.
2. And he said to Aaron, "Take for yourself a bull calf as a sin offering, and a ram as a burnt offering, [both] unblemished, and bring [them] near before the Lord.	2. And he said to Aharon, Take a calf, the young of a bullock, for a sin offering, that HaSatan may not accuse you concerning the calf that you made at Horeb; and take a ram for the burnt sacrifice, that there may be a memorial for you of the righteousness/generosity of Yitshaq whom his father bound as a ram on the mountain of worship, both of them will be perfect, and bring them before the Lord.
3. And to the children of Israel, you shall speak, saying, 'Take a he goat as a sin offering; and a calf and a lamb, [both] in their first year and [both] unblemished, as a burnt offering,	3. And to the children of Israel spoke he, saying: Take for yourselves a kid of the goats, because HaSatan resembles him, lest he recount against you the accusation concerning the kid of the goats, which the sons (tribes) of Ya'aqob killed, (Gen. xxxvii. 31,) and offer him for a sin offering; and a calf, because you worshipped the calf, (Exod. xxxii. 4,) and a lamb of the year, that there may be for you a memorial of the righteousness/generosity of Yitshaq, whom his father did bind as a lamb, both of them perfect, for a burnt offering;

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4. and an ox and a ram as peace offerings, to slaughter before the Lord, and a meal offering mixed with oil, for today the Lord is appearing to you. ' "	4. with a bullock and a lamb, for a hallowed oblation to sacrifice before the Lord, that He may be gracious to you; and a mincha mingled with oil of the olive. For this day will the glory of the Lord's Shekinah be revealed unto you.
5. And they took what Moses had commanded, to the front of the Tent of Meeting, and the entire community approached and stood before the Lord.	5. And Aharon and his sons, and all the sons of Israel, hastened and took what Mosheh commanded, and presented them in front of the tabernacle of ordinance; and the whole congregation drew near, and lifted up their heart fully before the Lord.
6. And Moses said, "This is the thing the Lord has commanded; do [it], and the glory of the Lord will appear to you."	6. And Mosheh said, This is the thing which you must do. Put away the imagination of evil from your hearts, and there will speedily (at once) be revealed to you the glory of the Shekinah of the Lord.
7. And Moses said to Aaron, "Approach the altar and perform your sin offering and your burnt offering, atoning for yourself and for the people, and perform the people's sacrifice, atoning for them, as the Lord has commanded.	7. But when Aharon saw at the corner of the altar the form of the calf, he was afraid to approach to its side. Mosheh, therefore, said to him, Take courage, and go near to the altar, fearing not, and offer your sin offering, and make atonement for yourself and for the people, and perform the oblation of the people, and make atonement for them, as the Lord has commanded.
8. So Aaron approached the altar and slaughtered his sin offering calf.	8. And Aharon approached to the altar with resolution, and slew the calf for his own sin offering.
9. And Aaron's sons brought forward the blood to him, and he dipped his finger into the blood, placing [some] on the horns of the altar, and he poured the blood at the base of the altar.	9. And the sons of Aharon brought the blood to him, and he dipped his finger in the blood of the young bullock, and put it upon the horns of the altar, and the rest of the blood he poured out at the foundation of the altar, and sanctified it for the making of atonement upon it.
10. And the fat, the kidneys, and the diaphragm with the liver from the sin offering, he caused to [go up in] smoke on the altar, as the Lord had commanded Moses.	10. And the fat, and the kidneys, with the caul of the liver of the sin offering, he burned at the altar, as the Lord had commanded Mosheh.
11. And he burned the flesh and the hide in fire, outside the camp.	11. But the flesh and the skin burned he with fire without the camp.
12. And he slaughtered the burnt offering. And Aaron's sons presented the blood to him, and he dashed it on the altar, around.	12. And he killed the burnt offering, and the sons of Aharon brought the blood to him, and he sprinkled it upon the altar round about.
13. And they presented the burnt offering to him in its [prescribed] pieces, along with the head. And he caused [them] to [go up in] smoke on the altar.	13. And they brought the burnt offering to him by its divisions, and the head, and he burned (them) upon the altar.
14. And he washed the innards and the legs, and he caused [them] to [go up in] smoke on the altar, along with the burnt offering.	14. And he washed the inwards and the fat, and burned the burnt offering, at the altar.
15. And he brought forward the people's sacrifice; he took the the people's sin offering goat, slaughtered it, and made it a sin offering, like the first one.	15. And they brought the oblation of the people. And he took the goat for the people's sin offering and killed it, and made atonement with the blood of the goat, as he had made atonement with the blood of the calf of the sin offering for himself, which he had offered before.
16. And he brought forward the burnt offering and	16. And they brought the burnt offering, and he

RASHI	TARGUM PSEUDO JONATHAN
prepared it according to the law.	performed it after the rite of the burnt offering which he had offered for himself.
17. And he brought forward the meal offering, filled his palm with it, and caused it to [go up in] smoke on the altar, in addition to the morning burnt offering.	17. And they brought the mincha, and he filled his hands there from, and took of it a portion for its memorial, and burned upon the altar, beside the morning sacrifice
18. And he slaughtered the ox and the ram, the people's peace offering, and Aaron's sons presented the blood to him, and he dashed it on the altar, around,	18. And he killed the bullock and the ram of the hallowed oblations (peace offering) of the people, and the sons of Aharon brought the blood to him, and he sprinkled it upon the altar round about:
19. and [they also presented] the fats from the ox and from the ram: the tail, the [fatty] covering, the kidneys and the diaphragm with the liver.	19. and the fat of the bullock, and of the ram, the tail, and that which covereth the inwards, and the two kidneys, and the caul of the liver;
20. And they placed the fats on top of the breasts, and he caused the fats to [go up in] smoke on the altar.	20. and he laid the fat upon the breast, and burned the fat upon the altar.
21. And Aaron had [already] waved the breasts and the right thigh as a wave offering before the Lord, as Moses had commanded.	21. But the breast and the right shoulder Aharon uplifted, an elevation before the Lord, as the Lord commanded Mosheh.
22. And Aaron lifted up his hands towards the people and blessed them. He then descended from preparing the sin offering, the burnt offering, and the peace offering.	22. And Aharon stretched out his hands towards the people and blessed them, and came down from the altar with joy, after he had finished to perform the sin offering and the burnt offering and the hallowed oblation.
23. And Moses and Aaron went into the Tent of Meeting. Then they came out and blessed the people, and the glory of the Lord appeared to all the people.	23. But when, after the oblations had been performed, the Shekinah did not reveal itself, Aharon was ashamed, and said to Mosheh, It may be that the Word of the Lord has no pleasure in the work of my hands. Then went Mosheh and Aharon into the tabernacle of ordinance, and prayed for the people of the house of Israel, and came forth and blessed the people, and said, May the Word of the Lord receive your oblations with favour, and remit and forgive your sins. Then, instant, instantly the Glory of the Lord's Shekinah revealed itself to all the people:
24. And fire went forth from before the Lord and consumed the burnt offering and the fats upon the altar, and all the people saw, sang praises, and fell upon their faces.	24. and the Fire came forth from the Presence of the Lord and consumed upon the altar the sacrifice and the fat. And all the people saw, and gave praise, and bowed in prayer upon their faces.
1. And Aaron's sons, Nadab and Abihu, each took his pan, put fire in them, and placed incense upon it, and they brought before the Lord foreign fire, which He had not commanded them.	1. But the sons of Aharon, Nadab and Abihu, took each man his censer, and put fire therein, and laid sweet incense upon it, and offered before the Lord strange fire taken from (under) the hearth-pots, which had not been commanded them.
2. And fire went forth from before the Lord and consumed them, and they died before the Lord.	2. And a flame of fire came out from before the Lord (as) with anger, and divided itself into four streams, (or lines,) and penetrated their nostrils, and burned their lives (souls) without destroying their bodies; and they died before the Lord.

RASHI	TARGUM PSEUDO JONATHAN
3. Then Moses said to Aaron, "This is what the Lord spoke, [when He said], 'I will be sanctified through those near to Me, and before all the people I will be glorified.' " " And Aaron was silent.	3. And Mosheh said, This is that which the Lord spoke with me in Sinai, saying: In them who come near before Me I will have the tabernacle to be sacred, that, if they be not heedful in the service of the oblations, I will burn them with flaming fire from before Me, that in the sight of all the people I may be glorified. And Aharon heard, and was silent; and he received a good reward for his silence.
4. And Moses summoned Mishael and Elzaphan, the sons of Aaron's uncle Uzziel, and said to them, "Draw near; carry your kinsmen from within the Sanctuary, to the outside of the camp.	4. And Mosheh called unto Mishael and to Elzaphan, the sons of Uzziel the Levite, the relative of Aharon, and said to them, Take your brethren from the sanctuary, and carry them, without the camp.
5. So they approached and carried them with their tunics to the outside of the camp, as Moses had spoken.	5. And they came nigh, and carried them with hooks of iron in their garments, and buried them without the camp, as Mosheh had directed.
6. And Moses said to Aaron and to Eleazar and to Ithamar, his sons, "Do not leave your heads unshorn, and do not rend your garments, so that you shall not die, and lest He be angry with the entire community, but your brothers, the entire house of Israel, shall bewail the conflagration that the Lord has burned.	6. And Mosheh said to Aharon, and to Elasar and to Ithamar, his sons, Unbare not your heads, neither rend your garments, lest you die by the burning fire, and there be wrath upon all the congregation; but be silent and justify the judgment upon you, and let all your brethren of the house of Israel bewail the burning which the Lord has kindled.
7. And do not go out of the entrance of the Tent of Meeting, lest you die, because the Lord's anointing oil is upon you." And they did according to Moses' order.	7. And from the door of the tabernacle of ordinance go not forth lest you die; for the oil of the Lord's consecration is upon you. And they did according to the word of Mosheh.

### Rashi & Targum Pseudo Jonathan for: Vayiqra (Leviticus) B'Midbar (Num.) 28:9-15

Rashi	Targum Pseudo Jonathan
9 On the Shabbat day [the offering will be] two yearling lambs without blemish, and two tenths [of an ephah] of fine flour as a meal-offering, mixed with [olive] oil, and its libation.	9 but on the day of Shabbat two lambs of the year without blemish, and two tenths of flour mixed with olive oil for the mincha and its libation.
10 This is the burnt-offering on its Shabbat, in addition to the constant (daily) burnt-offering and its libation.	10 On the Sabbath you will make a Sabbath burnt sacrifice in addition to the perpetual burnt sacrifice and its libation.
11 <b>At the beginning of your months</b> you will bring a burnt-offering to Adonai, two young bulls, one ram, seven yearling lambs, [all] without blemish.	11 <b>And at the beginning of your months</b> you will offer a burnt sacrifice before the Lord; two young bullocks, without mixture, one ram, lambs of the year seven, unblemished;
12 And three tenths [of an ephah] of fine flour as a meal-offering mixed with the [olive] oil for each bull, two tenths [of an ephah] of fine flour as a meal-offering, mixed with the [olive] oil for the one ram,	12 and three tenths of flour mingled with oil for the mincha for one bullock; two tenths of flour with olive oil for the mincha of the one ram;

Rashi	Targum Pseudo Jonathan
13 And one tenth [of an ephah] of fine flour as a meal-offering mixed with the [olive] oil for each lamb. A burnt-offering of pleasing aroma, a fire-offering to Adonai.	13 and one tenth of flour with olive oil for the mincha for each lamb of the burnt offering, an oblation to be received with favour before the Lord.
14 Their libations [will be], one half of a hin for (a) bull, one third of a hin for the ram, and one fourth of a hin for (the) lamb, of wine. This is the burnt-offering of each [Rosh] Chodesh, at its renewal throughout the months of the year.	14 And for their libation to be offered with them, the half of a hin for a bullock, the third of a hin for the ram, and the fourth of a hin for a lamb, of the wine of grapes. This burnt sacrifice will be offered at the beginning of every month in the time of the removal of the beginning of every month in the year;
15 And [You will also bring] one he-goat for a sin offering to Adonai, in addition to the constant (daily) burnt-offering it will be done, and its libation.	15 and one kid of the goats, for a sin offering before the Lord at the disappearing (failure) of the moon, with the perpetual burnt sacrifice will you perform with its libation.

