

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
Tammuz 14, 5777 – July 07/08, 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>

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 with your E-Mail or the E-Mail addresses of your friends. Toda Rabba!

We pray for His Excellency Adon Jonah Lindemann (age 18), and His Excellency Adon Bart Lindemann. Jr. (age 20). [the sons of His Excellency Adon Barth Lindemann] who have recently been diagnosed with Asperger's disease (a "spectrum disorder"). Their father asks that we pray that he can find for his two young sons the appropriate and good professional assistance that they urgently need. **Mi Sheberach** – He who blessed our forefathers Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, may He bless and heal Their Excellencies Adon Adon Bart Lindemann Jr. & Adon Jonah Lindemann, May the Holy One, Blessed is He, be filled with compassion for them to restore their health, to heal them, to strengthen them, and to revivify them. And may He send them speedily a complete recovery from heaven, among the other sick people of Yisrael, a recovery of the body and a recovery of the spirit and mind, swiftly and soon, and we say amen ve amen!

We thank God for healing Her Excellency Giberet Aliyah Peña (the daughter of His Excellency Adon Eliezer ben Abraham), who had open heart surgery on the 22nd of June at Cook Children's Hospital in Ft. Worth, Tx. The operation was successful and she is now recovering from surgery. Barukh HaShem for His great mercy, kindness and comforting healing, 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!

Blessings Before Torah Study

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

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

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

Ha-Shem spoke to Moses, explaining a Commandment. "Speak to Aaron and his sons, and teach them the following

Commandment: This is how you should bless the Children of Israel. Say to the Children of Israel:

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

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

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

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

Shabbat: "Zot HaChayah" – "These [are] the animals"

Shabbat	Torah Reading:	Weekday Torah Reading:
זאת החיה		Saturday Afternoon
"Zot HaChayah"	Reader 1 – Vayiqra 11:1-8	Reader 1 – Vayiqra 12:1-4
"These [are] the animals"	Reader 2 – Vayiqra 11:9-12	Reader 2 – Vayiqra 12:5-8
"Estos [son] los animales"	Reader 3 – Vayiqra 11:13-28	Reader 3 – Vayiqra 12:1-8
Vayiqra (Lev.) 11:1-47	Reader 4 – Vayiqra 11:29-38	
Ashlamatah: Is. 40:16-26	Reader 5 – Vayiqra 11:39-41	Monday & Thursday Mornings
	Reader 6 – Vayiqra 11:42-44	Reader 1 – Vayiqra 12:1-4
Psalms 78:22-40	Reader 7 – Vayiqra 11:45-47	Reader 2 – Vayiqra 12:5-8
	Maftir – Vayiqra 11:45-47	Reader 3 – Vayiqra 12:1-8
N.C.: 1 Pet 2:4-8; Lk 10:13-16; Acts 28:7-16	Is. 40:16-26	

Contents of the Torah Seder

- Clean and Unclean Quadrupeds – Leviticus 11:1-8
- Clean and Unclean Fish – Leviticus 11:9-12
- Unclean Birds – Leviticus 11:13-19
- Winged Swarming Things – Leviticus 11:20-23
- Defilement Through Contact – Leviticus 11:24-28
- Unclean Creeping Things – Leviticus 11:29-43
- Spiritual Purpose of the Laws – Leviticus 11:44-47

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. 216-274

Rashi & Targum Pseudo Jonathan for: Vayiqra (Leviticus) 11:1-47

Rashi	Targum Jonathan
1. And the Lord spoke to Moses and to Aaron, to say to them:	1. And the LORD spoke with Mosheh and with Aharon, bidding them and the sons of Aharon admonish the children of Israel to taste their food in purity, and to separate on account of uncleanness eighteen kinds of food to be rejected.
2. Speak to the children of Israel, saying: These are the creatures that you may eat among all the animals on earth:	2. Speak with the children of Israel, saying: These are the animals which are fit to you for food, of every beast which is upon the earth.
3. Any animal that has a cloven hoof that is completely split into double hooves, and which brings up its cud that one you may eat.	3. Whatsoever divides the hoof and is cloven-footed, and that which has horns bringing up the cud among the beasts, that you may eat.
4. But these you shall not eat among those that bring up the cud and those that have a cloven hoof: the camel, because it brings up its cud, but does not have a [completely] cloven hoof; it is unclean for you.	4. But you may not eat of the kinds that (only) bring up the cud, nor (of them which only) divide the hoof, because (they are) born of the unclean. The camel, because he brings up the cud, but divides not the hoof; he is unclean to you.
5. And the hyrax, because it brings up its cud, but will not have a [completely] cloven hoof; it is unclean for you;	5. And the daman, because he brings up the cud, but divides not the hoof, is unclean to you.
6. And the hare, because it brings up its cud, but does not have a [completely] cloven hoof; it is unclean for you;	6. And the hare, because he brings up the cud, but divides not the hoof, is unclean to you.
7. And the pig, because it has a cloven hoof that is completely split, but will not regurgitate its cud; it is unclean for you.	7. And the swine, because he divides the hoof, and is cloven, footed, but chews not the cud, is unclean to you.
8. You shall not eat of their flesh, and you shall not touch their carcasses; they are unclean for you.	8. Of their flesh you will not eat, nor touch their carcass; they are abominable to you.
9. Among all [creatures] that are in the water, you may eat these: Any [of the creatures] in the water that has fins and scales, those you may eat, whether [it lives] in the seas or in the rivers.	9. And these you may eat, of all that are in the waters: every one that has fins and scales in the seas and the rivers,
10. But any [creatures] that do not have fins and scales, whether in the seas or in the rivers, among all the creeping creatures in the water and among all living creatures that [live] in the water, are an abomination for you.	10. and of anything that is in the sea that crawls, will be an abomination to you,

Rashi	Targum Jonathan
11. And they shall be an abomination for you. You shall not eat of their flesh, and their dead bodies you shall hold in abomination.	11. and an abomination will their jelly and their sauce be to you; of their flesh you will not eat, and their carcass you will have in abhorrence, and from the use of them you must keep aloof.
12. Any [creature] that does not have fins and scales in the water is an abomination for you.	12. Every one that has no fins no scales in the waters will be an abomination to you.
13. And among birds, you shall hold these in abomination; they shall not be eaten; they are an abomination: The eagle [or the griffin vulture], the kite, the osprey,	13. And these kinds of birds must be abominated: those not a finger long, or that have no vesicle (zephaq), or whose crop (kurkeban, ingluvies) peels not away, are not to be eaten they are an abomination; the eagle, the black eagle, and the osprey,
14. the kestrel, and the vulture after its species,	14. and the kite, and the vulture after his kind,
15. and the raven after its species,	15. and every raven after his kind,
16. the ostrich, the jay, and the sparrow hawk, and the goshawk after its species;	16. and the ostrich, and the night raven, and the gull, and the hawk after his kind,
17. The owl, the gull, the little owl;	17. and the snatcher of fish from the sea, and the ibis,
18. The bat, the starling, the magpie;	18. and the bustard, and the cuckoo, and the woodpecker,
19. the stork, the heron after its species; the hoopoe and the atalef [bat?];	19. and the white stork, and the black, after his kind and the woodcock, and the bat.
20. Any flying insect that walks on four, is an abomination for you.	20. And every flying reptile that goes upon four, the fly species, the wasp (or hornet) species, and the bee species will be an abomination to you: nevertheless of honey of the bee you may eat.
21. However, among all the flying insects that walk on four [legs], you may eat [from] those that have jointed [leg like] extensions above its [regular] legs, with which they hop on the ground.	21. So also of these you may eat, of every flying reptile that goes upon four; every one that has joints above his feet to leap therewith upon the ground.
22. From this [locust] category, you may eat the following: The red locust after its species, the yellow locust after its species, the spotted gray locust after its species and the white locust after its species.	22. Of these kinds of them you may eat: the wingless locust after his kind, and the bald locust after his kind, the serpent-killer after his kind, and the karzeba, which is the palmerworm, after his kind.
23. But any [other] flying insect that has four legs, is an abomination for you.	23. But all flying reptiles which have four feet are to be an abomination to you;
24. And through these you will become unclean; anyone who touches their dead bodies will be unclean until evening;	24. and by them you would be defiled: whosoever touches their carcass will be unclean until evening.
25. And anyone who carries their carcass shall immerse his garments, and he shall be unclean until evening:	25. Whoever carries any of their carcass must wash his clothes and be unclean until evening.
26. Any animal that has a cloven hoof that is not completely split, and which does not bring up its cud, is unclean for you. Anyone who touches them shall become unclean.	26. All cattle which divide the hoof, but are not cloven-footed nor throw up the cud, are to be unclean to you any one who touches them will be unclean.
27. And among all the animals that walk on four legs, any [animal] that walks on its paws is unclean for you.	27. Every one that goes upon his paws of all animals that walk upon four will be unclean to you.

Rashi	Targum Jonathan
Anyone who touches their carcass will be unclean until evening.	
28. And one who carries their carcass shall immerse his garments, and he will be unclean until evening. They are unclean for you.	28. Whoever touches their carcass will be unclean until evening. Whoever bears their carcass will wash his clothes and be unclean until evening; unclean are they to you.
29. And this is unclean for you among creeping creatures that creep on the ground: The weasel, the mouse, and the toad after its species;	29. And these also to you are such as defile; the blood, the skin, and the flesh of every reptile that creeps upon the ground: the weasel, the mouse, black, red, and white, and the toad, after his kind;
30. The hedgehog, the chameleon, the lizard, the snail, and the mole.	30. and the sucking serpent, and the chameleon, and the lizard, and the snail, and the salamander.
31. These are the ones that are unclean for you, among all creeping creatures; anyone who touches them when they are dead will be unclean until evening.	31. These eight kinds are unclean to you among all reptiles: whoever touches them, their skin or their blood, will be unclean until the evening.
32. And if any of these dead [creatures] falls upon anything, it will become unclean, whether it is any wooden vessel, garment, hide or sack, any vessel with which work is done; it shall be immersed in water, but will remain unclean until evening, and it will become clean.	32. And whatever upon which any part of their dead body may fall, as their members when separated from them, will be unclean; every vessel of wood, or garment, or leather, or sack, anything in which work is done, in four measures of water it will be dipped, and be unclean for use until evening, when it will be purified.
33. But any earthenware vessel, into whose interior any of them falls, whatever is inside it shall become unclean, and you shall break [the vessel] itself.	33. And any earthen vessel into which any of them may fall, any vessel in which they may be, will be unclean and must be broken;
34. Of any food that is [usually] eaten, upon which water comes will become unclean, and any beverage that is [usually] drunk, which is in any vessel, shall become unclean.	34. all food for eating upon which (such) water comes will be unclean, and any fluid which is used for drinking in any such vessel will be unclean.
35. And anything upon which any of their carcasses of these [animals] fall, will become unclean. [Thus,] an oven or stove shall be demolished; they are unclean, and, they shall be unclean for you.	35. And anything upon which a part of their carcass may fall will be unclean, whether ovens or pans they will be broken, they are defiled and will be unclean to you.
36. But a spring or a cistern, a gathering of water remains clean. However, one who touches their carcass shall become unclean.	36. But fountains and cisterns, the place of the collection of running waters, will be clean: but he who touches the carcass of any of those things (that may have fallen) into the water will be unclean.
37. And if of their carcass falls upon any sowing seed which is to be sown, it remains clean.	37. And if any part of their carcass fall in the way upon seed that is to be sown, that which is sown dry will be clean;
38. But if water is put upon seeds, and any of their carcass falls on them, they are unclean for you.	38. but if the carcass of any of them fall upon water that is put upon the seed when so wetted, the seed is unclean to you.
39. If an animal that you [normally] eat, dies, one who touches its carcass shall be unclean until evening.	39. And if the limb of any clean beast that you may eat be torn and it die, whosoever touches its carcass will be unclean until the evening.

Rashi	Targum Jonathan
40. And one who eats of its carcass shall immerse his garments, and he shall be unclean until evening. And one who carries its carcass shall immerse his garments, and he shall be unclean until evening.	40. He who eats of its carcass must wash his clothes, and be unclean until the evening; and he who carries its carcass must wash his clothes, and be unclean till evening.
41. And any creeping creature that creeps on the ground is an abomination; it shall not be eaten.	41. And every reptile that creeps on the ground is an abomination, it will not be eaten.
42. Any [creature] that goes on its belly, and any [creature] that walks on four [legs] to any [creature] that has many legs, among all creeping creatures that creep on the ground, you shall not eat, for they are an abomination.	42. And whatever goes upon its belly, and whatever animal crawls upon four, from the serpent unto the caterpillar which has many feet, of any reptile that creeps upon the ground you may not eat, for they are an abomination.
43. You shall not make yourselves abominable with any creeping creature that creeps, and you shall not defile yourselves with them, that you should become unclean through them.	43. You will not contaminate your souls by any reptile that creeps, nor defile yourselves with them, lest by them you make yourselves unclean.
44. For I am the Lord your God, and you shall sanctify yourselves and be holy, because I am holy, and you shall not defile yourselves through any creeping creature that crawls on the ground.	44. For I am the LORD your God; therefore sanctify yourselves, and be holy, for I am Holy, and defile not your souls by any reptile that creeps upon the ground:
45. For I am the Lord Who has brought you up from the land of Egypt to be your God. Thus, you shall be holy, because I am holy.	45. for I am the LORD who have brought you up free from the land of Mizraim, that I may be a God to you; and you may be holy, for I am Holy.
46. This is the law regarding animals, birds, all living creatures that move in water and all creatures that creep on the ground,	46. This is the decree of the law concerning beasts, and birds, and every living animal that creeps upon the ground;
47. to distinguish between the unclean and the clean, and between the animal that may be eaten and the animal that may not be eaten.	47. for making distinction between the unclean and the clean; between the animal whose flesh may be eaten, and the animal whose flesh may not be eaten.

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

5. **Kelal u-Perat and Perat u-kelal:** Definition of the general by the particular, and of the particular by the general.
 6. **Ka-yoze bo mi-ma'om aher:** 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) 11:1-47

1 [And the Lord spoke] to Moses and to Aaron He told Moses that he should [in turn] tell Aaron.-[*Torath Kohanim* 1:4]

to say to them [Whom does "to them" refer to?] The Lord said that [Aaron] should tell Eleazar and Ithamar. Or perhaps it means only to tell the Israelites? However, when [Scripture] says (verse 2), "Speak to the children of Israel," speaking to Israel is already mentioned. So how do I understand "to say to them"? [That Aaron was to say] to his sons, to Eleazar and to Ithamar [who, in turn, were to tell the children of Israel the laws that follow].-[*Torath Kohanim* 11:61].

2 Speak to the children of Israel God made them all [namely Moses, Aaron, Eleazar, and Ithamar] equal messengers for [relaying] the following speech. [And why did Aaron and his sons deserve this special honor?] Because they all equally remained silent, accepting the Omnipresent's decree [to put Nadab and Abihu to death] with love.

These are the creatures [The word חַיָּה, "living creature"] denotes חַיִּים, "life." [In the context of this passage, which sets out the clean and unclean creatures, the meaning is expounded as follows:] Since the Israelites cleave to the Omnipresent and are therefore worthy of being alive, accordingly, God separated them from uncleanness and decreed commandments upon them [so that through these commandments Israel would live]. For the other nations, however, He prohibited nothing. This is comparable to a physician who went to visit a patient [who was incurable, and allowed him to eat anything he wished, whereas when he went to his patient who was to recover, the physician imposed restrictions on his diet that would ensure that the recoverable patient would live. So too, the nations and Israel...], etc. as is found in the Midrash of Rabbi Tanchuma (6).

These are the creatures [When the verse says "These are...," the word זֹאת teaches us that Moses would hold up an animal and show it to the Israelites, saying, "This one you may eat," and "This one you may not eat." "You may eat the following!" (verse 9) even with the creatures of the water—he held up [one] of every species and showed it to them. And likewise with birds [as stated in verse 13], "you shall hold these in abomination...." Similarly with creeping creatures, (שָׂרְצִים)[as stated in verse 29], "these are unclean...."-[*Torath Kohanim* 11:62]

These are the creatures...among all the animals [The word חַיָּה, although usually denoting an undomesticated animal, such as a deer, also has the meaning of "living (חַי)creatures" in general; the word בְּהֵמָה, usually denoting domesticated animals like cattle, also has the meaning of large land animals, or mammals. We see this in our verse, for it says here, "These are the creatures (חַיָּה) that you may eat among all the animals (בְּהֵמָה) on earth, thus,] teaching that [the term] בְּהֵמָה is included in [the more general term] חַיָּה. -[*Torath Kohanim* 11:66; and see *Rashi Chul. 70b*].

3 which has a cloven Heb. מְפֹרֶטת. [Although resembling the following word, פְּרָסָה, the word, מְפֹרֶטת, is to be understood] as the *Targum [Onkelos]* renders it: סְדִיקָא, "split."

hoof Heb. פְּרָסָה, *plante* in French [meaning "sole" or "hoof." Thus, מְפֹרֶטת פְּרָסָה means: "split or cloven hoof"].

that is completely separated into double hooves Heb. וְנִשְׁטַעַת נֶשְׁטַעַת [meaning that the hoof] is completely separated [i.e., split] from top to bottom, into two nails, as the *Targum [Onkelos]* renders it: וּמְטַלְפָּא טִילְפִּין, meaning "split into

hooves" [i. e., split into two hoof sections,] because there are animals whose hooves are split at the top, but are not completely split and separated [into two hoof sections], since the bottom [sections of the hoof] are connected.

which brings up its cud It brings up and regurgitates the [ingested] food from its stomach, returning the food to its mouth, in order to thoroughly crush it and grind it thoroughly.

cud Heb. גָּרָה. This is its name. [I.e., the name of the food that an animal regurgitates.] It possibly stems from the root [נגר, "to drag" or "flow," as in the verse] "and as water which has flowed (הִנְגְּרִים)" (II Sam. 14:14), for the regurgitated food "flows back" to the mouth. *Targum [Onkelos]* renders the word פִּיטְרָא אֶגְרָה, *dissolved*, since, through its being regurgitated, the food is dissolved and melted.

among the animals Heb. בְּבֵהֵמָה, lit. in the animal. This is an extra word from which to derive that [if a pregnant animal is slaughtered properly,] the fetus inside its mother's innards is permitted [to be eaten].-*[Torath Kohanim 11:67]*

that one you may eat but not an unclean animal. However, is this [negative inference] not already included in the [explicit] prohibition [stated in verse 4, "...you must not eat..."]? Notwithstanding, [this positive statement is included here] so that [one who eats an unclean animal] transgresses a positive and a negative commandment [i.e., a negative inference of a positive commandment].-*[Torath Kohanim 11:69]*.

8 You shall not eat of their flesh I know only [that] these [animals possessing one sign of cleanness are prohibited to be eaten]. How do we know that any other unclean animal, which has no sign of cleanness altogether [may also not be eaten]? Here, we can infer from a *kal vachomer* [i.e., an inference from minor to major]: If those animals that have part of the signs of cleanness are prohibited, [how much more so are those animals that lack both signs of cleanness!]-*[Torath Kohanim 11:69]*

of their flesh The [Scriptural] prohibition applies [only] to the "flesh" [of an unclean animal], but not its bones, sinews, horns, or hooves.-*[Torath Kohanim 11:74]*

and you shall not touch their carcasses One might think that Israelites are prohibited to touch a carcass. Scripture, however, says, "Say to the *kohanim*...[(a *kohen*) shall not defile himself for a (dead) person among his people]" (Lev. 21:1); thus, *kohanim* are prohibited [from defiling themselves by human corpses], but ordinary Israelites are not prohibited. Now a *kal vachomer* can be made: Since in the more stringent case of defilement by a human corpse, only *kohanim* are prohibited, then in the more lenient case of defilement by animal carcasses, how much more so [should only *kohanim* be prohibited! If so,] what does Scripture mean by, "you shall not touch their carcasses"? [It means that Israelites may not touch animal carcasses] on the Festivals [since at those times they deal with holy sacrifices and enter the Temple]. This is what [the Sages] said: A person is obligated to cleanse himself on Festivals. -[R.H. 16b; Torath Kohanim 11:74].

9 fins Heb. סַנְפִּיר. These are [the wing-like appendages] with which it swims [namely, fins].

scales Heb. קַשְׂקֵּשׁוֹת. These are the scales that are affixed to it, as it is said: "And he was wearing a coat of mail (קַשְׂקֵּשִׁים)" (I Sam. 17:5), [lit. armor of scales].-*[Chul. 66b]*.

10 creeping creatures - שֶׁרָץ. Anywhere this [term] appears [in Scripture], it denotes a low creature that slithers and moves on the ground.

11 And they shall be an abomination [The statement is repeated] to prohibit their mixtures [i.e., if the flesh of an unclean water creature was mixed with food of another type,] if there is enough [unclean flesh] to impart its taste [to the mixture].-[See *Torath Kohanim* 11:82]

[You shall not eat] of their flesh [Only their flesh is prohibited,] but one is not prohibited [to eat] the fins or the bones.- [Torath Kohanim 11:82]

and their dead bodies you shall hold in abomination [This clause comes] to include midges (יִבְחוּשִׁין) that he has filtered out [of water or other liquids. One may ingest these creatures together with water, but once they have been separated from their original source, they are prohibited]. יִבְחוּשִׁין are *mouchérons* in French, midges.- [Torath Kohanim 11:83].

12 Any [(creature)] that does not have [fins and scales in the water is an abomination for you] What does Scripture come to teach us here? [In verse 10, Scripture has already stated, “any (creatures) that do not have fins and scales...are an abomination for you.” However, without this verse] I might think that [a water creature] is permitted only if it brings up its signs [of cleanness, namely fins and scales,] onto dry land; but if [it sheds them in the water, how do we know [that the creature is still permitted]? Scripture therefore, says here, “Any [creature] that does not have fins and scales in the water....,” but if it had them while in the water, even if it shed them in its emergence [onto dry land], it is permitted.-[Torath Kohanim 11:84].

13 They shall not be eaten Heb. לֹא יֵאָכְלוּ. [Scripture is telling us that] one may not feed them to minors. [We derive this from the passive voice, “be eaten,”] meaning that these birds may not “be eaten” through you. Or perhaps it is not so, but [it is telling us that in addition to not eating them,] one may not derive any benefit from them? Scripture, therefore, states: “you shall not eat (לֹא תֵאָכְלוּ),” (Deut. 14:12) [in the active voice to teach us that] one is prohibited to eat them but permitted to derive benefit from them. Now, in every [mention of] birds where Scripture says לְמִינֵהוּ, לְמִינוֹ, לְמִינֵהוּ [“to its...species,” it does so because] within that species, there are some that resemble each other neither in appearance nor in name, but they are [nevertheless] all one species.

16 the sparrow hawk - הַבֶּצִי, *esprevier* in Old French, [*epervier* in modern French]. [Note that, according to some editions of *Rashi*, the reading is *ostor*, which is translated by Greenberg as *goshawk*, *autour* in modern French. This is corroborated by other editions that render הַשְּׂחָף in verse 16 as *esprevier*..]

17 the gull Heb. הַשֵּׁלֶף Our Rabbis explained: “The הַשֵּׁלֶף is a bird that draws up (שׁוֹלֵף) fish out of the sea” (*Chul.* 63a). And this is the meaning of *Onkelos'* translation [of הַשֵּׁלֶף]: וְשֵׁלִיבוֹנָא, “fish catcher.”

The owl... and the little owl Heb. כּוֹס וְיִבְשׁוּף. These are *chouettes* [in French, i.e., “birds”] that shriek at night, which have cheeks like those of a human. There is another [bird] similar to it called *hibou* [in French].

18 The bat Heb. הַתְּנַשְׁמָת. That is *calve soriz* [in Old French, *chauve-souris* in modern French]. It resembles a mouse and flies about at night. The תְּנַשְׁמָת mentioned among the creeping animals (verse 30), resembles this one, insofar as it has no eyes. That [one] is called *talpe* [in Old French, *taupe* in modern French, mole in English].

19 The stork Heb. הַחֲסִידָה. This is a white *dayah*, [called] *zigoyne* [in Old French, *cigogne* in modern French]. And why is it called חֲסִידָה? Because it does kindness (חֲסִידוּת) with its fellow birds [by sharing] its food (*Chul.* 63a).

the heron Heb. הַאֲנָפֶה. This is the hot-tempered *dayah* (*Chul.* 63a), and it appears to me that this is the bird called *hàyron* [in Old French, *heron* in modern French, heron in English].

the hoopoe Heb. הַדּוֹכִיפֶת, the wild-rooster, which has a doubled crest. [It is called] *herupe* [in Old French]. And why is it called דּוֹכִיפֶת? Because its glory (הוֹדוֹ), namely its crest, is bound up (כְּפוּוֹת). [I.e., its comb is double and appears to be folded into the head and bound up there (*Rashi, Chul. 63a*) [*Onkelos* renders it:] נְגַר טוֹרָא, “mountain carpenter,” named so for what it does, as explained by our rabbis in Tractate Gittin, chapter 7, entitled מִי יוֹצֵא (68b).

20. among all the flying insects These are the delicate and small creatures that crawl on the ground, like flies, hornets, mosquitoes, and locusts.

21 on four on four legs.

above its [regular] legs ["Above," meaning high up on the creature's body, namely] near its neck, it has two leg-like extensions besides its [regular] four legs. When it wishes to fly or hop from the ground, it bolsters itself firmly with these appendages and flies. [In our regions,] we have many of this sort [of flying creature] called *langouste* [in Old French] (sea-locusts), but we are no [longer] proficient [in identifying] which ones [are clean and which are unclean. And what is the specific problem we have with this identification?] There are four signs of cleanness enumerated regarding these creatures: a) four legs, b) four wings, c) קַרְסוּלִים, which are the jointed leg-like extensions described above, and d) wings that cover the majority of its body (*Chul. 59a; Torath Kohanim 11:91*). All of these signs are indeed found in the creatures among us today, but some [creatures] have long heads and some do not have tails, [according to Maharsha (*Chul.66a*), the reading is, “and some have tails”] and they must bear the name בְּהֵמָה (*Chul. 65b*). Concerning this [requirement namely, which type is officially called בְּהֵמָה and which is not], we no longer know how to distinguish between them.

23 But any [other] flying insect [that has four legs is an abomination for you] [In verse 20, it already says, “Any flying insect that walks on four is an abomination for you.” Why is this repeated here?] It comes to teach us that if it has five [legs], it is clean.

24 through these [I.e., you will become unclean] through those animals that are to be enumerated below.-[*Torath Kohanim 11:95*]

you will become unclean I.e., in touching them, there is uncleanness [not that you are commanded to become unclean].

25 And anyone who carries their carcass Any place in Scripture that mentions טְמֵאָת מְשָׂא [uncleanness acquired by carrying (מְשָׂא) an unclean item], it is more stringent than טְמֵאָת מְגַע [uncleanness acquired by touching (מְגַע) an unclean item], insofar as it requires immersion of the garments [in a *mikvah*, in addition to the immersion of the person].

26 [Any animal that has] a cloven hoof that is not completely split for instance, a camel, whose hoof is split on the top, but on the bottom it is connected. Here [Scripture] teaches you that the carcass of an unclean animal defiles, while in the section at the end of this *parashah* (verse 39), [Scripture] explains [that a carcass of] a clean animal [defiles as well. However, Scripture deals with these separately since there is a difference between the two: in the case of a clean animal, its carcass defiles only if it dies, but if it was slaughtered properly, even if it was a טְרֵפָה, i.e., it had a fatal disease or injury, its carcass does not defile. This is derived from verse 39, which reads, “If an animal that you (normally) eat dies...” i.e., only when it dies, its carcass defiles].

27 on its paws such as a dog, a bear, or a cat.

are unclean for you i.e., to touch.

29 And this is unclean for you All these statements of uncleanness are not referring to the prohibition of eating, but rather, to actual uncleanness, i.e., that [the person] will become unclean by touching them, and he will [consequently] be prohibited from eating *terumah* [the portion of one's produce given to the *kohen*] and holy [sacrifices], and from entering the sanctuary. **The weasel** Heb. הַחֹלֵד, *moustele* [in Old French], weasel, beach-marten. **and the toad** Heb. וְהַצֵּב, *bot* [in Old French], which resembles a frog. [*Rashi* in *Mikraoth Gedoloth* reads: *froit*, which, according to *Rashi* on *Niddah* 56a, is the same as *bot*. According to Berliner and Greenberg, this is a ferret. According to Gukevitzky and Catane, it is a toad. In view of *Rashi*'s comment that it resembles a frog, this appears to be the correct translation.]

30 the hedgehog Heb. הַצִּנְקָה, *herisson* [in French].

and the lizard Heb. וְהַלְטָא, *leizard* [in French].

and the snail Heb. וְהַחִמָּט, *limace* [in French].

and the mole - וְהַתְּנִשְׁמֵת, *talpe* [in Old French, *taupe* in modern French].

32 it shall be immersed in water Even after its immersion, the item remains unclean for [coming into contact with] *terumah*.

until evening And afterwards,

it will become clean when the sun sets.- [Yev. 75a].