## Welcome to the World of P'shat Exegesis

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

The Seven Hermeneutic Laws of R. Hillel are as follows

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

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

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## Rashi's Commentary for: Vayiqra (Leviticus) 8:1 – 10:7

**2 Take Aaron** This section was stated seven days before the erection of the Sanctuary, [and should have been stated earlier in Exod. *Parashath Pekudei*, which discusses the erection and consecration processes. **[However], there is no [sequence of] earlier and later events in the Torah [i.e., Scripture does not always follow chronological order].**

Take Aaron – **Take him over with [persuasive] words and attract him.**-[*Torath Kohanim* 8:165]

**and the sin-offering bull [and the two rams, and the basket of unleavened bread]** [Which sin-offering bull, two rams, etc?] These are the ones mentioned in the section dealing with the command of the investitures in [parashath] וְאֵתָהּ תִצְנֶה (Exod. Chapter 29), and now, on the first day of the investitures, He came back and urged him [in the matter] at the time they were to be put into practice.

**3 Assemble [the entire community] at the entrance of the Tent of Meeting** This is one of the instances where a small [area] accommodated a large [number of people].-[Lev. Rabbah 10:9].

**5 This is the thing [the Lord has commanded to do]** [Moses said to Israel:] "The things you will see me doing before you, have all been commanded to me by the Holy One, blessed is He, that they be done; so do not say that I am doing them for my own honor or for my brother's honor!" I have explained the entire passage involving the investitures in [parashath] וְאֵתָהּ תִצְנֶה (Exod. 29).

**8 The Urim** An inscription bearing the explicit Name of God.

**9 and he placed on the cap** The sky-blue cords affixed to the showplate he placed over the cap. Thus the showplate was suspended on (על)the cap.

**11 And he sprinkled from it upon the altar** I do not know where [in Scripture] he was commanded to perform these sprinklings.

**12 And he poured...and anointed [him]** At first, he [Moses] poured [the oil] on his [Aaron's] head, and afterwards, he placed it between his eyelids, and drew it with his finger, from one [eyelid] to the other.-[Ker. 5b].

**13 and bound them up** Heb. וַיִּחַבֵּשׁ, an expression denoting binding.

**15 and he purified the altar** He cleansed and purified it [to convert it] from its alien state, into holiness.

**and sanctified it** with this service.

**to effect atonement upon it** [i.e., to effect] all atonements from now on.

**16 and the diaphragm of the liver** Besides the liver, [meaning] that he took a little of the liver along with the diaphragm.

**22 the ram of the investitures** Heb. אֵיל הַשְּׁלֵמִים. [This expression is equivalent to] אֵיל הַשְּׁלֵמִים, "the completion ram" [i.e., the word מְמַלְאִים does not mean "inauguration," but rather,] it denotes שְׁלֵמִים, for these rams filled (מְמַלְאִים) and completed (מְשַׁלְּמִים) the [status of the] *kohanim* in their *kehunah*.-[see *Torat Kohanim*8:184]

**26 and one loaf of oily bread** This refers to the רְבֹכָה, the loaves made by scalding [the dough] with boiling water, [and are called "oily bread,"] because a large quantity of oil was used for it, equal to that used for the loaves and the wafers combined. Thus it is explained in [Tractate] *Men*. (78a; 89a).

**28 [And Moses...] caused them to [go up in] smoke on the altar** Moses performed the service throughout all the seven days of investitures, [dressed] in a white robe.-[A.Z. 34a]

**along with the burnt-offering** after [he had burnt] the burnt-offering. With the exception of this one, we do not find anywhere [in Scripture], [a case of] a thigh of a peace-offering being offered up [on the altar].

**34 so the Lord has commanded to do** on all the seven days [of investitures]. And our Rabbis expounded on the verse as follows: [The word] לַעֲשׂוֹת alludes to the procedure involving the “red cow”; (see Num. Chapter 19) [the word] לַכִּפּוּר alludes to the service of Yom Kippur. **And this comes to teach us that [just as there were seven days of the investitures, so too,] the Kohen Gadol [who performed the service on Yom Kippur,] was required to separate [from his home] seven days before Yom Kippur, and so was the kohen who performed the burning of the “red cow.”**

**35 So that you will not die** But if you do not do so, you incur the death penalty.

**36 And Aaron and his sons did [all the things]** To tell their praise, namely, that they did not deviate to the right or to the left.

## Chapter 9

**1 And it was on the eighth day** of the investitures. It was the first of the month of Nissan, the very day on which the Mishkan was erected. And [this day] took ten “crowns” [of distinction], which are enumerated in Seder Olam 7.-[Torath Kohanim 9:1]

**[called...]** the elders of Israel to inform them that it was by the express command of God that Aaron was entering into the Kehunah Gedolah, so that they should not say that he entered of his own accord.

**2 Take for yourself a bull-calf** [This was] to inform [Aaron] that the Holy One, Blessed is He, had granted him atonement through this calf for the incident involving the [golden] calf, which he had made.-[see Tanchuma 10]

**4 for today the Lord is appearing to you** to make His Shechinah rest in the work of your hands [i.e., the work of the Mishkan], and for this reason, these sacrifices are obligatory for this day.

**7 Approach the altar** [Moses had to order Aaron to do so,] because Aaron was bashful and afraid to approach [the altar]. So Moses said to him: “Why are you ashamed? For this [function] you have been chosen!”-[Torath Kohanim 9:7]

**your sin offering** The bull-calf.

**and your burnt offering** The ram.

**the people's offering** The he-goat, the calf, and the lamb. Wherever the [unqualified] term עֵגֶל (calf) is stated [in Scripture], it denotes one in the first year. This [rule] is derived from this passage. [The term כִּפּוּר denotes one in the third year, עֵגֶל בְּנֵי-בְקָרָה one in the second year, and עֵגֶל one in the first year.]-[Torath Kohanim 4:208]

**11 the flesh and the hide** We do not find [in Scripture] an outside sin-offering [i.e., one whose blood is sprinkled on the outside altar] to be burned, with the exceptions of this [instance] and [the sin-offerings] of the investitures. And all these [exceptions] were [burnt] at the express command [of God].

**12 presented** Heb. וַיִּמְצִיאוּ. [This term] denotes “presentation” and “preparation.”

**15 and made it a sin-offering** Heb. וַיִּחַטְּאֵהוּ. He sacrificed it according to the law of the sin-offering (חַטָּאת) .

**like the first one** like his own calf.

**16 and prepared it according to the law** which is specified regarding a voluntary burnt-offering in [Parashath] Vayikra (1:117) -[Beitzah 20a]

**17 and he filled his palm** i.e., the קמִיצָה [i.e., the “fistful,” namely, scooping out three fingers-full of the meal offering].-[Torath Kohanim 9:11]

**in addition to the morning burnt offering** All these sacrifices [Aaron] offered up [only] after [he had offered up the morning] continual burnt offering.

**19 and the [fatty] covering** [i.e.,] the fat that covers the innards.

**20 And they placed the [sacrificial] fats on top of the breasts** After the waving, the kohen who performed the waving gives [the portions] to another kohen to make them go up in smoke. The result is that [the portions] that were on the top are now on the bottom [due to the kohen's inverting the portions to place them into the receiving hands of the next kohen. See Rashi on Lev. 7:30 for further explanation].-[Men. 62a]

**22 and blessed them** with the blessing of the kohanim [see Num. 6:2227]: יְבָרַכְךָ -"May the Lord bless you"... וְיִאֶר -"May the Lord make His face shine"... וְיִשָּׂא -"May the Lord lift His face.... "-[Torath Kohanim 10:22]

**He then descended** from the altar.

**23 And Moses and Aaron went into [the Tent of Meeting]** Why did they enter [the Tent of Meeting]? In the section of the investitures, I found a baraita added to our version of Torath Kohanim [which states the following]: Why did Moses enter with Aaron? To teach him about the procedure of [burning] the incense. Or did he perhaps enter only for another purpose? I can make a deduction: Descending [from the altar (verse 22)] and entering [the Tent of Meeting (this verse) both] required blessing [the people]. Just as descending [from the altar] is related to the service, so is entering [the Tent of Meeting] related to the service. Hence, you learn from here why Moses entered with Aaron, [namely] to teach him about the procedure of [burning] the incense [which is related to the service]. Another explanation [of why Moses entered with Aaron is]: When Aaron saw that all the sacrifices had been offered and all the procedures had been performed, and yet the Shechinah had not descended for Israel, he was distressed. He said, “I know that the Holy One, blessed is He, is angry with me, and on my account the Shechinah has not descended for Israel.” So he said to Moses, “My brother Moses, is this what you have done to me, that I have entered and been put to shame?” At once, Moses entered [the Tent of Meeting] with him, and they prayed for mercy. Then the Shechinah came down for Israel.-[Torath Kohanim 9:16]

**Then they came out and blessed the people** They said: “May the pleasantness of the Lord, our God, be upon us (Ps. 90:17); May it be God's will that the Shechinah rest in the work of your hands.” [And why did they choose this particular blessing?] Because throughout all seven days of the investitures, when Moses erected the Mishkan, performed the service in it, and then dismantled it daily, the Shechinah did not rest in it. The Israelites were humiliated, and they said to Moses, "Moses, our teacher, all the efforts we have taken were so that the Shechinah should dwell among us, so that we would know that we have been forgiven for the sin of the [golden] calf!" Therefore, Moses answered them (verse 6), "This is the thing the Lord has commanded; do [it], and the glory of the Lord will appear to you. My brother Aaron is more worthy and important than I, insofar as through his offerings and his service the Shechinah will dwell among you, and you will know that the Omnipresent has chosen him."

**24 and sang praises** Heb. וַיְבָרְכוּ, as Targum [Onkelos] renders it [namely, “and they praised” God].

## Chapter 10

**2 And fire went forth** Rabbi Eliezer says: Aaron's sons died only because they rendered halachic decisions in the presence of Moses, their teacher. Rabbi Ishmael says: [They died because] they had entered the sanctuary after having drunk wine. The proof is that after their death, [Scripture] admonished the survivors that they may not enter the sanctuary after having drunk wine. This is analogous to a king who had a faithful attendant. [When he found him standing at tavern entrances, he severed his head in silence and appointed another attendant in his place. We would not know why he put the first to death, but for his enjoining the second thus, "You must not enter the doorway of taverns," from which we know that for such a reason he had put the first one to death. Thus [it is said], "And fire went forth from before the Lord and consumed them, and they died before the Lord." But we would not know why they [Nadab and Abihu] died, but for His commanding Aaron, "Do not drink wine that will lead to intoxication." We know from this that they died precisely on account of the wine. For this reason Scripture showed love to Aaron by directing the divine utterance to him alone, thus, "Do not drink wine that will lead to intoxication,"] as recounted in Vayikra Rabbah (12:1).

**3 This is what the Lord spoke** But when did He speak? [It was when He said], "And I will meet with the children of Israel, and it will be sanctified through My glory (בְּכְבוֹדִי)" (Exod. 29:43). Do not read בְּכְבוֹדִי, "through My glory," but בְּמִכְבָּדֵי, "through My honorable ones." Moses said to Aaron, "Aaron, my brother! I knew that this House was to be sanctified through the beloved ones of the Omnipresent, but I thought it would be either through me or through you. Now I see that they [Nadab and Abihu] were greater than I or you!"-[Vayikra Rabbah 12:2]

**And Aaron was silent** [and did not complain. Consequently,] he was rewarded for his silence. And what reward did he receive? That God addressed him exclusively in the [ensuing] passage regarding those who drink wine [as verse 8 says, "And the Lord spoke to Aaron, saying..."]-[Vayikra Rabbah 12:2]

**with those near to Me** [i.e.,] My chosen ones.

**and before all the people I will be glorified** When the Holy One, blessed is He, exacts judgment upon the righteous, He becomes feared, exalted, and praised. Now, if this is so concerning the righteous, how much more is it so concerning the wicked! Similarly, the verse says "You are awesome, O God, from Your sanctuaries (מִמְקַדְשֵׁיךָ)" (Ps. 68:36). Do not read מִמְקַדְשֵׁיךָ "from Your sanctuaries," but מִמְקַדְשֵׁיךָ, "because of Your sanctified ones."-[Zev. 115b]

**4 Aaron's uncle** Uzziel was Amram's brother, as it says, "And the sons of Kohath were [Amram... and Uzziel], etc." (Exod. 6:18).