33 into whose interior An earthenware vessel becomes unclean only through [the defiling item entering] its inner space [even if it does not touch the vessel wall. If it touches the outer wall, however, the vessel does not become unclean].- [*Chul.* 24b]

whatever is inside it becomes unclean The vessel in turn defiles whatever is in its inner space (other editions: in its interior).

and you shall break [the vessel] itself This teaches us that it [an earthenware vessel] cannot be purified in a *mikvah*. [Consequently, if you wish to use it, you must break it so that it cannot be used for its original use.]-[*Torath Kohanim* 11:132].

34 Of any food that is [usually] eaten This refers back to the preceding verse, [as if to say]: whatever is inside it shall become unclean... of any food that is [usually] eaten, upon which water comes—if it is inside an unclean earthenware vessel—will become unclean. Likewise, any liquid that is [usually] drunk, in any vessel, meaning that it is in the inner space of an unclean earthenware vessel, will become unclean. From here we learn many things. We learn that food becomes predisposed and prepared to contract uncleanness only if water had, at one time, come upon it. And once water has come upon it, the food can contract uncleanness forever, even if it is dry. Wine, oil, and whatever is called a beverage (מִשְׁקָה) predisposes seeds to receive uncleanness, just as water [does] (*Torath Kohanim* 11:135). [The liquids that fall under the category of מִשְׁקָה are: water, dew, oil, wine, milk, blood, and bee-honey.] For our verse [here] is to be expounded as follows: “upon which water comes will become unclean, or any beverage that is [usually] drunk, which is in any vessel, it shall become unclean.” [i.e.] the food [will become unclean]. Our rabbis also learned from this verse that an item with a secondary degree of uncleanness does not defile vessels, for we learned (*Shab.* 138b): One might think that all vessels would become defiled [when they enter] the inner space of an [unclean] earthenware vessel; Scripture, therefore, says (verses 3334): כִּלְאִי אֲשֶׁר בְּתוֹכוֹ יִטְמָא [lit.,

"anything inside it becomes unclean]... מְכַל הָאֵכָל [lit., of any food]"; i.e., food and liquid are defiled by the inner space of an [unclean] earthenware vessel, but [other] vessels do not become defiled by the inner space of an [unclean] earthenware vessel. Because a שֶׁרָץ is a primary source of uncleanness (אֲב הַטְּמֵאָה), and the vessel that becomes defiled by it is a secondary source of uncleanness (וְלֵד הַטְּמֵאָה). Consequently, it does not in turn defile [other] vessels contained within it. We also learned [from this verse] that if a שֶׁרָץ fell into the inner space of an [earthenware] oven that contained bread, and the שֶׁרָץ did not touch the bread, the oven becomes [defiled with] first degree [uncleanness], while the bread is [defiled with] second degree [uncleanness]. In this case, we do not say that the oven is perceived as though it were "filled with uncleanness," so that the bread contained within becomes [defiled as well with] first degree [uncleanness], for if we were to say so, no vessel would be excluded from becoming defiled by the inner space of an earthenware vessel since uncleanness itself has directly touched the surface of this second vessel (*Shab.* 138b). We also learned [from this verse] about the contact of water [with food]-that this predisposes seeds [to receive uncleanness] only if the water wetted the seeds after they had been detached from the earth. For, if one were to say that they become predisposed [to contract uncleanness] while still attached [to the ground], there is [no food produce] upon which no water has come [at one time or another]. In that case, why would [Scripture] tell us: "upon which water comes"? [It must therefore mean: *after* it has been detached from the earth] (*Torath Kohanim* 11:150). We also learned [from this verse] that [unclean] food will defile other items only if the food has a [minimum] volume equal to a [hen's] egg, as it is said, "[Any food] that is [usually] eaten," meaning: [the amount of] food that can be eaten at one time. And our Sages estimated that the pharynx cannot hold more than [the volume of] a hen's egg" (*Yoma* 80a).

35 oven or stove They are movable objects, made of earthenware, and they have a hollow inside [i.e., an inner space]; and one places the pot over the opening of the cavity. Both have their openings on the top [rather than on the side. See *Shab.* 38b.]

shall be demolished Because an earthenware vessel cannot be purified by immersion [in a *mikvah*].

and they shall be unclean for you Lest you say, "I am commanded to demolish them," Scripture says, "they shall be unclean for you" [meaning that] if you wish to keep them in their unclean state, you are permitted [to do so].- [*Torath Kohanim* 11:142].

36 But a spring or a cistern, a gathering of water which are attached to the ground, do not contract uncleanness. We also learn from the phrase יִהְיֶה טָהוֹר [lit., "he will be clean"] that anyone who immerses in these [collections of water] "will become clean" from his uncleanness.-[see *Pes.* 16a]

However, one who touches their carcass shall become unclean If someone touches the uncleanness [of their carcasses] even while he is inside a spring or a cistern, he becomes unclean. Lest you say, [It can be derived from a] *kal vachomer*: "If [these collections of water] purify defiled [people] from their uncleanness, how much more so should they prevent a clean [person standing inside them] from becoming defiled!" Therefore, [Scripture] says, "one who touches their carcass shall become unclean."-[*Torath Kohanim* 11:146].

37 a sowing seed which is to be sown [This refers to] the sowing of [various] kinds of seeds (זְרוּעַ). [The word] זְרוּעַ [lit., "something which is planted,"] is a noun, as in the verse, "and let them give us some pulse (הַזְרָעִים)" (*Dan.* 1:12).

it remains clean Scripture teaches you that it is not predisposed and prepared to be regarded as "food [fit] to receive uncleanness" until water has come upon it.

38 But if water is put upon seeds after they have been detached [from the ground]. For if you say that [produce] attached [to the ground] can become predisposed [to receive uncleanness], then there would be no seed that would remain unprepared [to receive uncleanness, since all plants are watered].-[*Chul.* 118b]

water...upon seeds [The law applies] both to water and to other beverages, whether they fell on the seed or the seed fell into them. All this is expounded on in *Torath Kohanim* (11:151, 152).

and any of their carcass falls on them even if they have dried, for the Torah was particular only it should be regarded as "food," then as soon as it has become predisposed to contract uncleanness once [by becoming wet], this predisposition can never be removed from it.

39 [one who touches] its carcass [but] not its bones or its sinews, nor its horns, hooves or hide [unless they are attached to the carcass].-[*Torath Kohanim* 11:159].

40 And one who carries its carcass - מִשְׁאֵל מִטְּמֵאָה [uncleanness resulting from lifting up an unclean item, even without touching it, e.g., by lifting it up with a stick,] is more stringent than מִגֵּעַ מִטְּמֵאָה [uncleanness resulting from touching an unclean item], for one who lifts [a carcass, in addition to becoming unclean himself, also] defiles his garments, but one who [merely] touches it does not defile his garments, for regarding him it does not say, "he shall immerse his garments."

And one who eats of its carcass One might think that his eating renders him unclean. However, when [Scripture] says, regarding the carcass of a clean bird, "He shall not eat carrion or one stricken by a fatal disease or injury, to be defiled through it" (Lev. 22:8), [the seemingly superfluous word] הַצֵּרֶחַ ["through it," is explained as follows]: One defiles his garments "through it," [i. e.,] through eating it, but the carcass of an animal does not defile if one eats it without lifting it up. For example, if someone else forced it down his pharynx. If so, why does it say, "And one who eats [of its carcass]"? To specify the [minimum] volume [needed to render someone unclean] through his touching or lifting up [an unclean carcass], namely, the volume that one [normally] eats [at a time], namely, the size of an olive," [half the volume of a hen's egg] (*Torath Kohanim* 11:16). [One should note that, for food to defile other items, it must have a minimum volume possibly edible at one time, namely, equal to that of a hen's egg. See *Rashi* on Lev. 11:34].

and he shall be unclean until evening Even though he has already immersed himself, he requires sunset [in order to be completely clean].

41 that creeps on the ground This comes to exclude mites found in chickpeas and in beans, and the pea-beetles found in lentils, since they did not creep on the ground but within the food [which was already detached from the ground]. However, when they exit into the air and creep, they become prohibited [because they fall into the category of הַרְפֵּי, those that "creep on the ground"].-[*Torath Kohanim* 11:161]

it shall not be eaten [This phrase comes] to render guilty someone who feeds a person [with the flesh of a creeping animal] just as if he would have eaten it [himself] (*Torath Kohanim* 11:162). A הַרְפֵּי means a low, short-legged creature, which appears [in its motion] only as if slithering and moving.

42 that goes on its belly This is the snake (*Torath Kohanim* 11:163). The word יִינָדֵן denotes "bending low" [and it is used to describe the snake] because it moves while bent a prostrated posture, prostrated on its belly.

Any [creature] that goes [This comes] to include earthworms and what resembles those that resemble them [i.e., that have tiny legs, but nevertheless slither like a worm on their bellies].-[*Torath Kohanim* 11:163]

that walks on four [legs] This [refers to] a scorpion.-[*Torath Kohanim* 11:163]

any [creature] [This word comes] to include the beetle, called *escarbot* in French, and what resembles those that resemble them.-[*Torath Kohanim* 11:163]

any [creature] that has many legs This is the centipede, a creature with legs from its head to its tail, on either side, called *centipede* [in French] - [Torath Kohanim 11:163].

43 You shall not make [yourselves] abominable By eating them, for it says: בְּפִשְׁתֵּיכֶם, “your souls” [lit., “Do not make your souls abominable”], and merely touching [an unclean item] does not cause “abomination of the soul” [whereas eating it does. See *Me'ilah* 16b, *Rashi* there]; similarly, “and you shall not defile yourselves” [means] by eating them.

that you should become unclean through them [God says:] “If you defile yourselves through these [creatures] on earth, I too will defile you in the world to come and in the heavenly academy.”-[*Yoma* 39a].

44 For I am the Lord your God Just as I am holy, for I am the Lord your God, so too, you shall make yourselves holy, [i.e.,] sanctify yourselves below [on earth].-[*Torath Kohanim* 11:168]

and be holy before Me, for I will make you holy above and in the world to come.-[*Yoma* 39a]

and you shall not defile yourselves [This prohibition is written to make a transgressor guilty of] transgressing many negative commandments. And for [the transgression of] each negative commandment, [the perpetrator receives] lashes. This is what [the Sages said in the Talmud (*Mak.* 16): "If one eats a פּוּטִיָּתָא [a small unclean aquatic creature], one receives four series of lashes [i.e., four separate series of lashes for the four negative commandments transgressed by eating that one creature]; if one eats an ant, one receives five series of lashes; if one eats a hornet, [he receives] six series of lashes" (*Mak.* 16b).

45 For I am the Lord Who has brought you up On the condition that you accept My commandments, I have brought you up [out of Egypt] (*Torath Kohanim* 11:170). Another explanation of “For I am the Lord Who has brought you up”: Everywhere [Scripture] says, “Who has brought [you] out (הוֹצִיאֲתִי)[of the land of Egypt],” while here it says, “Who has brought [you] up (הִמְעִלָּה).” [What is the meaning of the unusual expression here of bringing up?] the school of Rabbi Ishmael taught: [God says,] "If I had brought up Israel from Egypt only so that they would not defile themselves with creeping creatures like the other nations, it would have been sufficient for them, and this is an exaltation for them." This, then, explains [the use of] the expression הִמְעִלָּה-[*B.M.* 61b].

47 to distinguish Not only must you learn [these laws concerning prohibited creatures in order to know the laws for the sake of knowing Torah], but also you shall know and recognize [these creatures], and be proficient [in identifying] them.

between the unclean and the clean But is it necessary [for Scripture] to state [that we should know] the difference between [kosher and non-kosher animals such as] a donkey and a cow, when these [differences] have already been explained? Rather, [what is meant here, is to distinguish] between what is unclean because of you and what is clean because of you, namely between [an animal] whose trachea was slaughtered halfway through [which is considered “unclean” and may not be eaten], and [an animal] who had most of its trachea slaughtered, [rendering the animal “clean” and it may be eaten].-[*Torath Kohanim* 11:173:7]

and between the animal that may be eaten Does [Scripture] have to tell us [that one must be able to distinguish] between a deer and a wild donkey? Are they not already delineated? Rather, [to distinguish] between [an animal]

in which signs of a *treifah* have developed, and it is nevertheless kosher [such as an animal whose injury does not render it *treifah*], and an animal in which signs of a *treifah* have developed, and it is not kosher. - [Torath Kohanim 11:173:8].

Ketubim: Tehillim (Psalms) 78:22-40

Rashi	Targum Jonathan
22. Because they did not believe in God and did not trust in His salvation.	22. For they did not believe in God, and did not put their trust in his redemption.
23. And He had commanded the skies from above, and He had opened the portals of heaven.	23. And he commanded the skies above and he opened the windows of heaven.
24. He had rained upon them manna to eat, and He had given them corn of heaven.	24. And he made descend on them manna to eat, and he gave them the grain of heaven.
25. Men ate the bread of the mighty; He sent them provisions for satisfaction.	25. The sons of men ate food that came down from the abode of angels; he sent them provisions unto satiety.
26. He caused the east wind to set forth in heaven, and He led the south wind with His might.	26. He made the east wind move in the heavens, and guided the south wind by his strength.
27. He rained down flesh upon them like dust, and, like the sand of the seas, winged fowl.	27. And he made flesh descend on them like dust, and flying fowl like the sand of the sea.
28. And He let it fall in the midst of their camp, around their dwellings.	28. And he made them fall in the midst of his camp, round about its tents.
29. They ate and were very satisfied, and He brought them their desire.	29. And they ate and were very satisfied; so he brought to them their craving.
30. They were not estranged from their desire; while their food was still in their mouth,	30. They did not turn from their craving, still their food was in their mouth.
31. The wrath of God ascended upon them and slew [some] of their stoutest and caused the chosen of Israel to fall.	31. And the anger of God went up on them, and he slew some of their champions, and he subdued the young men of Israel.
32. Despite all this, they sinned again and did not believe despite His wonders.	32. For all this they sinned again, and did not believe in His wonders.
33. And He ended their days in vanity and their years in terror.	33. And He ended their days with nothingness, and their years with disaster.
34. When He slew them, they would seek Him, and they would repent and pray to God.	34. Whenever He killed them, they sought Him, repenting; and they will repent and pray in the presence of God.
35. And they remembered that God is their rock and the Most High God is their Redeemer.	35. And they remembered, for God is their strength, and the Most High God is their redeemer.
36. They beguiled Him with their mouth, and with their tongue they lied to Him.	36. And they enticed Him with their mouth, and they lie to Him with their tongue.
37. Their heart was not sincere with Him; they were not faithful in His covenant.	37. Because their heart was not faithful to Him, and they did not believe in His covenant.
38. But He is merciful, He expiates iniquity and does not destroy; many times He takes back His wrath and does not arouse all His anger.	38. But He is merciful, atoning for their sins, and does not destroy them; and He frequently turns from His anger, and He will not hasten all His wrath against them.
39. He remembers that they are flesh, a spirit that goes away and does not return.	39. And He remembers that they are sons of flesh, a breath that goes away and does not return.