**carry your kinsmen [from within the Sanctuary], etc.** As a person would say to his fellow [when someone had died at a wedding feast], "Remove the deceased from before the bride so as not to disturb the joyous occasion." [Here, too, Mishael and Elzaphan were to remove the dead "from inside the sanctuary," so as not to disturb the serenity of the investitures of the Sanctuary.]

**5 with their tunics** [i.e., with the tunics] of the dead ones [the tunics of Nadab and Abihu, not Mishael and Elzaphan, for the latter were Levites and did not wear the tunics of the kohanim]. This teaches us that their garments had not been burnt, but [only] their souls. Two thread-like [sparks] of fire entered their nostrils [thereby destroying their souls along with all their internal organs, but leaving their external body structures intact. See Be'er Basadeh].-[Torath Kohanim 10:25]

**6 Do not leave [your heads] unshorn** [i.e.,] do not let your hair grow long.- [Torath Kohanim 10:25] [Had Moses not commanded them, they would have let their hair grow long as a sign of mourning. We learn] from here that a

mourner is forbidden to cut his hair (Moed Katan 14b). "But you shall not disturb the happiness of the Omnipresent [at the investitures of the Mishkan]."

**so that you shall not die** But if you do so [and leave your heads unshorn and rend your garments], you will die.- [Torath Kohanim 10:31]

**But your brothers, the entire house of Israel, [shall bewail]** From here [we learn] that when [Torah] scholars are afflicted, all of Israel is obligated to mourn for them.

## Ketubim: Tehillim (Psalm) 77:1-21

RASHI	TARGUM
1. For the conductor on jeduthun, a song of Asaph.	1. For praise; <i>composed</i> by Jeduthun for Asaph; a psalm.
2. My voice is to God, and I shall cry out; my voice is to God, and hearken to me.	2. My voice is <i>raised</i> in the presence of the LORD, and I will <i>complain</i> ; my voice is <i>raised</i> in the presence of God; hear <i>my utterance</i> !
3. On the day of my distress, I sought the Lord; my wound oozes at night and does not abate; my soul refuses to be comforted.	3. In the day of my distress, I sought <i>instruction from the presence of the LORD; the spirit of prophecy rested on me in the night; my eye ran with tears</i> and will not stop; my soul refused to be comforted.
4. I remember God and I stir; I speak and my spirit becomes faint, forever.	4. I will remember God and I will tremble <i>in the presence of the LORD</i> ; I will speak, and my spirit will be weary forever.
5. You held fast the awakenings of my eyes; I throb and I do not speak.	5. You have shut the lids of my eyes; I am smitten, and I will not speak.
6. I think of days of yore, ancient years.	6. I have counted up the <i>good</i> days which were at the beginning, the <i>good</i> years of long ago.
7. I recall my music at night; I speak with my heart and my spirit searches.	7. I will remember my psalm in the night; I will speak with <i>the thoughts of my heart, and the mind of my spirit will examine miracles</i> .
8. "Will the Lord forsake [me] forever and nevermore be appeased?"	8. Can the LORD <i>be far off</i> forever, and no longer show favor again?
9. Has His kindness ended forever? Has He issued a decree for all generations?	9. Can he have cut off his favor forever? Is the decree of <i>evil</i> complete for all generations?
10. Has God forgotten to be gracious? Has He, in anger, shut off His mercy forever?"	10. Can God have forgotten to have pity? Or has he <i>gotten too angry to sustain</i> his compassion forever?
11. And I said, "This is to terrify me, the change of the right hand of the Most High."	11. And I said, "It is my <i>sickness; they have forgotten the might</i> of the right hand of the Most High." ANOTHER TARGUM: And I said, "It is my <i>petition, years that he shortened</i> by days."
12. I recall the deeds of Yah when I remember Your wonder from time immemorial.	12. I will remember the acts of <i>God</i> , for I will remember Your wonders from of old.
13. And I meditate over all Your works, and I speak of Your deeds.	13. And I meditated on all Your <i>good</i> works, and I will speak of the <i>intricacy of Your miracles</i> .
14. O God, Your way is in sanctity. Who is a power as great as God?	14. O God, <i>because</i> Your ways are holy, what god is great like the <i>God of Israel</i> ?

15. <b>You are the God Who works wonders; You made known Your might among the peoples.</b>	15. <b>You are the God who works wonders; You have made known Your might among the peoples.</b>
16. You redeemed Your people with Your arm, the sons of Jacob and Joseph forever.	16. You have redeemed Your people with the strength of Your arm, the sons that Jacob sired and whom Joseph fed, forever.
17. The waters perceived You, O God, the waters perceived You, they trembled, even the deeps quaked.	17. They saw <i>Your presence in the midst of the sea</i> , O God; they saw <i>Your might by the sea</i> ; the <i>Gentiles</i> trembled, even the deeps will be shaken.
18. They poured forth thick waters; the skies let out a voice, even your arrows went abroad.	18. The clouds of <i>heaven</i> made water descend, the heights gave voice; also comes <i>the hail</i> , your arrows, <i>and are ablaze</i> .
19. The sound of Your thunder is like a wheel; the lightning illuminated the world; the earth shook and quaked.	19. The sound of your outcry <i>was heard</i> in the sphere; lightning lit up the world, the earth rattled and shook.
20. <b>In the sea was Your way, and Your path in the mighty waters, and Your steps were not known.</b>	20. <b>In the sea of <i>Suph</i> was your path, and your highway in the many waters; and the track of your steps were not discerned.</b>
21. You led Your people like sheep by the hand of Moses and Aaron.	21. You guided your people as a flock, by the hand of Moses and Aaron.

## Rashi's Commentary on Tehillim (Psalm) 77:1-21

**1 on jeduthun** Concerning the decrees and the laws that pass over Israel.

**3 my wound** Heb. יָדִי, lit. my hand; my wound.

**my wound oozes** In this exile, which is like night, it oozes pus and gall.

**and does not abate** Its oozing does not abate.

**4 I remember God** The kindness that He used to do for me in the days of my love.

**I speak** about those acts of kindness and the favors.

**and my spirit becomes faint** Pasmer in Old French, to faint or swoon.

**5 You held fast the awakenings of my eyes** Heb. שִׁמְרוֹת, an expression of the watch (אֲשֵׁמֶרֶת) of the night, for [when] a person awakens from his sleep his mind is settled and his heart returns to him, but I am not like that. In this night of exile, my eyes are always stuck together, like a man sleeping from a clogged heart, and in the troubles that I see, my spirit throbs and I have no speech within me.

**6 I think of the days of yore** to remember the kind acts that You performed for our forefathers.

**7 I recall my music at night** In the days of this exile, which is like night, I remember my melodies that I used to play in days of yore in the Temple.

**I speak with my heart** I think, and my spirit searches [to ascertain] what is the manner of the Holy One, blessed be He, and I wonder: will He forsake [me] forever?

**9 Has...ended forever** Perhaps His kind acts have ended?

**Has He issued a decree** a perpetual decree that He will never again repent of His anger?

**10 Has...forgotten to be gracious** Heb. חנּוּת, to be gracious, like עֲשׂוּת, to do; רֵאוּת, to see. Another explanation: חנּוּת means gracious acts.

**Has He, in anger, shut off His mercy forever** Heb. קִפּוּי, an expression of (Deut. 15:7): “and do not close (תִּקְפֵּן) your hand,” i.e., has He shut off the mercy forever because of the anger?

**11 And I said, “This is to terrify me”** My thoughts tell me, “This is only to terrify me and frighten me into returning to Him.”

**to terrify me** Heb. הִלּוּתִי, like לְהִלּוּתִי, to terrify me, an expression of sickness and terror.

**the change of the right hand of the Most High** How the right hand of the Most High changed. It was mighty with strength and now He has withdrawn His right hand.

**13 And I meditate over all Your works** that You have already done for us.

**14 Your way is in sanctity** Your manner is to sanctify Your name in the world, to execute justice upon the wicked.

**17 The waters perceived You** [The] mighty [waters perceived You] when You were revealed by the sea.

**18 They poured forth thick waters** The skies poured forth a stream of thick waters.

**Your arrows** Heb. הַצְּצִיךְ, like הִצְּצִיךְ.

**19 like a wheel** Heb. בַּגִּלְגַּל, like כַּגִּלְגַּל. The sound of Your thunder [rolled] like a wheel on the sea to confuse the camp of the Egyptians.

**20 and Your steps were not known** The steps are not recognizable on the water. [The word] מֵעֵקֶב וְבוֹתֵיךָ means trazes in Old French, footprints.

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## **Meditation from the Psalms**

### **Psalms 77:1-21**

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

This psalm explains the purpose of Israel's long and arduous sojourn in exile.

While settled peacefully on its native soil the contented nation lapsed into a spiritual slumber and neglected its Divine mission. The latent moral and spiritual energy of the Chosen People remained dormant deep within the Jewish heart.

The awesome challenges of exile activated these powerful resources. The searing pain of incessant persecution aroused the Jewish soul. The heart of Israel soared heavenward and the voice of the anguished people cried out fervently to the Almighty.<sup>1</sup>

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<sup>1</sup> see Hirsch

The psalmist searches through the chronicles of ancient Jewish history to demonstrate that G-d saved Israel even in their bleakest moments. Since the Almighty wrought miracles of salvation in the past, why does He not perform miracles in the present exile? Certainly, He remains omnipotent.

However, it is G-d's wish to wring every last tear from our eyes, to squeeze every last cry of repentance from our hearts, so that we might be thoroughly worthy of the final, total redemption. May it come speedily in our times!

The superscription of this psalm ascribes authorship to Asaph.<sup>2</sup> His unique talent was the ability to find something to sing about even in the bleakest gloom. Thus, this chapter was written to provide a certain perspective regarding the proper response to situations when the righteous faces crisis and hardship, Heaven forbid.<sup>3</sup>

This crisis and hardship motif is reinforced by Rashi<sup>4</sup> who derives *yedutun* – יְדוּתוֹן, which introduces our chapter of Psalms, from the word *dat* - דַּת, decree. Every psalm introduced with this word refers to the evil decrees and oppressive edicts which the enemy imposes on Israel.

The remedy for the crisis and the hardships is related by Asaph. He speaks of rising at night, at midnight, to sing and commune with G-d. Mohorosh<sup>5</sup> explained that the greatness of rising at midnight is indescribable and unimaginable. It is precisely at that moment that the Gates of Heavens are opened and one can then achieve all of his heart's desires from HaShem. Whoever merits being awake at this time, and to recite the Tikkun Chatzot and do personal prayer with HaShem, his virtue is very great and he is praised in all the worlds. In regards to the midnight hour it is written:

***Eicha (Lamentations) 2:19*** *Arise, cry out in the night: in the beginning of the watches pour out thine heart like water before the face of the Lord: lift up thy hands toward him for the life of thy young children, that faint for hunger in the top of every street.*

At the midnight hour, one is literally “before HaShem’s countenance” and can express all of his thoughts aloud before HaShem as referred to in the verse:

***Tehillim 77:7*** *In the night I will call to remember my song; I will converse with my heart; and my spirit will make a diligent search.*

At midnight one is able to search and find all of the good points within himself and to entreat over the rectification of his soul before HaShem.<sup>6</sup> A person’s character finds expression in his prayer. His ability to “meditate” with his heart is an art which teaches us about him. A person has to be capable of holding an honest dialogue with himself, in complete privacy.

The power of the midnight cry is emphatically presented at the end of the Passover seder where we read:

### ***It Came to Pass at Midnight***

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<sup>2</sup> Asaph: (5th century BCE) A Levite singer who lived through the Destruction of the Temple; authored many chapters of the Book of Psalms.

<sup>3</sup> These opening remarks are excerpted, and edited, from: *The ArtScroll Tanach Series, Tehillim*, A new translation with a commentary anthologized from Talmudic, Midrashic, and rabbinic sources. Commentary by Rabbi Avrohom Chaim Feuer, Translation by Rabbi Avrohom Chaim Feuer in collaboration with Rabbi Nosson Scherman.