Rashi	Targum Jonathan
40. How often they provoked Him in the desert, vexed Him in the wasteland!	40. How they would rebel against Him in the wilderness! They would cause anger in His presence in a desolate place.

Rashi's Commentary for: Psalms 78:22-40

25 bread of the mighty Bread of the angels. Another explanation: אַבְרִימִם means אַבְרָיִם, limbs, for it was absorbed into the limbs, and they did not have to excrete.

26 He caused the east wind to set forth (Num. 11:31): "And a wind set forth from the Lord, and it made quails fly."

30 They were not estranged from their desire They did not become estranged from their desire, for they achieved all their desire. Another explanation: מֵתְאוֹמֵם לֹא זָרוּ They were not distanced from their desire until the retribution came upon them. "While their food was still in their mouth, the wrath of the Lord (sic), etc."

31 and...the chosen of Israel The chosen of them and the men of the assembly, הָאֲסָפִיָּה (Num. 11:4). They are the elders, as it is said (Num. 11:16): "Assemble (אספו) to Me, etc."

34 When He slew them, etc. Yet all this was not in truth, but with guile in their mouth and by lying with their tongue.

37 Their heart was not sincere as with their mouth.

38 But He is merciful to them and constantly expiates their iniquity, and He did not destroy them.

many times Many times He withdraws His wrath from them, and even if He punishes them, He does not arouse all His anger but little by little, because He remembers that they are flesh and that the evil inclination is hidden in their heart. That is a spirit that goes away when they die, and that spirit does not return to them in the world to come. When they are resurrected, the evil inclination will have no control over them. "A spirit that goes away and does not return" cannot be explained to mean their spirit of life, because if you say so, you have denied the resurrection of the dead. In this manner, it is explained in Aggadath Tehillim (Mid Ps. 78:8).

40 How often [How many] times.

they provoked him always in the desert.

Meditation from the Psalms

Psalms 78:22-40

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

I want to reiterate the opening from last week as we look at the second part of Psalms chapter 78.

The superscription of this psalm ascribes authorship to Assaf. The Talmud says that any psalm that begins with the word "Maskil", which comes from the word that means *enlightenment*, was made public and explained to the entire

people by a skilled interpreter and orator.¹ This, of course, meant **the message was seminal to the survival of the Jewish people and Torah tradition.**

In this composition, the psalmist surveys the history of Israel from the bondage in Egypt until the reign of King David. The events of this period, spanning more than 400 years, do not seem to follow any apparent order. However, the discerning student of Jewish history quickly discovers that the varied events of these four centuries all stem from a single source: HaShem's desire that His holy Torah should be the supreme authority over Israel. HaShem humbled the Jews as slaves in Egypt so that they would be prepared to accept the exclusive sovereignty of the Torah at Sinai. HaShem then settled them as an independent nation in the Holy Land, so that He might appoint a monarch who would rule the Jewish people in the name of the Torah. The monarch whom God chose was David. David's son Solomon built the Bet HaMikdash, the sacred Temple in which HaShem's Torah was enshrined and venerated as the supreme law.

But the authority of David did not go unchallenged. From the earliest times, the powerful tribe of Ephraim, the heir of royal line of Joseph, demanded dominion. They were proud that Yehoshua ben Nun, the conqueror of the land, was from the tribe of Ephraim and that the Tabernacle had been situated in Shiloh, in the territory of Ephraim, for **369 years.**²

Even when the spiritual and political capital of Israel transferred to Jerusalem, Ephraim did not forget its former glory. Yeravam ben Nevat of Ephraim arose to challenge Solomon. He eventually caused the ten tribes to secede from Judean rule; these tribes were known collectively as Ephraim.

Malbim and Hirsch explain that this psalm is a firm proclamation that HaShem recognizes none but David and his seed as the true Torah rulers of all Israel: *Moreover, He abhorred the tent of Joseph, and chose not the tribe of Ephraim; But chose the tribe of Judah, the mount Zion which He loved.*³

Our psalm portion contains pesukim that I would like to explore a bit:

Tehillim (Psalms) 78:27 He caused flesh also to rain upon them as the dust, and winged fowl as the sand of the seas; ***28*** And He let it fall in the midst of their camp, round about their dwellings. ***29*** So they did eat, and were well filled; and He gave them that which they craved. ***30*** They were not estranged from their craving, their food was yet in their mouths, ***31*** When the anger of God went up against them, and slew of the lustieth among them, and smote down the young men of Israel.

¹ Pesachim 117a maskil [indicates that it was spoken] through a meturgeman [interpreter]. The weekly lesson from the Pentateuch and the Prophets was read by a member of the congregation, and the meturgeman had to translate into the vernacular the Pentateuchal lesson verse by verse; from the Prophets he translated three verses at a time. While the reader of the Hebrew text was forbidden to recite by heart, the meturgeman was not permitted to read his translation from a book, or to look at the Hebrew text when translating, in order that the people should not think that the translation was contained in the text. The meturgeman was also forbidden to raise his voice higher than that of the reader of the text. He did not limit himself to a mere literal translation, but dilated upon the Biblical contents, bringing in haggadic elements, illustrations from history, and references to topics of the day. This naturally required much time, to gain which the weekly lesson had to be short, so that the Pentateuch was finished only in a cycle of three or three and one-half years; while the portion from the Prophets was frequently abbreviated. While the meturgeman as Bible interpreter was a purely Palestinian institution, as interpreter of the Mishnah he was known also in Babylonia, where he was called Amora. The head of the academy, while seated, would tell him in Hebrew and in a low voice the outline of his lecture; and the meturgeman would in a lengthy popular discourse explain it in the vernacular to the audience. (Jewish Encyclopedia)

² See Ibn Ezra v. 9

³ Tehillim (Psalms) 78:67-68. 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.

This passage is speaking about an incident recorded in Bamidbar (Numbers) chapter 33. This chapter contains the 42 camping places that the Bne Israel stayed in while marching from Egypt to the Promised Land. The twelfth⁴ camping place was **Kibroth Hattaavah**. The Jewish People were complaining, there, about the absence of meat in their diet. The name, which means “the graves of craving”, was given to the place on account of its being the burial-ground of the multitudes that died through glutting themselves with quail flesh, which G-d sent in response to their complaints.⁵

This stop was mentioned in the Torah:

Bamidbar (Numbers) 33:16 *They left the Desert of Sinai and camped at the Graves of Craving⁶ (Kibroth Hattaavah - קִבְרוֹת הַתַּאֲוָה camp #12).*

Chazal note the following points about this place:

1. The people ate quail for an entire month according to Bamidbar (Numbers) 11:31.
2. It was so named because they buried those who craved other food according to Bamidbar (Numbers) 11:34.
3. Those who craved other food were struck by a plague from HaShem according to Bamidbar (Numbers) 11:33-34.
4. They set out from the wilderness of Sinai, came to the Graves of Desire, and stayed there for 30 days as it says:⁷ “Not one day shall you eat and not two days . . . but a full month . . .”⁸

The Targum also provides a snippet of information:

Targum Pseudo Jonathan for Bamidbar (Numbers) 33:15. *thence to the Graves of those who desired flesh;*

In this place, Moshe anointed new Elders. The first Elders died at the time of the golden calf. These Elders were chosen because they were the Jewish over-seers in Egypt who took the punishment of the Jews. This portion is found in Numbers 11:24-30. They were anointed at this time because the Bne Israel were about to be punished for rebelling against HaShem, and they needed the Elders to again help them bear their punishment.

The Question: Why was the place where those who complained against HaShem named Kibroth *HaTaavah* [“the graves of the desire”] rather than Kibroth *HaMitavim* [“the graves of those who craved”]?

The Answer: The *Maayanah Shel Torah* cites the *Binah L'Itim* as explaining that it was not only the people who craved meat and wanted to return to Egypt who were buried there, but also the craving itself that was laid to rest. Everyone present who witnessed the punishment meted out to those who had complained was purged of his craving. Hence, the burial of those who craved also resulted in the burial of the craving itself, which is why the site was named Kibroth *HaTaavah* [“the graves of the desire”].

⁴ Though this journey consists of forty-two stages, there is a distinction between the first twelve journeys, which were not led by the Holy Ark, and the following thirty journeys which were. Indeed, the Mishkan was first built after the 12th journey.

⁵ Bamidbar (Numbers) 11:34.

⁶ *Yalkut Meam Loez*, parsha Massey, page 403.

⁷ Bamidbar (Numbers) 11:19-20

⁸ Seder Olam 8.

This is essentially all I have been able to find about this camping location. In our psalm, this place appears to be a singular event for the wilderness wandering and the testing of HaShem. So, what was the point of listing these forty-two places?

The astounding silence of Chazal, and the great Jewish commentators, on this section of Torah, suggests that great secrets are being concealed within this small passage. Just as it is *the glory of HaShem to conceal a matter, so it is the glory of a king to search it out.*⁹ One of the ways to search out the secrets is to carefully note the clues provided by Chazal.

Nachmanides concludes his observations on this parasha with a most intriguing and esoteric comment: "Thus the writing down the journeyings was a commandment of G-d, either to show His mercy, or for a purpose the SECRET of which has not been revealed to us...."

One of the clues which is often quoted by modern commentators is the following Midrash:

Midrash Tanchuma, Masei 3 *This is comparable to a king whose child was ill, and he took him to another place to heal him. On their return journey, the father recounted all their stations: "Here we slept," "Here we were cooled," "Here your head hurt." By the same token, G-d said to Moshe: Recount for them all the places where it was that they had angered Me.*

One of the clues that can be gleaned from this Midrash is that there are three places mentioned:

1. Here we slept.
2. Here we were cooled.
3. Here your head hurt.

The *Admor M'Gur zt"l* explains the deeper significance of these places: "*Here we slept...*" — on the morning of the giving of the Torah, the people over-slept, and Moshe had to run through the camp to rouse them from their slumber. "*Here we got cold...*" — Amalek, the arch-enemy of the Jewish People, "cooled" their ardor in the service of their Creator. "*And here your head was hurting...*" — (lit. you "doubted your head") — in the incident of the golden calf you "doubted your head", your doubted your leader Moshe, which showed a lack in the fundamentals of faith.

This suggests that our forty-two stages should be divided into groups of three. These groups of three will be demarked by the three attributes mentioned above.

Three conditions are necessary to create the possibility of free choice in the heart of man:

1. There must be a withdrawal of the Divine light and the creation of the "vacuum" that allows the existence of evil.
2. It is not enough that evil exist—it must also be equipped with the illusion of worthiness and desirability. If evil were readily perceived for what it is—the suppression of light and life—there would be no true choice.
3. On the other hand, an absolute vacuum would shut out all possibility for choosing life. Thus, the vacuum must be mitigated with a glow, however faint, of the Divine light that empowers us to overcome darkness and death.

Therein lies the deeper significance of the three stations in the Midrash's metaphor, "Here we slept," "Here we were cooled," "Here your head hurt."

⁹ Mishlei (Proverbs) 25:2

1. "Here we slept" refers to the withdrawal of the Divine vitality in order to create the vacuum (tzimtzum).
2. "Here we were cooled" refers to the mitigation of the vacuum with a faint glow of Divine light.
3. And "Here your head hurt" is a reference to the many contortions that cloud our minds and confuse our priorities, leading to a distorted vision of reality and misguided decisions.¹⁰

The Midrash tells us one of the purposes for the recording of these journeys in the Torah:

Midrash Rabbah - Numbers XXIII:1 *The Holy One, blessed be He, said to Israel: 'During all those forty years that you spent in the wilderness I did not make it necessary for you to escape, but I cast your enemies down before you by merely being with you. Nay, more! There were numerous snakes, fiery serpents, and scorpions there'; as it says, The... wilderness, wherein were serpents, fiery serpents, and scorpions (Deut. VIII, 15) 'yet I did not allow them to harm you.' For this reason, the Holy One, blessed be He, said to Moses: 'Write down the stages by which Israel journeyed in the wilderness, in order that they shall know what miracles I wrought for them.'*

The Midrash goes on to tell us another reason for recording these journeys in the Torah:

Midrash Rabbah - Numbers XXIII:3 *THESE ARE THE STAGES (XXXIII, 1). It is like the case of a king whose son was ill. He took him to a certain place to cure him. On their return journey, his father began to recount all the stages, saying: 'Here we slept; here we cooled ourselves; here you had a headache.' So, the Holy One, blessed be He, said to Moses: 'Recount to them all the places where they provoked Me.' Consequently, it says, THESE ARE THE STAGES, etc.*

Rashi also provides us with the reason for recording these journeys in the Torah:

Why were these journeys recorded? To make the Omnipresent's benevolence known. For, although He decreed to move them about and cause them to wander in the wilderness, do not say that they wandered and were moved about from journey to journey all forty years, and had no rest--- for there are only forty-two journeys here. Subtract fourteen, all of which took place during the first year, before the decree, from their journey from Rameses until they reached Rithmah, from where the spies were dispatched, as it is said, "after, the people journeyed from Chatzeroth, etc. Send, for yourself, men, etc.," and here it says, "they journeyed from Chatzeroth and camped at Rismah," you learn that it was in the desert of Paran. Exclude, further, from there, eight journeys which took place after Aharon's death, from Mount Hor to the plains of Moav, during the fortieth year, it is found that, throughout the thirty-eight years, they took only twenty journeys.¹¹

The fact that the Midrash records more than one reason for recording the journeys and Rashi tells us a third reason, suggests that there is more to these journeys than meets the eye. Further, we need to ask another similar question: What is the reason for these forty-two stops in the desert? There is a mystical concept that the purpose of these encampments was for the Children of Israel to release and gather the sparks of holiness which are trapped in the desert's emptiness. Each of these stopping places correspond to a letter of HaShem's forty-two letter Name¹² (The first forty-two letters of the Torah), and so by gathering the sparks from each place a little more of HaShem's Name, His recognition in the world, is revealed.

¹⁰ Likkutei Sichos, vol. XVIII, pp. 390-398

¹¹ This is from R' Moshe [Hadarshan]'s commentary.

¹² As found in the ana bechoach prayer.