<sup>4</sup> Based on Shir HaShirim Rabbah 4:3.

<sup>5</sup> Rabbi **Eliezer Shlomo Schik**, also known as **Mohorosh** (an acronym for *Moreinu HaRav Eliezer Shlomo*, “our teacher, our rabbi, Eliezer Shlomo”)

<sup>6</sup> Lekutei Mohoran part I, lesson 54

*Of old, You performed many miracles by night. At the beginning of the first watch of this night.*

*To the righteous convert (Abraham) You gave victory when there was divided for him the night.*

***It came to pass at midnight.***

*You judged the king of Gerar (Abimelech with death) in a dream by night.*

*You frightened the Aramean (Laban) in the dark of night.*

*Israel (Jacob) fought with an angel and overcame him by night.*

***It came to pass at midnight.***

*The first-born children of the Egyptians You crushed at midnight.*

*They did not find their host when they arose at night.*

*You swept away the army of the prince of Charoshes (Sisera) with the stars of night.*

***It came to pass at midnight.***

*The blasphemer (Senacherib) had planned to raise his hand against Jerusalem; You laid low his dead by night.*

*The idol Bel was overthrown, with its pedestal, in the darkness of the night.*

*To Daniel, in whom You delighted, the secret vision was revealed at night.*

***It came to pass at midnight.***

*He who caroused from the holy vessels (Belshazzar) was slain on that same night.*

*From the lions' den was rescued he who interpreted the meaning of the terrors of the night.*

*Haman bore hatred in his heart and wrote proscriptions at night.*

***It came to pass at midnight.***

*You began Your triumph over him when You disturbed the sleep of his king at night.*

*You will tread the wine-press to help those who ask the watchman, 'Ah, when will there be an end to the long night?'*

*He will exclaim, like a watchman and say" 'Morning will come after this night.'*

***It came to pass at midnight.***

*Bring near the day (with the coming of Mashiach), that is neither day nor night.*

*Show, Most High, that Yours is the day as well as the night.*

*Appoint watchmen to Your city (Jerusalem) by day and by night.*

*Illumine as with the light of day, the darkness of the night.*

***It came to pass at midnight.***

This is the power of midnight communing with HaShem!

Asaph starts this psalm by repeatedly using the word "voice – kol" in verse two.

***Tehillim (Psalms) 77:2*** *I will lift up my voice unto God, and cry; I will lift up my voice unto God, that He may give ear unto me.*

Let's look at the origin of speech, the voice. We know that voice is the origin of speech by examining the body. The neck is the organ of connection between the higher and the lower world. In the front, and within this structure is the "voice box", the organ that produces the voice. No words can be produced unless there is first a 'voice'. So, let's look at this kol, this voice by returning to the beginning where we find the first use of the word "kol":

***Bereshit (Genesis) 3:8*** *And they heard the voice (kol) of HaShem God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of HaShem God amongst the trees of the garden.*

Exactly how does a "voice", a kol, go "walking"?

This particular Hebrew word for sound or voice, kol, resonates with another kol, the sound (kol) of the shofar:

***Shemot (Exodus) 19:16*** *And it came to pass on the third day in the morning, that there were thunders (kol) and lightnings, and a thick cloud upon the mount, and the voice (kol) of the shofar exceeding loud; so that all the people that [was] in the camp trembled.*

This kol that we hear at Sinai is the same kol that went walking in Gan Eden right after the first sin. The kol that walked had a question:

***Bereshit (Genesis) 3:9*** *And HaShem God called unto Adam, and said unto him, Where are you?*

This question: "Where are you (Ayekah)?" was obviously not concerned with Adam's physical location. After all, how can one hide from The One who is everywhere? This question must be asking a more profound question: 'Ayekah?' Where are you, where do you stand morally and spiritually, to what place are you directing your efforts?

The kol of HaShem in Gan Eden looms significant because the shofar blessing on Rosh Hashanah, which reasonably could have stressed the "blowing" of the shofar, stresses the sound or voice, as we say in the shofar blessing: "lishmoah kol haShofar," to hear (or internalize) the sound of the shofar. The mitzva is not in the

blowing. The mitzva is in the hearing, the internalizing of the shofar's message.

The Rambam is quite explicit in altering the definition of the mitzva. He consistently defines the mitzva as one of HEARING the shofar rather than BLOWING.



This then is the kol that walks. This kol comes seeking the state of the soul of His beloved. This same kol approaches us at this time of judgment. This kol from the shofar "walks" to us, His beloved, and asks: Where are you? Curiously, the kol

of the shofar originates from the penitent. The voice of the shofar is the voice of the righteous. This is the voice that Asaph addresses in our psalm.

### The Origin of Speech<sup>7</sup>

The neck is the organ of connection between the higher and the lower world. In the front, and within this structure is the "voice box", the organ that produces the voice. The front is the side of elevation and spirituality. The front is called "panim – face" in Hebrew. Panim means the outer face and also the inner internality. That which goes on *inside* a person is most obviously visible in the face. Thus, we can see why we have the same Hebrew word for the thing and it's opposite.

Voice is produced in the front, the side of spirituality. Voice, in the kabbalistic writings, is referred to as "Moshe Rabbenu", the one who brought Torah to the world through his voice.<sup>8</sup> The first four books, of the Torah were taught to the people directly from HaShem through the mouth of Moshe. This is the special level of prophecy to which Moshe was privileged. Our Sages described this as "HaShem speaking through his throat".<sup>9</sup> The prophecy of the book of Devarim was different.<sup>10</sup> It was taught to the nation of Israel in the same manner as the prophecies of the other prophets. HaShem related what he was to teach, and the next day he would relate it to the people of Israel. When he taught his prophecy, therefore, he was disconnected from the Divine Voice, and he spoke with his own voice.<sup>11</sup>

The voice is the origin of speech. Prophecy originates with the voice, as we can see from the Prophet's words:

***Yeshayahu (Isaiah) 58:1*** Cry out in your throat, do not hold back, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins.

HaShem tells the prophet "Cry out in your throat, do not hold back"; prophecy is not from the mouth, the origin of words, but from the throat, the origin of raw sound.

The mystics explain that the voice is the root of speech and contains far more than the individual finite words. Words may convey information, but the voice conveys the person. This is why prophecy is referred to as "voice", not words: when HaShem tells Avraham to listen to Sarah's prophetic advice the verse says "Shema b'kola — Listen to her voice", not "Listen to her words". Again, prophecy originates with the voice, as we can see when Sarai spoke to Abram:

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<sup>7</sup> I heard this section from Rabbi Akiva Tatz. Edited.

<sup>8</sup> HaOref - הערף, in Hebrew, means the back of the neck. If you rearrange the letters you get Paro - פֶּרְעוֹה, Moshe's arch enemy. Paro tried to suppress Moshe's prophecy.

<sup>9</sup> Zohar Vetchanan 265a

<sup>10</sup> Zohar Vayikra 7a, Zohar Vetchanan 261a

<sup>11</sup> Vilna Gaon (cited in Ohel Yaakov, introduction to Devarim by Rabbi Yaakov Krantz, the dubno Maggid).

**Bereshit (Genesis) 16:1** Now Sarai Abram's wife bare him no children: and she had an handmaid, an Egyptian, whose name was Hagar. 2 And Sarai said unto Abram, Behold now, HaShem hath restrained me from bearing: I pray thee, go in unto my maid; it may be that I may obtain children by her. And Abram hearkened to the **voice** of Sarai.

Note that Abram was not to hearken to her words, but rather to her "voice". When we talk about prophecy, we are talking about voice. That is why Abram was commanded to listen to her voice – listen to her prophecy!

The blessing we pronounce on hearing the shofar is "lishmo'a kol shofar", to "hear the voice of the shofar". The shofar is raw sound, a raw cry, and that is why it has the power to open the neshama. All the words in the world cannot convey the emotion of a scream of a child in the night. The shofar is that scream.

Let's continue to explore the kol, the voice, because the word kol - קול, voice, in our psalm, resonates with deep meaning. We find this interesting word, later, in our chapter of Psalms:

**Tehillim (Psalms) 77:18** The voice (kol - קול) of thy thunder was in the heaven: the lightnings lightened the world: the earth trembled and shook.

Why does Asaph speak of thunder having a voice? Why not speak about its sound? Clearly the kol, the voice, is telling us something special. Though a voice is noticed on the outside, that is, after it has left the mouth of a person – or the lightning, it actually originates deep within that entity which produces it, and is associated with the second level of the soul called, "Ruach", which in this context, translates as "wind". In Kabbala, Ruach is the level of soul considered to be the essence of physical man. This is why, as Onkelos<sup>12</sup> explains, back in Genesis, that when G-d breathed the "living soul" into man, the direct result was the ability to speak.

We have a common proverb that says, "It's not what you say, but how you say it". Clearly the voice is more telling than the words. Our psalmist seems to be suggesting that the voice of the thunder is conveying something about HaShem's mood as he calls it "thy" thunder.

We all grew up with that proverb, and although what you say can be just as important, the message of the above dictum rings true: communicating an idea consists of **content** and **presentation**. Very often, it is easy to judge a person's inner being just by the way he presents an idea through his outer being, that is, his body and his voice.

"Kol" carries with it a duality where the internal of the word, and of the speaker, is reflected in the external. Of necessity, the duality of the *voice*, is implied in the word *kol* itself. The gematria<sup>13</sup> of *kol* is 136. The gematria of the hidden milui<sup>14</sup> is also 136. Thus, it is hinted that only when the *internal* aspect of the *kol* is like the outside – the *external*, is it in its true integrity. The hidden milui is calculated as follows:

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<sup>12</sup> Onkelos is the name of a famous convert to Judaism in Tannaic times (c. 35–120 CE). He is the author of the famous *Targum Onkelos*.

<sup>13</sup> Numerical value of the letters

<sup>14</sup> The internal letters of each letter of the word kol. The word Milui means "filling". This is one of the devices used in Kabbala to explore deeper dimensions of Hebrew words. The great Kabbalist Rabbi Yitzchak Luria used this method extensively to reveal hidden meanings in the Torah text. One finds the Milui of a Hebrew word by spelling it in its full form in the following manner. For example, the letter Aleph (א) is filled out by the three letters that make up the name of the letter: Aleph Lamed Peh (אֶלֶף). The hidden milui counts only the letters not included in the original word. In our case, the letters of the word *kol* would be spelled out *Kaf, Vav, Peh; Vav, Vav; and Lamed, Mem, Dalet*. The *milui* would then be the 'inside' letters [*Vav, Peh, Vav, Mem, Dalet*] which equals 136.

Gematria		Hidden Milui				
ק-	100	ק	-	186	-	קו - 86
ו-	6	ו	-	12	-	ו - 6
ל-	30	ל	-	74	-	למ - 44
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	136					136

When the external and the internal, of a person, are in perfect harmony with each other, then the *Kol*, the voice, as in one's prayer or supplication, goes straight to the Heaven. This is implied in the verse:

***Shemot (Exodus) 28:35*** the sound (The kol) of the high priest shall be heard when he enters the Sanctuary.

Kol draws down and reveals an entity's quality; something that was previously hidden is revealed. For example, a human being's voice reveals his intellect or his emotions. The voice, *not the words*, of a person betrays what is internal to the person. Voice stress analysis uses this to attempt to discern the truth of a person's words. The sound of our voice is the essence of who we are. *Kol* is communication without words which transcends the limitations of language and its barriers.

Kol is unfettered by the specifics of the message. It is a degree of expression that requires no words because it is the projection of the *essence of the caller*. The message is the person, pure G-dliness without filtering or manipulation. Words conveys the thoughts of the person's mind, but kol projects the very person himself.

Rabbeinu Bachya tell us that the Midrash<sup>15</sup> says that the Torah was given with seven voices. King Solomon writes<sup>16</sup> "its pillars are seven". What are these seven voices which are the seven pillars? Rabbeinu Bachya surprises us: the seven voices are the seven nekudot or sounds with which we give voice to the letters of the alef-bet! Think of it: komatz, patach, tzerej, segol, cholom, shuruk, chirik - aw, ah, ei, eh, o, u, ee. It is with these sounds that our letters come to life and attain meaning. These are the seven voices with which the entire world comes to life. These are the seven sounds which are the very pillars of our existence. All that is depends upon these seven sounds. The letters are the body. The sounds are the soul. It is only in the oral law that we have these sounds preserved as the Torah has no nukudot. The voice of HaShem, the oral Torah, is mighty indeed!

In Bereshit (Genesis) 28:10ff, we learn about the dream that Yaaqov has when he leaves Israel to go to the house of Laban. The Torah says "And he dreamt, and behold! A ladder was set earthward and its top reached heavenward".<sup>17</sup> The Baal Haturim<sup>18</sup> points out that the gematria (numerical value) of the word Sulam, ladder, is equal to one hundred thirty-six, which is the same gematria as the word *Kol*, as we just learned. We can deduce from this symbolism that just as the ladder in Yaaqov's dream connected earth to heaven allowing the angels to go up and down, so to **our voice is the mechanism that connects us to heaven**.

Voice, kol, is joined to HaShem's thought. However, we don't get to the place of words or speech until Torah can be understood through an authoritative rabbinic chain of interpretation. What this means is that the garments of Torah are the narratives and the halakhic readings. The true Torah, though, is the soul of soul, where no distinction exists between the innermost Torah and the divine self of HaShem. When we recite the Shema, this is what we are confirming ...that soul of soul, that acceptance and admission of the revealed, or not revealed,

<sup>15</sup> Shemot Rabbah 28:4

<sup>16</sup> Mishlei (Proverbs) 9:1

<sup>17</sup> Bereshit (Genesis) 28:12.

<sup>18</sup> Rabbi Yaakov ben Raash (Rabbeinu Asher).

aspects of HaShem.

The words "hear", shema, and "voice", kol, together have powerful resonance. The first time they are found together is in Eden. There, the Torah states: "And [Adam and Eve] **heard** the **voice** of the Lord, G-d, moving about in the garden. Thus, the kol is not just the voice from the larynx, it is the deeper voice that comes from G-d Himself. This correlates with what we learned earlier in this lesson, that the voice is the origin of speech. Prophecy originates with the voice from HaShem.

That is why, when on Rosh Hashanah we blow shofar, the ram's horn, the wording of the blessing is: "to hear the voice of the shofar". No wonder: The shofar sound is produced by the inner breath, the inner Godliness, the inner soul, to blow the shofar, we breathe out the breath that G-d breathed into Adam when the human being was first created. Thus, hearing the kol of the shofar takes us back to Eden.

The three major "tools" to achieve forgiveness from HaShem are *prayer, repentance, and charity*. This is what we say in Mussaf of Rosh HaShana and Yom Kippurim. Some machzorim<sup>19</sup> have another set of words printed above these three. They are not said, but they are there. Prayer = kol (voice), repentance is aided by fasting, and charity is performed with money. Each of these three words is numerically equal to 136.  $100+6+30 = 90+6+40 = 40+40+6+50$ . The identical Gematria of the synonyms speaks of an equality of significance in the quest for Divine forgiveness.

Three different messages of *kol* are echoed in the mitzva of shofar. Shofar is the call that re-enacts the moment of creation. Shofar is the call that brings us back to Sinai when the Torah was given. And shofar is the call that will ring out when the Mashiach comes. Thus, the mitzva is to hear the kol, the voice, of the shofar!

Rashi, in his comments on psalm 20, says that the **Kol HaShem is thunder** that causes the hind to calf!<sup>20</sup> Further, the Gemara tells us about the thunder.

***Berachoth 59a** R. Alexandri said in the name of R. Joshua b. Levi: Thunder was created only to straighten out the crookedness of the heart, as it says: God hath so made it that men should fear before him.<sup>21</sup>*

When a person hears a clap of thunder and flinches, the experience may give him pause. When the Chafetz Chaim, zt"l, used to hear thunder he would ask "What does Father want?"

Our psalmist said:

***Tehillim (Psalms) 77:18** The voice of thy thunder was in the heaven: the lightnings lightened the world: the earth trembled and shook.*

So, what does our pasuk mean? To understand the answer, we need to remember a footnote or a parsha from a year ago. Here is what Hakham Dr. Eliyahu wrote:

**Shemot (Ex.) 19:16** **So it came about on the third day, when it was morning, that there was thunder (the voices of the Hakhamim) and lightning flashes (the Hakhamim running back and forth to elucidate the Torah) and a thick cloud upon the mountain (governance [kingdom] of God [through the Hakhamim and Bate Din as opposed to human kings]) and a very loud voice of the shofar (Tiferet - Darshan or Maggid [Prophet]), so that all the people who were in the camp (world) trembled.**

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<sup>19</sup> The prayer book used for the festivals.

<sup>20</sup> Tehillim (Psalms) 29:9.

<sup>21</sup> Kohelet (Ecclesiastes) 3:14.

With this in mind, lets re-translate our pasuk:

***Tehillim (Psalms) 77:18*** *The voice of thy Hakhamim was in the heaven: the Hakhamim lightened the world: the earth trembled and shook.*

Now we have a whole new insight into the meaning of HaShem's kol, of voice, as it is projected into the world! **kol HaShem is thunder**, then ***kol HaShem are our Hakhamim***.

Our verbal tally with the Torah portion is Moshe and Aharon,<sup>22</sup> who were the first Hakhamim for the Jewish people. Asaph was surely taking note that the voice, the kol, of these two would reverberate down through time.

### Ashlamatah: 1 Sam. 2:28-36 + 3:20

Rashi	Targum
27. ¶ And a man of God came to Eli, and he said to him: "So said the Lord: 'Did I appear to the house of your father, when they were in Egypt, (enslaved) to the house of Pharaoh?"	27. And the prophet of the LORD came unto Eli and said to him: "Thus says the LORD; 'I indeed revealed Myself to the house of your father, when they were in Egypt and they were enslaved in the house of Pharaoh.
28. And did I choose him from all the tribes of Israel to be My priest, to offer up (sacrifices) on My altar, to burn incense, to wear an ephod before Me? And did I give to the house of your father all the fire-offerings of the children of Israel?	28. And I took delight in him from all the tribes of Israel before Me, to be a priest, to bring up sacrifice upon My altar, to burn sweet-smelling incense, to wear the ephod, to serve before Me. And I gave to the house of your father all the offerings of the sons of Israel.
29. Why (then,) do you kick at My sacrifice, and at My meal offering which I commanded in My dwelling place, and you honored your sons above Me, before My people, to feed yourselves from the first part of every offering of Israel?	29. Why are you robbing My holy sacrificial offering and My offering that I appointed to offer before Me in My Temple? And you honour your own sons first of all to have them eat from the first of all the offering of Israel My people.
30. Therefore," says the Lord, God of Israel, "I said, 'Your house and the house of your father will walk before Me forever,' but now, says the Lord: Far be it from Me, for those who honor Me shall I honor, and those who despise Me will be disgraced.	30. Thus said the LORD God of Israel; 'Indeed I said: "Your house and the house of your father will serve before Me forever." And now the LORD says: 'My judgments are truth, for those who act honourably before Me I will honour, and those who act despicably against My name will become demented.
31. Behold days are coming when I shall cut off your arm and the arm of your father's house, that there shall not be an elder in your household.	31. Behold the days are coming, and I will cut off the strength of your seed and the strength of the seed of the house of your father from being old in your house.
32. And you will look upon a rival (in My) dwelling place in all (the days) which (God) will do good to Israel, and there will not be an elder in your household all of the days.	32. And you will be considering and you will be seeing the sorrow that will come upon the men of your house because of the sins that you have sinned in My Temple. And afterwards prosperity will come over Israel, and there will not be an old man in your house all the days.
33. Yet every man of yours shall I not cut off from My	33. A man I will not cut off for you from My altar to

<sup>22</sup> In v.20 - Moses - משה, Strong's number 04872. Aaron - אהרן, Strong's number 0175.

Rashi	Targum
altar, to disappoint you and to sadden your heart; and all those raised in your house will die as young men.	darken your eye and to grieve your soul. And all the multitude of your household, the young men, will be killed.
34. And this is the sign to you, that which will befall your two sons, Hophni and Phinehas; in one day both of them will die.	34. And this is the sign to you, which will come unto your two sons, unto Hophni and Phinehas. In one day the two of them will be killed.
35. And I shall raise up for Myself a faithful priest, who will do as is in My heart and in My mind, and I shall build for him a sure house, and he shall walk before My anointed (Messiah) all of the days.	35. And I will raise before Me a faithful priest who will act according to My Memra and according to My good pleasure. And I will raise up for him a lasting kingdom, and he will serve before My anointed one (Messiah) all the days.
36. And it will be that everyone who is left in your house, will come to prostrate himself before him for a silver piece and a morsel of bread, and will say, "Take me now into one of the priestly divisions in order to eat a morsel of bread." <b>{P}</b>	36. And everyone who is left in your house will come bow low for himself for a coin of silver and a piece of bread. And he will say: "Appoint me now to one of the watches of the priests to eat a piece of bread.
1. And the lad Samuel was serving the Lord before Eli. Now the word of the Lord was withheld in those days; vision had not broken through. <b>{S}</b>	1. And the boy Samuel was serving before the LORD in the life of Eli. And the Word of the LORD was hidden in those days. There was no prophecy revealed.
2. And it was on that day, that Eli was lying in his place, and his eyes had begun to grow dim; he could not see.	2. And on that day Eli was sleeping in his place, and his eye began to be dim. He was not able to see.
3. And the lamp of God had not yet gone out, and Samuel was lying down. In the Temple of the Lord, where the Ark of God was. <b>{P}</b>	3. And he had not yet put out the lights of the Sanctuary of the LORD. And Samuel was sleeping in the court of the Levites, And a voice was heard from the Temple of the LORD where the ark of the LORD was.
4. The Lord called to Samuel, and he said, "Here I am."	4. And the LORD called to Samuel. And he said: "Here I am."
5. And he ran to Eli, and said, "Here I am, for you have called me." And he said, "I did not call. Go back and lie down." And he went and lay down. <b>{S}</b>	5. And he ran unto Eli and said: "Here I am, for you have called me." And he said: "I did not call. Go back, sleep." And he went and slept.
6. And the Lord continued to call again to Samuel, and Samuel arose, and went to Eli, and said, "Here I am, for you have called me." And he said, "I have not called, my son. Go back and lie down."	6. And the LORD called again: "Samuel." And Samuel arose and went unto Eli. And he said: "Here I am, for you have called to me." And he said: "I did not call, my son. Go back, sleep."
7. Now, Samuel had not yet known the Lord, and the word of the Lord had not yet been revealed to him.	7. And Samuel had not yet learned to know instruction from before the LORD, and the word of the prophecy of the LORD was not yet revealed to him.
8. And the Lord continued to call Samuel for the third time; and he arose and went to Eli, and said, "Here I am, for you called me." And Eli understood that that the Lord was calling the youth.	8. And the LORD called again "Samuel" a third time. And he arose and went unto Eli and said: "Here I am, for you have called me." And Eli understood that from before the LORD it was being called to the boy.
9. And Eli said to Samuel, "Go, lie down. And it shall be, if He will call you, that you shall say, 'Speak, O Lord, for Your bondsman is listening.' " And Samuel went and lay down in his place.	9. And Eli said to Samuel: "Go, sleep. And if He calls to you, you will say: 'Speak of LORD for your servant hears.'" And Samuel went and slept in his place.
10. And the Lord came and stood, and He called as at	10. And the glory of the LORD was revealed and stood