Three thousand years later, the Jewish People are still journeying, a hundred years here, two hundred there. On their journeys through Spain, England, China, and America, etc., the Jewish people "extract" and redeem the sparks of holiness which are trapped throughout the world. When this process is complete, Mashiach will gather all the Jewish People to the land of Israel and HaShem will be revealed to be the One True G-d. "On that day, HaShem will be One, and His Name, One."¹³

The whole trip the Bne of Israel take from Mitzrayim (Egypt) to the Promised Land is understood spiritually as a metaphor for the journey that we all take from leaving the straits of the birth canal, to the many years of our life that we spend trying to do the right thing (traveling in the desert and messing up for forty years), to the moment of our own death (The Promised Land).

Each Jew's life may be analyzed in terms of these forty-two journeys of Bne Israel from Egypt to Israel. In other words, it is possible to identify each person's journey through life with the forty-two stages of the journey described in this chapter.

Bamidbar (Numbers) 33:1-2 "These are the journeys of Bne Israel who went forth from the land of Egypt according to their legions under the hand of Moshe and Aharon. Moshe wrote motza'aihem / their goings-forth le'masai'hem / according to their journeys . . . and these are masai'hem / their journeys le'motza'aihem / according to their goings-forth."

R' Shlomo Halberstam z"l¹⁴ asks: What is added by "motza'aihem / their goings-forth"? The main focus of the parasha appears to be on Bne Israel's journeys! Also, what is added by mentioning that Bne Israel went forth from Egypt? Surely we already know this! Finally, why is the order of the words reversed, first "motza'aihem / their goings-forth le'masai'hem / according to their journeys" and then "masai'hem / their journeys le'motza'aihem / according to their goings-forth"?

Our parasha alludes to all of the major exiles that Bne Israel were destined to undergo in their history: The initial letters of "Eleh masei Bne Israel" / "These are the journeys of Bne Israel" allude to the four exiles of the Jewish people: alef-Edom (Rome - our current exile); mem-Madai (Persia); bet-Bavel (Babylon); and yud-Yavan (Greece). But the verse also alludes to our redemption.

In light of all of the above, we can answer the questions we posed, says R' Halberstam. The word "motza'aihem / their goings-forth" alludes to the future "goings-forth" of Bne Israel, i.e., our future redemptions. The placement of "masai'hem / their journeys" before "le'motza'aihem / according to their goings-forth" alludes to the fact that our constant travels in exile hasten the eventual "going-forth." And, lest one lose faith in the redemption because of our suffering, Moshe mentioned that Bne Israel already went forth from Egypt. Surely, then, we will be redeemed again.¹⁵

And these are their journeys according to their starting places (Num.33:2) The Hebrew word for starting places or departures (motza'eihe) comes from the same root as *descendants*, alluding to the future redemption and the ingathering of the exiles that will occur in the Messianic era. At that time, all forty-two journeys made by the Children of Israel in the desert will be duplicated by the Jewish people as they make their way back to the Land of Israel.¹⁶

¹³ Based on the Ohr HaChaim HaKadosh, The Malbim, Rav Shmuel M'Ostropole

¹⁴ the "Bobover Rebbe"

¹⁵ Likkutei Kerem Shlomo Vol. I

¹⁶ Abarbanel

The forty-two journeys, therefore, relate to forty-two states of leaving Mitzrayim (personal or national restrictions and confinements), before we reach the true and ultimate freedom of Jericho, the Messianic redemption.

These stages are not only a record of the past, but also an allusion to the future exiles and the ultimate redemption through Mashiach.

These forty-two camp sites are synonymous with Bne Israel's forty-two stages of spiritual development, spiritual awareness and getting to know HaShem. Each location was another opportunity for Bne Israel to grow spiritually. For example, the 19th century European commentator, The Chatam Sofer explained that when Bne Israel, traveled to and camped at Kibroth Hattaavah (literally "burial of desire"), they learned to confront the animalistic desires that are part of being human. By recognizing and confronting these desires, we acknowledge our human-ness and our continued striving towards holiness. When Bne Israel traveled to and camped at Chatzerot (literally "courtyards"). Bne Israel learned that this ephemeral world was merely a courtyard to Olam HaBa, the World to Come. This journey was not merely a physical journal of packing up camp and shlepping to the next truck stop. This was a spiritual journey where Bne Israel grew and learned to incorporate the spiritual into the physical world and into their collective consciousness.

Journeys 1 through 11 were in the first year following the Exodus, journeys 32-42 in the fortieth year, meaning that there were nineteen journeys in the intervening thirty-eight years. According to the Midrash, 19 of these 38 years were spent in Kadesh, and the other 19 wandering through the desert.

Rabbenu Bachya tells us that "All the predictions of our prophets concerning the redemption of the future clearly indicates that this redemption will largely reflect earlier redemptions. The more we know about the redemption from Egypt, etc., the better we can picture how the redemption of the future will develop."

The Baal Shem Tov teaches that the forty-two journeys in the wilderness – from Egypt to Israel – reflect the forty-two journeys or phases that each person experiences throughout life. "These are the journeys of the Israelites, who had left Egypt" on the way to the Promised Land: All the forty-two journeys are about freeing ourselves and transcending the constraints and limitations (Mitzrayim) of our material existence which conceals the Divine, subduing and sublimating the harsh "wilderness" of selfish existence, and discovering the "Promised Land", a life of harmony between body and soul.

These forty-two journeys allow us to align our lives to the compass a higher rhythm, as defined by the forty-two journeys in the Torah, and actually create a strategy that rides and taps into these rhythms.

Rabbenu Bachaye in his commentary on the Torah says that besides shedding light on what happened in the desert on the journeys, the account of the journeys and their stations has for us an additional benefit in that it gives us a glimpse into the future.

Paraphrasing an idea which is brought by the Ramban in his argument with Pablo Christiani and based on a little known Midrashic work, he says that the words of all the prophets allude to the fact that the final redemption of the Jewish people will be identical to the first one. Just as the Jewish people went out of Egypt into the desert, so in the future will Israel take to the desert.

They will travel to the same stations that Israel travelled to, after the Exodus. HaShem will sustain them and lead them as before. The final remaining sparks will be gathered up, the final healings completed and the redemption realized. The whole world will know that HaShem is Echad - One.

This is alluded to in the verse which twice mentions the word "mozta'eihem", their stations. First it is written, "Moshe recorded the stations of their journeys..." Then the verse says afterwards, "...these are their journeys between the stations." The first mention of "mozta'eihem", their stations, refers to the going out of Egypt, the second mention to the going out of this, the last of the bitter Exiles.

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Since the Parsha begins by saying "Eleh" these are the journeys of the Children of Israel, it concludes by saying "V'Eleh" and these are the journeys. Eleh comes to limit the scope of a subject, these are the journeys that were. V'Eleh" comes to add on to what we already know, it refers to the journeys that will be, the journeys that await us at the end of our Exile, may it speedily come upon us.

The Zohar understands the recounting of these forty-two stations on a mystical level. According to the Kabbalah, HaShem brought the world into being by virtue of the first forty-two letters of the Torah, the forty-two building blocks or stages of creation. The forty-two stations of travel, in Bamidbar chapter 33, echo the genesis of the world and reflect a second process of creation, one that lasted forty-two years. In recounting the forty-two journeys, Moses now tells B'nai Israel that in fact, a new creation has occurred. The creation of the nation has paralleled the world.¹⁷

Finally, since we know that Chazal teach that all the various enumerations of the number forty-two are related to each other. This suggests that the forty-two camping places are related to the forty-two months of the triennial Torah cycle.¹⁸ It would be interesting to study these together and see the connections. ☺

Assaf was inspired by the food which HaShem gave the Bne Israel to eat,¹⁹ in our Torah portion. His focus, in this section of our chapter of Psalms, is to show that even when we eat kosher food we must do so with the right attitude. We must not live to eat, but rather eat to live.

¹⁷ Aryeh Ben David, Around the Shabbat Table: A Guide to Fulfilling and Meaningful Shabbat Table Conversations [Northvale, NJ: Jason Aronson, 2000], p. 294

¹⁸ The record of our forty-two journeys through the desert corresponds to the twenty-one days and twenty-one nights of the three weeks between Tammuz 17 and Tisha B'Av, when this Torah portion is read in both the Annual and Triennial Torah cycles.

¹⁹ Eat - אכל, Strong's number 0398, is our verbal tally with the Torah portion.

Ashlamatah: Yeshayahu (Isaiah) 40:16-26

Rashi	Targum
16. And the Lebanon-there is not enough to burn, and its beasts-there is not enough for burnt offerings.	16. The trees of Lebanon will not supply sufficient (wood) for burning, nor are the beasts that are in it enough for a burnt offering.
17. All the nations are as nought before Him; as things of nought and vanity are they regarded by Him.	17. All the peoples. their deeds are as nothing; they are accounted extirpation and destruction before Him.
18. And to whom do you compare God, and what likeness do you arrange for Him?	18. Why are you planning to contend before God, or what likeness do you prepare before Him?
19. The graven image, the craftsman has melted, and the smith plates it with gold, and chains of silver he attaches.	19. Behold. the image! The workman makes it. and the smith overlay it with gold. and the smith attaches silver chains to it.
20. He who is accustomed to select, chooses a tree that does not rot; he seeks for himself a skilled craftsman, to prepare a graven image, which will not move.	20. He cuts down a laurel. he chooses the wood that rot does not attack; he seeks out a skillful craftsman to set up an image that will not move.
21. Do you not know, have you not heard has it not been told to you from the beginning? Do you not understand the foundations of the earth?	21. Have you not known? Have you not heard? Has not the fact of creation's orders been told you from the beginning? Will you not understand, so as to fear before Him who created the foundations of the earth?
22. It is He Who sits above the circle of the earth, and whose inhabitants are like grasshoppers, who stretches out the heaven like a curtain, and He spread them out like a tent to dwell.	22. It is He who makes the Shekhinah of His glory dwell in the strong height, and all the inhabitants of the earth are reckoned before Him like grasshoppers; who stretches out the heavens like a trifle and spreads them like a tent of glory for His Shekhinah's house;
23. Who brings princes to nought, judges of the land He made like a thing of nought.	23. who hands over rulers to weakness, and makes the judges of the earth as nothing.
24. Even [as though] they were not planted, even [as though] they were not sown, even [as though] their trunk was not rooted in the earth; and also He blew on them, and they dried up, and a tempest shall carry them away like straw.	24. Although they grow, although they increase, although their sons are exalted in the earth, He sends His anger among them, and they are ashamed and His Memra, as the whirlwind the chaff. will scallier them.
25. "Now, to whom will you compare Me that I should be equal?" says the Holy One.	25. Whom then will you liken before Me, and compare (Me): says the Holy One.
26. Lift up your eyes on high and see, who created these, who takes out their host by number; all of them He calls by name; because of His great might and because He is strong in power, no one is missing.	26. Lift up your eyes to the height and see. so as to fear before Him Who created these, Who brings out the forces of heaven by number, calling to all of them by their names; by an abundance of prodigies and because He is strong in force not one from its order is missing.

Rashi's Commentary to Yeshayahu (Isaiah) 40:16-26

16 there is not enough to burn on His altar.

And its beasts (the beasts) of the Lebanon there is not enough for burnt offerings.

Another explanation is: **And the Lebanon etc.** to expiate the iniquity of the heathens.

17 All the nations are as naught before Him. In His eyes they are as naught, and are not regarded by Him.

19 melted Heb. NUSAKH, an expression of melting (MASEKHAH).

the craftsman has melted The ironsmith has cast it from iron or from copper, and then the goldsmith plates it with plates of gold and covers it from above.

and chains Heb. URTUQOT - and chains.

20 He who is accustomed to select – HaMESUKAN TERUMAT. Or, if he comes to make it of wood, one who is accustomed to discern between a durable tree and other trees, chooses a tree that does not decay quickly.

He who is accustomed Heb. HaMESUKAN. Comp. (Num. 22:30) "Have I been accustomed?" to select, separation, selection of the trees.

21 Do you not know...the foundations of the earth Who founded it, and you should have worshipped Him.

22 the circle Heb. CHUG, an expression similar to (infra 44:13) "And with a compass (UVANECHUGAH)," a circle (compas in O.F.).

and whose inhabitants are to Him [lit. before Him] like grasshoppers.

like a curtain Heb. KADOQ, a curtain, toile in French.

24 Even [as though] they were not planted They are even as though they were not planted.

even [as though] they were not sown And still more than this, that they shall be uprooted and plucked out, as if they were not sown. Sowing is less than planting.

their trunk is not rooted in the earth When they will be plucked out, the trunk will not take root in the ground that it will grow up anew. Every SHORESH root, in Scripture is accented on the first letter, and the 'reish' is vowelized with a 'pattah' [segol]. This one, however, is accented on the latter syllable and it is vowelized with a 'kamatzkatan' [tzeireh] because it is a verb, present tense, [enracinant in French] being rooted.

26 who created these All the host that you will see on high.

because of His great might that He has, and that He is strong in power, no one of His host is missing, that He does not call by name.

PIRQE ABOT
Pereq Vav
Mishnah 6:10
Hakham Yitschaq (ben Moshe) Magriso

God counted five things as His special possessions in this world. They are: The Torah, one possession; heaven and earth, one possession: Abraham, one possession: Israel, one possession; and the Holy Temple, one possession. How do we know that the Torah is a possession? It is written [that the Torah said], "**God made me His possession at the beginning of His way, before His works from eternity**" (Proverbs 8:22). How do we know that heaven and earth are a possession? It is written, "**Thus say Cod: The heavens are My throne and the earth is My footstool. What kind of house can you build for Me? What kind of place can be My abode?**" (Isaiah 66:1). It is also written, "**How great are Your works, O Cod, You made them all with wisdom; the world is filled with Your possessions**" (Psalms 104:24). How do we know that Abraham is a possession? It is written, "**[Malkhitzedek] blessed [Abraham] and said, 'Blessed be Abraham to Cod most high, who possesses heaven and earth'**" (Genesis 14:9). How do we know that Israel is a possession? It is written, "**Until Your people pass over, O Cod; until the people which You have made Your possession pass over**" (Exodus 15:16). It is also written, "**The holy ones in the world are splendid because all My will is done through them**" (Psalms 16:3). How do we know that the Temple is a possession? It is written, "**Your hands, O Lord, have set up a sanctuary**" (Exodus 15:18). It is also written, "**[God] brought [the Israelites] to the region of His sanctuary, to the mountain that His right hand took as a possession**" (Psalms 78:54).

Verbal Tallies

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

Vayikra (Leviticus) 11:1-47
Yeshayahu (Isaiah) 40:16-26
Tehillim (Psalms) 78:22-40
1 Pet 2:4-8, Lk 10:13-16, Acts 28:7-16

The verbal tallies between the Torah and the Psalm are:

Israel - ישראל, Strong's number 03478.

Eat - אכל, Strong's number 0398.

The verbal tallies between the Torah and the Ashlamata are:

Saying / Saith - אמר, Strong's number 0559.