Rashi	Targum
the other times, "Samuel! Samuel!" And Samuel said, "Speak, for Your bondsman is listening." {P}	forth. And it called as before: "Samuel, Samuel." And Samuel said: "Speak for your servant hears."
11. And the Lord said to Samuel, "Behold, I am about to do something in Israel, about which the two ears of everyone who hears it, will tingle.	11. And the LORD said to Samuel: "Behold, I am doing something in Israel; everyone who will hear it, his two ears will tingle.
12. On that day, I shall execute against Eli all that I have spoken concerning his household, beginning and ending.	12. In that day I will fulfil against Eli everything that I spoke concerning the men of his house. I will consume and destroy.
13. And I have told him that I am about to execute judgment upon his household forever, for the iniquity (of the matter) that he knew that his sons were bringing disgrace upon themselves, and he did not rebuke them.	13. And I told him that I am taking vengeance from the men of his house forever for the sins that he knew that his sons were blaspheming for themselves, and he did not restrain them.
14. And, therefore, I have sworn to the house of Eli, that the iniquity of the house of Eli shall not be purged by sacrifice or by offering forever."	14. And thus I have sworn to the house of Eli that the sins of the house of Eli will not be forgiven by the gift of holy things and by offerings forever."
15. And Samuel lay down until the morning, and he opened the doors of the House of the Lord. And Samuel was afraid to relate the vision to Eli.	15. And Samuel slept until morning, and he opened the doors of the house of the Sanctuary of the LORD. And Samuel was afraid to tell the vision of prophecy to Eli.
16. And Eli called Samuel, and said, "Samuel, my son!" And he said, "Here I am."	16. And Eli called to Samuel and said: "Samuel, my son." And he said: "Here I am."
17. And he said, "What is the thing which He spoke to you? Do not conceal from me now. So shall God do to you, and so shall He continue, if you conceal from me anything of the whole matter which He spoke to you."	17. And he said: "What is the word that He spoke with you? Now, do not hide it from me. May God do thus to you and more so, if you hide from me a word from every word that He spoke with you."
18. And Samuel told him all the things and did not conceal from him. And he said, "He is the Lord. May He do what is good in His eyes." {P}	18. And Samuel told him all the words and did not hide from him. And he said: "He is the LORD. Whatever is good before Him He will do."
19. And Samuel grew up, and the Lord was with him, and did not let any of his words fall to the ground.	19. And Samuel grew and the Memra of the LORD was at his aid, and he did not depart from anyone of His words.
20. And all Israel from Dan to Beer Sheba, knew that Samuel was established as a prophet to the Lord. {S}	20. And all Israel from Dan unto Beer-Sheba know that Samuel was faithful in the words of the prophecy of the LORD."

### Special Ashlamatah: 1 Sam. 20:18 & 42

Rashi & <i>The Keter Crown Bible - Chorev</i>	Targum
18. And Jonathan said to him, "Tomorrow is the new moon, and you will be remembered, for your seat will be vacant. <i>18. Yonatan said to him, "Tomorrow is the new moon and you will be missed because your seat is empty.</i>	18. And Jonathan said to him: "Tomorrow is the (new) moon, and you will be sought out, for your dining place will be empty."

Rashi & <i>The Keter Crown Bible - Chorev</i>	Targum
<p>42. And Jonathan said to David, "Go in peace! (And bear in mind) that we have sworn both of us in the name of the LORD, saying, 'May the LORD be between me and you, and between my descendants and your descendants forever.'" And he arose and went away; and Jonathan came to the city.</p> <p>42. Yonatan said to David, "Go in peace. [Remember that] we have sworn in the name of the LORD, saying, The LORD shall be a witness between me and you, between my offspring and your offspring forever."</p>	<p>42. And Jonathan said to David: "Go in peace, for the two of us have sworn by the name of the LORD saying, 'May the Memra of the LORD be a witness between me and you, and between my sons and your sons forever.'" And he arose and went, and Jonathan entered the city.</p>

## Verbal Tallies

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

Vayikra (Leviticus) 8:1 – 10:7  
Shmuel alef (I Samuel) 2:28-36 + 3:20  
Tehillim (Psalms) 77  
1 Pet 1:22-25, Lk 10:3-6, Acts 27:27-44

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

Spake / Speak - דבר, Strong's number 01696.  
Moses - משה, Strong's number 04872.  
Aaron - אהרן, Strong's number 0175.  
Saying / Said - אמר, Strong's number 0559.  
Sons / Children - בן, Strong's number 01121.

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

LORD - יהוה, Strong's number 03068.  
Sons / Children - בן, Strong's number 01121.  
Two / Both - שנים, Strong's number 08147.

Vayikra (Leviticus) 8:1 And the LORD <03068> spake <01696> (8762) unto Moses <04872>, saying <0559> (8800),  
2 Take Aaron <0175> and his sons <01121> with him, and the garments, and the anointing oil, and a bullock for the sin offering, and two <08147> rams, and a basket of unleavened bread;

Tehillim (Psalms) 77:4 Thou holdest mine eyes waking: I am so troubled that I cannot speak <01696> (8762).

Tehillim (Psalms) 77:10 And I said <0559> (8799), This is my infirmity: but I will remember the years of the right hand of the most High.

Tehillim (Psalms) 77:15 Thou hast with thine arm redeemed thy people, the sons <01121> of Jacob and Joseph. Selah.

Tehillim (Psalms) 77:20 Thou leddest thy people like a flock by the hand of Moses <04872> and Aaron <0175>.

Shmuel alef (I Samuel) 2:28 And did I choose him out of all the tribes of Israel to be my priest, to offer upon mine altar, to burn incense, to wear an ephod before me? and did I give unto the house of thy father all the offerings

made by fire of the **children <01121>** of Israel?

**Shmuel alef (I Samuel) 2:30** Wherefore the **LORD <03068>** God of Israel saith, I said indeed that thy house, and the house of thy father, should walk before me for ever: but now the **LORD <03068>** saith, Be it far from me; for them that honour me I will honour, and they that despise me shall be lightly esteemed.

**Shmuel alef (I Samuel) 2:34** And this shall be a sign unto thee, that shall come upon thy **two <08147> sons <01121>**, on Hophni and Phinehas; in one day they shall die **both <08147>** of them.

## Hebrew

Hebrew	English	Torah Reading Lev, 8:1 -10:7	Psalms 77:1-21	Ashlamatah I Sam 2:28-36 + 3:20
אַהֲרֹן	Aaron	Lev. 8:2 Lev. 8:6 Lev. 8:12 Lev. 8:13 Lev. 8:14 Lev. 8:18 Lev. 8:22 Lev. 8:23 Lev. 8:24 Lev. 8:27 Lev. 8:30 Lev. 8:31 Lev. 8:36 Lev. 9:1 Lev. 9:2 Lev. 9:7 Lev. 9:8 Lev. 9:9 Lev. 9:12 Lev. 9:18 Lev. 9:21 Lev. 9:22 Lev. 9:23 Lev. 10:1 Lev. 10:3 Lev. 10:4 Lev. 10:6	Ps. 77:20	
אֶחָד	one	Lev. 8:26		1 Sam. 2:34 1 Sam. 2:36
אִישׁ	each, men	Lev. 10:1		1 Sam. 2:33
אָכַל	eat, ate	Lev. 8:31 Lev. 9:24 Lev. 10:2		1 Sam. 2:36
אֱלֹהִים	God		Ps. 77:1 Ps. 77:3 Ps. 77:13 Ps. 77:16	1 Sam. 2:30
אָמַר	saying	Lev. 8:1 Lev. 8:5 Lev. 8:31 Lev. 9:2 Lev. 9:3 Lev. 9:6 Lev. 9:7	Ps. 77:10	1 Sam. 2:30 1 Sam. 2:36

Hebrew	English	Torah Reading Lev. 8:1 -10:7	Psalms 77:1-21	Ashlamatah I Sam 2:28-36 + 3:20
		Lev. 10:3 Lev. 10:4 Lev. 10:6		
אֶפֹד	ephod	Lev. 8:7		1 Sam. 2:28
אֹשֶׁה	fire offering	Lev. 8:21 Lev. 8:28		1 Sam. 2:28
בָּוֵא	went, go	Lev. 9:23		1 Sam. 2:31 1 Sam. 2:34 1 Sam. 2:36
בַּיִת	house	Lev. 10:6		1 Sam. 2:28 1 Sam. 2:30 1 Sam. 2:31 1 Sam. 2:32 1 Sam. 2:33 1 Sam. 2:35 1 Sam. 2:36
בֵּן	son	Lev. 8:2 Lev. 8:6 Lev. 8:13 Lev. 8:14 Lev. 8:18 Lev. 8:22 Lev. 8:24 Lev. 8:27 Lev. 8:30 Lev. 8:31 Lev. 8:36 Lev. 9:1 Lev. 9:2 Lev. 9:3 Lev. 9:9 Lev. 9:12 Lev. 9:18 Lev. 10:1 Lev. 10:4 Lev. 10:6	Ps. 77:15	1 Sam. 2:28 1 Sam. 2:29 1 Sam. 2:34
דִּבֶּר	speak, spoke	Lev. 8:1 Lev. 9:3 Lev. 10:3 Lev. 10:5	Ps. 77:4	
הִלְכָה	walk		Ps. 77:17	1 Sam. 2:30 1 Sam. 2:35
זָבַח	sacrifices	Lev. 9:18		1 Sam. 2:29
זָקֵן	elder	Lev. 9:1		1 Sam. 2:31 1 Sam. 2:32
זְרוּעַ	arm		Ps. 77:15	1 Sam. 2:31
יָד	hands	Lev. 8:14 Lev. 8:18 Lev. 8:22 Lev. 8:23 Lev. 8:24 Lev. 8:33 Lev. 8:36 Lev. 9:22	Ps. 77:2 Ps. 77:20	
יָדַע	knew, know, known		Ps. 77:14	1 Sam. 3:20

Hebrew	English	Torah Reading Lev, 8:1 -10:7	Psalms 77:1-21	Ashlamatah I Sam 2:28-36 + 3:20
			Ps. 77:19	
יְהוָה	LORD	Lev. 8:1 Lev. 8:4 Lev. 8:5 Lev. 8:9 Lev. 8:13 Lev. 8:17 Lev. 8:21 Lev. 8:26 Lev. 8:27 Lev. 8:28 Lev. 8:29 Lev. 8:34 Lev. 8:35 Lev. 8:36 Lev. 9:2 Lev. 9:4 Lev. 9:5 Lev. 9:6 Lev. 9:7 Lev. 9:10 Lev. 9:21 Lev. 9:23 Lev. 9:24 Lev. 10:1 Lev. 10:2 Lev. 10:3 Lev. 10:6 Lev. 10:7		1 Sam. 2:30 1 Sam. 3:20
יָמִים	days	Lev. 8:33 Lev. 8:34 Lev. 8:35 Lev. 9:1 Lev. 9:4	Ps. 77:2 Ps. 77:5	1 Sam. 2:31 1 Sam. 2:32 1 Sam. 2:34 1 Sam. 2:35
יְמִין	right	Lev. 8:25 Lev. 8:26 Lev. 9:21	Ps. 77:10	
יִשְׂרָאֵל	Israel	Lev. 9:1 Lev. 9:3 Lev. 10:6		1 Sam. 2:28 1 Sam. 2:29 1 Sam. 2:30 1 Sam. 2:32 1 Sam. 3:20
יָמַר	remains	Lev. 8:32		1 Sam. 2:36
קָבַד	glorified	Lev. 10:3		1 Sam. 2:29 1 Sam. 2:30
לֵבָב	heart		Ps. 77:6	1 Sam. 2:35
לֶחֶם	bread	Lev. 8:26 Lev. 8:31 Lev. 8:32		1 Sam. 2:36
לַיְלָה	night	Lev. 8:35	Ps. 77:2 Ps. 77:6	
מָוֹת	die	Lev. 8:35 Lev. 10:2 Lev. 10:6 Lev. 10:7		1 Sam. 2:33 1 Sam. 2:34