Beasts - חיה, Strong's number 02416.

Earth - ארץ, Strong's number 0776.

Vayikra (Leviticus) 11:1 And the LORD spake unto Moses and to Aaron, **saying <0559> (8800)** unto them,

2 Speak unto the children of **Israel <03478>**, saying, These are the **beasts <02416>** which ye shall **eat <0398> (8799)** among all the beasts that are on the **earth <0776>**.

Tehillim (Psalms) 78:24 And had rained down manna upon them to **eat <0398> (8800)**, and had given them of the corn of heaven.

Tehillim (Psalms) 78:31 The wrath of God came upon them, and slew the fattest of them, and smote down the chosen men of **Israel <03478>**.

Yeshayahu (Isaiah) 40:16 And Lebanon is not sufficient to burn, nor the **beasts <02416>** thereof sufficient for a burnt offering.

Yeshayahu (Isaiah) 40:21 Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the **earth <0776>**?

Yeshayahu (Isaiah) 40:25 To whom then will ye liken me, or shall I be equal **saith <0559> (8799)** the Holy One.

Hebrew:

Hebrew	English	Torah Reading Lev 11:1-47	Psalms 78:22-40	Ashlamatah Is. 40:16-26
אִישׁ	men		Ps. 78:25	Isa. 40:26
אָכַל	eat, ate	Lev. 11:2 Lev. 11:3 Lev. 11:4 Lev. 11:8 Lev. 11:9 Lev. 11:11 Lev. 11:13 Lev. 11:21 Lev. 11:22 Lev. 11:34 Lev. 11:40 Lev. 11:41 Lev. 11:42 Lev. 11:47	Ps. 78:24 Ps. 78:25 Ps. 78:29	
אָכַל	food	Lev. 11:34	Ps. 78:30	
אֵל	God		Ps. 78:34 Ps. 78:35	Isa. 40:18
אֱלֹהִים	God	Lev. 11:44 Lev. 11:45	Ps. 78:22 Ps. 78:31 Ps. 78:35	
אָמַר	saying	Lev. 11:1 Lev. 11:2		Isa. 40:25
אָרֶץ	earth, land, ground	Lev. 11:2 Lev. 11:21 Lev. 11:29 Lev. 11:41 Lev. 11:42 Lev. 11:44 Lev. 11:45 Lev. 11:46		Isa. 40:21 Isa. 40:22 Isa. 40:23 Isa. 40:24
בָּוֵא	put, falls, gave	Lev. 11:32 Lev. 11:34	Ps. 78:29	
בָּשָׂר	flesh	Lev. 11:8 Lev. 11:11	Ps. 78:39	
הִלְךְ	creep, walk	Lev. 11:20 Lev. 11:21 Lev. 11:27 Lev. 11:42	Ps. 78:39	
זָרַע	sown	Lev. 11:37		Isa. 40:24
הַחֲבִיב	grasshopper, locust	Lev. 11:22		Isa. 40:22

Hebrew	English	Torah Reading Lev 11:1-47	Psalms 78:22-40	Ashlamatah Is. 40:16-26
חַי	animals, living	Lev. 11:2 Lev. 11:10 Lev. 11:27 Lev. 11:46 Lev. 11:47		Isa. 40:16
יָם	seas	Lev. 11:9 Lev. 11:10	Ps. 78:27	
יִשְׂרָאֵל	Israel	Lev. 11:2	Ps. 78:31	
כִּיּוֹן	steadfast, prepare		Ps. 78:37	Isa. 40:20
כַּחַשׁ	monitor lizard, power	Lev. 11:30		Isa. 40:26
מֵעַל	above	Lev. 11:21	Ps. 78:23	
נָפַל	falls	Lev. 11:32 Lev. 11:33 Lev. 11:35 Lev. 11:37 Lev. 11:38	Ps. 78:28	
נָשָׂא	carries	Lev. 11:25 Lev. 11:28 Lev. 11:40		Isa. 40:24 Isa. 40:26
נָתַן	put, give, given	Lev. 11:38	Ps. 78:24	Isa. 40:23
עוֹף	birds	Lev. 11:13 Lev. 11:20 Lev. 11:21 Lev. 11:23 Lev. 11:46	Ps. 78:27	
עָלָה	chewing, came	Lev. 11:3 Lev. 11:4 Lev. 11:5 Lev. 11:6 Lev. 11:26 Lev. 11:45	Ps. 78:31	
עֵץ	wood, tree	Lev. 11:32		Isa. 40:20
עָשָׂה	done, did, do, make, made	Lev. 11:32		Isa. 40:23
קָדוֹשׁ	holy	Lev. 11:44 Lev. 11:45		Isa. 40:25
רַבָּה	many	Lev. 11:42	Ps. 78:38	
שָׁמַיִם	heavens		Ps. 78:23 Ps. 78:24 Ps. 78:26	Isa. 40:22

Greek:

GREEK	ENGLISH	Torah Reading Lev 11:1-47	Psalms 78:22-40	Ashlamatah Is. 40:16-26	Peshat Mishnah of Mark, 1-2 Peter, & Jude 1 Pet 2:4-8	Tosefta of Luke Lk 10:13-16	Remes/Gemara of Acts/Romans and James Acts 28:7-16
ἅγιον	holy	Lev. 11:44 Lev. 11:45		Isa. 40:25	1Pe 2:5		
ἀκούω	hear			Isa 40:21		Lk. 10:16	Acts 28:15
ἄν	ever	Lev 11:32 Lev 11:33				Lk. 10:13	

GREEK	ENGLISH	Torah Reading Lev 11:1-47	Psalms 78:22-40	Ashlamatah Is. 40:16-26	Peshat Mishnah of Mark, 1-2 Peter, & Jude 1 Pet 2:4-8	Tosefta of Luke Lk 10:13-16	Remes/Gemara of Acts/Romans and James Acts 28:7-16
		Lev 11:34 Lev 11:35					
ἀνάγω	takes up, leading	Lev 11:3 Lev 11:4 Lev 11:5 Lev 11:6 Lev 11:7 Lev 11:45					Acts 28:10 Acts 28:11
ἄνθρωπος	man, men		Psa 78:25		1 Pet. 2:4		
ἀνοίγω	opened		Psa 78:23				
ἀποστέλλω	sent		Psa 78:25			Lk. 10:16	
γῆ	land, earth, ground	Lev. 11:2 Lev. 11:21 Lev. 11:29 Lev. 11:41 Lev. 11:42 Lev. 11:44 Lev. 11:45 Lev. 11:46	Psa 78:40	Isa. 40:21 Isa. 40:22 Isa. 40:23 Isa. 40:24			
γίνομαι	became, had been done				1 Pet. 2:7	Lk. 10:13	Acts 28:8 Acts 28:9
δύναμις	power, mighty works		Psa 78:26			Lk. 10:13	
εἶδω	behold			Isa 40:26			Acts 28:15
ἐκλεκτός	chosen ones		Psa 78:31		1 Pet. 2:4 1 Pet. 2:6		
ζάω	living	Lev 11:10			1 Pet. 2:4 1 Pet. 2:5		
ἡμέρα	day		Psa 78:33				Acts 28:7 Acts 28:12 Acts 28:13 Acts 28:14
θεός	God	Lev. 11:44 Lev. 11:45	Ps. 78:22 Ps. 78:31 Ps. 78:35		1 Pet. 2:4 1 Pet. 2:5		Acts 28:15
λέγω	saying	Lev 11:1 Lev 11:2					
νότος	south		Psa 78:26				Acts 28:13
ὄνομα	name			Isa 40:26			Acts 28:7
οὐκοῦν	no way	Lev 11:43			1Pe 2:6		
οὐρανός	heavens		Ps. 78:23 Ps. 78:24 Ps. 78:26	Isa. 40:22		Lk. 10:15	
πιστεύω	trust, believes		Psa 78:22 Psa 78:32		1 Pet. 2:6 1 Pet. 2:7		
πλήν	except	Lev 11:4 Lev 11:36				Lk. 10:14	
ποιέω	make, made, did, do	Lev. 11:32		Isa. 40:23			
προσέρχομαι	forward				1 Pet. 2:4		Acts 28:9
σάκκος	sackcloth	Lev 11:32				Lk. 10:13	
τιμή	honored				1 Pet. 2:7		Acts 28:10
ὑψώω	exalted			Isa 40:25		Lk. 10:15	
χείρ	hand	Lev 11:27					Acts 28:8

NAZAREAN TALMUD
SIDRA OF VAYIKRA (LEV.) 11:1-47
"ZOT HACHAYAH" "THESE [ARE] THE ANIMALS"
BY: H. EM. RABBI DR. ELIYAHU BEN ABRAHAM &
H. EM. HAKHAM DR. YOSEF BEN HAGGAI

HAKHAM SHAUL'S SCHOOL OF TOSEFTA
Mishnah נ:נ

HAKHAM TSEFET'S SCHOOL OF PESHAT
Mishnah נ:נ

¶ **"Woe to you, Korazin! Woe to you, Bet Tzaidah!²⁰ For if the acts of virtuous power that were done in you had been done in Tzor and Tzidon, they would have repented long ago, sitting in sackcloth and ashes! But it will be more bearable for Tzor and for Tzidon²¹ in the judgment than for you! And you, K'far-Nachum, will you be exalted to the heavens? No! You will be driven²² down to Sh'ol!"**

Speaking to his talmidim he said, **"The one who listens to you listens to me, and the one who rejects you rejects me. Therefore, the one who rejects me rejects the one who sent me."**²³

¶ **At that same hour he rejoiced in the spirit²⁴ of joy²⁵ and said, "Blessed are you LORD our God King of the universe because you have hidden these things from the wise and intelligent and have revealed them to young children.²⁶ Yes (our) Father, for this was pleasing before You. All things have been handed over to me by my (our) Father, and no one knows²⁷ who the son is except the Father and who the Father is except the son, and anyone to whom the son wants to reveal him."**

¶ **You are drawn to a living Stone, rejected by men but chosen by G-d as precious; And as living stones (לוחות – luchot) you are built into a Mishkan²⁹ (a spiritual house), a holy (separated) priesthood,³⁰ of Hokhmah to offer up sacrifices³¹ of the breathed³² Torah received from God through Yeshua HaMashiach." Because Scripture holds, (or it stands written) *"Behold, I lay for the foundations of Tzion a costly stone, a choice, a corner-stone, a precious stone, for its foundations; and he that is faithfully obedient to him will by no means be ashamed"* (Isa 28:16). This then is honor to you who are faithfully obedient, but to those who are unfaithful, *"He is a stone that the builders rejected; this one became the Head of corner,"* (Ps 118:22) *He will be as a sanctuary, but a stone of stumbling³³ and a rock of offense to both houses of Israel, as a trap and a snare to the inhabitants of Yerushalayim.* (Isaiah 8:14) **They stumble, being disobedient to the word, to which they also were appointed.****

²⁰ These two communities came close to the acceptance of the Mesorah and then rejected it. Plummer, Alfred. *A Critical and Exegetical Commentary on the Gospel According to S. Luke*. Edinburgh: T. & T. Clark, 1901. p. 276-7

²¹ Cf. Yesha'yahu (Isa.) 23:1-8, Yechezkel (Ezek) 26-28, Yoel (Joel) 3:4-8, Amos 1:9-10 and Z'kharyah (Zach) 9:2-4. These two cities are examples of pagan luxury. Leaney, A. R. C. *A Commentary on the Gospel According to St. Luke*. London: Black, 1971. p.178

²² Fitzmyer, Joseph A. *The Gospel according to Luke: (X-XXIV)*. London: Yale University Press, 2007. p. 855

²³ This is an example of a Biblical list. In the present case, we have three items on a list. 1. The one who listens to you listens to me, 2. The one who rejects you rejects me. 3. Therefore, the one who rejects me rejects the one who sent me. This is also an example of Nazarean Exegesis and use of the hermeneutic Sevarah – Logic

²⁴ Here the Greek word πνεῦμα – *pneuma* (spirit) shows that there is a verbal expression of joy. This may also be translated, "in that hour he breathed out a great expression of his joy." Some texts say "holy spirit" referring to the "spirit of inspiration." see footnote below.

²⁵ This "holy joy" is a Divine inspiration. Plummer, Alfred. *A Critical and Exegetical Commentary on the Gospel According to S. Luke*. Edinburgh: T. & T. Clark, 1901. p. 280. It is clear from the footnote above and the text that Yeshua is operating in the πνεῦμα – *pneuma* (spirit) "spirit of prophecy."

²⁶ The "revelation" to "young children" refers to the Paqidim who are becoming Hakhamim. It is the Hakham who rejoices because his name is written in the heavens." The young children can rejoice because they have seen the secrets of Messiah revealed.

²⁷ Da'at -

²⁹ Here the "Mishkan" is not a "tent" per se. The Mishkan Hakham Tsefet is speaking of is a means of drawing down the Divine Presence/ Divine Mind.

³⁰ We could also interpret this to read "a wise Priesthood."

³¹ Sacrifices here take on the idea of Korbanot – those things, which bring us near to G-d.

³² Πνευματικός – rooted in πνέω to *breathe* hard i.e. teaching.

³³ Hakham Tsefet and the Psalmist play on the reversal of the idea that the Yetser HaRa is called the "stumbling stone." Eisemann, Moshe, and Nosson Scherman. *Ezekiel, Yechezkel, The Artscroll Tanach Series, A New Translation With A Commentary Anthologized From Talmudic, Midrashic and Rabbinic Sources (English and Hebrew Edition)*. Artscroll, Mesorah Publications Ltd, 1988. p. 557

¶ And turning to the talmidim, he said privately, “Blessed are the eyes that see the things which you see! For I tell you that many prophets and kings desired to see the things which you see, and did not see them, and to hear the things which you hear, and did not hear²⁸ them.”

¶ But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light; who once were not a people but are now the people of God, who had not obtained mercy but now have obtained mercy.

HAKHAM SHAUL'S SCHOOL OF REMES
2 LUQAS (ACTS)
Mishnah א:א

Now in the regions around that place were fields belonging to the chief official of the island, named Publius,³⁴ who received us and entertained us hospitably for three days.³⁵ And it happened that the father of Publius was lying down, afflicted with fever³⁶ and dysentery. Hakham Shaul went to him and after praying; he placed his hands on him and healed him. And after this had taken place, the rest of those on the island who had diseases were coming and being healed also. They also honored us with many honors, and when we were putting out to sea, they gave us the things we needed.