Hebrew	English	Torah Reading Lev, 8:1 -10:7	Psalms 77:1-21	Ashlamatah I Sam 2:28-36 + 3:20
מִזְבֵּחַ	altar	Lev. 8:11 Lev. 8:15 Lev. 8:16 Lev. 8:19 Lev. 8:21 Lev. 8:24 Lev. 8:28 Lev. 8:30 Lev. 9:7 Lev. 9:8 Lev. 9:9 Lev. 9:10 Lev. 9:12 Lev. 9:13 Lev. 9:14 Lev. 9:17 Lev. 9:18 Lev. 9:20 Lev. 9:24		1 Sam. 2:28 1 Sam. 2:33
מַיִם	water	Lev. 8:6 Lev. 8:21	Ps. 77:16 Ps. 77:17 Ps. 77:19	
מִנְחָה	grain offering	Lev. 9:4 Lev. 9:17		1 Sam. 2:29
נַפְשׁ	heart, mind, soul		Ps. 77:2	1 Sam. 2:33 1 Sam. 2:35
נִשָּׂא	lifted, carried, wear	Lev. 9:22 Lev. 10:4 Lev. 10:5		1 Sam. 2:28
נָתַן	put, give, given	Lev. 8:7 Lev. 8:8 Lev. 8:15 Lev. 8:23 Lev. 8:24 Lev. 8:27 Lev. 9:9 Lev. 10:1	Ps. 77:17	1 Sam. 2:28
עוֹלָם	forever, ancient times		Ps. 77:5 Ps. 77:7	1 Sam. 2:30
עֵינַי	eyes		Ps. 77:4	1 Sam. 2:33
עַם	people	Lev. 9:7 Lev. 9:15 Lev. 9:18 Lev. 9:22 Lev. 9:23 Lev. 9:24 Lev. 10:3	Ps. 77:14 Ps. 77:15 Ps. 77:20	1 Sam. 2:29
עָשָׂה	did, done, do, make, made	Lev. 8:4 Lev. 8:5 Lev. 8:34 Lev. 8:36 Lev. 9:6 Lev. 9:7 Lev. 9:16 Lev. 9:22	Ps. 77:14	1 Sam. 2:35

Hebrew	English	Torah Reading Lev. 8:1 -10:7	Psalms 77:1-21	Ashlamatah I Sam 2:28-36 + 3:20
		Lev. 10:7		
פְּנִים	front, face, before	Lev. 8:9 Lev. 8:26 Lev. 8:27 Lev. 8:29 Lev. 9:2 Lev. 9:4 Lev. 9:5 Lev. 9:21 Lev. 9:24 Lev. 10:1 Lev. 10:2 Lev. 10:3 Lev. 10:4		1 Sam. 2:28 1 Sam. 2:30 1 Sam. 2:35
צִוָּה	command	Lev. 8:4 Lev. 8:5 Lev. 8:9 Lev. 8:13 Lev. 8:17 Lev. 8:21 Lev. 8:29 Lev. 8:31 Lev. 8:34 Lev. 8:35 Lev. 8:36 Lev. 9:5 Lev. 9:6 Lev. 9:7 Lev. 9:10 Lev. 9:21 Lev. 10:1		1 Sam. 2:29
קֹדֶשׁ	holy	Lev. 8:9 Lev. 10:4	Ps. 77:13	
מִקְטָר	burned	Lev. 8:16 Lev. 8:20 Lev. 8:21 Lev. 8:28 Lev. 9:10 Lev. 9:13 Lev. 9:14 Lev. 9:17 Lev. 9:20		1 Sam. 2:28
קִטְרֶת	incense	Lev. 10:1		1 Sam. 2:28
רָאָה	see, appear	Lev. 9:4 Lev. 9:6 Lev. 9:23 Lev. 9:24	Ps. 77:16	
שָׁנָה	year	Lev. 9:3	Ps. 77:5 Ps. 77:10	
שְׁתַּיִם	two	Lev. 8:2 Lev. 8:16 Lev. 8:25		1 Sam. 2:34

## Greek:

GREEK	ENGLISH	Torah Reading Lev, 8:1 -10:7	Psalms 77:1-21	Ashlamatah 1 Sam 2:28-36 + 3:20	Peshat Mishnah of Mark, 1-2 Peter, & Jude 1 Pet 1:22-25	Tosefta of Luke Lk 10:3-6	Remes/Gemara of Acts/Romans and James Acts 27:27-44
αἰών	eon, ages		Psa 77:7	1Sa 2:30	1 Pet. 1:23 1 Pet. 1:25		
ἀληθεια	truth	Lev 8:8			1 Pet. 1:22		
αὐτας	these	Lev 8:27					Acts 27:33
ἀποκοιπτω	cut off, cut away		Psa 77:8				Acts 27:32
ἄρτος	bread	Lev. 8:26 Lev. 8:31 Lev. 8:32		1 Sam. 2:36			Acts 27:35
ἄρχομαι	began		Ps 77:10				Acts 27:35
γῆ	earth, land		Ps 77:18				Acts 27:39 Acts 27:43 Acts 27:44
γίνομαι	took place, came to pass	Lev 8:29 Lev 9:1	Ps 77:18				Acts 27:27 Acts 27:29 Acts 27:33 Acts 27:36 Acts 27:39 Acts 27:42 Acts 27:44
ἐκπιπτω	run around, fall off, falls away				1 Pet. 1:24		Acts 27:29 Acts 27:32
ἐνώπιον	before, presence			1Sa 2:28 1Sa 2:30 1Sa 2:35			Acts 27:35
εἶπω	said	Lev 8:5 Lev 8:7 Lev 8:31 Lev 9:2 Lev 9:6 Lev 9:7 Lev 10:3 Lev 10:4 Lev 10:6	Psa 77:10	1Sa 2:30			Acts 27:31 Acts 27:35
ἐσθίω	eat, ate	Lev. 8:31 Lev. 9:24 Lev. 10:2		1 Sam. 2:36			Acts 27:35
ἡμέρα	day	Lev. 8:33 Lev. 8:34 Lev. 8:35 Lev. 9:1 Lev. 9:4	Ps. 77:2 Ps. 77:5	1 Sam. 2:31 1 Sam. 2:32 1 Sam. 2:34 1 Sam. 2:35			Acts 27:29 Acts 27:33 Acts 27:39
θαλασσα	seas		Psa 77:19				Acts 27:30 Acts 27:38 Acts 27:40
θεός	God		Ps. 77:1 Ps. 77:3 Ps. 77:13 Ps. 77:16	1 Sam. 2:30	1 Pet. 1:23		Acts 27:35
ἴδου	behold			1Sa 2:31		Lk. 10:3	
καρδία	heart		Ps. 77:6	1 Sam. 2:35	1 Pet. 1:22		
κεφαλή	head	Lev 8:9 Lev 8:12 Lev 8:14 Lev 8:18 Lev 8:20 Lev 8:22					Acts 27:34

GREEK	ENGLISH	Torah Reading Lev, 8:1 -10:7	Psalms 77:1-21	Ashlamatah 1 Sam 2:28-36 + 3:20	Peshat Mishnah of Mark, 1-2 Peter, & Jude 1 Pet 1:22-25	Tosefta of Luke Lk 10:3-6	Remes/Gemara of Acts/Romans and James Acts 27:27-44
		Lev 9:13 Lev 10:6					
κύριος	LORD	Lev. 8:1 Lev. 8:4 Lev. 8:5 Lev. 8:9 Lev. 8:13 Lev. 8:17 Lev. 8:21 Lev. 8:26 Lev. 8:27 Lev. 8:28 Lev. 8:29 Lev. 8:34 Lev. 8:35 Lev. 8:36 Lev. 9:2 Lev. 9:4 Lev. 9:5 Lev. 9:6 Lev. 9:7 Lev. 9:10 Lev. 9:21 Lev. 9:23 Lev. 9:24 Lev. 10:1 Lev. 10:2 Lev. 10:3 Lev. 10:6 Lev. 10:7	Psa 77:1 Psa 77:7 Psa 77:11	1 Sam. 2:30 1 Sam. 3:20	1 Pet. 1:25		
λαμβάνω	took, take	Lev 8:2 Lev 8:10 Lev 8:15 Lev 8:16 Lev 8:23 Lev 8:25 Lev 8:26 Lev 8:28 Lev 8:29 Lev 8:30 Lev 9:2 Lev 9:3 Lev 9:5 Lev 9:15 Lev 10:1					Acts 27:35
λείπω	saying	Lev. 8:1 Lev. 8:5 Lev. 8:31 Lev. 9:2 Lev. 9:3 Lev. 9:6 Lev. 9:7 Lev. 10:3 Lev. 10:4 Lev. 10:6		1 Sam. 2:30 1 Sam. 2:36		Lk. 10:5	Acts 27:33
λογος	words	Lev 8:36			1 Pet. 1:23		
μεινω	remain				1 Pet. 1:23 1 Pet. 1:25		Acts 27:31 Acts 27:41
μεσος	among					Lk. 10:3	Acts 27:27

GREEK	ENGLISH	Torah Reading Lev, 8:1 -10:7	Psalms 77:1-21	Ashlamatah 1 Sam 2:28-36 + 3:20	Peshat Mishnah of Mark, 1-2 Peter, & Jude 1 Pet 1:22-25	Tosefta of Luke Lk 10:3-6	Remes/Gemara of Acts/Romans and James Acts 27:27-44
μηδεις / μηδεμια	no one					Lk. 10:4	Acts 27:33
νυξ	nights	Lev. 8:25 Lev. 8:26 Lev. 9:21	Ps. 77:10				Acts 27:27
οδοις	ways		Psa 77:13 Psa 77:19			Lk. 10:4	
οικος	house	Lev. 10:6		1 Sam. 2:28 1 Sam. 2:30 1 Sam. 2:31 1 Sam. 2:32 1 Sam. 2:33 1 Sam. 2:35 1 Sam. 2:36		Lk. 10:5	
ουξ	ears	Lev 8:23 Lev 8:24					
οφθαλμοις	eyes		Ps. 77:4	1 Sam. 2:33			
παρακαλειω	comforted, implored, urge		Ps 71:21				Acts 27:33 Acts 27:34
πιπτω / πειω	fall, fell			1Sa 2:33			Acts 27:34
πνευμα	spirit		Ps 77:6		1 Pet. 1:22		
ποιειω	did, do, done, make, made	Lev. 8:4 Lev. 8:5 Lev. 8:34 Lev. 8:36 Lev. 9:6 Lev. 9:7 Lev. 9:16 Lev. 9:22 Lev. 10:7	Ps. 77:14	1 Sam. 2:35			
προσαγω	brought, bring, led forward	Lev 8:6 Lev 8:13 Lev 8:14 Lev 8:18 Lev 8:22 Lev 8:24					Acts 27:27
ρημα	word, discourse	Lev 8:5 Lev 9:6 Lev 10:7	Psa 77:8		1 Pet. 1:25		
τοπος	place	Lev 8:31					Acts 27:29 Acts 27:41
υιοις	sons	Lev. 8:2 Lev. 8:6 Lev. 8:13 Lev. 8:14 Lev. 8:18 Lev. 8:22 Lev. 8:24 Lev. 8:27 Lev. 8:30 Lev. 8:31 Lev. 8:36 Lev. 9:1 Lev. 9:2 Lev. 9:3	Ps. 77:15	1 Sam. 2:28 1 Sam. 2:29 1 Sam. 2:34		Lk. 10:6	

GREEK	ENGLISH	Torah Reading Lev, 8:1 -10:7	Psalms 77:1-21	Ashlamatah 1 Sam 2:28-36 + 3:20	Peshat Mishnah of Mark, 1-2 Peter, & Jude 1 Pet 1:22-25	Tosefta of Luke Lk 10:3-6	Remes/Gemara of Acts/Romans and James Acts 27:27-44
		Lev. 9:9 Lev. 9:12 Lev. 9:18 Lev. 10:1 Lev. 10:4 Lev. 10:6					
φοβέω	fear		Ps 77:6				Acts 27:29
ψυχή	soul, life		Ps. 77:2	1 Sam. 2:33 1 Sam. 2:35	1 Pet. 1:22		Acts 27:37

## PIRQE ABOT

Pereq Vav

Mishnah 6:7

Hakham Yitschaq (ben Moshe) Magriso

Rabbi Shimeon ben Menasia said in the name of Rabbi Shimeon ben Yochai: Beauty, strength, wealth, fame, wisdom, old age with hoariness, and children are good for saints and good for the world. It is thus written, "*The hoary head is a crown of glory; it is found in the path of righteousness*" (Proverbs 16:31). It is also written, "*The crown of the elderly is grandchildren, and the beauty of children is their parents*" (Proverbs 17:6). It is also written, "*The glory of young men is their strength, while the beauty of old men is a hoary head*" (Proverbs 20:19). It is also written, "*The moon shall be confounded and the sun will be ashamed, for God of Hosts will reign on Mount Zion and in Jerusalem, and before its elders there will be glory*" (Isaiah 24:23).

# NAZAREAN TALMUD

## SIDRA OF VAYIQRA (LEVITICUS) 8:1 – 10:7

### "QACH ET AHARON" "TAKE AARON"

BY: H. EM. RABBI DR. ELIYAHU BEN ABRAHAM &  
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#### SCHOOL OF HAKHAM SHAUL

Tosefta  
(Luke 10:3-6)  
Mishnah 8

Go! Behold, I am sending you out like lambs in the midst of wolves! Do not carry a money bag or a traveler's bag or sandals, and do not be detoured along the road. And into whatever house you enter, first say, "Shalom (peace be) to this household!" And if a child of shalom (peace) is there, your shalom will rest on him. But if not, it will return to you. And remain in the same house, eating and drinking whatever (kosher food) they provide,<sup>23</sup> for the worker is worthy of his pay. Do not move from house to house.<sup>24</sup>

#### SCHOOL OF HAKHAM TSEFET

Peshat  
(1 Tsefet (Peter) 1:22-25)  
Mishnah 8

Since by your obedience to the truth purifies your souls into brotherly love for one another in earnest. Not renewed out of perishable seed but through the living word<sup>25</sup> (Oral Torah/Mesorah) of the G-d, which abides forever. Because all flesh is grass and all the glory of man is like the flower of the pasture. The grass grows and the flower falls off. But the spoken word of G-d (Oral Torah – Mesorah) remains ageless. And this is the spoken word (Oral Torah -Mesorah) handed down to you.

#### HAKHAM SHAUL'S SCHOOL OF REMES

(2 Luqas Acts 27:27-44)  
Pereq 8

And when the **fourteenth** night had come, as we were being driven in the Adriatic Sea about the **middle of the night**, the sailors suspected they were approaching some land. And taking soundings, they found twenty fathoms. So going on a little further and taking soundings again, they found **fifteen** fathoms. And because they were afraid lest somewhere we run aground against rough places, they threw down **four** anchors from the stern and prayed for day to come.<sup>26</sup> And when the sailors were seeking to escape from the ship and were lowering the ship's boat into the sea, pretending as if they were going to lay out anchors from the bow, Hakham Shaul said to the centurion and the soldiers, "Unless these men remain with the ship, you cannot be saved!" Then the soldiers cut away the ropes of the ship's boat and let it fall away. And until the day was about to come, Hakham Shaul was urging them all to take some food,<sup>27</sup> saying, "Today is the **fourteenth day** you have waited anxiously, and you have continued without eating, having taken nothing. Therefore I urge you to take some food, for this is necessary for your preservation. For not a hair from your head will be lost." And after he said these things and **took bread, he gave thanks<sup>28</sup> to God** in front of them all, **and after breaking<sup>29</sup>** it he began to eat. So they all were encouraged and partook of food themselves. (Now we were in all two hundred seventy

<sup>23</sup> This is not an abrogation of the laws of Kashrut. The context is within the Jewish culture.

<sup>24</sup> Do not move from house to house, is explained in Remes to mean not to go from house of study to another house of study.

<sup>25</sup> Obviously the "living word of G-d is referring to the Oral Torah that is alive in the minds of the Torah talmidim.

<sup>26</sup> The incident to this point has taken place at night. The fear of the angel of destruction.

<sup>27</sup> HaLachmah Anyah – the bread of slaves

<sup>28</sup> The fallacy of the "Eucharist"

<sup>29</sup> Yachat

six persons on the ship.) And when they had eaten their fill of food, they lightened the ship by **throwing the wheat into the sea**.<sup>30</sup> Now when day came, they did not recognize the land, but they noticed a certain bay having a beach, onto which they decided to run the ship ashore if they could. And slipping the anchors, they left them in the sea, at the same time loosening the ropes of the steering oars. And hoisting the foresail to the wind that was blowing, they held course for the beach. But falling into a place of crosscurrents, they ran the ship aground. And the bow stuck fast and stayed immovable, but the stern was being broken up by the violence. Now the plan of the soldiers was that they would kill the prisoners lest any escape by swimming away, but the centurion, because he wanted to save Hakham Shaul, prevented them from doing what they intended, and gave orders that those who were able to swim should jump in first to get to the land, and then the rest, some of whom floated on planks and some of whom on anything that was from the ship. And in this way all were brought safely to the land.

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

Lev 8:1 – 10:7	Ps 76:1-21	I Sam 2:28-36 + 3:20	1 Pet 1:22-25	Lk 10:3-6	Acts 27:27-44
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## COMMENTARY TO HAKHAM TSEFET'S SCHOOL OF PESHAT

### Rudimentary lesson on Hermeneutics in the Nazarean Codicil

#### Hermeneutic Challenge:

1. Identify the context in which this Gemará was crafted;
2. Identify the parties or stake-holders of this Gemará debate;
3. Controversy of a Mitzvah or Mitzvoth in question;
4. Contestation against the Hillelite interpretation of the mitzvah or mitzvoth in question;
5. Riposte of the Master or Hakham;
6. Verdict concluded by the Master or Hakham (Halakha).

#### 1. Context:

The result of the power of the Oral Torah on the soul

#### 2. Identify the parties or stake-holders of this Gemará debate;

Gentile not familiar with the power of the Torah or Oral Torah

#### 3. Controversy of a Mitzvah or Mitzvoth in question;

What status does a Gentile convert have in relationship to the Oral Torah?

#### 4. Contestation

The Gentile Converts have no relationship to the Oral Torah because they have "free grace."

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<sup>30</sup> Bediqat Chamatz, and Biur Chametz, 1 Cor 5:7-8

## 5. Riposte

Because all flesh is grass and all the glory of man is like the flower of the pasture.

## 6. Verdict

**The grass grows and the flower falls off. But the spoken word of G-d (Oral Torah – Mesorah) remains ageless. And this is the spoken word (Oral Torah -Mesorah) handed down to you.**

## Gentiles and Officers of the Esnoga:

What relationship does the Gentile who has converted to Judaism have with the Oral Torah?

By and large it seems evident that the contest presented here is that the Gentile convert does not have a relationship to or with the Oral Torah. Yet when we look at the whole Gemara of the present text in question we see that the premise is in relation to the Gentiles becoming officers in the Esnoga.

## Gemara to 1 Pet 1:22-25

1 Tim. 3:8-16 **Paqidim likewise must be men of dignity, not double-tongued, or addicted to much wine or fond of sordid gain, holding to the mystery of the faithfulness with a clear conscience. These men must also first be tested; then let them serve as Paqidim if they are beyond reproach.**<sup>31</sup>

**Women, wives of the Paqidim must likewise be dignified, not malicious gossips, but temperate, faithful in all things. Paqidim must be husbands of a wife, and good managers of their children and their own households. For those who have served well as Paqidim obtain for themselves a high standing and great confidence in faithful that in the Mesorah of Yeshua HaMashiach.**<sup>32</sup>

**I am writing these things to you, hoping to come to you before long; but in case I am delayed, I write so that you will know how one ought to conduct himself in the household of God, which is the church of the living God, the pillar and support of the truth. By common confession, great is the mystery of godliness: He who was revealed in the flesh, was vindicated in the Ruach, seen by angels, proclaimed among the Gentiles, trusting in Messiah in this present age, Taken up in glory.**

- The Mishnaic portion of the Nazarean Codicil is methodical and very explanatory on the power and purpose of the Oral Torah in the process of making Paqidim, especially for Gentiles who are not familiar with all the laws of the Oral Torah.
- Obedience to the truth (Oral Torah) must promote “brotherly love.” Thus, a Paqid cannot serve if there is animosity of difference between naturally born Jews and Jewish converts.

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<sup>31</sup> Thus, we understand the relationship of Gentiles becoming “Paqidim” through the words and statement of Hakham Tsefet... **Since by your obedience to the truth purifies your souls into brotherly love for one another in earnest.** If a Gentile cannot accept the Oral Torah as a guide to his office he has no place as an officer in the Esnoga. Fruit of his faithfulness to Messiah is the purity of his soul which in turn makes him love the brethren i.e. the rest of the Congregation.

<sup>32</sup> Here we see a bit of jurisprudence in that Hakham Tsefet is establishing the principles for the “Brethren.” Being one of the “Brethren” means to be a full convert and to become a Paqid means that like the Jewish Paqidim there are requirements and prerequisites.

- The power of renewal is also found in the Torah and Oral Torah manifested by obedience and faithfulness.
- The Oral Torah is the seedling for the written Torah and all Torah truth.
- Men in general are related allegorically to grass making conversion a tool that makes all men Jewish.
- The eternity of the Oral Torah is evident.

#### PERORATION

This lesson needs a great deal of “unpacking” but perhaps one can see the relationship between all the pieces.

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### COMMENTARY TO HAKHAM SHAUL'S SCHOOL OF REMES

We are not trying to trade horses in midstream but we should know that we are in the process of testing out another lectionary that would move this pericope to another place.

Even though it seems out of place here in this line up of Torah Sederim Hakham Shaul has given us a short lesson on the Hagaddah. Thus, we see a brief overview of the Hagaddah in the life of Hakham Shaul and its importance in the lives of the Jewish people. We might even suggest that this is his response to the many offerings discussed in the Torah Seder. We have in our Torah Seder the mention of unleavened bread in the second verse of the Torah itself describing part of the consecration of Aaron and his sons.

“Lev. 8:2 basket of unleavened bread” ...

Furthermore, the Remes material of the present Nazarean Codicil relates well to the varied details of the offerings and allegorical dialogue of 2 Luqas 27:27-44.

#### **An Allegorical Hagaddah:**

Hakham Shaul's Remes narrative remains an adventure with all sorts of interesting details. However, the details are not an elaborate tail of peril. As we have seen in the past, the true story, couched in the subliminal details that might be easily over looked. One of the amazing fact that we see is a great deal of counting. Prophetically this relates to the season of Pesach. Key words like “fourteen,” “about midnight,” “fifteen,” “four,” “breaking bread,” and many others should be ample evidence to see that this is an allegorical Hagadah of sorts. We also have a search for leaven in an ambiguous manner of speaking. It is also very clear that the chametz is destroyed when it is cast into the sea. Allegorically speaking we can see that the casting of the wheat into the sea is tantamount to selling our leaven (chametz) to a Gentile.

The summary of all the readings from the Nazarean Codicil builds on the proximity of Pesach, which we should expect. However, the message we should learn from all the combined readings is that the B'ne Yisrael are under the providential care of G-d. Even that which seems dark and bleak is the hand of G-d as He personally cares for His special treasure. He has not committed our governance to a *malak* (angel) or a *magid* (messenger).

It is He, G-d Himself who is our savior and redeemer. Amen ve amen!

AMEN V'AMEN

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## 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. From all the Tanakh [Torah Seder (Lev. 5:1- 6:11), Psalms (74:1 – 75:11), Prophets (Zechariah 4:8 - 7:3) readings for this week, which particular verse or passage taught you about the role of Messiah as described in the Nazarean Codicil readings for this week?
  3. Taking into consideration all the readings for this Shabbat what is the prophetic statement for this week?
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## Blessing After Torah Study

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

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

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

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**Next Shabbat:**

**Shabbat: "Rosh Chodesh" – "New Moon"**

Shabbat	Torah Reading:	Weekday Torah Reading:
יִפְקֹד יְהוָה		
"Yifqod Adonai"	Reader 1 – B'Midbar 27:15-17	
"Let Appoint the LORD"	Reader 2 – B'Midbar 27:18-20	Reader 1 – Vayiqra 10:8-11
"Ponga el SEÑOR"	Reader 3 – B'Midbar 27:21-23	Reader 2 – Vayiqra 10:12-14
B'Midbar 27:15 - 28:26	Reader 4 – B'Midbar 28:1-9	Reader 3 – Vayiqra 10:8-14
Ashlamatah: Is 66:1-24 I Samuel 20:18, 42	Reader 5 – B'Midbar 28:10-14	
	Reader 6 – B'Midbar 28:15-18	Reader 1 – Vayiqra 10:8-11
Proverbs 7:1-27	Reader 7 – B'Midbar 28:19-25	Reader 2 – Vayiqra 10:12-14
	Maftir – B'Midbar 28:23-25	Reader 3 – Vayiqra 10:8-14
N.C.: Col. 2:16-23	Is 66:1-24 I Samuel 20:18, 42	

**שַׁבַּת שְׁלוֹמִים**  
*Shabbat Shalom!*

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