Now after three months we put out to sea in a ship that had wintered at the island, an Alexandrian one with the twin gods Castor and Pollux as its insignia. And putting in at Syracuse, we stayed there three days. From there we got underway and arrived at Rhegium, and after one day a south wind came up and on the second day we came to Puteoli, where we found brothers, and were implored to stay with them seven days. And in this way we came to Rome. And from there the brothers, when they heard the news about us, came to meet us as far as the Forum of Appius and Three Taverns. When he saw them, Hakham Shaul gave thanks to God and took courage. And when we entered into Rome, Hakham Shaul was allowed to stay by himself with the soldier who was guarding him.

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

Lev 11:1-47	Psa. 78:22-40	Isa 40:16-26	1 Pet 2:4-8	Lk 10:13-16	2 Luqas (Acts) 28:7-16
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COMMENTARY TO HAKHAM TSEFET'S SCHOOL OF PESHAT

FIRSTBORN PRIESTS OF THE DIASPORA

Hakham Tsefet begins his pericope with an antidote to the problem of “sin,” “missing the mark of the Torah” by describing man as a sanctuary. Furthermore, one need not ponder long to wonder where Hakham Tsefet got the inspiration for the idea of a Temple/Sanctuary of living stones. It is perfectly evident that Hakham Tsefet was aware of the reading in Zekharyah/Zechariah. Phrases like stones, gifts, temples and the man named the “Branch” are connections easily seen.

In last week's pericope, we discussed the idea of *ἱερός ἄνθρωπος* – *ieros anthrapos*, man as a sanctuary. The question before us is what is a spiritual house? Secondly, how do we build this house? Thirdly, we need to know how to build ourselves into this house. We can find wisdom in the following words.

²⁸ ἀκούω – *akouo* hear – *kibal*, receive.

³⁴ “popular”

³⁵ Pointing to the coming of Shavuot

³⁶ Verbal connection to 2 Tsefet 3:1-7 (fire) potentially lethal illness.

Mishle (Pro.) 24:3-6 Through wisdom (Hokhmah) a house is built, And by understanding (Binah) it is established; By knowledge (Da'at) the rooms are filled with all precious and pleasant riches. A wise man (Hakham) is strong, Yes, a man of knowledge (Da'at) increases strength; For by wise counsel you will wage your own war, And in great counselors there is safety.

The temptation to abandon Peshat and move directly into the So'od interpretation of this pericope beckons. However, we will resist the temptation for the sake of achieving the true goal of spiritual maturity on a practical level.

ELEMENTAL THINGS

THE BEGINNING

The Torah is not structured in any random way. We learn from Sefer B'reshet the important principles that we must incorporate from the beginning. B'reshet shows us that the principle thing for being a spiritual house is having an open dialogue with G-d.

Mishle posits the plan for building a house albeit in Drash. However, we can see the structure of building ourselves as a house in Peshat. Firstly, we note that for the novice house building is NOT a wise enterprise. It is for this reason that many trades have apprenticeship programs. While these programs begin with more muscle than thought, this is not the case with Judaism. When a talmid engages the path towards becoming a Hakham, he must begin to exercise his mind immediately. Jewish Hakhamim are not frivolous thinkers. Likewise, the true Hakham is not given to fanciful daydreaming. His mind is a machine that is given to a repetition of Torah thoughts and problems. Therefore, before a talmid can begin the process of working his way towards becoming a Hakham i.e. a spiritual house, he needs a well-ordered mind. Furthermore, he must not be afraid of mental exercises that tax his mind.

In all his studies, he should be looking for a single nugget of truth. What is that nugget? Application! He should be studying for the sake of doing. Actually, the approach of a talmid to any piece of Torah should follow a three-pronged approach per se. Firstly, he needs to understand the process of exegesis. With regard to an explanation of exegesis, we propose that the talmid needs to determine the meaning of a piece of text within a categorical hermeneutic corral. For the beginning talmid, this area will initially be Peshat. Secondly, as noted above, the talmid will find that his studies are to be devotional. This means practical application. Thirdly, the studies of a talmid should lead to an oral exposition of the things he has learned. The oral expression of a lesson is homiletic. However, we must eradicate the Christian idea of a sermon when speaking of a homiletic exposition of the Torah. Homiletic expression can be in either written or in verbal form. Regardless, each exposition will reflect the mental structure and exegetical discipline of the talmid to his Hakham.

Hakham Tsefet builds his "house" on three pillars, Hokhmah, Binah and Da'at (ChaBaD). Hakham Tsefet gives an explicit view of first century exegesis. He draws his inspiration from the materials of the Ashlamatah. He then builds a Torah lesson based on three texts from the Tanakh that speak of a special "stone." He equates these texts with Messiah and his unique temple of "living stones." This text serves to teach us a hermeneutic principle. This principle shows that Hakham Tsefet, Hakham Shaul and all the writers of the Nazarean Codicil followed much-disciplined hermeneutic practices when writing their materials. In a very literal sense the pattern of ChaBaD, show that each talmid can best achieve spiritual maturity when submitting to a Bet Din.

Each of these levels requires a disciplined and devoted mind. Devoted to faithful obedience is the principle character, which needs development in a talmid. This is because there is a natural tendency towards self-centeredness. We tend to focus on personal desires, wishes and goals rather than submitting to an authority who can guide us down the path with wisdom. Authentic humility will allow us the ability to receive from mentors what is necessary for further development. We are often more concerned with personal achievements and successes that may or may not be those things that will guide us towards being a true sanctuary for G-d. G-d is not concerned with personal success. His plan requires faithful obedience/and wholehearted devotion. This is readily attested to by seeing that Hakham Tsefet relates

to what G-d calls “precious” not what is valued by man. Therefore, submitting to the G-d ordained plan will ensure those things that qualify as being precious in G-d’s eyes, are cultivated.

BUT G-D MADE ME THIS WAY

We often hear from people that G-d made me this way and I am satisfied with that. This mentality is one of resignation. Lackadaisical people often resort to a number of other resignations. If these thoughts of resignation were in any way a measure of truth, we would not need any educational system. However, because self-improvement is actually human nature we all strive to meet goals with one measure of commitment or another. We should realize that these improvements suggested by our Rabbis are never easy. This is because they understand the true nature of development. We must learn to focus on G-d, focus on the Torah and focus on the plans that our Rabbis have laid out for us. Likewise, we should work to develop our love for G-d, the Torah and the Hakhamim.

The present illustration of Hakham Tsefet is that of a stone which has been rejected. In describing the process of building a sanctuary of illustrative stone, we note that the true mason can see the man in the stone. In other words, when the mason approaches the stone he looks at it from every angle. When he has seen the “man in the stone,” he begins his work. This quickly relates to our thoughts that the heart is made of sapphire.³⁷

Yechezqel (Ezek. 36:26-27) “I will give you a new heart and put a new spirit within you; I will take the heart of stone out of your flesh and give you a (new) heart of flesh. “I will put My Spirit within you and cause you to walk in My statutes, and you will keep My judgments and do *them*.”

The Hebrew root word for “statutes” here is **קח**– *choq*. Among other things the idea of **קח**– *choq* means to inscribe. This relates to removing pieces of rock with an instrument such as a chisel. Therefore, the Torah from the mouth of the Hakham is a chisel placed against the soul (heart of stone – Yetser HaRa). As we will see the “heart of stone” will be replaced by a “heart of the spirit” and a renewal for the heart of flesh.

The idea of **קח**– *choq* relates to having the Yetser HaRa under the control of the higher functions of the inner man. Again, we must realize that the Yetser HaRa is a vital part of our psyche that drives and motivates. Therefore, when we live a Torah balanced life these motives fill all the appropriate needs of a Nobleman. These characteristic (motives of the Yetser HaRa) are often thought to be “animalistic.” This is true only in part. The animal kingdom has these characteristics without restraint. But the Nobleman knows that these passions must be appropriately restrained, and released in the proper situations. The training process of a talmid is to bring him to the awareness of his inner noble self. If he becomes a “stone” in this area of development, he will reach his full potential.

EXCURSUS

RUACH/PNEUMA AS SOPHIA/HOKHMAH (**רוח/πνεῦμα – σοφία/חכמה**)³⁸

We have given some information in the past concerning the concepts of “spirit” with regard to our translation of the Nazarean Codicil. The Greek word **πνεῦμα** – *pneuma* parallels the Hebrew word **רוח**– *ruach*. Both words are given to a number of parallels. Because, **πνεῦμα** – *pneuma* and **רוח**– *ruach* are used in a plethora of meanings and contexts we are often forced to determine the true meaning of the term as it is used contextually.

Last week we saw that **ἅγιος** – *hagios* (usually translated as “holy”) is a synonym for **σοφία** – *sophia* (wisdom). This week we see that **πνεῦμα** – *pneuma* and **רוח**– *ruach* are synonyms to the Greek word **σοφία** – *sophia* (wisdom – **חכמה**). From the use of these synonyms, we can see that that **ἅγιος** – *hagios* (usually translated as “holy”) is a

³⁷ See our **Excursus, Ruach/Pneuma as Sophia/Hokhmah (**רוח/πνεῦμα – σοφία/חכמה**)** below.

³⁸ See TDNT 6:370 8. **πνεῦμα** in Wisdom

synonym for **הַקְּדוּשָׁה**/Hokhmah. And, that **קִדְּוָה** and **πνεῦμα** are also synonyms for **הַקְּדוּשָׁה**/Hokhmah. Therefore, Hokhmah refers to “holiness” and “spirit.” We might word this slightly different for the sake of clarity. Hokhmah is a reference to the “holy spirit” or better stated the “spirit of holiness.” Therefore, the phrase “Ruach HaKodesh” and “Agiō Pneumati” are redundant and refer to the “spirit” of Hokhmah. Hokhmah can be taken to mean a “spirit of holiness” or the “spirit of wisdom.” As such, wisdom, holiness and spirit are all synonyms referring to the same thing.

Ἱερός ἄνθρωπος – *ieros anthrapos*, man as a sanctuary³⁹ refers to a Hakham, Sage or man of wisdom. As a sanctuary, the Hakham is the house of holiness and the spirit i.e. the “Ruach HaKodesh.” In other terms, the Hakham is the house of G-d’s breath, i.e. the Mesorah/Oral Torah, which should also be understood as the “Ruach HaKodesh.” The priesthood of the first-born is to be a man filled with Hokhmah **to offer up sacrifices⁴⁰ of the breathed⁴¹ Torah received from G-d through Yeshua HaMashiach.**

Our Tosefta of Luqas gives us a hint (Remes) concerning those things that are “spiritual.” **“At that same hour he rejoiced in the spirit of joy and said.”** The “spirit” may mean various things but it is often synonymous with the idea of a **verbal expression**. In other words, the “spirit of joy” was expressed in a blessing. Therefore, we see that the word “*ruach*” and “*pneuma*” have an underlying meaning of speech or speaking. In referring to the Ruach we can see that the phrase is often associated with, the “power of God” with no emphasis on a “spirit” as a special separate entity and the Divine (dwelling) Presence – Shekhinah. These two cases would seem to negate our thoughts that the idea of the “spirit” is found in a “verbal expression.” In Gan Eden, the “Divine Presence” expressed itself in verbal communication.⁴² The Divine power of the Ruach in the Tanakh seems to be associated with verbal expression such as “and G-d said.” While Ruach and Pneuma cannot be restricted to verbal expression, we can see that they lend themselves to breathing and speaking often.

It also seems evident that when we look at the uses of Ruach and Pneuma, they are associated with either knowing or speaking. Here the idea of knowing relates to the present connection with Hokhmah. One connection that bonds these two ideas together is that of Prophecy. In prophecy, there is inspiration, knowing and breathing (speaking out) that which is known intuitively. Intuitive knowledge that is spoken, breathed out is prophecy. However, in a different context that intuitive knowledge that is breathed out is the Mesorah/Oral Torah. Thus, breathing the Mesorah is acquainted with holiness, prophecy and true spirituality **πνευματικός** – *pneumatikos*. Interestingly, **πνευματικός** – *pneumatikos* is associated with breathing and or that which is breathed out, i.e. the Mesorah. Therefore, breathing out the words of the Oral Torah is true spirituality. One who breaths out these words is said to be filled with the Ruach HaKodesh (Breath of the Divine).

In Hakham Shaul’s first letter to the Corinthians chapter twelve the word **πνευματικός** – *pneumatikos* is associated with the ten men of the congregation. Why are there only nine⁴³ things mentioned in this list? This is because this list is a pars pro toto. The opening passage is usually translated, “Now concerning spiritual *gifts*, brethren, I do not want you to be ignorant.” Note here the word “gifts” is italicized. This means that the translators have added this word to clarify the text. Therefore, **πνευματικός** – *pneumatikos* is associated with the functions of the ten men of the congregation. In verse four of this same chapter the word **χάρισμα** – *charisma* is translated as “gift.” Again, this is erroneous. **Χάρισμα** – *charisma* is best translated as the management of “chesed” is linked with **χάρις** – *charis* (chesed). On one hand **πνεῦμα** – *pneuma* (spirit) is associated with the spiritual demonstrations that are called **χαρίσματα** – *charismata*⁴⁴ “the management of chesed.” Nearly all of these offices have some form of verbal expression.

Eph 4:7-10 But to every one of us is given loving-kindness (chesed) according to the measure of the gift of

³⁹ Trench, R. C. *Trench’s Synonyms of the New Testament*. Baker Books, 2000. p. 327

⁴⁰ Sacrifices here take on the idea of Korbanot – those things, which bring us near to G-d.

⁴¹ Πνευματικός – rooted in **πνέω** to *breathe* hard i.e. teaching. This also applies to Prayer as the sacrifice of our lips.

⁴² B’reshet 3:8 **“They** (Adam and Chavah) **heard the voice of halakhah** (i.e. walking) **from the Breath of the LORD God in the garden.”**

⁴³ This is because the female characteristic of the 3rd Parnas/pastor is “hidden.”

⁴⁴ *Theological dictionary of the New Testament*. 1964-c1976. Vols. 5-9 edited by Gerhard Friedrich. Vol. 10 compiled by Ronald Pitkin. (G. Kittel, G. W. Bromiley & G. Friedrich, Ed.) (electronic ed.) (9:403). Grand Rapids, MI: Eerdmans.

Messiah.⁴⁵ Therefore, He (God) says, "When he ascended⁴⁶ up on high,⁴⁷ he led captivity captive and gave gifts to men Thou hast received gifts among men, yes, among the rebellious also, that the LORD God might tabernacle – Shakan there." (Ps. 68:18).

The word “gifts” used in Ephesians is **δόμα** – *doma* is also referring to the offices of the ten men who are the congregation. Interestingly, the gifts **δόματα** – *domata* (**δόμα** – *doma* plural) are **πνευματικός** – *pneumatikos* and **χάρισμα** – *charisma* combined, which operate as the “spiritual” expressions of chesed to the congregation. However, it is not simply their presence that makes the congregation “spiritual” but rather their verbal expression of the Orally Breathed Torah (**πνευματικός** – *pneumatikos*). These men breathe out holy **ἅγιος** – *hagios* words, of wisdom **σοφία/ חכמה** (wisdom) found in the Mesorah/Ruach HaKodesh. These men are a **δόματα** – *domata* (gifts) to the congregation in that if the congregation does not merit their presence they will be removed as we have seen with the former pericopes. Or, we might say that if their spiritually breathed (**πνευματικός** – *pneumatikos*) words of **σοφία/ חכמה** are not heeded, these men will be removed. A congregation that does not have these **δόματα** – *domata* is devoid of (**πνευματικός** – *pneumatikos*) spirituality, **σοφία/ חכמה** (wisdom) and **ἅγιος** – *hagios* (holiness) i.e. the Ruach HaKodesh.

COMMENTARY TO HAKHAM SHAUL'S SCHOOL OF REMES

The narrative of 2 Luqas builds upon the Greek word **πυρά** – *pura* (fire). The father of Publius was sick with a lethal **πυρετός** – *puretos* (fever). In true Talmudic fashion, this will allow us to answer the questions from our Peshat text. Note that the narrative of Hakham Tsefet opens the door for Allegorical interpretation. Our readers should be consciously aware of the truth that the Hakhamim are pictured as “fire” **πυρά** – *pura*.



In the Midrash, we have learned that the scroll that was given to Moshe was made of a parchment of white fire, and was written upon with black fire.⁴⁸ Consequently, if fire is related to judgment, it refers to the Bate Din of Hakhamim. The Yeshivot mentioned in the Peshat commentary are not strictly houses of learning. The Yeshiva is also a place where the Judges “sit” **ישיב**.

San 32b Our Rabbis taught: justice, justice shalt you follow, this means, **Follow the scholars to their academies.** e.g.. R. Eliezer to Lydda, R. Johanan b. Zakkai to Beror Hai,⁴⁹ R. Joshua to Peki'in,⁵⁰ Rabban Gamaliel

⁴⁵ cf. Rom 8:32

⁴⁶ This verse relates to Moshe when he ascended the mountain and was given by G-d, not only the Torah, but also the ability to share his given gifts to men in the form of the 70 Elders of Israel and Joshua (a figure of Yeshua). Conversely, Yeshua as the second Moshe (Deut. 18:15) relives this experience again, and reinvigorates these gifts which were temporarily weakened because of the multitude of sins amongst our people. The first gift, which we must acknowledge is Matan HaTorah – the gift of the Torah. Moshe Rabbenu (Moses our Teacher) brought down from Har Sinai the most precious gift for all humanity, i.e. the Torah. Then Moshe, establishing the Messianic pattern gave of himself to the seventy. In the same way that Moshe established a hierarchal system of Theocratic Government Yeshua reinforced this same principle.

⁴⁷ Ascension “on high” here is in reference to Yeshua must be allegorical at minimum. The “ascension” of Yeshua is after his resurrection. While some theologians will suggest that these “gifts” were “poured out” at Shavuot/Pentecost with the so-called “outpouring of the Holy Spirit” we cannot agree with this line of thought. We will not argue at length the truth that the “Holy Spirit” is in fact the Breathing of the Mesorah. The anniversary date of Matan HaTorah is Shavuot/Pentecost. Therefore, if Yeshua gave “gifts to men” like Moshe Rabbenu, the first gift MUST be the Torah! Secondly, he can establish the unified community through the 10 Officers of the congregation.

⁴⁸ Midrash Rabbah - Deuteronomy III:12

⁴⁹ [Where he spent the last years of his life, v. Derenbourg, MGWJ. 1893, 304.]

⁵⁰ Or Beki'in, a small town in Palestine, between Jabneh and Lydda. A seat of a Talmudic School during the patriarchate of Gamaliel II.

[II] to Jabneh,⁵¹ R. Akiba to Benai Berak,⁵² R. Mathia to Rome,⁵³ R. Hanania b. Teradion to Sikni,⁵⁴ R. Jose [b. Halaftha] to Sepphoris. R. Judah b. Bathyra to Nisibis,⁵⁵ R. Joshua⁵⁶ to the Exile,⁵⁷ Rabbi to Beth She'arim,⁵⁸ or the Sages⁵⁹ to the chamber of hewn stones.⁶⁰

Note that all the places mentioned here, as Yeshivot or academies are locations for the Great Sanhedrin. The phrase is not exclusive in all rabbinic materials. The Tannaitic materials seem to have this thought in a dominant portion of their uses. The “sessions” of the Judges (Hakhamim) were Yeshivot. This does not mean that it was not a court. This means that our understanding of those “courtly” systems is not comparable with the court systems that we know today. This information should not be surprising since these courts determined Halacha. The elevation to office in the varied Sanhedrin is difficult at minimum to explain and understand. Hagigah explains the individual as being worthy to sit in *yeshiva*.

Hagigah 14a the elder this means one who is worthy to sit in session (*yeshiva*).⁶¹

The idea of being appointed (ordained) to a seat in the Yeshiva seems synonymous with being appointed a judge or sage in the Sanhedrin.⁶²

KALLAH, THE BRIDE UNDER HER CANOPY

In antiquity, Yisrael was viewed as the “Bride of G-d.” However, the Hebrew term “Kallah” carried other relative connotations. The term “Kallah” often used to refer to either academic instruction or an academic institution.⁶³ These institutions were held in apparent sessions.⁶⁴ Superficially, it seems odd to call a rabbinic academy the Bride, “Kallah.” However, when we look at the allegorical imagery of the festivals the idea of a rabbinic session being the “Kallah” (Bride of G-d) is clear. Without delving deeply into the imagery of the coming Festival of Shavuot, we understand that Har Sinai was covered with smoke as if a wedding canopy and the voices of G-d’s Hakhamim were heard audibly. However, on an allegorical note the voices were said to have been seen. It was from here that G-d gave the Torah and betrothed the B’ne Yisrael to G-d. Consequently, the connection to the Torah and Torah Study is very relevant to the term “Kallah.” Some scholars believe that the word “Kallah” is derived from the Greek “kela” meaning cell.⁶⁵ While this may be plausible, we can find no evidence for this.

Philo describes the giving of the Decalogue (on Shavuot) as a festival.

⁴¹ For if the uncreated, immortal, and everlasting God, who needs nothing and who is the maker of the universe, and the benefactor and King of kings, and God of gods, cannot endure to overlook even the humble of human beings. But has thought even such worthy of being **banqueted in sacred oracles and laws, as if He were about**

⁵¹ A small town on the N.W. borders of Judea, identified with Jabneel of Naftali (Josh. XIX, 33). Seat of the celebrated school after the destruction of Jerusalem, which locality is replaced as the seat of the Sanhedrin. Scholars (Weiss, Graetz, Halevy) disagree as to the exact authority it possessed.

⁵² One of the cities of the tribe of Dan (Josh. XIX, 45) identified with the modern Benai Berak, a flourishing Jewish Colony.

⁵³ [He left Palestine at the same time as Judah b. Bathyra and R. Hananiah, the nephew of R. Joshua b. Hananiah (v. infra) shortly before the Bar Kochba war, and making his way to Rome he there established a school, v. Bacher, AT., I, 380.]

⁵⁴ Sogana (v. Josephus, Vita 51). North of Jotapata in Galilee.

⁵⁵ Nisibis, city in North-eastern Mesopotamia, in the ancient province of Migdona.

⁵⁶ Read: Haninah (nephew of R. Joshua) about whose journey to Babylon. v. Ber. 63a. V. marginal note.

⁵⁷ [He established a school in Nehar Pekod, west of Nehardea, v. Bacher, op. cit. 389.]

⁵⁸ A city identified with El Shajerah, south of Sepphoris. (Neubauer, Geographie, p. 200.) One of the stations the Sanhedrin were destined to pass in its ten exiles during the period 30-170 C.E. V. R.H. 31b; Keth. 103b.

⁵⁹ The Great Sanhedrin (Rashi).

⁶⁰ The chamber of hewn stones in the inner court of the Temple, which was the home of the Great Sanhedrin. [On the refutation of Schurer's view that it was the chamber ‘close to the Xystus’ on the western border of the Temple Mount, v. Krauss, J.E., XII, 576]

⁶¹ I.e., as counselor in Yeshiva.

⁶² See Y. Ber 4, 7d

⁶³ David M. Goodblatt, *Rabbinic instruction in Sasanian Babylonia*, Brill Academic Pub, 1975 p. 155

⁶⁴ Berakot 6b I also run. R. Zera says: The merit of attending a lecture lies in the running. Abaye says: The merit of attending the Kallah sessions.

⁶⁵ H.L. Strack and Gunter Stemberger, Introduction to the Talmud and Midrash, Fortress Press p. 12

to give him a love-feast, and to prepare for him alone a banquet (drinking party cf. 2 Luqas 2:13-15). This "feast" is for the refreshing and expanding of his soul instructed in the divine will and in the manner in which the great ceremonies ought to be performed.⁶⁶

⁴⁶ And a **voice sounded forth from out of the midst of the fire which had flowed from heaven**, a most marvellous and awful voice, **the flame being endowed with articulate speech in a language familiar to the hearers**, which **expressed its words with such clearness and distinctness that the people seemed rather to be seeing than hearing it.**⁶⁷

⁴⁹ And God also intimates to us something of this kind by a figure. Since the property of fire is partly to give light, and partly to burn, those who think fit to show themselves obedient to the sacred commands will live forever and ever as in a light which is never darkened, having his laws themselves as stars giving light in their soul. But all those who are stubborn and disobedient are forever inflamed, and burnt, and **consumed by their internal (sinful) appetites**, which, like flame, will destroy all the life of those who possess them.⁶⁸

This explains the statement made by Abbahu in the name of R. Eleazar, **the fire of Gehinnom has no power over the Hakhamim.**⁶⁹ It is inevitable that the Hakhamim and their talmidim be equated with fire. The Bride of G-d, i.e. the Sages of B'ne Yisrael are wrapped in a dress of white fire, written upon with black. She stands under a canopy of blazing torches with lightnings running back and forth.⁷⁰

With a word of Torah: she reveals herself to no one but her lover. Torah knows that one who is wise of heart hovers about her gate every day. What does she do? She reveals her face to him from the palace and beckons him with a hint, then swiftly withdraws to her hiding place.

No one there knows or reflects - her lover alone does, and heart and soul and everything within flows out to her. This is why Torah reveals and conceals herself. With love she approaches her lover to arouse love within.

Come and see the way of Torah. At first when she begins to reveal herself to someone, she beckons with a hint. If he perceives, good! If not she sends him a message calling him simple.

Torah says to her messenger: "Tell that simple one to come closer, so I can talk with him." He approaches.

She begins to speak from behind a curtain she has drawn, words he can follow, until he reflects a little at a time. Then she converses with him through a veil, words riddled with allegory.

Once he has grown accustomed to her, she reveals herself face to face, and tells him all her secrets, all the hidden ways, since primordial days secreted in her heart. Now he is a complete human being, spouse of Torah, master of the house. All her secrets she has revealed to him, withholding nothing, concealing nothing.

She says to him, "Do you see that word, that hint with which I first beckoned you? So many secrets there! This one and that one!" ... Human beings should become aware, pursuing Torah to become her lovers.⁷¹

Is this not the skill of the Hakhamim in their Yeshivot teaching their talmidim to peruse the Divine Lover, i.e. Torah (Logos)? Our hearts cry the cry of the Shulamite, "**Draw me, we will run after you!**"

⁶⁶ Philo. *The Works of Philo: Complete and Unabridged*. New updated ed. Peabody, Mass: Hendrickson Pub, 1993. p. 521

⁶⁷ Ibid p. 522

⁶⁸ Ibid

⁶⁹ b. Chag. 27a

⁷⁰ R. Judah applied the verse (Song Sol 5:11) to the students of the Torah. LOCKS BLACK LIKE A RAVEN: **these are the Hakhamim**; they look repulsive and black in this world, but in the time to come, **The appearance of them will be like torches, they [will] run to and fro like the lightnings** (Nah. II, 5)

⁷¹ Zohar II, 99b

Some Questions to Ponder:

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. 11:1-47), Psalms (78:22-40), Prophets (Is. 40:16-26) 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. From the Nazarean Codicil readings for this week, which particular verse taught you about the role of Mosheh Rabbenu as described in the Tanakh readings for this week?
 4. Taking into consideration all the readings for this Shabbat what is the prophetic statement for this week?
-

Blessing After Torah Study

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

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

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

**Coming Festival:
Fast of the 17th of Tammuz
(Tuesday the 11th of July 2017)**

For study see:

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

Next Shabbat:
Shabbat: "Isha Khi Tazria" – "[When] a woman conceives seed"
&
First Sabbath of Three Sabbaths of Penitence

Shabbat	Torah Reading:	Weekday Torah Reading:
אִשָּׁה כִּי תִזְרִיעַ		Saturday Afternoon
"Ishah Khi Tazria'a"	Reader 1 – Vayiqra 12:1-8	Reader 1 – Vayiqra 13:29-31
"[When] a woman conceives seed"	Reader 2 – Vayiqra 13:1-5	Reader 2 – Vayiqra 13:32-34
"Cuando una mujer dé a luz"	Reader 3 – Vayiqra 13:6-8	Reader 3 – Vayiqra 13:35-37
Vayiqra (Lev.) 12:1 – 13:28	Reader 4 – Vayiqra 13:9-11	
Ashlamatah: Is 9:5-6 + 11:1-9	Reader 5 – Vayiqra 13:12-17	Monday & Thursday Mornings
Special: Jeremiah 1:1 – 2:3	Reader 6 – Vayiqra 13:18-23	Reader 1 – Vayiqra 13:29-31
Psalms 78:41-55	Reader 7 – Vayiqra 13:24-28	Reader 2 – Vayiqra 13:32-34
	Maftir – Vayiqra 13:24-28	Reader 3 – Vayiqra 13:35-37
N.C.: 1 Pet 2:9-10; Lk 10:21-24; Acts 28:17-32	Jeremiah 1:1 – 2:3	



Shabbat Shalom!

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

Note:

Next Tuesday is the fast of the 17th of Tammuz, and we are desperately in need for funds to cover the needs for research materials to finish our Gemara project of the Nazarean Codicil. We need desperately some highly technical commentaries to finish 1st & 2nd Timothy, Titus, Hebrews (Bereans), & James. In the spirit of Repentance and Returning 3 things are required: Repentance, Good Deeds of Lovingkindness, Prayer, and giving to charity. What better charitable cause than to help us finish this leg of the work. Many thanks and God Bless you and yours for your kindness and generosity! All offerings for this ongoing project should be sent via PayPal to: ravybh@bigpond.com